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1251 Virginia Avenue
Harrisonburg, VA 22802
800-245-7894 (USA)

Suite 204, 50 Kent Avenue
Kitchener, ON N2G 3R1
(Canada)

info@MennoMedia.org
www.MennoMedia.org

November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
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Dear Colleen,

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Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 6, 1922 (Gospel Witness Established 1905) No. 1

EDITORIAL

The only alliance which helps the child of God is the alliance with Jesus Christ our elder Brother.

As Easter approaches we see signs that some people are making preparations for it. Our preparations should not be out of harmony with the preparations we would be liable to make if it were known that Christ would appear in person to claim His own that day. Frolic and fun, as well as superstition, should have no part in Easter celebrations.

The Mennonite Year Book and Directory for 1922 is being made up and will be ready for delivery in a short time. Its being gotten out late may be accounted for in part by the fire at the Publishing House several months ago and the more recent stir in moving into the new building. The Year Book is full of valuable information and orders will be promptly filled. Send all orders to Mennonite Publishing House, Scottdale, Pa.

Luxuries Vs. Missions.—Some people justify themselves for living in luxury because they spend part of their income in support of missions and other religious and charitable enterprises. But if they would simply look up and ask God about it they might not feel quite so comfortable. To spend a dollar for the Lord is no excuse for consuming another dollar on our lusts. Every dollar wasted on self means one less dollar for the Lord. Since "the earth is the Lord's and the fulness thereof," and since we are but stewards over what the Lord places into our charge, so long as more than half the world's population is ignorant of the Christ who came to save it is a crime against fellowmen and a sin against God to waste any money on food and drink not needed for the sustenance of the body, on jewelry or on clothing not needed for protection or comfort, on expensive furniture, automobiles, or anything else that is for display rather than for service.

With this number the Gospel Herald begins another year of its service. We ask a continued interest in your prayers to the end that this messenger of truth may be a help to every individual, every home, every congregation, and every church enterprise that comes within touch of its influence. As a special inducement to new subscribers we will send the Gospel Herald until Jan. 1, 1923, for one dollar, supplying back numbers as long as the supply lasts.

Bible Reading.—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily." It has truthfully been said that "when we pray we talk to God; but when we read the Bible God talks to us." We should make it a practice of both talking to God and letting Him talk to us. Every child of God should make it a daily practice of diligently reading and meditating upon God's Word.

"Haven't time," did we hear some one say? Have you time to read the newspapers, stock reports, novels, and such like? Yes? and still no time to read the Bible? a child of God and heir of heaven, and still more absorbed in the things of this world than in the things above? Such a confession, if you make it, ought to be alarming enough to drive you to the Throne and stay there till you have victory over self and the world and rejoice in a new-found peace in our Lord Jesus Christ.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

"Starving Hordes Die in Wanderings." This is the way a leading daily begins its description of the wandering hordes of starving people in southern Russia and other war-stricken countries. People are wandering about, vainly searching for food, and dying like flies of starvation, exhaustion, and cold. Their frozen bodies can be picked up by the thousands, and millions more are facing a similar end. It is an appalling picture which should awaken the sympathy and help from every one whom God has blessed with plenty.

But we think of a picture still more appalling—which the world, for lack of faith and vision, fails to see. We look into India, Africa, China, and other heathen lands, where among the hundreds of millions of human souls there is only a small percentage of people called Christian. We look into recognized Christian lands, where there are likewise hundreds of millions of souls dying without Christ. Famine can at most but kill the body. Indeed, there are many famine victims, especially children, for whom death means but a release of the body from the aches and ills of life while the soul goes home to God for never-ending bliss and glory. But the hundreds of millions of souls who on the broad road to hell are famishing for want of the bread of life absolutely without hope—in this world and the next—unless they are rescued immediately.

If the starving millions in famine-stricken districts awaken such an active sympathy on our part, how much greater should be our sympathy for the poor, deluded, famishing millions of those about us who are blindly streaming down to hell!

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

HAPPY, YE WHO DO

(John 13:1-17)
By Ernest G. Gehman

For the Gospel Herald.

When Jesus' hour was nearly come
He taught a lesson plain,
Which, ere He went to His own Home,
He gave for our own gain.
Not as a custom did He it,
For cleanliness, or pride,
But out of love the Son of God
Gave us this rule and guide.

He rose from meat and girded Him,
And water He out-poured.
Then washed He His disciples' feet,
Thus did our blessed Lord.
But Simon Peter saith to Him,
"Dost wash my feet, Lord, Thou?"
He said, "What I do here thou knowest
Hereafter, but not now."

But Peter said, "Thou shalt not wash
My feet, this may not be."
The Lord said, "If I wash thee not,
Thou hast no part with me."
Then the disciple asked the Lord
To wash him every bit.
Christ said, "The washed need wash but feet,
And are clean every whit."

"Know ye what I have done to you?"
The Lord asked them to tell.
"Ye call me Master and your Lord:
So am I—ye say well.
If I then wash my servants' feet
Ye ought to do this too.
And if ye know these things, then blessed
Are ye if ye them do."

Harrisonburg, Va.

ARE YOU SANCTIFIED?

By A. D. Wenger

(This article was first published in Nov. 3, 1910, number of the Gospel Herald, and is now republished by request.—Ed.)

This question should not frighten you from reading what follows. So many extreme views have been held on sanctification that some have become prejudiced against the word itself and search little to find its true meaning. Seeing it in its true light makes its truth sweet to the believer.

It is a first work of grace. Sanctify, in the Scriptures, means to set apart for God's service, to make holy. The first time God's grace works on the soul, sanctification is experienced. Every unpardoned but truly penitent sinner who comes confessing and renouncing sin is sanctified when God forgives and sets him apart for adoption as a newborn child in His family. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). Being cleansed from all unrighteousness we are holy, or sanctified The Holy Ghost sanctifies us. Without that, we are none of His. That all children of God are sanctified, the following scriptures prove: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16). "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus" (I Cor. 1:2).

The claim that a Christian does not get sanctified till just at death when he cannot sin any more is unscriptural. Holiness must be lived and followed. "Follow....holiness, without which no man shall see the Lord" (Heb. 12:14). A holy and sanctified life is free from imputed sin. "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). If we continually confess and seek forgiveness when we discover we have erred from the truth, nothing will be imputed against us in heaven. The pure heart shall see God. "Whosoever is born of God doth not commit sin: for his seed remaineth in him; and he cannot sin, because he is born of God" (I Jno. 3:9). New creatures in Christ Jesus will not and cannot continue to commit sin or live in sin that they know is held against them. It is only when such give up their childhood in God's family that this can be done. Christians should be pained at the knowledge of any wrong they have done and at once ask God to forgive. Such are always ready for eternity.

No one can get beyond all temptations. Some temptations can be completely removed. Evil habits that have been formed altogether since infancy can be entirely given up, and likewise all temptations to indulge in them again. Such results have crowned the sincere efforts of many who were once addicted to swearing, gambling, intoxicating drinks, fashionable attire, etc. A brother who was convicted that his tobacco chewing was not to the glory of God, could scarcely sleep or eat, until by God's grace, he gave it up. He gained grace. God sanctified him in the step taken and took away all temptation for it. He then thought that he should thus gain the victory over all other evils and the temptations thereto. Here is the secret. Take it. And it may help every Christian who has been troubled with many conflicting and erroneous views of sanctification. **Only acquired evil habits and the temptations to again indulge in them may be completely taken away.** Hereditary propensities to evil, such as are common to all men since the fall in Eden, will not be removed from us as long as we dwell in our present bodies. The brethren at Corinth were sanctified and they were tempted with only such temptations as are common to mankind (I Corinthians 1:2) and temptations as are common to mankind (I Cor. 10:13). No one should ever have any temptations except those that are naturally in the flesh and are common to all. Paul was tempted and had a hard fight with his body. Peter even gave way to temptation after the Pentecostal baptism of the Holy Ghost and "walked not uprightly according to the truth of the Gospel" (Gal. 2:14). Barnabas and others likewise erred through Peter's influence. Outside of acquired habits, Christ Himself was "tempted in all points like as we are, yet without sin" (Heb. 4:15). Thank God for temptations. Each victory strengthens. Wherein we unworthily fail, through weakness and ignorance, there is a remedy. "If any man sin, we have an advocate to the Father, Christ Jesus, the righteous."

If sanctification means a life above all temptations to discouragement, self-glory, anger, envy, and evil thoughts; a life free from improper words and deeds, neglected opportunities and all other traces of fallibility, I have never yet met the man or woman who is sanctified; have not even met one who does not occasionally fail, in some respects, when temptations come. Extreme positions that people take throw them into the ditch. Many are the backsliders who once professed sanctification, and they are most numerous where extreme views of sanctification have been made hobbies than anywhere else.

There are many works of grace. The Scriptures lay no more stress on a second work of grace than on a third, fourth, or fifth work of grace. May we all be blessed with a thousand works of grace. Serving God with sincerity of heart, a heart constantly open to conviction, walking continually in the light of light to walk in, we grow in grace and His Word and all the while seeking more, go from grace to grace, from glory to glory. By leaving wrong things undone and by doing more that is right as fast as we get the light, God sanctifies us and blesses us in each step for the better. We then grow in sanctification. Progressing in sanctification sets us farther and farther apart from

the world of sin. We should not only stop yielding wherein we have acquired wrong habits, but in all other points in thought, word, and deed, our aim should be to progress onward as far as it is possible to get in this life. Paul wished the Thessalonian brethren to be wholly sanctified. "And the very God of peace sanctify you wholly" (I Thess. 5:23).

Many who claim sanctification are far from being what they ought to be. They yield so easily to temptation, give way to exaggeration, evil imagination, anger, evil speaking about others whose lives are better than their own, disturbance, discouragement over small things, refuse to give up things that are questionable, and in many other ways fail to come up to the standard attainable by the earnest, Spirit-filled Christian. We should never be satisfied with our growth in sanctification but seek to rise higher and higher, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro" (Eph. 4:13, 14).

If we are "dead and freed from sin," the "old man crucified," the body of sin destroyed, why is there still such a conflict? That conflict is not with the old creature. He is crucified and dead. A new creature is in its place. Old things have passed away and all things have become new. The old nature is gone and we have become "partakers of divine nature." The spiritual old man has given place to the spiritual new man in Christ Jesus. But in the natural flesh of the body, which we inherited from Adam, dwelleth no good thing and consequently there is warfare. "The flesh lusteth against the spirit and the spirit against the flesh" (Gal. 5:17). The old man was crucified at the beginning of the Christian life, but now the deeds of the body must be mortified continually. "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). "The lust of the flesh, the lust of the eye, the pride of life" (I Jno. 2:16) seek access to our hearts through our flesh and must be held in subjection and controlled. The deeds of the body are then mortified and the overcoming life is our glorious realization. Knowing nothing against ourselves, rectifying all wrong continually, we are prepared at any time to be presented "faultless before the presence of his glory."

Fentress, Va.

A WAR CURE

By L. C. Miller

For the Gospel Herald.

"From whence come wars and fightings among you? Come they not hence, even of your lusts?" "The words of his mouth are smoother than butter, but war is in his heart: His words are softer than oil, yet his swords are drawn."

These texts apply to nations as well as to individuals. The leading nations of the world are advocating disarmament, world peace, freedom of the seas, security for weaker and smaller nations, and many other humane measures. ....But the prophecy of the Bible, a study of the history of nations, and a knowledge of human nature lead us to believe that back of these outward manifestations, of concern for each other as nations, are covetousness and lust.

If the nations of the world are honest in their search for world peace they can find it. The cure for wars is found in the Book which contains remedies for all human ills. The only "Sure Shield" from all of Satan's fiery darts is **the Bible.** Turn to its pages, ye nations, if you are honest in your desire for world peace and world betterment and read:

"Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: But I say unto you, that ye resist not evil: But whosoever shall smite thee on thy right cheek turn to him the other also---Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, **Love your enemies,** bless them that curse you, do good to them that hate you, and **pray for them which despitefully use you and persecute you.**"

"Put up again thy sword into his place, for all they that take the sword shall perish with the sword"

"They shall beat their swords into plowshares: and their spears into pruninghooks: Nation shall not lift up **a sword** against nation neither shall they learn war any more"

"Wisdom is better than weapons of war."

The weapons of our warfare are not carnal."

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness: and your feet shod with the preparation of the Gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench **all** the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory fo God."

"Blessed are the merciful; for they shall obtain mercy."

"Blessed are the peacemakers; for they shall be called the children of God."

Soon the God of the universe, the Creator of heaven and earth and all that in them is, will take full charge of the earth and its affairs and then, and not till then, will the earth have peace and safety, for He is the Prince of Peace.

Protection, Kans.

THOUGHTS ON BAPTISM

By L. A. Ressler

For the Gospel Herald.

My thoughts have been wandering back over fifty years ago, to the time when a number of young people were baptized and received into church fellowship, how the officiating bishop explained that in searching the scriptures he finds four different baptisms.

The first is the baptism of John. John was preaching in the wilderness, saying, "Repent for the kingdom of heaven is at hand" (Matt. 3:2). The spirit of John is today preaching in the wilderness of the hearts of sinful men and calling them to repentance, and when they see their lost condition, and repent of their sins, they are baptized with the baptism of John. That this is not the same baptism that the apostles practiced is plainly shown in Acts 19:1-5, when a number of men who had received the baptism of John were afterwards baptized in the name of the Lord Jesus. This gives us to understand that the baptism of John was not intended as the same baptism that the apostles practiced.

John said, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire" (Matt. 3:11). When men have repented of their sins and ask God (in faith believing) that He will forgive them, He will pour out His Spirit upon them and into them, so that they will be filled with a burning love to God, and all mankind. This is the baptism of the Holy Ghost, and may well be termed the second baptism.

But it seems God saw fit that another baptism should be practiced: namely, water baptism. In Acts 10:47, we read, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" These had received the baptism of the Holy Ghost, yet they were also baptized with water. This in connection with the above scripture gives us to understand that John's baptism and the baptism that the apostles practiced was not reckoned as the same. Thus

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Preacher's Page

SERMONETTE

By John F. Bressler

For the Gospel Herald.

He causeth it to come, whether for correction, or for his land, or for mercy.—Job 37:13.

The weather is a perennial topic of conversation, and as a rule few people appear pleased with it. If it rains the water runs down our necks and everything is sloppy—"bad weather;" if it is clear it is getting too dry—"bad weather;" if it is chilly we are freezing; if it is warm we are melting—unsuitable weather again.

The weather man cannot please anybody. It is a wonder he keeps on sending us weather.

Is it right to complain of the weather? God directeth the thunder storm and the lightning's flash. He sendeth the great rain and the snow. By His breath frost is given and the waters are congealed. He sendeth forth the north wind and saith, "Return ye south." And in doing these things He has a purpose. "He causeth it to come, whether for correction, or for His land, or for mercy."

The grass of the field and the trees of the forest need alternate rain and sunshine in order to grow. Without these there would be no sustenance for man or beast. God, for the land's sake, sends just the right quantity of each kind of weather. Then, too, the cool winds from the ice-caged polar regions, mingling with the heat of the tropics makes a delightsome world for his creatures. An infinite God, perfect in wisdom, has made all these things beyond the possibility of improvement. Shall we complain when He does these things for His land?

Upon this beautiful earth, perfect in its created beauty, God placed a being made in His own image and in His own likeness. He placed Him in a garden of delights. But man fell and since then he mars everything he can control, and grumbles at everything he can not, especially the weather,

God has kept control of the weather, and good it is for man that He has. There is enough discord in the world now. Where we can regulate the atmospheric conditions few people are pleased, as is evidenced when the janitor regulates the church house. When one wants warm, the other wants cold.

Everybody is dissatisfied with the weather of God's sending and if man had it in his power to make it all peace and concord would be taken from the earth. Pandemonium would ensue. Let us thank God that He has kept charge of the weather, and let us thank Him for what He sends.

But sometimes man gets so ungrateful and wicked that he needs correction. Then comes the cyclone and tornado, the driving rain that leaves no food, the destructive frost and storms, or the terrible drouth that leaves famine and pestilence in its wake. Don't complain when He corrects thus, but repent. Who knows but that He may turn in mercy and restore the wasted earth.

Instead of burning deserts shall be fruitful fields; instead of hail and tempest to destroy shall come gentle rains and warm sunshine, and abundant crops to gladden men's hearts shall spring forth.

Don't complain, but praise Him instead. Whether sent for the land or for correction or for mercy—it is all for our good. Let us sing praises. Stand still and consider the wondrous works of God.

Lancaster, Pa.

GOD A GREAT GIVER

I. What God Gives.
1. He gives the Holy Spirit (see Luke 11:13).
2. He gives more grace (see Jas. 4:6).
3. He gives wisdom (see Jas. 4:6).
4. He gives strength (see Ps. 68:35).
5. He gives power (see Is. 40:29).
6. He gives quietness (see Job 34:29).
7. He gives songs (see Job 35:10).
8. He gives the victory (see I Cor. 15:57).

II. How God Gives.
1. He gives freely (see Rom. 8:32).
2. He gives richly (see I Tim. 6:17).

III. Why God Gives.

The supreme Gift of God to the world, His only begotten Son, argues every other gift and blessing (see John 3:16; Rom. 8:31, 32).—W. S. Hottle.

THE MUCH NEEDED MINISTRY OF TODAY

The Lack of it in Contrast

By J. B. Stoltzfus

For the Gospel Herald.

Inexpressible is the infinite look of compassion. Its results — see Luke 22:61, 62.

The Still Small Voice—that which expresses the power of God in grace. See I Kings 19:12.

One Word — which changed the heart of the weeping Magdalena to the inflow of heavenly joy, illuminating her soul with the bright rays of heavenly glory.

Please note the first four words in Jno. 20:16, from whence the heavenly blessing flowed in connection with it. That one word is the fifth one in this verse.

That Gentle Touch—its life-giving power—See Dan. 10:18, 19; Jno. 7:12-14.

The Profound Expression of infinite sympathy—See Jno. 10:35.

That Quiet, Blessed Word, Peace—then the sweet, restful **calm** — See Mark 4:39.

The above given ministry in every instance, the expression it bears, testifies to the source from which it flows, being an outflow of the very heart of God, brought into effect by the power of the Holy Ghost. It is that ministry which soothes, quiets, calms, and speaks peace to the anxious, distressed, troubled soul.

Would to God we had more of it, the great lack of it being the chief cause of the great spiritual dearth throughout the land. Hence the sad state of the much prevailing activity throughout Christendom today.

Bloomington, Ind.

TEXTS FROM THE BOOK OF JONAH

For the Gospel Herald.

The word of the Lord came.—1:1.

What meanest thou, O sleeper? arise, call upon thy God.—1:6.

Of what people art thou?—1:8.

When my soul fainted within me I remembered the Lord.—2:7.

Preach....the preaching that I bid thee.—3:2.

Let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way.—3:8.

Doest thou well to be angry?—4:4.

A TRIP SOUTH

By A. O. Histand

For the Gospel Herald.

On the morning of Jan. 13, 1922, Bros. Leidy D. Hunsicker and Edwin F. Stoner of Blooming Glen, and myself, left Doylestown, Pa., for an evangelistic tour to the South. We made a stop of several hours at Washington, D. C., and left there at 10:00 P. M., arriving at Knoxville, Tenn., the next day at 1:55 P. M.

We went to the Mennonite Mission, were met with a hearty welcome and rejoiced to meet the dear ones there whom I had met before; also glad to meet others that we had never met. We held several meetings in the new church which was

just opened for worship on New Year's day.

We left Knoxville on the morning of Jan. 18 for Chattanooga, Tenn., where we spent two days and made a few visits. We left there on the morning of Jan. 20 for Slidell, La., where we arrived at 9:24 P. M., the same day. We went to the home of Sister Lydia Neuhauser for the night. Here we held five meetings in the members' homes. There are but four members here and they are seldom visited by our ministers. They will appreciate more visits.

We left here on the morning of Jan. 25 for the Gulfport, Miss., colony, and arrived at Long Beach, Miss., at noon and went to the home of Pre. Daniel Brunk who lives near the station. Pre. John Brunk then took us to the home of his brother, Pre. Jacob Brunk, for the night. Here we held two very well attended meetings in the new meeting house recently built. We found the brotherhood well and happy, getting along as well as can be expected in a new colony. We felt encouraged by the efforts put forth. This seems a good location for a colony of willing workers; also a good mission field for our church in the surrounding community.

We left here Jan. 28, in the morning, and arrived at Allemands, La., at 9:27 P. M., the same day, and were met at the train by Bros. C. A. Wenger and Henry Leblanc, spending the night at Bro. Wenger's. As we had missed the morning train at Long Beach, we came too late for the service that evening which was to be at the home of Bro. Leblanc. The rest of the meetings were held in the schoolhouse and continued until the evening of Feb. 6. We were pleased to find the brotherhood happy in the Lord and very much delighted with our visit. Myself and wife were here a year ago; so it seemed like home to visit among them again.

We left here on the morning of Feb. 7 and went to New Orleans, where we were met by Pre. C. L. Ressler at the French Market in the afternoon and went with him and Ed. Oliver to the Carnarvon Plantation near Poydras, La., thirteen miles southeast of New Orleans. This is the new home of Bro. Ressler and Bro. Samuel Beachy. They just moved here from Allemands. Here we held six meetings and a song service on Sunday afternoon, which made the Sunday service an all-day meeting. These meetings were held at the home of Bro. Beachy and every one of the colony of eight families was present. This is a wonderful country, very fertile. I am anxious to see what the outcome will be in a few years of cultivation. Mr. Ed. Oliver, head of the colony, said that just as soon as there are ten Mennonite families here, they will build them a schoolhouse and meeting house. Mr. and Mrs. Oliver seemed just like our people and we appreciate their kindness very much. If anyone ever travels through New Orleans, they should not miss stopping at Allemands and Poydras. We were taken over the country for 25 miles south of New Orleans. This is certainly a beautiful country, and it was very interesting to us to see them harvest the vegetables in mid-winter.

We left here on the morning of Feb. 13, Mr. Oliver taking us to New Orleans. We took the train here at 8:00 A. M. for Chattanooga, Tenn., and arrived at 11:15 P. M. We left here the next day for Knoxville, arriving there at 2:50 P. M., and went to the Mission where we began meetings that evening and continued until Friday evening, Feb. 17. The next morning we went to the Concord district and made several visits among the brotherhood there, attending services in the Concord Mennonite Church Sunday morning and evening. On Monday evening, Feb. 20, we went back to Knoxville and continued meetings until Sunday evening, Feb. 26; also made many visits among the people of the city. Visitation work is very much needed. Here is a good place for our young brethren and sisters to take lessons on mission work. Anyone wishing to work in a mission for a while will be very welcome here. We also attended a funeral of a man who was baptized into our church only a few weeks before he died.

We are pleased with the new meeting house, which is a blessing in the work. There is a debt of a few hundred dollars which can soon be lifted if the well-to-do brethren think so. May God so lead them, is our prayer.

We left here on the morning of Feb. 27 for Virginia, where we visited Springdale Church near Waynesboro, and the E. M. School and the Weaver Church near Harrisonburg. We are well pleased with the school. It was a pleasant time for us to be there and see the students so well established in the Lord's work that they realize that they are not only there to get an education but also to shine for Jesus. May God ever bless the school by His Word and Spirit that His kingdom may be edified.

We left Harrisonburg on the morning of Mar. 2, spent a day and night in Washington, D. C., arriving at our home on the evening of Mar. 3. We found all well, glad to see us come home again, having been away seven weeks.

We are very thankful to our God and Savior for His blessing all the way through the journey. We felt it His will to go, and it seemed to us that all the way we could feel His presence and help. The South seems to be an open field in many places for our Church and we should do our part to bring the Gospel to the neglected fields. The new colonies should be visited by us of the North and meetings held among them. This will make the work grow by bringing some of the natives to Jesus and into the Church; also encourage the older members who are but few at a place. May God bless all those with whom we visited.

May we as preachers remember that we are ordained to "do the work of an evangelist, make full proof of the ministry." Giving only our money is not doing our part in the work. Do we think of how much missionary work could be done that we leave undone by staying at home? Will Jesus be satisfied with us, the little we try to do? Let us think, meditate. Also brethren of the laity can do a great work by traveling with the preacher.

Remember the words of Jesus to His disciples: "Go ye into all the world, and preach the Gospel to every creature." This applies to you and to me.

Doylestown, Pa.

THE CHURCH'S LAODICEAN FOLLY

Says an English writer: "There are no words hot enough or strong enough to expose the Church's Laodicean folly, imagining she is rich, and increased with goods, and has need of nothing, when in God's sight she is 'wretched, and miserable, and poor, and blind, and naked,' lukewarm and only fit to be spued out of His mouth as an object of loathing. ... We need a weeping prophet today—'Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for ... my people.' We need leaders and people who are capable of grasping the situation as it is in reality in God's sight, unaffected by the chloroform of unscriptural teaching and precepts of men, with which the Church is kept in her blissful dream of self-satisfaction; leaders, whose 'great heaviness and continual sorrow' of heart should have some practical issue; leaders who are above regarding so-called Christian (?) opinion; men who do not mind being called morbid, un-

(Continued on page 12)

Family Circle

Remember now thy Creator in the days of thy youth - Eccl. 12:1

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

SHUT IN

Shut in, shut in from the ceaseless din
Of the restless world, and its want and sin;
Shut in from its turmoil, care, and strife,
And all the wearisome round of life.

Shut in with the tears that are spent in vain,
With the dull companionship of pain;
Shut in with the changeless days and hours,
And the bitter knowledge of failing powers.

Shut in with the dreams of days gone by,
With buried hopes that were born to die;
Shut in with hopes that have lost their zest,
And leave but a longing after rest.

Shut in with a trio of angels sweet,
Patience and Grace all pain to meet,
With faith that can suffer and stand and wait;
And lean on the promises strong and great.

Shut in with Christ! O wonderful thought!
Shut in with the peace His sufferings brought,
Shut in with the love that wields the rod!
Oh! company blest, shut in with God!

—Sel. by May H. Gochanauer.

BRINGING BABES TO CHURCH

Every now and then the minister must be told by some fussy parent that the little ones cannot be brought into the church service for fear of disturbing the worshipers. It is something most ministers do not like to hear, for very few of them are disturbed by the restlessness of the infants. Grown-ups or half-grown-ups who do not have enough decency to be respectful and attentive are certainly a disturbing element but babies are not. Why should they be? The discomforts that annoy them may generally be corrected without annoying anyone else.

There is nothing so impressive upon the human mind as the earliest recollections of attendance upon divine service. Many, we might say most, Christians grew up in the house of God and are grateful that it was so. It would be an injustice to any child to rob it of the privilege of having been carried to the house of God regularly while still an infant. One would suppose that any parent who has the future spiritual development of the child at heart would be careful to bring the child into service as soon as possible, so that when grown up it would be with a habit started long before memory could begin.

Do not let the parent get the impression that the minister's comforts are regarded by keeping children away from church. If facts were sifted to the bottom, one would probably find that the parents were not very enthusiastic or, it might even be, that they were looking for an excuse to stay away themselves when they kept the little ones at home and stayed home to care for them.—The Mennonite.

AMUSEMENT MAD

Our atention has been called to a pastoral letter which was sent several months ago to the heads of families in Virginia, in the name of the pastors in the City of Staunton and Augusta County. It deals with something that is a menace to the welfare of every community—the abandonment of young people to the most dangerous pleasures and practices. The immodest dress, the modern dance, a disgrace to civilization, the automobile joy rides after night are bringing forth bitter fruits in thousands of homes. The enchantment of pleasure has seemingly dethroned reason and many young people have rushed headlong into ruin.

Harold Begbie, the thoughtful English writer, whose books have large sale, says:

"There is in the world at the present time, underlying all our seriousness and frivolity, all our heroics and cynicism, a deadly disease of impurity. It is so widely diffused, so deeply fastened into the vitals of the community, that those physicians of the social state who strive to save the soul of humanity and who best know the world's health, almost despair of a cure." He says again: "Consider that even those critics who laugh at the Puritan's disapproval of sexual dancing, are forced to condemn the modern dances which frankly and shamelessly try to imitate the bodily passions of birds and animals." Again, "This dreadful leprosy of unnatural impurity, taking a hundred forms, is creeping through the whole body of the state. ... For every scandal and every suppressed scandal, men who know the truth of this matter, are aware of twenty cases, worse and worse. Some malignant enchantment seems to be thrown over the minds of mankind by this devil of impurity. ...If it were possible to tell the tale of these things, such a book might be written as would lacerate the soul of Christendom. Horror could be piled upon horror, bestiality upon bestiality, deviltry upon deviltry, until the accumulated vileness of mortality would draw a scream of protest from the pure."

The pastoral letter does not mince matters. Indeed conditions are too serious not to speak plain and call "a spade a spade."

It has this to say about the scanty and diaphanous attire of young girls who ought to be spanked and put to bed when they insist on going out at night clothed in such gauzy films of gossamer!

"Immodest dressing contributes greatly to the evil. The shortness of skirts, the thinness of stockings, the low cut and transparency of waists, all expose to view parts of a woman's body which modesty requires to be covered, and the exposure excites the passions of men. If a young man, so tempted and inflamed should seek to take liberties with a young woman, and she, pure but passionate, ignorantly (or otherwise) should permit the first approaches, and if a tragedy should result, where would the blame lie?"

The paper touches upon a sane remedy in these words: "Fashion is a despotic and merciless tyrant. The aversion of young people to being old, and their desire to do what other young people do, just because they are doing it, even when the customs are distasteful to themselves, is a tremendous motive. It is also a cruel dilemma for a parent when he is forced to decide whether the child may yield to fashion and be exposed to danger, or resist the fashion and be shut out of the companionship and pastime of friends. To meet this difficulty there should be a concert of action on the part of parents. What a mother would shrink from doing alone, she would be glad to do in co-operation with other mothers. There are enough Christian mothers whose hearts are wrung by the situation to control it if they would act together. We, therefore, submit the suggestion that the mothers in each community and in each church in a town or city meet and discuss conditions frankly, adopt imperative rules for their children with reference to dress, automobiling, dancing, and all the injurious influences mentioned, and bind themselves to stand resolutely by these rules."

The fundamental remedy after all is bringing our young people into harmony with the teachings of Christ who said:

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock." Let us proclaim the truth. "Save yourselves from this untoward generation."—Sel. by a Sister.

Sunday School

For the Gospel Herald.

Lesson for April 16, 1922—II Kings 12:7-15

THE LOVE OF JOASH FOR GOD'S HOUSE

Golden Text.—I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122:1.

Introductory.—Joash, the youngest king ever anointed in Judah, began his reign under favorable circumstances. Having been under the influence of his God-fearing and faithful uncle and aunt, his bringing up was favorable to the development of that which was best in human character. Besides, the people were thoroughly tired of the misrule of Athaliah and minded to follow better leadership. As long as Jehoiada lived Joash made an admirable record. It is a portion of this record that we are to study today.

Priests Called to Account (7).—Full arrangements had been made for the repair of the temple, but then, as now, much of the money contributed for public improvement stuck to the fingers of those who were entrusted with its care. Graft is not merely a modern sin. Jeremiah wrote in his day, "From the least of them even to the greatest of them, every one is given to covetousness." Joash, having been taught righteousness, proposed to see it put to practice. Calling Jehoiada, he wanted to know why the breaches in the house of the Lord were not repaired. It is probable that the extreme old age of Jehoiada was responsible for his lack of proper oversight. Then, as now, dishonest men take advantage of weaknessnes of this kind. But a young man was now on the scene, and having great zeal for the proper keeping of the Lord's house he started to institute reforms.

Proper Conservation (8, 9).—Joash's rebuke was heeded. Faithful old Jehoiada took a chest, bored a hole in it, and placed it beside the altar. The priests agreed that they would receive no more money, but that it should be placed into this chest. The people brought the money into the house of the Lord, and the priests put it into the chest. Whether there were increased contributions or not, we are not told; but it is likely that the accumulation of money may be accounted for for two reasons: (1) Grafting had stopped, and the contributions were placed where they belonged. (2) The people, seeing that proper use was made of their money, were more faithful in bringing in their offerings.

God's House Repaired (10-15).—When a sufficient amount of money had been collected the work of repairing the breaches was begun. The former careless way of handling the money was abandoned and system was introduced. The masons, carpenters, and other workmen received their proportionate part of the money, and work was accomplished without waste of time. A remarkable part of the whole event is that there was confidence shown toward the workmen, so that no reckoning was needed. "They dealt faithfully." The former grafting, scheming, suspicious way of doing things was done away with, and faithfulness and trustfulness took their place.

Lessons for Us.—As we study this event we have a number of valuable object lessons before us that should never be forgotten:

1. To live for self stands in the way of the cause of Christ. So long as the priests helped themselves to the money that was paid in the donations disappeared and no substantial progress was made in the repair of the building. When the grafting stopped the building was repaired in record-breaking time. Graft is today, as it was in the days of Joash, a great evil that not only amounts to stealing but it stands directly in the way of progress. Whether it is in matters religious or secular, the more of selfishness there is the less of progress can be made. A life "hid with Christ in God" is the only life that can redound to His glory.

2. The power of influence is another thing taught in this lesson. The example of pious Jehoiada made a good impression on the youthful king. So long as he was under the influence of this faithful high priest he made an admirable record. But the record made by Joash after his uncle was gone is a living witness of the truth of God when he says that the iniquity of the fathers is transmitted unto the children of the third and fourth generations.

3. The strength of unity is forcefully illustrated. When king, priest, and people worked together with an eye single to the completion of the work accomplished it meant a speedy repair of the house of the Lord. So today, where people in the unity of the faith and spirit work together as one heart and soul in the cause of the Lord great things are done for Him. No wonder that our Savior prayed for His disciples "that they all may be one; as thou, Father, art in me, and I in thee." "Behold, how good and how pleasant it is for brethren to dwell together in unity."

4. We are also taught a beautiful lesson in trustfulness. "They dealt faithfully." In other words, they trusted one another. There is nothing like trustfulness in inspiring a trustworthy disposition in others. You get best results when you take it for granted that people are honest, until you find them otherwise.—K.

Our Young People

LESSONS FROM THE FIRST EASTER.—Matt. 28

Topic for April 16, 1922

MOTTO

"God hath made that same Jesus * * * both Lord and Christ.

MEDITATIONS ON THE TOPIC

I. The Resurrection of Jesus.—The first Easter as we have come to name it, centered around Jesus. The thoughts of the disciples were about Jesus their Lord and Master who had lately been condemned by the rulers and cruelly slain. Their hopes of His becoming the King and fulfilling the promises made to the fathers concerning Israel were in the balance. They were in doubt, not knowing what to think of it all. The women were yet concerned about honoring the body with sweet spices and visiting the sepulcher. The rulers of the Jews were concerned about Him lest He yet gain power with the people and a resurrection be reported that was only a sham. The guard were concerned to fulfill their orders and that no one steal the body. The conversation of the people in general was about the strange events of His death and of the wonderful miracles which they had seen during His ministry among them. If we should turn our thoughts to the concern of heaven no doubt we could say that heaven and earth was centered in the One who had been laid in Joseph's tomb.

As the first day of the week began to dawn the mists began to roll away from the minds of both friend and foe. The women were enlightened by angel messengers telling that He is risen. They bear the news to others interested. But before even this the guard is struck down in a swoon at the sight of the angel who rolled back the stone for the Lord Jesus to come forth. Mary lingers to weep for her Master whom she thinks has been stolen away or moved. Jesus makes himself known to her as being alive, not dead. The message is carried swiftly among the disciples. Jesus Himself appears to some and to the ten at evening. Their convictions are settled and their hearts enlightened and their faith in God is deepened as never before. God has wondrous ways that poor doubting and puzzled man cannot always grasp. Happy is he who can wait and hope in God. "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the health of my countenance and my God" (Ps. 43:5).

PERSONAL THOUGHT

Is my heart troubled at the perplexities of life until heaven's brightest hopes have grown dim? O soul, look up. God is a living God and no truth can perish though it be covered in the grave already as far as man is concerned.

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Editor, Daniel Kauffman.
Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 6, 1922

Field Notes

* * *

The recent meetings at Pond Bank, Pa., resulted in the winning of six converts.

Bro. Michael Showalter of Broadway, Va., recently spent a few days with friends at Scottdale.

Sister Maggie Showalter of Broadway, Va., a former worker at the Orphans' Home, West Liberty, Ohio, expects to return to that place this week. She spent last week with friends at Scottdale.

Thirty-one sewing circles contributed about $900, in cash or furnishings, to the Old People's Home at Eureka, Ill.

Bro. Ira Franck, Ephrata, Pa., who is attending school at Bethany, W. Va., worshiped with the congregation at Scottdale Sunday, March 26.

Bro. I. R. Detweiler of Goshen, Ind., filled the regular appointment at Yellow Creek Church on Sunday, March 26.

Baptismal services were held at the Mennonite Church at Scottdale, Sunday, March 26, when two young persons were received in church fellowship.

The brotherhood of Chambersburg district have arranged for a Sunday school at Mt. Vernon school house, with Brethren D. L. Landis, Jr., and S. H. Horst in charge.

Sympathy with suffering Russians has extended to South America, and as a result our missionaries there are able to forward small sums to be added to the Russian relief fund.

Last Sunday was the time set for baptismal services at Pleasant View Church near Bowdil, Ohio. Bro. A. J. Steiner of North Lima was expected to be present and officiate in the services.

An inspiring Sunday schol meeting was held at Manson, Iowa, March 26. The afternoon was devoted to a quarterly Sunday school meeting and the evening session was devoted to the interests of the young people.

Bro. J. W. Hess of Manson, Iowa, filled one appointment at Harper, Kans., while on his return from an evangelistic tour in Texas. Four precious souls confessed their Savior.

Bro. S. E. Allgyer of West Liberty, Ohio, attended services at the Lima Mission on Sunday, April 26, conducting baptismal and communion services.

We are informed by missionaries from South America that since January 1 postage from the United States to Argentina has been reduced to two cents and there is no longer any necessity for placing a five-cent stamp on a letter, as formerly.

We are in possession of a program of the annual Ohio Mission Board meeting, to be held at Martins Creek Church, Holmes Co., Ohio, May 31 to June 2. The subjects listed are practical and strike at the root of missionary problems. The Lord add His blessings.

This week is conference week in the Lancaster district. Tuesday and Wednesday are taken up in Mission Board meeting at Lancaster and Thursday and Friday in bishops' council and conference at Rohrerstown. May the Lord direct in all things.

We are in receipt of a program of an all day meeting to be held at North Lima (O.) Mennonite Church on Good Friday. If the program is an index to the spirit of the meeting, it will be a consecration service that ought to be helpful to all whose privilege it will be to attend.

As we go to press, Saturday, April 1, a number of visitors are beginning to arrive, reminding us of our dedicatory services on Tuesday. Sister Johnson of Masontown, Pa., and Bro. Levi Yoder of Surrey, N. Dak., are among those here. We are hoping and praying for a profitable and spiritually edifying meeting.

The Mennonite Sanitarium at La Junta, Colo., reports that during the past year the hospital work has put the institution in touch with 553 individuals. "The responsibility for taking care of these 553 souls" is the burden which the workers keenly feel and are striving by God's grace to give a good account to Him.

Correspondence

* * *

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers:—Bro. Aaron Mast and family are at home with this congregation. Bro. Mast preaches every Sunday morning and evening.

He also intends to have a Bible chart lesson every two weeks on Wednesday evenings. The chart lessons will begin Wednesday evening, Mar. 29.

There are at present two young souls waiting to be received into the Church.

Pray for the work at this place.

Yours in the Master's service,
March 24, 1922. Ruth Hostetler.

Bloomfield, Mont.

Dear Readers, Greeting:—Bro. L. A. Kauffman of Coalridge, Mont., was here last Sunday, March 19, and gave the congregation two interesting messages and strengthened the brethren. God bless the brother, as he could not fill his first appointment on account of sickness.

We have our Sunday school every Sunday. Sometimes the attendance is not so large, then sometimes we have more. We trust our superintendent does his part to encourage them.

March 24, 1922. A humble Sister.

La Junta, Colo.
(Mennonite Sanitarium)

In the name of Jesus I will express my gratitude to Him as best I can through the columns of the Gospel Herald. We must say, "Hitherto hath the Lord helped us;" and that we have not been in need of any good thing but that the Lord is some way supplied in due time.

We are looking for a revival at La Junta. It has been the burden of the hearts who attend prayer meetings both at the Sanitarium and at church. Join in, and "pray without ceasing." Special request was made at last meeting for a returned missionary who is at the Sanitarium with tuberculosis. Her heart's desire is to get well and go to work amongst the Mexicans again.

Bro. Geigley of Pennsylvania was with us and preached a sermon at the sanitarium.

Monthly workers' meeting (of Sanitarium and City hospital workers) was held Friday evening, March 24, at City Hospital, 28 present. Good interest is being taken in the work. Sister Ruth Erb discussed the subject: "The Nurse after Graduation." While reading the report of previous meeting we noticed that we had offered special prayer for farm help. We were encouraged in having with us Bro. Jacob Roth to help out—we believe in answer to that prayer. The Lord does hear and answer prayer. I will never forget how the Lord moved upon our hearts and showed us in a vision the great need of laborers, while we were yet far away from here.

Brother, sister, if the Lord moves upon your hearts to go and work for Him, go; for it is a sign some one is praying for you to come.

March 28, 1922. Elias Ruby.

Chambersburg, Pa.,

The reorganization of the Sunday school at the Pike congregation resulted as follows: Supts., J. H. Siegrist, N. C. Lehman; Secy-Treas., Harry Lehman, Clayton Lehman; Chors., Norman Frey, Henry Landis.

Strasburg congregation reorganized same day (March 26) as follows: Supts., Daniel Lehman, Samuel Bricker; Secy-Treas., Victor Rife, David Lehman: Chors., Samuel Burkholder, Harry Witmer.

Remember the work in your prayers.

March 28, 1922. Cor.

New Holland, Pa.

Saturday and Sunday, March 18 and 19, are dates that will long be remembered by the congregation worshiping at this place because on those days took place the dedication of our new church building.

Since August, 1910, this congregation, through the courtesy of the Methodist congregation of this place, has been worshiping in the Methodist Church every two weeks. About a year ago steps were taken to build the church house which is now completed.

The house is 90 ft. by 54 ft. in size and will comfortably accommodate an audience of seven hundred people.

The Saturday morning service was opened with devotional services. Bishop Noah H. Mack of this place gave a brief address of welcome and was followed by Bishop C. M. Brackbill of Kinzer, Pa., who preached a sermon on Psa. 64:5: "We shall be satisfied with the goodness of thy house."

Bro. M. G. Weaver of this place gave an address on "Church History" and Bro. N. N. Sauder gave the building committee report after which the meeting was closed with the benediction.

The Saturday afternoon service was opened with devotional services. This was followed with the dedicatory sermon and prayer by our aged bishop, Bro. Benjamin Weaver of Union Grove. This portion of the meeting was very impressive.

Bro. Weaver was followed by Bro. John H. Mosemann of Lancaster, Pa., who gave an address on "Co-operation" and the meeting was closed with the benediction.

The Saturday evening services consisted of an address on "Consecration" by Bro. Benjamin Wenger of Murrell, Pa., and a sermon by I. B. Good, of Goodville, Pa., from Jno. 8:31, 32. Meeting was closed with benediction.

The meeting was again continued on Sunday afternoon with devotional services and a talk on the Sunday school lesson, "The Downfall of Israel," by Bro. John W. Weaver, of Union Grove, Pa. Bishop D. N. Lehman of Millersville, Pa., then preached a sermon on the "Christian Home," using as a text, Psa. 68:6. Benediction.

On Sunday evening, Bro. Noah H. Mack preached from Col. 1:25-29. Thus the first meeting in our new church came to a close. We had a very inspiring meeting and the house was crowded at most of the sessions.

We ask an interest in the prayers of God's people in behalf of the congregation worshiping at this place, that we may not grow cold, but that the zeal which now prevails may continue in us that we may be lively stones, building up the spiritual house of God.

Mar. 28, 1922. Shelley Musser.

Columbia, Pa.
(274 S. Fourth St.)

Dear Herald Readers, Greetings:—On March 5 Bro. David Mosemann of Lancaster was with us and broke unto us the bread of life. Text, Ex. 12:13. March 12 Bro. J. C. Habecker preached in the afternoon. Text, John 1-18. Bro. Martin gave us a very interesting talk in the evening on the 8th chapter of Romans.

March 19, Bro. Jacob Hess, the newly ordained minister from Millersville, was with us. Text, I Jno. 4.

March 26 we held our examination meeting. Bro. Christ Lehman was with us at this time and spoke unto us from the 18th chapter of Matthew. Bro. Simon Garber of Bossler's congregation preached in the evening. Text, Eph. 6:10, 11.

The following brethren and sisters were visitors at the Mission during the month of March: Harvey Musser, John H. Lehman and family, Milton Buckwalter and wife, John E. Landis and family, Fannie Risser, Martha Burkholder, Lena Peterman, May and Martha Greenawalt of Lancaster; John Garber and wife of Elizabethtown; Mrs. John Lawrence of Mountville; Lizzie Doutrich of Paradise, Esther Weaver, and Elias Lefever and family of Mellinger's congregation; David Kohr and family, Arthur Givens and family of Shope's congregation, and Ira Longenecker and wife of Bossler's congregation. We thank these brethren and sisters for their visit and invite them back again.

We are glad to state that Sister Glick is improving in the hospital, and we trust that if God sees fit to have it so that she may again fill her place at the Columbia Mission. Remember the work and workers at this place in your prayers.

In His name,

March 29, 1922. The Workers.
Per M. E. L.

Only the life of Chirst can raise civilization from the dead. Yet it is astonishing how difficult it is to get it practically accepted by the social workers of today. The external method is so plausible, so bewitching, so easy.

Everett D. Burr.

Believers must grow into adult Christians, or they will remain children and become the prey of bad men and the victims of foolish beliefs.

—Eugene R. Hendrix.

Miscellaneous

PRAISES FOR BLESSINGS

By Ernest G. Gehman

For the Gospel Herald.

For the life that Thou gavest I thank Thee,
Who sawest fit with Thy creatures to rank me.
And how thankless I'd be
To withhold it from Thee!
And so, Father in Heaven, I thank Thee.

For the friends that are mine I revere Thee—
For the mother devout who doth rear me
In the fear of the Lord
And the power of His Word.
For the friends, helpful friends, I revere Thee.

For the talents Thou givest I laud Thee.
To misuse them would be to defraud Thee.
Be they ten, be they one;
Withhold shall I none;
On the altar they're placed, and I laud Thee.

For the joy in my soul I adore Thee;
Since this shedding abroad of Thy glory
Declareth that Thou
Art manifest now.
For this, Father Divine, I adore Thee.

For the Bible Thou gavest I praise Thee—
The spiritual milk that can raise me
A Christian to be,
And a worker for Thee.
And so, Father Omniscient, I praise Thee.

For the privilege of prayer I extol Thee.
May that converse divine e'er control me.
Thy Spirit I feel
As before Thee I kneel.
Thou hearest my prayer—I extol Thee.

For the Christ whom Thou gavest I love Thee;
Greatest gift from high heaven above me!
By Him I was bought!
Oh wonderful thought!
Great Father, All-father, I love Thee.

Harrisonburg, Va.

ALONE WITH THE FATHER

By Sadie Rhodes

For the Gospel Herald.

Will you allow your thoughts to go with me for a few moments to the land of Palestine, near the shore of the sea of Galilee, in a desert place? It was there Jesus went with His disciples to rest. But the people saw them going and followed them. Jesus seeing the multitudes as sheep without a shepherd, had compassion on them, and began to teach them many things. After the day was far spent, He fed the multitude of five thousand with five loaves and two fiishes.

He tells His disciples to cross over the sea to Bethsaida while He sends the multitude away. Then He turns His eye to a lonely path that leads to a lonlier spot in a nearby mountain. It is there He goes to pray. The Son of God goes to a lonely place to be alone with the Father in prayer. Is He not one with the Father? Emphatically Yes. Why then is it necessary for the Son of God to pray?

He was man as well as God. Hear the Word of God speak. "Forasmuch then as the children are partakers of flesh and blood he also himself likewise took part of the same, For verily he took not on him the nature of angels, but he took on him the seed of Abraham....Was made in the likeness of men." "For we have not an high priest which can not be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."

It was necessary for Jesus to pray, then how much more so for us. But why did He seek some lonely place. Well, in the first place, He was almost compelled to do so if He wished to be alone with the Father, because the people followed Him so closely, and at times the crowd pressed Him so hard there was almost no time even to take refreshments. In the second place there was great advantage in being alone.

I do not know what His prayer was in that lonely mountain, but methinks He prayed for the people He had just sent away, that the words He had taught them might help them to be better men and women, that they might believe on the Son of God and be saved. I believe, too, that He prayed for His disciples that they might be able to stand firm upon the Rock. I know that at one time He prayed that Peter's faith might not fail him.

We see in this that His prayers were for others too. It is a comforting thought that every follower of Christ is held up by the prayers of Christ. "Neither pray I for these alone, but for them also which shall believe on me through their word."

Methinks, too, it was necessary for Him to pray for bodily strength to do the work for which He was sent. There alone with the Father, he could learn more of His Father's will. There are many instances in which Jesus went apart to pray, but I wish to mention only one more, the last instance in which our Lord retired to a lonely spot for prayer. Just after He was in the upper room with His disciples where He gave them some instructions about the things He wished them to do after He was no longer with them, and they had sung that parting hymn. It was the midnight hour when all was calm and impressive, Jesus with His disciples (excepting one) went to the Mount of Olives, where was a garden called Gethsemane. He said to His disciples, "My soul is exceedingly sorrowful, even unto death. Tarry ye here and watch with me." He went a little farther, and fell on His face, and prayed, saying, "O, my Father, if it be possible, let this cup pass from me, nevertheless not as I will but as thou wilt."

When He came back to His disciples He found them sleeping. He went again, and yet a third time, and found them sleeping when he returned. Oh, the disciples might have learned something of the anguish of that prayer, if they had watched.

Oh, friend, do we realize that your sin, and my sin, yea, the sins of the whole world, caused the anguish of that prayer. Have you ever had some trial come into your life, which you felt you could hardly endure, and you cried out in your distress, "Must I bear this? **Is there no other way?**" Then you may have a very faint idea of the heaviness and the anguish of our Lord's prayer.

Jesus was holy, and without sin; yet He bore the sins of others, even our sins. Is it any wonder he retired to some lonely place to pray for strength to bear the great burden resting upon Him? Is it any wonder the flesh cried out, Abba, Father, all things are possible unto Thee, take away this cup from me—but listen: He so quickly adds, "Nevertheless, not what I will, but what thou wilt."

May we all follow the example of our Master, and spend many hours alone with the Father, and I am sure we will receive many blessings.

Harrisonburg, Va.

DIG A LITTLE DEEPER

By Y. C. Miller

For the Gospel Herald.

A good many of the Christian professors are getting cold in their Christian life. At first there were wells of spiritual life for all purposes but the spiritual level has been steadily receding so that which once served their purpose no longer brings up the standard of faithfulness. The question is, What to do?

Dig deeper into the Word of God. That is, the best and only practical solution of the problem. It is what every live Christian must do. A few more studies, and the living fountains are reached.

We have come to a time when it seems to a great many that their Christian life is no longer as profitable as it once was. Thousands are seeking other ways, giving up the old Gospel way and seeking their own way, which can not be called anything else than an uncertainty. What these and all Christians of the present day must do is to dig deeper in the Word of God. If the levels of

success in Christian life have retreated, they certainly have not drifted away from the commandments. New methods may be required. It may be men need to approach their God from a different angle and study the Word of God more closely. But that need not mean discouragement. Send the pick-axe of thought down a little farther. Don't stop on this side of success. Just out of sight lies the unfailing spring of successful endeavor. Tap it before you lay down your Bible and never say, "I am beaten in this old Bible." No man is ever beaten so long as he has Christ and the Holy Spirit in his heart.

Shipshewana, Ind.

GLEANINGS

For the Gospel Herald.

(Heard at a Bible Conference at Holdeman Church, near Wakarusa, Ind., and reported by M. H. Stichter.)

The individual abiding in God, and His Word abiding in the individual, he cannot ask for anything that is wrong.

Prayers are answered because we do His will and keep His commandments.

There must be growth in prayer.

Every prayer of Jesus was answered because He asked according to the will of God.

Not only fearing the Lord is wisdom, but also keeping His commandments and statutes.

God completes in grace what He begins in grace.

Pride began in heaven, continues on earth, and will end in hell.

We have righteousness by faith in God, not by works.

Divisions in the Church come because of a lack of growth.

Sanctification is from God; men do not sanctify themselves.

What we put into the hearts of the children at home will go into the future Church.

Christ has been called both the ransom and the ransomer.

He who hears and follows knows he is a child of God.

A WARNING! DANGEROUS WRITINGS

By Simon Nussbaum

For the Gospel Herald.

The times in which we are living are indeed perilous and very distressing. While in past decades Satan showed his hatred for truth with the fury of a roaring lion, he now manifests himself as an angel of light. Our day is a day of substitutes, counterfeits, and camouflage. Perhaps nowhere is this more noticeable than in the matter of religion. The coarse and stupid infidelity of Ingersoll's day is being superceded by the subtle and plausible reasonings of modern professedly Christian theologians. Satan is not only openly opposing the truth but he is also busily engaged in putting forth all sorts of counterfeits and camouflaging true doctrine. This was brought out quite distinctly during the recent war. Different Christian workers took up Y. M. C. A. work in the camps, hoping thereby to have opportunity to do Gospel work among the soldiers, only to find their efforts thwarted by those in authority, and in many instances the ban was put on the circulation of sound Gospel truth, while tons of vicious and soul-destroying booklets of such apostates as Bosworth and others were spread abroad through this very agency, bearing the red triangle on the corner. It would be difficult to find a more heretical publication than Bosworth's booklet, **"About Jesus"** in which there is not the slightest hint of Christian deity, or the atoning value of His death. He is set forth as a mere man whose temptation in the wilderness was the awful struggle between His better self and His animal propensities, a struggle in which He never fully overcame until in the final conflict in the Garden!

The purpose of this article is to set forth the dangerous character of the writings of Harry Emerson Fosdick, a professor in Union Theological Seminary, New York. This man seems to have acquired a mania for camouflaging the vital and fundamental doctrines of true Christianity. He is the author of a number of books which have an enormous sale and he is looked upon as one of the spiritual leaders among the evangelical churches of today. His "Manhood of the Master," "Meaning of Faith," and "Meaning of Prayer" are circulated by the thousands among all classes of Christians and every one of them is fundamentally unsound. In his "Meaning of Prayer" the Holy Spirit is never mentioned unless we except one or two quotations from other writers where the Divine Spirit is referred to. In his "Meaning of Faith" the blood of Christ, His substitutionary atonement, His cross of shame are never alluded to, while the "Manhood of the Master" is but a counterpart of Dr. Bosworth's booklet referred to above, or perhaps it would be more correct to say its prototype. Think of prayer without the Holy Spirit and of faith that ignores the blood of the cross. Or think of Christ's manhood apart from the truth of His incarnation and deity. Yet these writings, being so popular in educational circles, exert a tremendous influence over thousands of professing Christians, particularly of the younger generation.

In the introduction to the "Manhood of the Master" Fosdick says as follows: "This book is not an attempted contribution to the 'theology of the Church' about Jesus. It is rather an attempt to get back behind the 'thoughts of the centuries about Him' and see the man of Galilee as He lives in the pages of the Gospels." "The theology of the Church about Jesus." What does he mean? The answer is not difficult to find; for the vital and fundamental truth of Scripture, the Doctrine of Christ, is today being branded mere 'Church theology." This in a measure shows Fosdick's contempt for the faith of our fathers. Thank God, the foundation truths of the Gospel are not merely the "theology of the Church" but God's verities forever settled in heaven (Psa. 119:89).

But what of the other expression, "the thoughts of the centuries about Him?" What were the thoughts of the centuries about Him? Let the blood-washed throng of heaven answer, "He is the uncreated, eternal Word who became incarnate, as the Lamb of God to bear the sin of the world; who having died on the cross for our sins and being raised for our justification, ascended up to where He was before, from whence He shall return in person to judge the earth." These are the thoughts of the centuries about Him; these thoughts are to be pushed aside and He must now be regarded only as the man of Galilee, a Palestinian Jew!! a mere teacher of "social principle," a young reformer! Yes, Fosdick has certainly done this and has made a clean job of it. However, that is nothing else but apostasy; it is the religion of antichrist.

In his writings one finds none of these "old thoughts." As already stated, the "Manhood of the Master" contains not the slightest hint of Christ's incarnation and His eternal Godhood. In completely ignoring Christ's deity, he goes to the extreme limit of making Him teach that old satanic falsehood of a universal fatherhood of God and brotherhood of man. What else is this but rank infidelity? In his writings he is careful not to openly attack any Scripture doctrine, but what he does is merely to offer a most imposing substitute, as in his "Meaning of Faith" he makes no open statement derogatory to salvation by faith in the atoning blood of Christ, but instead he has a good deal to say about salvation through "character building." He evidently also does not believe the testimony of Scripture concering a

personal devil and evil spirits, for in the "Meaning of Faith" he expiates on "the profound gratitude" we should feel to "scientists" for denying the teaching of the Bible concerning evil spirits and for having in this way delivered the world from an "oppressive mass of credulity." Statements like this show his contempt for the holy Scriptures which to him are considered utterly unworthy as an authoritative revelation. In this same book he also quotes pravers of many avowed Unitarians. Besides, he is an evolutionist and openly sides with the "higher critics" (infidels). In addition, I wish to state that Willis W. Mead of Brooklyn, N. Y., has written Fosdick a long letter, taking him to task for some of his statements and tried to set before him the true meaning of faith as found in the Scriptures and accepted by godly men of the past. Fosdick replied to Mead's letter from which I quote: "I am well aware of the deep aversion with which you regard my interpretation of Christianity, but I assure you, it does not in the least surpass my profound aversion with which I regard your interpretation of Christianity. The sort of theology which your letter presents seems to me not only thoroughly false to fact, but pernicious in practical results and while I understand it perfectly, having lived in it and read its major works, **I quite definitely reject it all."** This, coupled with some of his other public utterances, make it unmistakably clear that Fosdick is a destroyer of the faith and an enemy of the cross. He no longer even pretends to be following the old paths, so why should Christians still cling to his writings?

In view of some of his public utterances, it is hard to believe that such a man was ever saved. As a young man, I wish to say especially to young people, Beware of the writings of such men. And while his books contain many seemingly good things, that is merely the sugar-coating which he uses to cover the deadly poison. The ever-increasing perversions of the Person of the Lord Jesus Christ are very painful to the spiritual Christian. Christ's witness of Himself is that "No man knoweth the Son but the Father," yet many moderns seem to know all about Him. Prof. James H. Snowden in the "Biblical Review" makes the statement that Jesus could have sinned. James Stalker in his "Life of Christ" also states that "the idea of sinlessness is too negative to express the perfection of His character." In view of His matchless, infallible Person, such rash suggestions are altogether untenable. Others, like Dr. Bosworth and Peloubet speak of "the struggle between His better self and His lower passions and of Him making a decision which determined His eternal destiny" (implying the possibility that He might have gone to eternal perdition). Away with such error! Strange it is that even unspiritual persons can fail to be shocked by such wanton profanity, for this strikes directly at the deity and infallibility of our Lord, and if this is gone, we have no Savior and no hope. Yet, sad to say, this kind of reasoning is rapidly gaining ground, and pervades almost everything. In the Sunday school young and unspiritual teachers frequently impart these rash things to the children with such loose views on the person of Christ prevailing. A harvest of fleshly religion and infidelity is inevitable. Requests are frequently heard from different quarters for someone to write a complete "Biography of Jesus." If these requests are answered, it will only mean another perversion of the blessed Person and work of our Lord. Such a biography can never be written by human pen. In the inspired record, the greater part of His life, up to the beginning of His ministry is passed over in silence. The four Gospels are not merely mechanical reporting of the doings of a man called Jesus of Nazareth, but being verbally inspired, they are rather the spiritual unfolding of the person and work of our Savior and Lord, (Matthew) as "Israel's King," (Mark) "Obedient Servant," (Luke) "Son of Man," (John) the "Only Begotten of the Father." But man with his reason tries to arrange all the recorded events of the life of our Lord in chronological order, so as to produce a "harmony of the Gospels," "Life of Christ," or a "Biography of Jesus," even as we have biographies of Washington, Lincoln, and other great men. The Holy Spirit could have given us a full account of the earthly life of our Lord, but He has not this. Neither was it the mind of the Spirit to arrange all the recorded events in a chronological order. What presumption, then, in man to attempt that which the Holy Spirit never attempted!

Orrville, O.

THOUGHTS ON BAPTISM

(Continued on page 3)

the baptism that the apostles preached is the third baptism.

The fourth baptism is the baptism of suffering. When two of the apostles desired to be granted the privilege to sit, one on the right side, and the other on the left side of Jesus in His kingdom, He answered and said, "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? They say unto him, We are able. And he said unto them, Ye shall drink indeed of my cup and be baptized with the baptism that I am baptized with." Here Christ spoke of the suffering that He had to go through and called it a baptism.

Again in Luke 12:49, 50, we read, "I am come to send fire on the earth: and what will I, if it be already kindled: but I have a baptism to be baptized with: and how shall I be straitened till it be accomplished." Here Christ also refers to His suffering and calls it a baptism.

This is in substance what the old bishop gleaned from the scriptures on baptism.

Nappanee, Ind.

LAODICEAN FOLLY

(Continued on page 5)

healthy, but who are like that magnificent apostle Paul, the chosen servant of the Most High God. The 'many tears' of such a man were no maudlin, ineffectual tears that he needed to be ashamed of, no trace of cowardly weakness, emotionalism or miserable pessimism, but were caused by an enlightened understanding of spiritual realities, and a superior knowledge of both God and man and things as they are in truth, like the tears of Jesus over His beloved city, Jerusalem."

When the revival in Wales was at its height, it is said that "the one thing which Evan Roberts seemed to fear was that popularity would make an idol of him, and that he would be the center of attraction instead of Christ." The Church needs leaders today who likewise refuse to receive the plaudits of men, or to exploit themselves, or even to permit themselves to be exploited, or their names to be lauded; for it means the crucifying of Christ afresh. Nothing chokes the channel of TRUE revival so effectually as idolatry of leaders on the part of God's professing children. Oh, for a Church which tears from its heart every idol, "and worships only Thee."

The gracious work of God in Scotland is an answer to prayer. Revival fires being kindled in various parts of America are answers to prayer. **Keep on praying.** The mercy drops are beginning to fall. Revival is surely coming, not by human might nor by human planning, "but by my Spirit, saith the Lord of hosts."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bring-

ing his sheaves with him" (Psa. 126: 6).

Pray for Revival!

—Selected.

"TIMES HAVE CHANGED"

Yes, but wherein? Has God changed?

Has the Book changed?

Has the human heart changed?

Has man's need of a Savior changed?

Have the awful facts of sin and death and hell changed?

Has the utter hopelessness of man apart from Christ changed?

Has Christ's willingness to save to the uttermost all who come unto God by Him changed?

Charles G. Finney and Dwight L. Moody believed that revival was necessary in their day. Wherein have the times so changed in a brief half century that revival is not necessary in our day?

If God is the same, the Book the same, the human heart the same, man's need the same, sin and death and hell the same, man's hopelessness apart from Christ the same, His willingness to save the same—if all these are the same, then what is NOT the same?

Ah, it is the professing Church itself which has changed. It has all but lost its consciousness of God, its literal interpretation of the Book, its keen sense of sin, its travail of soul over the sinner, its anointing of the Spirit, its piety in the home; it has lost its savor, its unction, its testimony, **because it has all but lost HIM.**

The professing Church has changed. IT NEEDS REVIVING!

"Remember therefore from whence thou art fallen, AND REPENT, and do the first works; ELSE I WILL COME UNTO THEE QUICKLY, and will remove thy candlestick out of his place, **EXCEPT THOU REPENT**" (Rev. 2:5).—Selected.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following letter, under the date of March 1, has just been receivd from Bro. A. J. Miller of our relief unit in Russia:

Brief Survey of Chortitza Regions

On February 24 came the first opportunity to visit in the Mennonite colonies. Coming from Moscow the Chortitza groups are reached by way of Alexandrovsk, now the captial of the Ukraine. Slagel arrived from Odessa on this day, and both of us, together with the interpreter, Peter Froese, were taken to Chortitza. The one automobile of the government executive department was put at our disposal and we plowed through the snow that had drifted into the country roads of the colonies.

The hungering people were everywhere waiting, had been waiting for months, for the promised help. The news spread at once that the Americans had come. It was reported incorrect, then again confirmed as true. So long had they waited that they scarcely dared to hope or believe that the help had actually come.

Our first work was to organize a committee for the Volost (County), visit the villages and towns where conditions were the worst, appointing a committee for each village, locating the store rooms, kitchens, and feeding centers. Thanks to the excellent work of Benjamin Janz and the 'Verband' the whole Volost was so organized that the local machinery could be set in motion without delay. Most of the second day was lost because the auto came late and then could not run, but in the next two days sleighs and lean horses relayed us to Chortitza, Rosenthal, Neuenburg, Neuendorf, Schoenhorst, Osterwick, Kronstal, Nieder-Chortitza and Einlage.

The total population of the Volost is 11913. The committees had grouped the whole population into three categories: (1) Hungering, with no reserve food; (2) Hungering, with food left for a week or a few; (3) Those who could live more than a month on their own resources if not distributed among all. In the first category are 7188. Some of these are now scarcely able to walk, many are already swollen from hunger, and the waxen skin of the child's swollen face with the hungry eyes makes the heart throb with pain and haunts one in the dark and quiet hours of the night when sleep should come.

It seems so unusual to find a farmer, and a Mennonite, with empty cellars, empty granaries, empty flour bins. In many Mennonite homes we went through the house from cellar to garret and also the stables and barns. In all of these listed in the first category it was much the same—no meat, no chickens, a peck or so of potatoes the size of hickory nuts. A few had cows that gave milk, thus keeping the family alive. People go about begging for cats and dogs, but in all the colonies there are only a few left, kept to guard the cows and house against the thieves that are everywhere active. At one house were over twenty-five cat and dog skins, these animals are now a delicacy. At another place, cow hide had been roasted and leather was used to make soup. These starving people look forward with hope to the coming of spring when the snow will melt from the fields and rats and mice can again be found.

About one-tenth of the population are in the third category. They can live if help comes for the others. If not, the majority will starve to death unless the relief organization comes to the rescue.

In the church services the preachers are exhorting the people to steadfastness and courage to face death calmly. It seems like a funeral sermon preached to those sentenced to death.

Will the Mennonites in America save their brethren in Russia? One dollar a month from each Mennonite in America will save all from starvation.

A. J. Miller.

* * *

The following cablegram has been received which gives later information than the above letter:

"Food shipment arrived Alexandrovsk March eleventh. Begin immediately feeding five thousand daily Chortitza, and about equal number Molotchna."

* * *

Following is a cablegram received by the American Relief Administration in New York a few days ago from one of their representatives, which gives some light on the activities of the members of our unit:

"Mennonites began feeding ten thousand children and adults March 15, region between Alexandrovsk and Sea of Azov under direction ARA without distinction race or creed, feeding those most needy. Mennonites continuing contribute ten thousand dollars monthly these new Ukraine districts. Miller of Grantsville, Maryland, Mennonite representative, returned Moscow after month this region, leaving Arthur Slagel, Illinois, in charge. Miller reports people eating boiled harness and hides. Peasants state only way keeping cow if they have one is to take into house with them to sleep nights."

* * *

We pass the above letter and cablegrams on without further comment. But knowing that it will be possible for the Mennonites of America to save their brethren in Russia if we but contribute the small sum of one dollar per month per member for this purpose, what will be ours to answer for if we fail to respond?

March 31, 1922.

REPORT

Of the Mennonite Home, Lancaster, Pa., for January and February, 1922

For the Gospel Herald.

The following brethren and sisters of the Church contributed toward the Home: Bressler Buckwalter; **Cash:** Sauder & Rohrer, $2 00; A Sister in Faith, 1.00; Elmer Kauffman, 3.00; John Mosemann, 2.00; H. K. Bender, 1.00; Fred Sickman, 1.00; Mrs. Christ Herr, 1.00; Contribution box, 2.00.

Services: Jan. 2—This evening we held funeral services over the remains of Jonas Mumma who died Dec. 31. Services conducted by Bro. Noah Landis. Texts, II Cor. 7-24: Heb. 4:9. His age was 86 y. 11 m. 3 d.

Jan. 1—Regular services by Bros. Seth Ebersole and D. S. Metzler. Texts, Jas. 1; Luke 2:25-33.

Jan. 8—This afternoon we held funeral services over the remains of Sister Agnes Weaver, who died Jan. 6. Services conducted by Bros. J. H. Mosemann and David Garber. Texts, Rev. 21; Psa. 23. Aged 69 y. 8 m. 11 d.

Jan. 15—Services were conducted today by Bros. Frank Kreider and Amos Kauffman. Texts, Dan. 12: 12:3.

Feb. 12—Regular services were conducted today by Bros. Isaac Brubaker and D. S. Metzler. Texts, Prov. 16:1-19; I Jno. 3:1,2.

Feb. 26—Regular services were conducted today by Bros. David Landis, Abram Herr, and Amos Kauffman. Texts, Psa. 34: 34:19

Dear Readers of the Gospel Herald and all those who take an interest in the Home. We feel that we cannot express our thankfulness for both temporal and spiritual blessings. Above all other things, we are thankful for the way God blessed this Home with health and strength this winter, especially the workers. As we are almost always short in help, He did wonderfully bless us all in the work, and our prayer is that He will continue to do this and forgive us our shortcomings and weaknesses. We ask that you all continue to pray for us that we may be faithful workers for the cause.

T. E. Moyer, Steward.

REPORT
Of Mission Meeting Held at Pigeon, Mich., Feb. 23, 1922

For the Gospel Herald.

Song service, and devotional led by Bro. Albert Wise.

Bro. Eli Bontrager was elected moderator and Bro. John Shetler secretary.

Our Jerusalem (our own community), was discussed by Bro. Albert Wideman. We must be completely separated from the world, witness for Jesus, and seek to win souls for Christ. This was followed by a discussion on

Our Judea (our district rural field) by Bro. Peter Ropp. The thought was brought out that this is a most neglected field, as people are prone to look beyond the home field as they look at "all the world." The Gospel story is the greatest need of the world today.

Our Samaria (city missions) was discussed by Bro. J. S. Hartzler. Bro. Hartzler told us how our city missions were started and what we are doing today. The need for the Gospel in our cities is enormously great. Many good thoughts were added by Bros. Ropp and Bontrager.

Afternoon Session

Opened by song service, followed by devotional and prayer by Bro. M. S. Zehr.

An essay on **The Place of Our Sisters in Mission Work** was read by Sister Sarah Wideman. A woman in the mission is as good as a mother at home.

How to Interest Our Young People in Mission Work was discussed by Bro. John Yousey. Put them to work in young people's meetings and the study of missions. Pray for our children, and let them know that we are interested. This was followed by a discussion of

Christian Stewardship, by Bro. Albert Wise. We are responsible for the disposition of all the money that passes through our hands.

"The Uttermost Part of the Earth" (our present foreign field) was next presented by Bro. J. S. Hartzler. He told in a very interesting way the history of the Mennonite missions in the foreign field.

Evening Session

Opened by singing and prayer.

The two topics of the evening were **The Place of Prayer in Missions,** by Bro. M. S. Zehr, and **Uttermost Part of the Earth (the untouched world)** by Bro. J. S. Hartzler.

The meeting was closed with prayer and singing "God be with you till we meet again."

Secretary.

SPECIAL MEETINGS

For the Gospel Herald.

Wakarusa, Ind.

Report of the Bible Conference at the Holdeman Mennonite Church, near Wakarusa, Ind., Feb 21-26, 1922.

Subjects: **Prayer; (a) The Christian at Prayer; (b) Requisites to Prayer; (c) Why Unanswered Prayer; (d) Place of Prayer in Christian Life; Primitive Church; Assurance; Sermon, I Pet. 5:9; Ye are Complete in Him; (a) In Wisdom; (b) In Righteousness; (c) In Sancitfication; (d) In Redemption; God's Grace; Home Government; Its Effect upon the Church; Pride, Its Manifestations.**

Instructors: J. K. Bixler, D. A. Yoder, Ray F. Yoder, J. W. Christophel, E. S. Mullet, A. H. Leaman.

Saturday evening, Sunday forenoon, and evening were devoted to special evangelistic efforts, resulting in four public confessions. The meetings came to a close Sunday evening by talks on, Missionary Work in Chicago, and A Compassionate Savior.

M. H. Stichter, Secy.

Bowne, Mich.

Mission meeting held at the Bowne Mennonite Church, near Elmdale, Mich., Feb. 25, 26, 1922

Organization: Mod., Elmer Shaffer; Sec., Pearl Hoffman; Chors., Merle Hostetler, Edna Miller

Sunday School Lesson, J. S. Hartzler.

Subjects discussed: **Personal Responsibility for Missions; Opportunities for Witnessing; (a) Our Jerusalem** (or Our Home Community); **(b) Our Samaria** (or City Missions); **(c) Our Judea** (or Rural Districts); **(d) Uttermost Part of the Earth** (or Foreign Missions); **The Place of Our Young People in Mission Work; Christian Stewardship; The Place of Prayer in Missions.**

Speakers: J. S. Hartzler, Edna Miller, Aldus Brackbill, Sister Brackbill, Moses Hoffman, Paul Kauffman.

Secretary.

ANNUAL REPORT
Of the Belleville, Pa., A. M. Sewing Circle for year ending March 2, 1922

For the Gospel Herald.

Number meetings held	13
Average attendance	29
Number articles made for War Sufferers	636
Number articles made for Altoona Mission	156
Total number made	792
Cash received from S. S. classes & quarterly meetings	$125 94
Collections from Sewing Circle	188 99
Total	244 93
Amount paid out for ready cut garments, goods & other articles	$212 86
Amount in treasury	$32 07

Secretary.

LOOK UNTO JESUS

Sel. by S. E. Roth

Look unto Jesus
For pardon and peace;
Look unto Jesus
For bountiful grace.
Eph. 1:7; 2:4; II Cor: 9:8.

Look unto Jesus
To save from all sin;
Look unto Jesus
For pureness within.
Matt. 1:21; I John 1:9.

Look unto Jesus
From self to set free;
Look unto Jesus
To crucify thee.
Matt. 16:21; Gal. 2:20.

Look unto Jesus
To guide you aright;
Look unto Jesus
To help by His might.
Ps. 32:8; 121:2.

Look unto Jesus
And not unto man;
Looking to Jesus
You learn the "I can."
Jer. 17:5-8; Phil. 4:13.

Look unto Jesus
When sorely oppressed;
Looking to Jesus
You stand ev'ry test.
Ps. 23:4; I Cor. 10:13.

Look unto Jesus
For victory sure;
Look unto Jesus
For strength to endure.
I Cor. 15:57; Eph. 6:10.

Look unto Jesus
When sickness assails;
Look unto Jesus
Whose power prevails.
Is. 53:5; Matt. 28:18.

Look unto Jesus
To fill you with love;
Look unto Jesus
For glory above.
I Jno. 4:16; Col. 1:27.

—P. R. Nugent.

CONSECRATION

"It is not mine to run
With eager feet
Along life's crowded ways,
My Lord to meet.

It is not mine to pour
The oil and wine
Or bring the purple robe
And linen fine.

It is not mine to break
At His dear feet
The alabaster box
Of ointment sweet.

It is not mine to bear
His heavy cross,
Or suffer for His sake
All pain and loss.

It is not mine to walk
Through valleys dim,
Or climb far mountain heights
Alone with Him.

He hath no need of me
In grand affairs,
Where fields are lost, or crowns
Won unawares.

Yet, Master, if I may
Make one pale flower
Bloom brighter for Thy sake,
Through one short hour;

If I, in harvest fields
Where strong ones reap,
May bind one golden sheaf
For love to keep,

May speak one quiet word
When all is still,
Helping some fainting heart
To bear thy will;

Or sing one high, clear song,
On which may soar
Some glad soul heavenward,
I ask no more!"—Selected.

Married

* * *

Birky—Kerler. — At the Mennonite Church near Beemer, Nebr., Bro. Joseph Birky and Sister Phoebe Kerler, both of Beemer, Neb., were united in marriage, Bro. J. D. Birky of Kouts, Ind., officiating. May God's richest blessings be upon them through life.

Obituary

* * *

Gehman:—Howard, son of Silas G. and Kate G. Gehman, died Mar. 26, 1922; aged 1 y. 1 m. 2 d. Services were held in the Bowmansville, Pa. Church. Bro. N. B. Bowman had charge of same. Psalm 90 was used as scriptural foundation for the message.

Woolner.—Howard Clare, son of Bro. Addison and Sister Mary Ann Woolner, died of spinal meningitis Mar. 15, 1922; aged 6 m. 1 d. He leaves his sorrowing parents, 3 brothers, 1 sister, and grandparents on both sides. Funeral at the First Mennonite Church, Kitchener, Ont., conducted by Bro. U. K. Weber.

"The Lord needed one more angel
Amid His shining band
And so He bent with loving smile
And clasped dear Howard's hand."

Widmer.—Clinton Peter, son of Daniel and Viola Widmer of Wayland, Iowa, died March 20, 1922; aged 1 y. 10 d. He had contracted a cold from which he seemed to be recovering nicely when suddenly his condition became worse and turned into pneumonia. His life on earth was short, yet it was made more intense and interesting by that of his twin brother. He leaves his loving and sorrowing parents, two brothers, and a large number of relatives and friends. The funeral was held on Wednesday afternoon at the Sugar Creek Church, conducted by the home ministers. Text, Matt. 19:14. Interment in the cemetery nearby.

Weldy.—Vernell Genevieve, daughter of Cornelius and Goldie Weldy, Wakarusa, Ind., died March 23, 1922; aged 6 m. 13 d. Leaves father, mother, 2 sisters (Vivian and Paulene), 1 brother (Harold), 4 grandparents, and many relatives and friends. Funeral was held the 28th at Olive Church, conducted by David A. Yoder and J. H. McGowen. Texts, II Kings 4:26; Matt. 18:3. Burial in cemetery near by.

"Peacefully lay her down to rest.
Place the turf kindly o'er her breast.
Sweet be the slumber 'neath the sod
While the pure soul is resting with God."

Horst.—Alice M., daughter of Martin E. and Anna K. Horst of Reid, Md., died March 18, 1922; aged 11 m. 4 d. Death was due to bronchial pneumonia. She was sick only one day. She is survived by her parents, one brother and sister (Paul and Fannie). May God bless the bereaved parents. Funeral services were held at Reiff's Mennonite Church conducted by Bros. J. D. Risser and C. R. Strite. Text, II Kings 4:26.

"Jesus wanted another bud,
So He came to this home thru love.
And took dear little Alice, with Him to stay.
If we obey His commands, we can go that way,
Happy there together be, forever in Eternity."

Goldsmith.—Barbara (Schloneker) Goldsmith was born in Butler Co., Ohio, April 22, 1841; died at her home in Wayland, Iowa, March 9, 1922; aged 80 y. 10 m. 17 d. She accepted Christ as her personal Savior, uniting with the Amish Mennonite Church when seventeen years of age. On March 1, 1874, she was united in marriage with John Goldsmith, who died April 11, 1914. This union was blessed with four children; viz., William, Frank, Mollie, and Emma (Mrs. Fred S. Miller). She leaves her two sons and two daughters, one stepdaughter, one step-son, and a large concourse of friends and neighbors. The funeral was held at the Sugar Creek Church, conducted by Bros. Daniel Graber and ——— Samp. Interment in the Finley cemetery.

Aschliman.—Peter Aschliman was born Mar. 6, 1850, near Stryker, Ohio; died Mar. 22, 1922, at his home in Hicksville, Ohio; aged 72 y. 16 d. He was married to Hannah Graber June 3, 1881. To this union were born 5 sons and 6 daughters, two having died in infancy. He leaves a sorrowing wife, 4 sons, 5 daughters, 22 grandchildren, 3 brothers, a sister, together with a host of relatives and friends. When he was about twenty years of age he accepted Christ as his personal Savior and united with the Amish Mennonite Church near Archbold, O., of which faith he was a member at the time of his death. Funeral services were held at the Lockport Church Mar. 25, 1922, conducted by S. D. Grieser and E. L. Frey. Texts, I Pet. 1:3-5; Psa. 144:3, 4. Interment in Lockport cemetery.

Snyder.—John B. Snyder was born in Waterloo county, Ont., Aug. 1, 1848; died at his home in Kitchener, Ont., Mar. 20, 1922; aged 73 y. 7 m. 20 d. In 1877 he was married to Isabella Cassel to which union 4 daughters and 2 sons were born, one girl dying in infancy. After his first wife's decease he was married to Lucinda Cressman in 1900. To this union one son was born. He leaves his sorrowing widow, 3 sons, 3 daughters, 3 brothers, and 3 sisters, and many friends. Bro. Snyder has been a member of the Mennonite Church for many years, to which he remained faithful till the end. Funeral services were held at the First Mennonite Church, Kitchener, Mar. 23, conducted by the brethren Jonas Snider and Manasseh Hallman.

"Gone to his reward."

Schmucker.—Franklin Dale, son of Amos and Amanda Schmucker, was born near Stryker, O., Mar. 11, 1909; died at the same place Mar. 20, 1922, at the age of 13 y. 9 d. Just one week before his burial he had a fall which fractured his skull and after several days of intense suffering God in his infinite mercy called him home. Franklin was a bright student and was loved by his teachers and schoolmates. His untimely death was a great shock to all. He was the youngest of a family of 15 children, and leaves father, mother, 7 brothers, and 5 sisters. One sister and one brother preceded him in death. He will be sadly missed by the family and relatives. Funeral services were held at the Lockport Church, Mar. 25, cnoducted by E. L. Frey, S. D. Grieser assisting him. Interment in Lockport Cemetery.

Kennel.—Lizzie Shrag was born July 28, 1854, near New Hamburg, Ont.; died at her home near Goehner, Neb., March 11, 1922; aged 67 y. 7 m. 13 d. She united with the Amish Mennonite Church in her youth, to which she remained faithful until the Lord called her away. Feb. 3, 1878, she was united in marriage to John Kennel. She was the mother of 3 sons and 2 daughters, who all survive her, together with her husband. Six brothers and three sisters preceded her into eternity. One brother only remains. She was grandmother to 23 children, one having gone before. She leaves, besides relatives, many friends and acquaintances who have learned to know and love her. Funeral services were conducted March 16 at the home by Wm. R. Eicher and at the church by Peter Kennel in German (text, Rev. 14:13) and Joe Zimmerman in English (text, II Cor. 5:7). Interment in cemetery nearby.

Miller.—Maurice Dale, youngest son of Christ J. and Laura Miller, died at the home of his grandfather Mar. 15, 1922; aged 3 y. 11 m. 14 d. On Jan. 1, 1922, Maurice took sick with scarlet fever. Of this he seemingly recovered, but never regained the necessary strength to resist disease. On Mar. 14 he was as well as usual and the family with him went to the home of his grandfather where towards evening he was attacked with croup. By the following day the brittle thread of life was severed. The family very keenly feel the loss of their darling child, who was here just long enough to become very dear to them, but is now enjoying the glories of heaven where pain and sickness can never come. He leaves father, mother, grandfather, two brothers, besides a host of relatives and friends. On account of it being suspicioned that the disease was diphtheritic croup, a short open air service was held Mar. 17, conducted by E. L. Frey. Text, Ps. 16:6.

Strickler.—Bro. J. Edwin Strickler was born July 7, 1868; died Mar. 10, 1922; aged 53 y. 8 m. 3 d. He leaves his wife and 3 daughters (Mrs. Jacob Neisley, Mrs. Nevin Wilson, and Clara Strickler); also 2 sisters (Mrs. Alpha Engle and Mary Strickler). He was in his usual health, arose on Friday morning, Mar. 10, went to the barn to do the chores, came to the house for breakfast, conversed with his wife, sat down on a chair and expired. His sudden death is a great shock to his family and to the community in which he lived. The Church also feels the loss, as he has been the superintendent of our Sunday school for a number of years. How applicable the words, "Therefore be ye also ready for in such an hour as ye think not, the son of man cometh." Funeral services were held from his late residence near Churchtown, Pa., on Mar. 14, and the Churchtown, Pa., Mennonite Church. Interment in Mt. Zion cemetery. Services by Brethren Reuben Cockley and Samuel Hess. Text, II Tim. 4:6-8.

Roth.—Rosa Zimmerman, wife of J. C. Roth, was born Aug. 23, 1889, near Milford, Nebr.; died of bronchial pneumonia March 22, 1922, at her home near Milford, Nebr.; aged 32 y. 6 m. 29 d. On Feb. 15, 1906, she was married to J. C. Roth. To this union were born 2 sons and 1 daughter. One son preceded her to the home above. Her sickness was of short duration. In early youth she accepted Christ, and joined the Amish Mennonite Church, remaining a faithful member until death. She was a faithful wife, loving mother, of a sympathetic disposition, always ready to help anyone in need. She leaves a loving husband, 1 son, 1 daughter, mother, step-father, 2 brothers, 3 sisters, 3 half-sisters, 2 half-brothers, 4 step-brothers, and a host of other relatives and friends.

"More and more we miss thee,
Friends may think the wound is healed;
But they little know the sorrow,
That lies within our hearts concealed."

Funeral services by Geo. S. Miller in English and Jacob Stauffer in German.

Shantz.—Esther Eileen, daughter of Milton and Mary Shantz, was born in Elkhart Co., Ind., Jan. 16, 1907. When six years old she, with her two brothers (Paul and Luke) and her sister (Ruth), came to the home of her uncle and aunt, Mr. and Mrs. Henry Horning and lived with them since. She had a very pleasant disposition, making friends wherever she went. She was converted and united with the Mennonite Church in the summer of 1919. She was a faithful attendant at nearly all the services held at the Olive Church, which was her church home. She attended services just two weeks before her death. On Wednesday evening she came home from school not feeling well and on Thursday took her bed with pneumonia, which proved fatal. She was a patient sufferer. Peacefully passed away Sunday morning Mar. 5, 1922; age 15 y. 1 m. 19 d. She leaves 2 brothers, sister, her uncle and aunt where she made her home, and five other uncles and aunts, besides many other relatives and friends. Esther will be greatly missed in the home, Sunday school, Church, and school. Services conducted at the Elkhart Mennonite Church, March 8, by J. K. Bixler and C. A. Shank. Text (chosen by family) Eccl. 12:1.

Groff.—Nancy (Brubacher) Groff was born near Waterloo, Ont., Jan. 7, 1852; died Mar. 16, 1922; aged 70 y. 2 m. 9 d. She found her Savior in her early teens, joined the Mennonite Church, and was a loyal, faithful member till her departure. She was married to Bro. Levi Groff on Oct. 10, 1876. To this union was born one daughter, Magdalene. There were also two daughters adopted. She leaves her husband, one daughter, 2 adopted daughters, 11 grandchildren, 3 brothers and 4 sisters. Her health had been failing for nearly a year. She bore her affliction patiently and was always cheerful. When she was asked by friends regarding her health she used to say, "Es geht gut" (All is well). She underwent a critical operation on March 14, and fell peacefully asleep in Jesus with a smile on her face. The funeral which was largely attended was held at the family residence near Bloomingdale on Mar. 19. Funeral services were conducted by Bro. H. Stevanus at the house, and Bro. Jesse Martin, assisted by Bro. W. Newberg and Bro. J. H. Williams at the East End Mennonite Church at Kitchener. Text, "Victory of God's children."

"Dearest mother, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Items and Comments

Severe wind storms swept over Ohio, Michigan, and other states, March 30, causing the loss of a few lives and the shattering of houses. When nature quakes we are made to feel how helpless is man in the power of God.

The American Bible Society is constantly increasing its business, notwithstanding the fact that some of the leading dailies interpreted its recent change of policy in discontinuing its manufacturing plant to mean that it was going out of business. It has its work done by job houses equipped for that kind of work, and sends out the Bible in over 150 languages and dialects.

The prospects of a general election next November is causing the political pot to boil vigorously, and the prospects are that America will again be treated to a siege of political vituperation which ought not to stain the record of any Christian country. While others may be carried away with such struggles, let Christian people remember that their "citizenship is in heaven."

About 600,000 miners are reported as having gone out on strike April 1. Of these about 500,000 are said to be union men and about 100,000 nonunion men. One trembles to think of what these labor controversies may yet amount to, but every extended strike serves to mould public sentiment against this method of settling controversies. Fortunately, in this case, the season is near enough advanced that people need not suffer much because of cold.

According to figures sent out by the National City Bank of New York, the trend from farm to city still continues. Now, for the first time, the American factory workers outnumber those engaged in farm labor. The "back to the farm" slogan is scarcely heard since the depression of prices on farm products. This drift to the already over-crowded cities is generally deplored, and it is to be hoped that something will be done to turn the tide the other way.

One billion dollars is said to be America's annual loss through swindles and confidence games. Much of this is thru the purchase of bonds—oil, mines, gas, etc—which people who are ambitious to get rich quick imagined would bring them fabulous dividends. Barnum's famous remark, "The American people love to be humbugged," is still true. "They that will be rich fall into temptation and a snare." Get covetousness out of the heart of man, and the business of the confidence man is gone.

After nearly six weeks of speech making the U. S Senate ratified the last of the seven treaties framed at the disarmament conference at Washington, D C, last winter. The most stubbornly contested treaty was that of the Four Power Pact providing for the safety of interests in the Pacific. On five of the treaties the vote was practically unanimous. Te entire program of administration was adopted, and it now remains to be seen what practical benefits will come from the work of the conference.

In the interest of securing money with which to provide the necessary revenue certain prominent dailies are urging Congress to amend the Volstead law so as to legalize the manufacture and sale of beer and light wines. How that could assist in the paying power of any people is a mystery. In the end people would not only foot the revenue bill, the manufacturers' bill, the wholesalers' bill, the middle man's bill, the retailers' bill, and the profiteers' bill, but the consumers would be worse off by using the intoxicants. Better devise some kind of plan by which all these bills could be paid into the public treasury and the people spared the curse of intemperance.

Will England be able to pull through the reactionary period following the World War without having her empire shattered? It certainly has its share of perplexing problems, though the nation seems more firmly established than any of the leading powers of Europe. The Irish problem is far from being settled, civil war being threatened on that island. Egypt has just been given nominal independence, with a few reservations that require English vigilance and diplomacy. In South Africa a rebellion has just been put down. India is a seething mass of unrest. Though the revolutionary leader, Ghandi, has been sent to prison, it is thought by many that this will be a means of aggravating rather than suppressing the troubles. Yet, England has passed through many a stormy period and always came out stronger because of the struggle, and it may be that this will again be her lot.

CONFERENCE ANNOUNCEMENT

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will be held this year at the Martins Creek Church, Holmes Co., O., May 30 and 31; Conference members to meet with the Executive Committee the preceding day at 4 P. M., to arrange for the work of Conference Persons coming from the East and West will take the C. A. & C. railroad, either at Columbus or Orrville, O., and stop off at Millersburg, O., where trains will be met to convey passengers to the Conference.

Everybody welcome.

E. L. Frey, Moderator.
C. Z. Yoder, Secretary.

ANNOUNCEMENT

The Annual Meeting of the MENNONITE BOARD OF MISSIONS AND CHARITIES will be held with the brotherhood in Fulton Co, Ohio, June 5 and 6, 1922 The Executive and Mission Committees will meet in the same community in joint session June 1 and 2 to arrange for the meeting and transact such other business as may come before them.

All committees which are to report before the General Meeting on June 4 and 5 will kindly have their reports ready to be submitted in writing.

A cordial invitation is extended to all who are interested in the mission activities of the Church to be present at the meeting. Parties desiring information as to train service may receive same by addressing J. C. Frey, Archbold, Ohio.

D D. Miller, President.
S. C. Yoder, Secretary.

ANNOUNCEMENT

The Young People's General Conference will be held with the congregation at Sterling, Illinois, June 15-18, 1922.

Payson Miller, Secy, Ex. Com.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sanderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E, Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73 St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

"Look on the fields; for they are white already to harvest."

"The Gospel of Christ *** is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

"Christian Stewardship" is the title of an article printed on page 29, written by Bro. J. S. Shoemaker. We urge all our readers to give the facts presented a prayerful consideration.

The time of the year to distribute quarters for the Children's Quarter Fund is again here. Last year $185.00 were distributed for this purpose which brought a net return of $1435.11, or an average gain of 775%. If the entire $1000.00 could be distributed, and the same rate of increase maintained, the amount would be 7750.00. The missionary spirit implanted into the young minds can never be estimated. Perhaps, because of this influence, some or many may consecrate their all to the Lord. In this case, the financial profit would be a well-nigh negligible factor. Everyone interested, Sunday school workers especially, should urge and assist this work. Bro. V. E. Reiff, Elkhart, Ind., will gladly furnish information—and quarters.

We ask our readers to make a careful study of the estimates submitted in Bro. Mosemann's article. The figures submitted may not meet the judgment of all, but they are within the range of possibility. The members of the Mennonite Church are known for economy and frugality. Their liberality is also attested to by the figures given in Bro. S. C. Yoder's article — approximately eight times per capita that given by members of another denomination. So we speak to encourage rather than censure. It is also interesting to note that Bro. Mosemann bases his approximations on 31,300 members leaving perhaps more that 7,500 to make up any deficit that might exist. While the ideal set is high, we believe that if all the resources, men and money, that are now given for the work of the Lord were duplicated, and all that is used in a way that does not edify either the user or fellowmen, were added to it, the goal might easily be reached. It is only too true that in our every day life there are marks of actual extravagance in food and clothing that are unnoticed and were better unused. We suggest that every one take an inventory of donations to God's work, and also of unneeded expenditures, and see how much more could be given to God if the latter were added to the former. Amos condemned Israel because they lived in luxury at the expense of "grieving for the afflictions of Joseph." Either alone was a sin, but the former was intensified by the latter. May we strive to make possibilities and actualities more nearly equal.

The Worker's Preparation series of articles closes with this number. We wish, first of all, to thank the brethren who have so cheerfully furnished the material to make it possible. By way of a brief summary, we might deduct the facts that: (1) A genuine conversion is the first step in preparation; (2) God should have first consideration in the use of all our resources; (3) The needs of the world and places for laborers far exceed the available resources and laborers; (4) We should labor where God calls us and where we can accomplish most for the Lord; (5) The Church should provide information and places of labor for all who are willing to do special service in Christ's kingdom; (6) All workers should have a good general preparation, and as much special preparation as their field of labor demands that can be secured before entering, but extensive specialization should in most cases be made after the work is entered and the worker's adaptability more nearly determined; (7) Those whose consecration and adaptability is proven should be given sufficient encouragement and support to make it possible for them to be of the greatest possible usefulness; (8) As the work expands, the Church grows in strength, finances permit, and the amount of workers increases, additional means and facilities for preparation should be provided; (9) The need at present is more that of cooperation and a full use of the means at hand than of additional means; (10) In all our preparation and equipment, we should never think of aiming for anything less than the highest ideals of God's Word, nor of deviating an iota therefrom.

The Washington Conference appears to have left its good influences upon political, moral, and financial conditions throughout the world. War is perhaps the greatest disorganizer of society of all ancient and modern evils. The progress of Christianity is to a greater or less extent dependent upon the other factors mentioned. When a country is in the midst of chaos and disorganization, missionary work always suffers. "The Missionary Review of the World" enumerates the following favorable missionary omens resulting from the work of this conference:

1. The limitation of armaments improves the confidence of nations and financial conditions. The world war cost $186,000,000,000. The nations are either in, or on the verge of bankruptcy. Naval armaments are to be reduced fully 50%, aiding materially in financial stabilization.

2. The barbarity of future wars may be reduced by the prohibition of illegitimate weapons.

3. The proposal to hold similar conferences, periodically, should help to further the cause of peace and goodwill.

4. The settlement between the United States and Japan, and Japan and China should help to avoid war between the two first mentioned countries, and help to reduce the oppression of the third.

5. The agreement to reduce fortified naval bases in the Pacific will give less excuse for Japan to continue her present militaristic spirit.

6. The release of tension and America's evidently sincere desire for peace will add confidence and sympathy for American missionaries, and respect for the truths they preach.

Social reform, the undercurrent that that some wars are justifiable, and economic adjustment are the chief factors noted. While these may all point to external improvement, it is well to remember that at the root of all turmoil is selfishness and a disregard for the laws of God and the teachings of Christ. All conditions that help in the work of Christian missions and help reduce the hindrances to their progress have their place, but the real secret of improved moral conditions and the abolishment of evil is the enthronement of Jesus Christ in the hearts of men. The more fully the Church devotes herself to making known these truths, the greater will be the blessings to her and to the world through her labors.

PREACHING THE GOSPEL—THE SUPREME TASK OF THE CHURCH

By John H. Mosemann

For the Gospel Herald.

Go ye therefore into all the world and preach the gospel to every creature.—Mark 16:16.

Go ye therefore and teach (the Gospel to) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28:19, 20.

Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. Luke 24:47.

In the light of these scriptures, it is evident that the one great work of importance on our part is bringing the Gospel of Christ to a lost and needy world. Nothing should be allowed to hinder nor come in the way of this command from our Chief, Commander, Captain, and Lord! But must we not confess that we have become somewhat indifferent to our Lord's command? We have been satisfied to start the work in India and in South America, but how much have we been concerned with the rest of the heathen world? Even our missions in India and South America touch a small, very small spot of these great countries and a very, very small number of the inhabitants, comparatively speaking.

The Chief Executive of the Heavenly Mission Board has given the commandment, Go! Go!! Go!!! Preach! Preach!! Preach!!! Teach! Teach!! Teach!!! Feed! Feed!! Feed!!! As we think of the teeming millions who have never heard of the Gospel of Christ, and so few to herald the glad tidings, we imagine the Lord is saying, "Whom shall I send? and who will go for us?" The Lord needs workers. Where are they who will answer, "Here am I, send me?"

As we think of the many young people in the Mennonite Church, it seems to us there is no good reason why there should not be at least five hundred missionaries who are constantly on the field, witnessing for Christ in their respective fields of labor. We cannot help but feel that the Lord would be greatly pleased with such a goodly number to go forth and bring the "glad tidings of great joy which shall be to all people."

And why do we not have a greater number of missionaries at work? Is it not because we have failed as ministers to emphasize the supreme task of the Church as being this: "Sending out the Good News?" "Carrying the Gospel Message to the heathen?" There may be other reasons of which we do not wish to speak at this time. May I urge all my fellow-laborers to henceforth emphasize the importance of the Church fulfilling her chief mission—"Preaching the Gospel to every creature!" The time is short, the harvest is great, and the laborers are few. "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

But someone will say, "We cannot raise the money to send out such a large number of workers." Let us see whether or not we are at least able from a financial standpoint. Suppose we make a schedule of what the probabilities are that our people would be able to give, approximately. We should have in the Church—north, south, east, and west,

100 members who could give yearly,	$1000.00,	$100000.00
200 members who could give yearly,	500.00,	100000.00
1000 members who could give yearly,	200.00,	200000.00
2000 members who could give yearly,	100.00,	200000.00
3000 members who could give yearly,	50.00,	150000.00
5000 members who could give yearly,	25.00	125000.00
10000 members who could give yearly,	10.00,	100000.00
10000 members who could give yearly,	5.00,	50000.00
Total		$1025000.00

If one worker (the average) would need as much as $1,000.00 yearly for support, there could be 1,000 missionaries on the field and $25,000.00 left to keep in a fund for disabled missionaries, or for the support of missionary children going to school or any other needy work in conjunction with the Lord's work on the foreign field. The above figures may seem somewhat large, but I do not think they are far out of proportion with our ability. Even if the estimate were cut in half, it would be ample to support 500 missionaries if the cost were not over $1000.00 (average) yearly. There are no doubt persons in the Church who are worth nearly, or altogether, the above amount. Surely the whole Church should be able to give for foreign missions what one man, or two, are worth.

But we are not only in need of workers to go and money to support them, but we are in need of **scripturally qualified workers.** We need men and women who "know" the Lord; men and women who "fear" the Lord and "hate" evil; men and women who have been "washed" in the blood of the Lamb and "walk" with the Lord and who are "untainted" with "higher criticism;" men and women with "uncorrupt minds," "hearts," and "doctrines;" men and women who have been "faithful" in the Church and her work at home; men and women who have never learned to "belittle" the faith of our fathers and recognize the faith that the Church has held down through ages until the present time as "The faith once delivered unto the saints!" How shall we secure such men and women? Let us give ourselves to prayer and fasting; let our schools give orthodox training of workers and prepare them for the Lord's work; let parents, likewise, be ready to give sons and daughters money and prayers for the "preaching of the gospel to every creature" which is THE SUPREME TASK OF THE CHURCH.

Lancaster, Pa.

"God's way in this life, though at times exceedingly strange, is always BEST."

THE WORKER'S PREPARATION

V. Steps the Church Should Take to Meet the Needs

For the Gospel Herald.

In the series of articles which were published in these columns during the past months, the needs of the field, qualifications of workers, and some means for their training, have been ably discussed, and if the plans and suggestions could be carried out and supported an able corps of efficient workers would no doubt be the result. As things stand, the question of whether we can profitably follow the methods of larger denominations in their work, training for service, and lines of endeavor is open and unanswered to a large degree. If we had all the means at hand, popular methods might be sanctified sufficiently to meet the need and accomplish the end, but with us this is to a large degree out of the question. If all those to whom wealth has been entrusted were fully consecrated with their all upon the altar it would still be impossible to follow the policy of many for the following reasons: First, because as a denomination we are not large in numbers, and second, the popular means are not always suitable to our plain doctrine, and will not be conducive to the maintenance of the present Gospel standards of the Church. The unholy desire to be like others, rather than to be ourselves, has not only led individuals, but also denominations to blunder seriously and fail in the end when they might have had success.

In the discussion of how the Mennonite Church may meet the present need, I shall have to confine myself to the Church as it is and work from that angle. We can work only with what there is to work with and with the part that will work. Hence the situation as it is, as well as the means at hand to meet the need will be treated under the following heads:

The Situation

We dare not take time to discuss the opportunities of the Church at this time, only to say that they were perhaps never greater than now. The men or women who are facing life and crying that there are no opportunities for service in the Mennonite Church are simply saying that they are not ready to do what there is to be done, but rather to do what they want to do and gratify their desires and satisfy their ambitions. This is not only true of the Mennonite Church but of others as well.

"It may not be on the mountain height,
Or over the stormy sea;
It may not be at the battle front,
My Lord may have need of thee."

These words are as true and appropriate now as they were at the time they were written.

As said above, we can not think of the opportunities but must rather take into consideration the crying needs that are pressing themselves, unsolicited upon us, and have reached proportions that almost stagger our faith.

The Church at home has seldom, if ever, reached out and done its duty fully to the immediate community—that is in almost every community there is work that could be done without any extra outlay of money if someone would assume the responsibility, make the sacrifice and do the work. We are now doing things in the foreign field and call them great, and rightly so, but we are neglecting just as important things at home, because they look too small and are not considered worthwhile by those who are asked to do them. We have lying at our door one of the largest mission fields in the world, namely the great Rural Field, stretched along what was known as the border, or parts of the border states during the Rebellion. In this field there is a population that is almost as large as the population of the entire Argentine Republic that is looking for a church that has a free Gospel to bring as they are too poor to have any other. In this field there will be no sacrifices required that will not be required in foreign fields or cities, no hardships to endure that are not required there, and the work there is to do, is practically the same. This field is unknown to most of us though it lies within a day's drive by automobile from some of our strongest and most prosperous congregations. The needs of the city as well as the needs of the foreign fields are crowding upon us unsolicited, faster than we can enter and care for them. With the young men and women ready and anxious to do something and the wealth that God has given to the Church partly on the altar and partly in the pockets of individuals, one can get some idea of what the present situation is and what some of the problems are. The missionaries on the field are wearing their lives away, trying not only to do the work but also to determine what can best be left undone as they can not do it all. Individuals, and sometimes congregations, become almost impatient and charge laxity and slackness on the part of the Church and her boards, but I have sometimes noticed this, that when things reach a stage where it begins to look as though there might be inroads into their purses, these selfsame individuals become serenely composed and calm and are quite willing to let the question rest.

The Problem

With the above situation confronting us, it remains for the Church to work along lines and in fields where what she has to contribute will count for the most, and for our men and women to stay with the Church and labor along lines and in fields where their work will count for the Lord and the Church. It may mean a less distinguished place in the world, as men measure greatness, but the Lord does not determine greatness as men do and what the world esteems little may result in great good for the Lord's cause.

It can not be possible for the present that the Mennonite Church will be able to assume a program that will measure up with that of the larger denominations. For example, a few months ago the writer was passing through one of the large eastern cities and fell in with one of the elders of a large denomination and discussed the mission situation. The writer was informed that last year this denomination had set out to raise $21,000,000 for their work but had succeeded in raising only $17,500,000, which amounts to practically $2.25 per member. If the Mennonite Church would not raise more per member than that she would raise practically $90,000 per year. As it is, the per capita contributions of the last year for mission and relief work amounted to a trifle more than $18.00 and yet there are those that say the Mennonite Church is behind others in the amount they contribute and the work they do. The Board in planning its work, the young men and women in choosing their work in the Church, and the Church itself in deciding its problems and formulating its policies must take into consideration its size, its wealth, its heritage, our plain and simple Gospel, and then choose to work in those fields for which we are adapted and engage in those lines of work where our money and means will count for the most and bring the greatest returns in souls for the Lord. I think we are all ready to admit that there have been ventures launched that resulted in failure, or at least have not had the highest success because by nature and training we were poorly adapted for that kind of work or for the field.

The Solution

As a help to the solution of the many problems along this line that

confront us at this time a few may be mentioned as follows:

1. As already stated above, we must limit our activities to such lines of work and such fields where our means will count for the most.

2. The first and greatest need among all Christian workers, and by this I mean all from the plow handle on down to the man in the pulpit or on the mission field where he gives all his time to the direct work of preaching, is a right conception of God and His plan, a godly conception of the work and his relation to it and a regard for the opinions of others who by experience have learned to help us and judge our powers better than we ourselves often times can. At this time education and training are emphasized and given a large place to which they are entitled, but there are many who are highly educated and some with a wide experience who have failed because of their attitude towards the cause, or the Church, or those they have to work with or under.

3. Education and training — A knowledge of the thing he is to teach, is important for the Christian worker. A knowledge of methods is good and a knowledge of how to apply is good, but when one has nothing to apply, he is after all of little use in the service. This raises the question of a Missionary Training School in some center of population where practical experience in soul-winning may be had along with a knowledge of the Word. If we had large sums of money at our command with which to establish and maintain such schools, this problem would no doubt be easily solved, but working with the Church as it is at this time we must look somewhere else for help for some time and perhaps forever. At present we have several recourses. First, our own church schools which are not exclusively Bible schools and the purely Bible schools of other denominations. It has been said, and not without foundation, that being educated at other schools outside of denominational schools, educates one away from his own Church. This is true of all schools. No denominational school can claim any right in the world to exist if it does not serve first and foremost the denomination which gave it birth, and the school that fails to turn out students that are in sympathy with the Church that is supporting it and the Church in sympathy with them is not entitled to support as there are many other schools that will and can do the same thing. For the present then we will look to our own schools.

It has been suggested and correctly so, that in schools where secular and Bible departments are maintained or rather in secular schools with a Bible department, the secular is likely to overshadow the Bible. If state and association requirements, which take little note of the Bible in their curricula and often protest against too much of it, are to be given first consideration then this is true. But if service for the Lord and the Church are given first consideration and such standards for service upheld as will give students a true conception of their first duty and relationship toward the Church, then I think schools can substitute some Biblical for secular subjects which will make their courses less scholarly and strong and at the same time be more thorough and effective as far as fitting students for service in the Church is concerned.

Practical Experience

By some it has been suggested that all missionaries should be tried out at home before they are sent to the foreign field. This is not only true of foreign missionaries but all missionaries as well. All should be able to give evidence of ability to do the work they are expected to do before they take up the work. The home community is a good place to try out one's ability. If the opportunities at home are too insignificant to be noticed, it is not probable that conditions in another field will appeal more. It is not the change of scene or the intensified forms of sin that ought to arouse the worker but the **lost soul.** The idea of making city missions a kind of a preparatory school for foreign workers has not appealed much to city mission workers nor to those who worship at the mission, for reasons which are justifiable enough to receive consideration.

Systematic Giving

The question of finances is perhaps one of the greater questions that is staring the Church in the face at this time. The reason for this may be: 1. Because many people have nothing or at least very little to give; 2. Because some of those that have means give **very little,** not realizing that what they hold is the Lord's and they are acting simply as stewards; 3. Because some who have property and are willing to give, lack confidence because some former venture to which they have contributed resulted in failure; 4. Because some have never come in touch with the need in a way that they can realize how great it is; 5. Because too often those who have been greatly blessed with wealth and have no direct heirs, and almost every community has several such, leave the means which God gave them and intended should be used for His glory, to those only distantly connected and many times not in need of it, or to worldly and ungodly offspring who use it for the satisfaction of their lusts. Every year there are thousands of dollars lost for the Lord in this way, and the Church is in need of money, not because the Lord has not provided it, and placed it into the hands of His people, but because they have passed it on to the "children of this world."

The time is here when we can no longer justify this ungodly and inconsiderate distribution of wealth, either while living or dead, with the excuse that the Church has no channel through which to work. It has and the present neeeds demand our best and our all. The Lord will not hold us to account for what we do not have, but for what we have. Will we consider this prayerfully?

When the present problems are solved others more vast and greater will no doubt arise and demand the best that there is in us. With a loving Father above who guides the destiny of His people through all the ages, we go forward with an undying faith that He will help us in the fight for His cause, and with men who love the cause more than they love themselves and are willing to be nothing or die that the cause may live, the work can not fail.

S. C. Yoder,
Kalona, Ia.

* * *

In the four preceding articles the needs of the worker in the rural field, the city mission, the charitable institution, and the foreign field, were adequately discussed. All the writers insisted that two things are essential in the preparation of every worker: (1) a spiritual preparation, and (2) a mental preparation. Other problems relative to the several fields were suggested, and can be briefly treated under these two larger heads.

In thinking about these problems, three ways suggest themselves in which the Church could provide the needed preparation: (1) through its literature, (2) through its conferences, and (3) through its schools.

1. **Literature.** — The problem of spiritual life is an intensely personal one. It is a matter of the individual's relation to his God. We cannot live upon another person's Christian experience, for each one must have a vital relation with Jesus Christ as his personal Savior. Habitual communion with God is the secret of a life of spiritual power. It is well to observe Jesus' habits of prayer. He spent hours, and entire nights in prayer. We may say that He lost Himself in communion with God. That is, He did not plan to spend a night,

or any given period of time in prayer, but communed with God until his soul was satisfied. The length of time we consecrate in prayer and Bible study may serve well as an index to our spiritual life.

And yet, while spiritual life is a personal matter, much help may be secured from other individuals who have gone the way before. After all, our experiences in Christian life are much alike. We have the same general problems, and are subject to the same tests. It is in helping to meet these varied problems of the Christian life that our periodicals may render valuable service. Their function is that of Christian nurture, or religious education. The purpose of religious education is to move the will God-ward. It is the cultivation of that experience in which persons are brought to Christ, matured in their spiritual life, and led to take active part in the work of the Church. It includes evangelism, instruction, and training. It is true that helpful discussions appear on these subjects in our papers from time to time. Fuller and more frequent treatment, however, of the various phases of devotional life, brief and pointed expositions on passages of Scripture, discussion of the problems of the Christian life and work, may add to their usefulness.

Emphasis was placed in the preceding articles upon a working knowledge of the Bible. This is indeed essential. When Jesus gave the Great Commission to the apostles, He told them to "make disciples of all nations." A disciple is a pupil, and disciple-making belongs to the sphere of teaching. It is impossible to teach unless the message is clear in the mind of the teacher. What is the message Jesus expected His disciples to teach? To the command to make disciples, Jesus added, "teaching them to observe all thing, whatsoever I have commanded you." The disciples obeyed the Great Commission, and it follows that their message as it is recorded in the New Testament, is the message Jesus included in the "all things." The New Testament message continues to be the only true missionary message. It is imperative, therefore, that every worker know this message. It is also imperative that the Church provide means by which the worker may acquire a working knowledge of the Bible.

It was also suggested that the worker should know the doctrines, history, and activities of the Church. He should study the needs of the several fields, and in particular the needs of his chosen field of work. It may not be possible for our regular periodicals to give sufficient place to all these subjects. Some of them merit fuller treatment. A series of handbooks would be helpful. In these books the problems of our foreign missions, the home work, including evangelism, Sunday school work, and personal work, could come in for discussion. A few brief works on Bible study would be valuable, in which various methods of study are set forth, the cardinal doctrines of the Bible outlined, and introductions to the individual books of the Bible be written. Such a series, to be of any permanet value, could not be produced in a short time. It may be desirable to carefully select a list of books that are sound in doctrine and in principles of teaching, to serve the need of the present time.

2. **Conferences.**—The Apostle John teaches us that the Christian life is a life of fellowship with the Father. This fellowship with the Father results in fellowship with the children of the Father. We recall many instances when our lives were inspired by fellowship with other Christians. It may have been by one person, a group of close friends, or the fellowship and inspiration of a religious meeting. Perhaps we were vexed with difficult problems, and someone understood just what we needed. New visions of God, of the Christian life, of our responsibilities and privileges in Christian service were caught, and the entire course of life was changed. any who have attended our church, Sunday school, and missionary conferences could testify to the deepening of the purposes of life, because of the opportunity such meetings afford for personal touch with experienced Christians. Besides the deepening of the Christian life, these meetings acquaint those who attend with the activities and needs of the Church. Usually workers are present representing one or more of the different departments of Church activity. In fact these various departments of church work are the occasion for our conferences. A dead church recognizes no problems. Hence there is no need of conferences, and there is no missionary activity to discuss.

It has been the conviction of the writer for some few years that there is a place for a Christian Workers' Conference in the Mennonite Church. Such a conference would be successful if it were closely related to the recognized church conferences. Unless a real unity exists, the tendency would be to "scatter abroad," rather than to strengthen the forces of the Church. The function of such a meeting would be to present the fundamentals of Christian doctrine, and to discuss the problems of Christian life and service. These two, doctrine and duty must be closely united. Someone has truly said that "doctrine without duty is a tree without fruits, and duty without doctrine is a tree without roots." The need of a Christian workers' conference does not imply that our other conferences have failed, or are unnecessary. The work of the Kingdom must be carried on in an orderly manner, and the church conferences are indispensable. Their very nature, however, prevents a full discussion on many questions directly related to Christian doctrine and duty.

3. **Schools.**—The training of the mind can be carried on most efficiently in a school. The foreign missionary in particular finds a good mental training of great value. In order to do effective work, the missionary must learn to speak a strange language, and often the foeign language is hard to learn, as in India, China, and all the Oriental countries. It is essential that he has a good educational basis for his work. Many of the peoples of the Orient are among the most subtle thinkers of the world, and severely tax the ability of the most thoroughly prepared missionary.

The school gives the worker the advantage of a well-organized course in the study of the Bible. Such a course should include a study of the great doctrines of the Bible, a study of the message of each book, and also a study of the subjects closely related to the Bible. Much light is thrown on the meaning of the message of the Bible by a study of biblical history and geography, as well as the languages in which the Bible was written. The importance of knowing the Gospel Message cannot be overemphasized. It should be first learned in the home. The teaching ministry of the Church should begin in the home. The family altar and Bible study in the home can solve many of the problems that the Church must meet where these are lacking.

These three, literature, conferences, and schools, we have attempted to point out, may be instrumental in deepening the spiritual life and widening the mental horizon of the worker. The steps the Church should take is to continually make these channels more efficient, that they may meet the growing demands of missionary endeavor.

Noah Oyer,
311 Hodge Hall,
Princeton, N. J.

"John Bunyan said, 'Religion is the best armor a man can have but the worst cloak.' In other words, do not pretend to be what you are not. Be genuine."

SIDE LIGHTS ON RUSSIA

By Orie O. Miller

For the Gospel Herald.

II. The Russian State Church

While in the period just before the War there was a certain amount of religious toleration in Russia, the vast bulk of the population were nominally members of the Greek Orthodox Church. By law anyone whose parents were members of that church or whose parents promised to bring up their children so, were counted as communicants. In matters of faith the Church in Russia has always conformed to the decrees of the General Council of Greek Churches. This is composed of the Patriarchs of Constantinople, Jerusalem, Antioch, Alexandria and the corresponding official in the Russian Church. In church government, Russia has acted independently. The central directing body there is the Holy Synod. It meets in the same building as the Czar's Senate. This body consists of the three metropolitans (heads of the three largest Russian monasteries) a number of arch bishops, a few of the lower clergy and a lay member who personally represents the Czar. The members of the Synod are not deputies elected by the Church, but were all appointed by the Czar and could be dismissed by him at will. Moreover no decisions passed by it were binding unless sanctioned by him. Peter the Great had introduced this system to replace the patriarch system, which still prevails in the other Greek countries. In his mind, the Patriarch had a semblance of too much authority, even rivalling the Czar himself in the people's mind.

Associated with the Synod were various Church courts, one of which handled divorce cases, another censuring of religious books, etc. The country was then further divided by the Czar into bishoprics—either a bishop or archbishop was appointed by the Czar for each and such official ruled supreme in his district. Under him are district courts and a council which controls schools, seminaries, etc. In each district are a number of parishes. Each has its resident parish or white priest appointed by the bishop. These priests must all be married. If a priest's wife dies, he may become a monk and then becomes eligible for promotion to a bishopric or higher office. As a married man, he can go no higher than a Rural Dean, who oversees a smaller group of priests in a subdivision of the Bishopric.

The village priest is usually the best educated person in the community and often the only one who can read or write. He alone performs the rites and ceremonies of the Church. In the mind of the peasant, a strong veneration and superstition goes with these performances. The correctness with which the priest carries them out measures his influence on the community. This counts for much more than the moral ideas and practice of his life.

Another class of clergy are the black priests or monks. These never marry. There is constant hostility between these two classes of priests largely because all the higher church officials come from these black priests. As monks they have no special duties but are usually connected with some monastery of which Russia has something over five hundred.

On the surface the Russians are a very religious people. One cannot be in their country a day without noticing signs of their devotion everywhere. Every home from the meanest hovel to the Czar's palace has an "ikon" somewhere conspicuously placed. An "ikon" is a picture either of Jesus or Mary or some saint. The Greek Church separated from the Roman on the question of religious images. So the "ikon" is always a picture and may range in size from an inch to a few feet square. They generally have a background of yellow and a half length representation of the figure. In passing an "ikon" an orthodox Russian always bows and with his fingers makes the sign of the cross. In the home the "ikon" is placed in the corner of the main room facing the door. Before and after each meal, before retiring for the night or whenever the peasant home has an accident, a special need or fear, devotions are done there. Likewise, every hotel room, the waiting rooms at railroad stations, the cabins on Russian ships, the stores, the police stations and the vodka shops have these "ikons" conspicuously placed. Before many of those in public places, candles burn continuously. Before the traveller starts his journey, he will light a candle and place it before the "ikon," thus ensuring a safe journey. Even the thief before proceeding with his crime places a candle before his favorite shrine.

"Ikons" are of two kinds, the simple kind as described above and the miraculous. Of the latter there are few. The Holy Synod must investigate and pass on the merits of an "ikon" before it may belong to the latter class. Some of these are noted all over Russia and have special chapels in which they are housed. To visit others, long pilgrimages are made. The largest gathering of the year occurs in the old city Kharkov when the miraculous "ikon" there is moved from its winter abode in the city to a fine palace built for it outside the city where it stays during the summer.

On summary, one notices in the pre-war Russian Church a huge ecclesiastical machine, second in power and authority to the State itself, and in government directly controlled by the Czar. It cares little what moral standards or beliefs its members have, so long as certain ceremonies are complied with and no acts of hostility shown to its organization. It makes little or no effort to develop the conscience or the religious life of the individual. No reformation has ever had any effect on it. In thought, feeling, and religious outlook, the average Russian peasant is probably no farther along than was the average western European in the Middle ages.

Akron, Pa.

THE ENEMIES' THREATS

By T. K. Hershey

For the Gospel Herald.

The true, consecrated missionary must, if he is true to his calling, expect to call down upon his head persecutions from the enemy. That Church, body of believers, or individuals who are not being persecuted by the enemy of righteousness, reveal the fact that they are not burning with zeal, love for lost souls, enthusiastic in their special calling, and above all fall very short of fulfilling the Great Commission allotted to them.

Get busy and the devil will get busy also. If one wishes to avoid his annoyances, he must not attempt to attack sin in its blackest form. Unload your gun against sin, and the devil will come back at you in a similar manner. Reveal the truth and the devil gets mad. Preach the present day "isms," social betterment, peace without the Prince of Peace, say nothing about the cross, the blood, the new birth, the resurrection, the life hid with Christ in God, the second coming of Christ, and the devil very contentedly will not disturb your efforts.

This has been the experience of all true children of God. All missionaries who ever accomplished the will of God, were persecuted—many of them even unto death. Some of us feel at times that we make the enemy too little work. I do not advocate that we seek opportunities or ways and means of angering him who was cast out of heaven, and who will be cast down into the bottomless pit

later on, but I do urge and plead for true sound Gospel preaching; preaching that will bring sinners on their knees; that feeds the true hungry child of God, and that will make the devil angry. I fear at times that many are fearful of the latter, and because of this fear, fail in the former. But why should I send a message like this to the home church? Simply because my experience at home and now on the foreign field has very clearly taught me that the above is true. They that would live righteously must expect to suffer persecution, says the divine Word of God. It also says there is a blessing for those who are persecuted for righteousness' sake.

* * *

The truth of the statement that the devil gets busy in the same proportion that the Church of Christ is occupied in the evangelism of the world is clearly seen in the work of evangelical forces in the Argentine.

Seeing the need of further propaganda, in the three main stations, Pehuajo, Trenque Lauquen, and Santa Rosa, the missionaries believed a monthly periodical in which could be printed portions of the Word itself, the lives and experiences of men who have experienced the new birth, the way to God, as well as direct attacks on the present day evils and false teachings that are found on all sides, would be a most valuable asset to their work, a monthly periodical called, "El Camino Verdadero," (The True Way) is being published, the first issue being printed in August, 1921. No sooner did this little messenger with its Gospel messages appear on the scene, than the enemy pricked up his ears, and directed his horns at us with the result that sermons have been preached against us. Threats have been made on all sides. The priest in Pehuajo has sent members of his church to visit all the evangelical homes, telling them that they should not attend services at the evangelical church, because we are teaching false doctrines, and because of it they had planned to run us out of town, by stoning all the Protestant missionaries, after which they were going to burn their churches. To fully scare our faithful little flock, one sister on returning from church one evening, experienced the first part of the threat when several stones were fired at her, one or two hitting her.

The result has been that a greater zeal has been manifested on the part of the members of the Church to stand firm for truth and righteousness, and against the false doctrines of the Church of Rome, Adventism, and Spiritualism, three false and dominant teachings in this section of the country. Sermons have been preached by the missionaries urging the church to unite in prayer, live the victorious life, and be wise in her methods of attack, and then let come what may. We are aware of the fact that all the priest does and will do, is to make threats for the purpose of alarming those who have united with the Mennonite Church in this part of the Argentine. We are not scared, we are made stronger, our members are convinced of the truth of the Word of God, and they see more and more of the falsity of the Catholic Church. We ask you to remember us at the throne of grace during these days of trials. Pray especially that the very elect may not be frightened, but made stronger, and if it be necessary say with Paul, "Not only willing to be bound for the Word of the Lord, but even die for the name of the Lord Jesus" (Acts 21:13). (Since writing the article the Catholic Church has officially planned to keep us out of Santa Rosa.)

Reference has been made to the scare the Roman Catholic Church has tried to give us here at Pehuajo and Trenque Lauquen. Seeing that it was useless, they unitedly agreed to keep us out of Santa Rosa.

A house was rented, Bro. D. Parke Lantz and wife were sent to pave the way for our Brother Albano Luayza and family later on. Faithfully performing his duty, Bro. Lantz and wife stirred up the Catholic element to such an extent that an organization, called "La Union Popular Catholica" (The Popular Catholic Union) planned to prevent our entrance in a permanent way. Some time before this, the writer accompanied by Bro. Luayza, had gone to Santa Rosa, where with Bro. Lantz a hall was rented which was to be vacated in a couple of weeks, the owner promising to remodel at once to suit us. The priest, hearing of this, called a meeting of the newly organized organization, who sent a threatening letter to the owner of the house, assuring him that he would call down upon his head the cursings of God if he let us have that hall.

On receiving a telegram from Bro. Lantz saying that there was trouble and that I was to come at once the next day, at noon I was present and personally visited the owner of the hall. This man 80 years old, I found wonderfully scared, and trembling. He assured us however that we could have the hall, in spite of the threats.

While present we heard through an officer (policeman) that that night the Catholic Church had planned to post posters all over the town against us, at the same time giving us one of the posters, which was a paper about 25 in. long, and 15 in. wide, filled with lies.

On receiving the news of the dirty work the Catholic Church was about to do, the two native missionaries from Rosario, whom the Lord sent to Santa Rosa at this time with us agreed that the wise thing to do would be to hold a Plaza meeting and explain the truth of our mission to the Argentine. Accordingly, permission was secured from the chief police to hold meetings in the main central plaza, and 500 circulars were printed announcing the meetings for Sunday afternoon at 3:00 P. M.

Saturday evening, after much prayer on the part of the two missionaries, Bro. and Sister Lantz, and the writer, we retired for the night. The writer however did not retire till 1 A. M. at which hour they had not begun to post these posters. At 6 A. M. Sunday morning on arising, I looked out the window when these posters were to be found everywhere, there being no less and six pasted against our house. Soon the people gathered on the streets who formed in groups, the conversation of which were the posters. On entering the street we were approached and asked if we had seen what was done during the night. We answered, "Yes, we had seen the posters," and we invited them to attend a public meeting we expected to celebrate in the Plaza at 3 P. M. We soon learned we had some friends, so we took courage. During the forenoon we distributed our circulars and in a personal way invited the people to the Plaza.

At three o'clock we four men missionaries went to the Plaza where for an hour the plain purpose of our mission was declared. The lies printed on the posters were refuted and the Gospel story told. Fully three hundred men heard the message. Men only made up the audience.

The priest, seeing that we were about to hold a meeting, began to ring the church bell, thinking in this way to disturb us. Instead of molesting the eager listeners, it served in calling the people to the Plaza. Seeing that he could not disturb us in this way he placed some thirty or forty little girls in front of the Plaza, between the place where we were conducting our services and the church and had them sing. At this the congregation of men hooted. The little girls, gotten from the convents, evidently thought they were doing God's will, for they sang loud and with all the earnestness they could muster up. In this the priest also failed.

At the close of the meeting given

by us, many came to us inviting us to return and hold some more meetings. We found that many were for us, and we felt that God was blessing our efforts. One of the missionaries and myself left on the 4:30 train, the other missionary staying with Bro. Lantz' till Monday afternoon.

The result was that the fight the priest put up served to advertise us and our work better than anything we might have been able to do. He made real propaganda for us. The weekly papers gave us some very good writeups, as well as encouraged our entrance into Santa Rosa. Thus the enemy failed in this.

Naturally the reader of the lines will wonder as to the outcome of this threat. While we have long learned the truth of the text. "All things work together for good to them that love the Lord," we believed that good would come out of this which it has.

Although letters were written to the daughters of the man from whom we had rented, telling them that many of the buildings would be burned of their father, and perhaps his own life taken should he let us have the hall, which resulted in shutting us out of this part of town, God has found another place for us, we think a better hall and a better location has been secured. We are obliged however to pay 25.00 pesos more than we were to pay formerly, but the Lord will provide even this, we are sure.

At this writing, December 22, we are glad to report that Bro and Sister Lantz have returned to Pehuajo to assist us in the work, and Bro. and Sister Luayza and four little girls and one little boy now live in Santa Rosa, getting ready for special meetings. We need your prayers, brethren and sisters. God is able to overthrow the plans of the evil one and turn them to blessings to his children.

* * *

150,000,000 Dollars

The Yankees have voted for the purpose of poisoning with the Protestant doctriness the people of South America.

They who insult our saints, who laugh at the prayers we make for the dead, and who have the stupidity to affirm that faith alone without works is all that is necessary to be saved, have just sent to our country,

200 MINISTERS and Ministers (women) or (200 men and women)

who already have distributed the work and have founded schools for both sexes because they as well as the Masons know that in the corruption of customs, fomented by pernicious living is the secret of perversion and of apostasy. They have opened halls on the front of which one reads, "Culto Evangelico," or better "Evangelical Church," titles that deceive the foolish and ignorant who believe that all religions are good, (and the poor who go where they get the most) without taking notice perhaps, that for a suit of clothes or a blouse they expose the soul and frequently go to their halls, listen and read the vile tracts that these evangelistas of Satan are distributing.

You can go to the houses these ministers and their wives are opening, those who have nothing to lose, because they have lost even the faith, which is the last one can lose after he has lost his shame. You can also go, those who prefer a religion which instead of putting obstacles in the way of vices, flatter them, encourage them, and authorize them and sustain them, as do the Protestants and evangelicals sustain the famous principle of Luther, "Sin vehemently and believe much more, and thou shalt be saved."

There are tracts whose title pages and headlines deceive the most diligent.

El Amigo Rayos de Luz, La Aurora, El Camino Verdarero (to hell) speak of God and of Jesus Christ seemingly very well, but following the printed page injurious censures of the Catholic Church are discovered, which make fun of its dogmas and laugh at its beliefs.

If in any wise we appreciate the treasure of faith, to the fire must go these tracts.

This is the exact translation of the falsehoods posted in Santa Rosa against us. The combined amount of all the Boards working here would not reach the amount of dollars this poster says have just been sent. The two hundred missionaries is as great a falsehood.

* * *

Santa Rosa, F. C. O.
November 16, 1921.

Mr. D. Thomas Mason

Our very much appreciated friend:—

We have noticed by the newspaper, "The Capital," which let it be said in passing makes capital of any kind of propaganda, that you are about to rent a hall in Pellegriniy Quintana street to a Protestant minister in order that he may conduct meetings and initiate a campaign against the Catholic Church.

We believe that the greater part of the people of Santa Rosa are Catholic and the permitting of the sowing of tares in the field of God and the propagating of condemned doctrines by the Church would be an insult to its beliefs.

The "Argentine Catholic Popular Union" as much as it esteems the founder of this town, and considers him respectful and favorable toward the Catholic institutions, earneslty request that you deny the Protestant, D. Parke Lantz, or any other of the evangelical sect, a hall necessary to establish themselves in our town.

God will hold you responsible for this act and will concede to you a four-fold punishment above that which you may be able to think or conceive.

Saluting you with the greatest consideration,

We remain, Respectfully Yours,
(Signed) by the president, the secretary, and ten others of the above named organization, including the official seal of the same.

The above is the exact translation of the letter sent to the man from whom we had rented in Santa Rosa, which resulted in frightening him to the extent that he refused to let us have the hall. The Lord, after two days of earnest prayer and search, found another for us.

Pehuajo, Argentina.

FROM AMERICA TO DHAMTARI, INDIA

By J. H. Warye

For the Gospel Herald.

As one's journey is complete there is a feeling of relief and thankfulness which comes to a traveler. We are taking this opportunity to give to the Church and our friends at home a short sketch of our experiences from the beginning to the end of our journey. This no doubt will be typical for the average new missionary.

When the "City of Karachi" sailed out of the Bush Docks, Brooklyn, Dec. 15, the shades of night were falling and the cold wind was blowing. Friends of passengers stood on the pier and as far as we could behold them, they were waving their handkerchiefs. For the first three days of the voyage, the weather was cold and the ship was not heated—it having never before come to America where the weather was so cold. One mother refused to go on board when she found the ship cold. The vessel carried a large amount of cargo and only fifty-five passengers, including children. Of this number, twenty-one were missionaries going to India, Egypt, and Arabia. These missionaries were classified under the various denominational boards as follows: Baptist, 7; Lutheran, 4; Dutch Reformed, 2; Seven Day Adventist, 2; Mennonite, 2; and one from each of the following: Methodist, U. P., Presbyterian, and Union Boards.

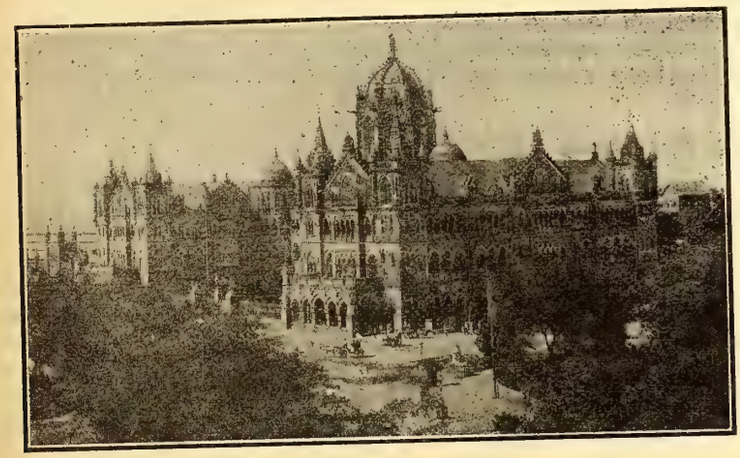
Unfortunately and yet naturally, the crowd was divided into the missionary and non-missionary groups. One must not be too much surprised when he finds that some of his own countrymen going to the same land are opposed to Christianity and the spread of it. One lady was a theosophist and believed in combining the best in Mohammedanism, Christianity, etc., into one's religion. She is a great devotee of Abul Hamid, the well known Mohammedan who is starting a religious movement in Chicago and Michigan.

Many Americans, when they get out of the three-mile limit of their own counrty always indulge in certain liberties. On special occasions many of these folks, with some of the English crew, drank to excess and caroused far into the morning. On New Year's eve, a strong wind came up when they were around a long table and with a tilt of the ship their glasses with liquor were scooped on one pile making a mess of broken glass and soiled linen. Such Americans not only are disobedient

to the laws on sea but are disloyal to the laws and ideals of their native land which grants them passports and protection.

Our association with the other missionaries was very interesting. One man told how in his district among the Santals one hundred fifty miles north of Calcuttă the missionaries have been working for fifty years. During this time five thousand Christians have been realized from this simple-minded aboriginal tribe. On the other hand, another missionary who worked fifteen years among the Mohammedan Arabs had secured only four converts. Both seemed happy over their work, the latter having so much prejudice to overcome in Arabia. The days spent with these missionaries and fellowtravelers will long be remembered.

Divine services were held every Sunday in charge of the captain of the ship. However, each time he asked a missionary to conduct them. At each service an offering was taken for the widows and orphans of the English seamen. Also during the week some lecture would be given on foreign missionary work and a song service was held each Sunday evening.



Victoria Terminus, Bombay—noted as the finest railway station in the world, where missionaries take the train for Raipur.

We made four stops along the way. At Naples the ship unloaded four thousand tons of wheat from America. Naples is noted for its beautiful bay and manufacture of macaroni. Near it is the well known volcano, Mt. Vesuvius, which is now sending forth a small stream of smoke. Near this are the ruins of Pompeii which was destroyed by the lava from Vesuvius. At Port Said we touched the Egyptian soil for only a few hours, and at Perim in the Red Sea we stopped one day for coal. At Aden the most southern point of our voyage, we remained for five hours. Here we visited a Danish mission. On the morning of January 24 we sighted Bombay. Our voyage had been smooth most of the time and during the last half of the journey we were comfortable in summer clothing. For all these things we are thankful to our heavenly Father and for the people who have remembered us in their prayers.

At Bombay we received several letters from the missionaries on the field and arrangements had been made for us at a missionary rest home at 9 Wamby Road. Here accommodations were very good and restful, rates reasonable, and a religious atmosphere. We spent about one day in this city which seemed very short. Custom duties are very light for goods which are personal effects of the owner who accompanies them but goods for sale or for other people met a 10 to 40 percent duty. Our baggage we gave into the hands of Thos. Cook and Sons for the night's storage and transfer.

The following day at 1:30 P. M. we left on the Calcutta mail train for Raipur which is forty-eight miles from Dhamtari. It seemed like a real summer day in America. We had the car windows open and the trees without were in heavy foliage. There were many steep hills and the country seemed picturesque. About seven hours from Bombay the break van which means "baggage coach" in the American language took fire. It was soon disconnected from the other coaches and the passengers were obliged to rescue their baggage and the express. It was an exciting time. Ours was all saved but with hard knocks. This delayed our train eight hours as well as our night's rest. However when we reached Raipur at 1:30 the next night, Bros. Esch and Miller were there waiting for us, rather tired looking but with smiles and a hearty welcome.

We were soon seated in the Ford and by 4:00 A. M. we were nearing Balodgahan. The bungalow where we were to be was all surrounded and in front lit up with a myriad of lights. These soon proved to be oil lamps, fastened on the temporary bamboo fences built by the orphan girls. We drove under an arch with a "welcome" above us and in the yard at the bungalow we met the girls from the orphanage, village folks, and the Balodgahan missionaries—all with salaams and many greetings for the missionaries at their journey's end.

Dhamtari, C. P., India.

Feb. 1, 1992.

THE ANNUAL REPORT

By C. D. Esch

For the Gospel Herald.

The Annual Report of the American Mennonite Mission in India for the year 1921 is almost ready to send to the press.

While the committee appointed to get this document out was working on it so strenuously we often wondered how much the report would be really read after it is all out and printed. Then we have been asking of the new arrivals on the field and from visitors as well as from returned missionaries what they know about how the report is being used at home by the people for whose benefit it is being sent out annually.

Many different and interesting answers have been received. Some said they saw many of the reports being used for kindling in the furnace rooms of the churches. Others were used in other ways as waste paper. Some said when they would get the report it would be looked over rather superficially on one Sunday afternoon and then laid aside and finally (sooner or later) found its way to the waste paper basket. To be sure there are some, we know, that keep the report for reference when needed.

I herewith take the liberty to suggest some proper uses for the report and for what purpose we send it out every year.

The Annual Report is supposed to convey a condensed statement of all the activities of the Mission. There are writeups by all the missionaries of their individual activities of the year. Then there are some articles that are of general interest of those things that affect the work in general. Then there are condensed statements of the financial transactions, money spent and received. Also a statement telling how much work has been done in every line in the way of church membership, attendance in schools, etc., etc.; also a directory giving all the names of the missionaries and their children where they are located, etc., etc.

Hence it is a lot of information in a small space that can be easily gotten—just the information you need for your Y. P. B. M. programs, and I take the liberty to suggest that it would be a great help to the Y. P. B. M. programs if those responsible would see to it that a copy of the Annual Report of the Mission were

put into the S. S. library for reference, or better still, be kept in the libraries of all the homes that receive it for reference.

While we were at home on furlough many times we were asked to write papers for special meetings about the work here. We were glad to do what we could along the line. But I venture to say that more information could have been gotten from the report than to read a paper prepared by someone else who was often too much in a hurry to put in all the things that should have been put into it. Other missionaries tell me they have had the same experience.

Some suggest that the report is put out too cheap and as such people put little value on it. Some believe that if it were sold for a small sum it might be better used. This I simply give for what it is worth. The Mission Board and the Publication Board put a lot of YOUR money, that is money that you donate to the Lord's cause into this work and we hope that it may not be misused.

Only those who have done the work know what time and energy it takes on the part of the busy missionaries to get this report out every year and it is sometimes stated that we don't do enough to get information to the public. It will help the missionaries much if we know that the report is being properly used when it is out.

The work here is prospering with the blessings of God upon it and we are trying our best to get the proper information to you who make it possible for us to be here and we trust these few suggestions may not be misconstrued but may be the means of helping the cause along in many ways. We are sure that those of you who are giving so bountifully will be interested enough to see what is being done with your donations. And we hope that the Report may frequently be used to bring accurate information to the Church that will result in both workers and means being consecrated to His cause.

In His name,
Annual Report Committee.
Per C. D. Esch.
Dhamtari, C. P. India.

THE RURAL CHURCH—ITS PROBLEMS

By Clayton F. Derstine

For the Gospel Herald.

The rural church, or the church in the country—God's great open world where nature is the most beautiful, where the air seems more pure, where the heavenly sky can be seen more clearly—neverthleess has many problems that often baffle the faithful. Sin and ignorance are not confined to the wicked cities. They have reached their iron clutches into the country. There are things that help rural churches; some of these we shall endeavor to point out, but not discuss thoroughly.

Systematic Bible Teaching

Many rural churches are not fed the Word of God properly. Sometimes the cause is indifference to regular attendance; sometimes to services held too far apart; more often to a lack of systematic teaching of the Word. Too much preaching is at random, with a specific, but no general object. Paul preached the Word of God at Ephesus for three years, day and night, till the whole counsel of God was preached. The best advice I ever noticed on this point was that a minister should make a fine schedule, and pack into it a thorough handling of the truth. It would take some thought and time, but would be worth its while. Many, many times have I heard the expression, "I never heard a sermon on that in my whole lifetime," yet the parties attended church throughout a span of sixty years.

Winter and Bad Roads

It is practical to live near the place of worship. This is not a possibility in all cases, so it is the part of wisdom to prepare for winter and bad roads—the horses for driving instead of the cars for riding; the harness should be repaired, mayhap; the horses need neverslips for the icy Lord's Day. Perhaps several blankets should be purchased. It takes longer with the vehicle than with the car. The roads should be graded and kept in good condition where it is possible. The janitor should have the building warm and agreeable. Many janitors do not realize the responsibility of their calling. Good sheds are an asset to a rural church.

The Drone Menace

Too often large rural churches become drone centers. Not enough avenues for service put the members on "easy street." The city church affords service in jails, visitation work, missions, and hospitals. Week night services of various kinds and cottage meetings are a great help. Many rural churches are clogged with members who cannot be stirred up for any service because they have been inactive for years. Here the young people's meeting on Sunday night is a great help. A weekly Bible course or mission study class develops talents and blesses souls.

Good, Practical Building

The house must not be grand, but should be useful. The houses may not have the best equipment, but should be warm. This accelerates larger attendance. Some buildings are shamefully neglected. Dilapidated buildings to worship God are a curse to any community. David once accused Israel of living in ceiled houses and neglecting His temple. Many Sunday schools are a mixture of strange noises because another room should be added to the building.

The Social Problem

Ever since God made man and said, "It is not good for the man to be alone," social life has been a need for every being. To hide away in the hills is not the way God marked out for man. To enter convent halls and lock the door to the outside world has not helped Christianity. Young people should have something to do. It is foreign for man to sit down idly with nothing to occupy the mind, or move the hand, or stir the heart and soul. Our young people will and should meet. I know of a preacher who objected to revivals because they took his son out every night, yet that same boy would go out and attend the moving picture shows. A live minister can do better work with his young people if he directs their social activities than by negatively telling them what not to do. There should be all-day meetings periodically. I know churches where their young people do not follow worldly gatherings on holidays. They enjoy what the church provides. Quarterly Sunday school meetings are good. Singing classes every few years are helpful. A well-directed literary is instructive. Monthly young people's mission groups are good. Evenings where good homes are opened and the young people invited are enjoyed by the parents and young people. A good reading circle affords helpful occupation for the evening hours, and an occasional meeting for discussing the books they read is good social enjoyment. Jesus spent much time with the people in social conversation. The Pharisees spent their time criticising Him for doing so. Yet how many people were lifted to higher life by His social talks at places He was invited to visit.

Near Town Menace

Small towns are usually loafing centers. These "hang outs" are very destructive to young people. They learn bad habits, become dissipators, engage in idle talk. The church near town also has its problems. The pool halls, dance halls, and movies are a menace. To offset these allurements, the fireside at home should be made

attractive. Cultivate the art of good conversation. Stimulate interest among the children in birds, books, flowers, mechanical contrivances for boys. Something for a side-interest for girls or boys often takes away the desire for evil.

The Inspirational Problem

Rural life sometimes becomes not only quiet, but stagnant. The farmer is patient. He waits for his crops. He cannot rush the seasons. This patience sometimes becomes a snare. Being busy, as he usually is, he may neglect his soul. He may start to take things easy. Working in the soil for a week may dull the mind for the Lord's day, unless the mind is filled with the inspiring truth of God's Word in the evening. He may bring his milk to the depot by six every morning and get to church an hour late. He may need rest, and he does, and instead of singing in church, his music may be composed of nothing but rests. To offset this danger and have inspiring services, every member must become a contributor, as I Cor. 14 tells us a New Testament assembly should be. The minister must be a flaming fire. He must be a live battery. Some exchange of pulpits by ministers is good. Workers from other sections create spiritual enthusiasm. "Be filled with the Spirit," is God's advice to all and when this is the condition, stagnation never results.

The Pastor Problem

There are neglected areas where a rural mission should be established. In those places a minister must be supplied. It seems to me it should always be one whose children are not passing the adolescent stage or beyond. I do not believe that God calls any man to lose his children for the sake of reaching others. Paul emphasized the fact that his unmarried state helped him do certain things. Neglected sections are good fields for young married people whose children are not yet facing the social and marriage question. Someone speaks thus, "What if those children grow up to this period?" Let them change; for Paul spent three years in Arabia, eleven years at Tarsus, some years at Antioch, and three years at Ephesus. A change would help many a minister and some churches as well. I do not advocate "floaters."

The Loyalty Problem

In small congregations the ideals of a church are harder to maintain because the smaller group does not command the attention of the community easily. This calls for faithful living and good teaching. The minister needs to be intensely loyal to the Church. He does not need to be a sectarian in spirit, but in nurture and admonition, should build up his little flock. To shepherd a small congregation is easier than a large one. This is better for a wholesome influence in any section. Every member can be dealt with personally. The small centers should have the annual church and Sunday school conferences as regularly as the larger congregations. I like the plan adopted lately—the whole state bearing the expenses annually in a proportionate way. This is fair and shows Christian equality.

The Support Question

In some fields where men are sent, the living question looms up. The Word speaks, "the laborer is worthy of his hire." Yet it is good to keep expenses as low as possible that the most places could be helped. Were God's call to me in a rural field, I should appreciate to make my own living and preach the Gospel free of charge. Happily, many of our workers are farmers and can be good preachers of the Gospel as well. Sometimes a farm can be owned by the rural board on which the minister can earn his support. One of the best rural workers I know teaches school. This has been done in quite a number of instances. Christopher Dock, the early pioneer Mennonite minister at Skippack, Pa., did this and died on his knees in the schoolhouse. This gives the teacher Saturdays, long evenings, and several months in the summer for other work. I long for the day when unevangelized communities will be reached by our coming generations, and closed churches will be opened, and the Gospel preached free of charge. The preacher in overalls appeals to rural people. In places where support is impossible for reasonable living, a yearly allowance or part support could be granted. This is done in some instances.

The Marriage Problem

Many small churches afford no practical opportunity for marriage. This leads to unwise marriages, divided homes, and much unhappiness. "What can be done?" is the question before us. Lift up in teaching high scriptural ideals as to marriage. Warn against mixed marriages or unequal yokes. Let the parents co-operate loyally. The state conferences afford opportunity for acquaintances among the young people. Our church schools are doing good work in this way. A certain person objected to one of our colleges by calling it a matrimonial bureau. I replied, "What of it? Better a thousand times get married through school acquaintances than marry wrong at home." I have seen many happy homes that were brought into existence through our schools. When parents see that communities afford no happy solution for the marriage question for their children, they can wisely leave them work in other sections where larger churches exist. This has started many good homes and proven good in hundreds of cases.

Revivals and Bible Conferences

Every rural church should have an annual Bible conference or Bible normal, preferably during the winter season. Where the field calls for it, a revival and evangelistic service, preferably in the summer is beneficial. The automobile has changed conditions and now the horses can rest and families go during the busy season. This should keep up spiritual tone and enthusiasm.

The Dynamic of Christ's Presence

Christ has promised to be in every church assembly where two or three gather in His name. This inspiration is better than crowds. This brings power into any meeting. This is real heart interest after all. This needs no ice cream social to keep up interest in the church. Many other things that interest are not necessarily real—certainly not always best. But Jesus is always real, always the best. His presence is always there. Rain will not hinder Him. He is willing to meet with the few and bless.

Old-Fashioned Conversion

Such conversions are the solution to all problems, in every community, in every life. It settles the affection. Desires are righted. The marriage question, home, and social life problems are solved in a nutshell. They will speak to Jesus on every issue. He will lead. They will be safe. They will be glad. They will never be sorry. Where the heart is right, all is right, for out of it are the issues of life.

Jesus Leads

"Like a shepherd, tender, true,
Daily finds us pastures new,

* * *

Or the flock mid danger feeds,
He will watch them lest they stray.

* * *

Through the sunlit ways of life,
Through the warrings and the strife,
Where life's boundary line recedes,
When we reach the Jordan's tide,
He will spread the waves aside,
Jesus leads, Jesus leads.

Eureka, Ill.

"The Lord Jesus received is holiness begun. The Lord Jesus cherished is holiness advancing. The Lord Jesus counted upon as never absent would be holiness complete."

WEEKLY LETTER FROM SOUTH AMERICA

(Feb. 14)

By Mae H. Hershey

For the Gospel Herald

The Missionary Workers' Council met Feb. 8 at Pehuajo Mission Station. The four families were all present.

While the parents were discussing the problems and future plans of the work, the children were enjoying play and a social reunion. When Bro. Shank's lived in Pehuajo, we used to have these meetings every Monday. Since they have moved, we have them as often as convenient; when one or the other is in or passing through town and by correspondence. We always feel better fitted for our duties after a meeting of prayer and discussion. This is the second one with all present since the arrival of the new missionaries.

The same evening Brethren Lauver and Shank conducted the usual midweek meeting with the Pehuajo members. The following day the families, Shank and Lauver, returned to Trenque Lauquen.

Feb. 11, Bro. T. K. Hershey, Bro. D. Parke Lantz and wife, and Bro. W. G. Lauver, wife and little Lois, left for Huinco Renanco to attend a missionary's conference. They were met at Catrilo by our native worker, Albano Luayza. As they were delayed several hours at this station they held an open air meeting at the depot.

Bro. J. W. Shank wished to attend the conference also, but wished to remain until after the Sunday services at home. There being no train on Monday, he could not leave until Tuesday. Thus he misses the greater part of the program, but, as he says, he will get to see all the folks (which will be an inspiration) and get the cream of the conference by being present the last day.

A Christian young man from La Plata has been making a trip thru the South. He was present in the open air meeting at Catrilo, also spent several days in Trenque Lauquen and one day in Pehuajo. He seems to be consecrated and gave very inspiring talks. He arrived a day early for the usual meeting at Pehuajo, so there were services on Tuesday night instead of Wednesday night. It is always a great help to the congregations to hear one of their own tongue and land speak.

Bro. Shank writes: "Yesterday we made a very interesting trip to the country. Mr. Brown took us out about two leagues (6 mi.) to visit a brother of Daniel Hall. (Daniel Hall is one of the Methodist workers and editor of their Spanish church paper and Sunday school literature in Buenos Aires. I am not sure but think he was born in this country. At least he speaks the Spanish language more fluently than the English.) This brother lives in a two-room mud house like a hermit. He has a trunk full of books on secrets of the mystic light. He is seventy-six years old. He has not seen his brother in Buenos Aires for thirty years. I do not think I ever saw a man who is more egotistic about his belief than he. It is really Theosophy that he has for his religion."

In the absence of Bro. T. K. Hershey, the Sunday schools in Pehuajo were conducted by Pablo and Carlos Cavadore and the evening service by Juan Michelli.

Pehuajo, S. A.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Reading, Pa.

Greeting in Jesus' name:—Since the last report, the work of the Sunday school has been richly blessed. It has had an average attendance of 52 scholars. The highest was 66; the lowest 31, which was on Jan. 29, when the brethren could not get there, but the Sunday school was conducted by a sister living in the city. On Feb. 19, preaching services were started in the evening. On Mar. 19, Brethren John Mellinger, Levi Sauder and I. B. Good were with us. The last mentioned had charge of the services in the evening. The total enrollment is about 130 pupils which are nearly all children. We trust that you will be with us in your prayers, and also in person, if you can. For the benefit of those who may not know the location of the building, we would again say that its address is **Thirteenth & Douglass, Reading, Pa.**, and can easily be found by going eight squares north from Tenth & Penn, then three squares east.

Mar. 21, 1922. The Workers.
per N. G. G.

Wichita, Kans.

(1317 Lincoln St.)

Dear Herald Readers:—"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness." At this season as the birds and all nature are praising God, we are reminded of how prone man is to forget his maker.

Bro. J. W. Hess stopped with us on his way home from Harper, Kans., and preached for us that evening, March 17. Sister Martha Buckwalter, who is now doing housework in the city, is serving as leader of our Sunday evening Christian Workers' Meeting. As there are several more of our young people in the city at present they now constitute our teaching force. A minister now comes by rail from Hesston to preach for us.

The following subjects will be discussed in our Quarterly Sunday School Conference, April 2:

1. Lessons from the Prophets of Israel.
2. Prayer's Power and Privilege.
3. Compare Israel's Conduct with our Present Day Christianity.
4. The Believer's Hope.

We are glad the Spirit is still striving with souls. It is our desire to see them saved.

Vernon Shellenberger.

March 21, 1922.

Job, W. Va.

Dear ones of like precious faith, greeting:—Not having written for these columns for some time it would doubtless be of interest to read a note from here.

We are glad to report the return of Sister Fannie Kurtz, who spent several months visiting among friends in Ohio, Pennsylvania, and Virginia. We are also glad to know that Bro. Wm. A. Miller, Sisters Emma Zimmerman, Mary Harkins, and Gertrude Kraybill, all of whom were here as workers last summer, expect to return and assist in the work the coming summer.

The Lord willing, we expect to reorganize our Sunday schools at Bethel and at Horton on the first Sunday in April, and later organize one at Roaring where there has been no Sunday school for a number of years for lack of workers.

We keenly feel the loss we sustained when on Monday, March 13, the Lord called away our dear baby Grace. For the last few months she enjoyed splendid health. About two weeks previous to her death she took a deep cold which developed into influenza and other complications. We miss her so much but find great consolation in the fact that she is sweetly sleeping in Jesus, and that our loss is her eternal gain.

We earnestly desire your prayers.

Mar. 22, 1922. Rhine W. Benner.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

Bro. Joe S. Newhouser, Leo, Ind., preached at the Mission on Sunday morning, Mar. 12. His message was much appreciated and may the Lord richly bless our brother in his early ministry. Sister Eldina Beck, Leo,

Ind., is at present assisting with the house-cleaning work; her labors are much appreciated.

On Sunday, Mar. 12, in the evening, the congregation gave the Gospel in song on the Life of Christ. The songs were taken from the "Life Songs." About 300 people gathered to hear the messages.

We are expecting Bro. Eli Stoltzfus, Hudson, O., some time in May to conduct a revival meeting at the chapel where the work was begun less than a year ago. We ask an interest in your prayers for these meetings and this work.

Mar. 22, 1922. Cor.

"We are baptized with the Spirit for service or for suffering, never for self-pleasing."

OVERCHECKED FUNDS

For the Gospel Herald.

Following is a list of funds overchecked at the close of business, March 24, 1922:

India Head Master	$ 500.00
India Missionary Support	2299.39
India Missionary Children Support	273.02
South America Missionary Support	1947.58
Chicago Home Mission	332.30
Chicago Gospel Mission	872.86
Ft. Wayne Mission	194.20
Peoria Mission	416.43
Youngstown Mission	490.39
Orphans' Home Ohio	1090.07
Old People's Home Ohio	419.08
La Junta Sanitarium Colo	890.79
Peoria Mission Building Repairs	90 94
Orphans' Home Barn	256.50
Illinois Old People's Home Building	5049.48
	$15,123.03

CHRISTIAN STEWARDSHIP

By J. S. Shoemaker

For the Gospel Herald.

"It is required in stewards that a man be found faithful."—I Cor. 4:2.

A steward is a person that is intrusted with the management of an estate, or affairs not his own; hence CHRISTIAN STEWARDSHIP is a divinely appointed office, the duties of which are sacred, because it means to be intrusted with the managing of affairs and disbursing of possessions which belong to the Lord.

The Scriptures plainly reveal to us that Christians are not actual owners of estates, but simply trustees into whose hands God's earthly possessions have been placed. All things really belong to the omnipotent Creator.

Note what the Word says: "Every beast of the field is mine, and the cattle on a thousand hills." "If I were hungry I would not tell thee, for the world is mine and the fulness thereof" (Psa. 50:10, 12). "Whatsoever is under the whole heaven is mine" (Job 14:11). "For all the earth is mine" (Ex. 19:5). "The earth is the Lord's and the fulness thereof" (Psa. 21: 4; I Cor. 10:26, 28). "Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is" (Deut. 10:14). Faithfulness is required on the part of every steward and to them it is said: "Occupy till I come" (Luke 19:13). The believers in the apostolic age had the right conception of their relation to God as stewards. Note what is said of them: "The multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own" (Acts 4:32).

Our faithfulness as God's stewards is demonstrated in the way we use the material things which have come into our possession either by inheritance, or thru industry coupled with economy. The use of money or means placed in our hands reveals the real motives and character of the inner life.

Money is a power either for good or evil according as it is used by the individual. It can be used in a way that it will be fruitful in accomplishing much good, or on the other hand it may be used as a means to foster evil. It may be used in gratifying selfish desires, and propagating vice, or on the other hand, unlimited blessings may be bestowed upon humanity by its use.

The Master's instructions to Christian stewards are clear and to the point. A part of His mountain message was, "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven" (Matt. 6:19, 20). To the rich young ruler He lovingly said, "Go sell that thou hast and give to the poor, and then thou shalt have treasure in heaven" (Matt. 19:21). To the multitude He authoritatively said: "Sell that ye have and give alms," thus laying up "a treasure in the heavens that faileth not" (Lu. 12:33). To the disciples He saith and to all Christian stewards as well: "Make to yourselves friends of the unrighteous mammon (money) that when ye fail, they may receive you into everlasting habitation" (Luk. 16:9). Our Lord's commendation of the poor widow's sacrificial act of casting the two mites into the Lord's treasury, which was all her living, stands as a monument of divine approval of the spirit of self-sacrifice manifested in acts of whole-hearted benevolence.

To be a true Christian steward, one needs to faithfully discharge all the duties of his office, realizing that he is responsible to God for the money and other possessions intrusted to his care. If he would be true to his charge, the acquiring, use, and distribution of the means and possessions placed in his hands must be done with the one paramount desire to please the Lord who is the owner of the estate. "What disposition shall I make of the Lord's goods?" is a question that should be asked by every true steward.

To the rich agriculturist who stored away his goods for self gratification, the Lord said: "Thou fool, this night thy soul shall be required of thee, then whose shall these things be, which thou hast provided?"

The rich man "who fared sumptuously every day," "opened his eyes in hell," because he ignored his obligations as a steward. The great judgment scene described in Matt. 25, reveals to us the great contrast between faithful and unfaithful stewardship.

Successful business men usually manage their affairs on the percentage plan. The same should be true of all who are in charge of the "Father's Business" here on earth. The Christian steward should determine what percentage of the net income of the estate he has in charge should be used for his own needs and the needs of those who are dependent upon him; also what percent should be turned into the Lord's treasury. He should designate the amount to be used for the support and extension of the work in India, South America, and other foreign fields, also what part is to be given for the support and extension of Christ's cause in the home land.

As Christians we are enjoying the blessings of the dispensation of grace. Hence we should not only consider it a duty, but a blessed privilege to be dispensers of the earthly treasures intrusted to us by our Lord.

The faithful steward plans to give regularly, systematically, and liberally as the Lord hath prospered, and is desirous to know how he may best honor the Lord with the means he has in charge. Following is the course he usually pursues:

1. He wisely plans for the using and dispensing of the Lord's estate over which he has the oversight.

2. He ever keeps in mind that he is the Lord's steward and as such he will be held accountable for all that is intrusted to him.

3. He seeks to make investments which will mean the most for his Master's cause and the extension of His kingdom.

4. His aim is to use the income in a way that will meet with the Master's highest approval.

5. He is desirous to remember the mission and charitable work of the Church in a telling way, making these activities the principal beneficiaries of his stewardship.

6. He will remember the future needs of the Church and her institutions in the distribution of the property intrusted to him.

7. He will seek to ascertain what phases of the Lord's work require the most lib-

eral support and make distribution accordingly.

8. He will bequeath, endow, or transfer in the form of an annuity or otherwise at the opportune time such a portion of the Master's assets over which he has charge, as should be used solely for special phases of Christian work.

9. His aim is to constantly so manage his Lord's affairs that it may be said in the end: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord" (Matt. 25:21).

Dakota, Ill.

GLEANINGS

* * *

The Bible God's Anvil

"I stood one day beside the blacksmith's shop,
And hear the anvil ring the vesper chime;
Then looking in I saw upon the floor,
Old hammers worn with beating years of time.

"'How many anvils have you had' said I,
'To wear and batter all those hammers so?'
'Just one,' he said, then said with twinkling eye,
'The anvil wears the hammers out you know.'

"And so methought the anvil of God's Word
For ages skeptics' blows have beat upon;
And the noise of falling blows is heard;
The **Anvil** is **unharmed**, the **hammers gone.**"

The Black Mass

Devil worship has been repeatedly brought to the notice of the Paris police, generally in connection with the "Black Mass," in a chapel in the aristocratic Eauborg St. Germain section. The revival of this custom, with its attendant horrors of human sacrifices, has revealed some of the secret rites of "voodooism" in its most violent forms. Originally it was found only among heathen tribes, but has made its way into the large cities of Europe and is getting a grip on the lower classes. The god of the Voodoos is generally a serpent.

The Gospel News in Spain

The report of the Spanish Gospel Mission shows a need of prayers and workers. There are about forty-five native workers and forty male missionaries of all denominations. If these forty were evenly distributed, there would be one to each 500,000 inhabitants. But they are not so distributed. In the district occupied by this Mission, there is but one worker for perhaps 3,000,000 and they are the only Christian workers there. Spain with a population of 20,000,000 is living and dying without the Gospel. In many places the people are crying for teachers, but the workers in charge have no one to send. "Whom shall I send and who will go for us?"

Light in Darkness

Although Russia presents a discouraging spectacle financially, morally, and spiritually, the opposition of the Communist government to Christianity has tended to test the sincerity of leaders in the Orthodox Church. The "Missionary Review" reports as follows:

"The opposition of the Bolshevists to religion has probably done more to help the Orthodox Church than the active cooperation of the Czar's government has done the past fifty years. The persecution has helped to weed out the less consecrated and more corrupt from among the priesthood and has brought to the front the more earnest of the religious leaders."

Quality is after all what God can best use. A true light will help more, though small, than many false ones. It is further reported that these leaders that are remaining true are looking to other lands, especially America, for help, encouragement, and principles to incorporate in their faith. Shall we fail in this time of opportunity, though surrounded by danger?

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For February, 1922

GENERAL

Freeport cong Ill	$61 50
Union S S Ill	10 15
Forks cong Ind	20 10
Union S S Ill	7 00
Noah Schlabach	4 00
Science Ridge S S Ill	3 77
Metamora S S Ill	11 70
E Union cong Ia	24 04
Sugar Creek cong Ia	83 77
Liberty cong Ia	50
W Union cong Ia	52 97
Roseland cong Nebr	6 00
Lower Deer Creek cong Ia	46 00
Cherry Box cong Mo	1 00
Bethel cong Mo	11 70
Protection cong Kans	8 60
Leetonia cong O	19 41
Creston cong Mont	1 83
Casselman cong Md	4 00
	$378 04

INDIA

General

Salem cong Nebr	$51 00
A Bro Hydro Okla	2 52
Warwick River cong Va	1 00
E Fairview S S Nebr	66 50
Oak Grove & Pleasant Hill congs O	35 00
Mission Friends Plain City O	1 00
Bloomfield cong Mont	1 25
Coalridge cong Mont	5 00
A Sister Bainbridge Pa	1 00
Old Road S S Pa	4 60
Erbs cong Pa	3 00
Souderton T M Pa	24 00
Chambersburg cong Pa	62 00
Marion S S Pa	20 00
A Bro Reiff cong Md	20 00
White Cloud cong Mich	3 25
Maple Grove cong Ind	26 00
Hopewell cong Ind	5 00
Liberty cong Ia	7 50
Berea cong Mo	25
La Junta S S Colo	16 33
E Holbrook cong Colo	17 16
Cherry Box cong Mo	1 75
Hesston cong Kans	54 45
Pleasant Valley cong Kans	15 00
Mt Zion cong Mo	2 00
Oak Grove S S O	65 54
North Lima S S O	17 00
Zion cong Ore	18 00
Kaufman cong Pa	31 34
	$578 44

India Missionary Support

Roanoke cong Ill	$ 60 00
Goshen College cong Ind	125 00
Hopedale S C Ill	50 00
Forks S C Ind	60 00
Salem S S Ind	73 00
Spring Valley S S Kan	37 50
W Liberty cong Kans	25 00
Mt Zion cong Mo	1 00
Scottdale cong Pa	4 00
Ephraim Shantz	275 00
Mrs J S Rohrer	10 00
	$720 50

India Missionary Children Support

Children's earnings from quarter investments E Union S S Ia	$23 00
Children's earnings from quarter investments Metamora S S Ill	5 79
Logan Co S C Ohio	3 50
Mrs Warren Farmer's S S Class	6 20
Class 3 Middlebury S S Ind	70
Penna S S Kans	20 00
Larned S S Kans	7 50
Junior Dept S Union & Walnut Grove S S O	12 90
Salem cong Alta	14 00
	$93 59

India Native Workers Support

Hagey Wanner Y P B M Ont	$30 00
Wideman Y P B M Ont	22 50
Waterloo cong Ont	60 00
Shantz cong Ont	60 00
Biehn Y P B M Ont	60 00
Latschar Y P B M Ont	60 00
Spring Valley cong N D	5 00
Two Classes E Petersburg S S Pa	7 50
Manheim Bible Study Class Pa	7 50
E Petersburg Y M B C Pa	7 50
Sisters B C E Petersburg S S Pa	11 85
Ephrata Y P M Pa	45 00
Boyertown & Hereford cong Pa	10 00
D L Leatherman	10 00
Esther & Mary Leatherman	5 00
	$401 85

India Bible Women

Salem S S Ohio	$2 00
Logan Co S C Ohio	4 00
Sisters of Thomas S S Pa	21 00
Ellen Sommer & S S C	6 00
Alma Sommer & S S C	9 00
Old Sisters Class Oak Grove S S Champaign Co Ohio	5 50
Salem S S O	8 00
Ephrata Y P M Pa	18 00
	$73 50

Native Woman Teacher

A Sister Souderton Pa	$6 00
Mary K Zimmerman	6 00
	$12 00

India Famine

Eastern Menn S S Va	$25 00
Anna Geil	1 00
Hesston College Y P C A Kans	26 50
Holdeman cong Ind	27 70
G Monroe Miller	20 00
Bethel S S O	12 68
	$112 88

India Widow Support

Walnut Creek A M cong O	$60 00
Tuleta S S Tex	6 00
Warwick River cong Va	8 13
W H Lehman	10 00
M D Schrock	5 00
Berean Bible Class Goshen College Ind S S	20 00
A Friend Elk Lick Pa	5 00
Jos Grabill	5 00
Mothers Class Elkhart S S Ind	5 00
Mrs S B King's Class	21 00
Mary Good's C Hopedale S S Ill	33 90
	$179 03

India Orphan Support

J S Lehman	$6 50
Martha E Diller & S S Class	4 25

S A Yoder 2 50
W F Hartman & S S Class 6 25
Sam R Hoover 25 00
Sonnenberg S S O 26 00
David N Reesor 25 00
Class 9 Freeport S S Ill 15 00
Berlin O Mission S S Class 1 12 75
(Ditto) Class 2 6 25
(Ditto) Class 3 6 50
(Ditto) Class 4 6 25
Plum Creek S S Nebr 26 00
Limon S S Colo 21 75
Ruth Sommers & S S Class 4 20
Peoria Mission S S Ill 5 25
Katherine J Nafziger & S S C 25 00
Andrew Nafziger's S S Class 30 00
Chris Burcky 10 00
Clarence K, Ralph & Anna Keener 25 00
Stahl S S Pa 75 00
Hopewell S S Class 6 Ind 2 50
Wm & Ella Landis 60 00
Children of Bethel & Guilford cong Ohio 26 00
Maple Grove S S Ind 61 00
Older Sisters Class B Goshen College S S Ind 2 50
Joseph Custer 30 00
Kaufman's S S Pa 120 00
E F Zook's S S C 6 75
Mrs E F Zook's S S C 6 50
Willing Helpers Class Junior Dept Oak Grove S S O 25 00
Mr & Mrs Paul Jacobs 2 50
Ernest G Gehman 6 50
Barbara Zehr & S S C 25 00
Harmony Children's Mission Offering Wolf Trap cong Va 13 11
Andrew Nafziger & S S Class 42 50
Forks S S Ind 6 50
Young Men's Class Pike S S Ohio 7 50
Willing Workers Class Dayton S S Va 6 25
Goshen S S Class A Ind 13 00
Catherine Culp 5 00
Simon Litwiller's S S Class 85 60
Tim Cripe S S Class 26 50
Lydia H Smith & S S Class 14 5 00
Gortner Union S S Md 11 00
Jos W Ioder 7 50
Henry J Kaufman 26 00
Joe Springer 6 50
Joe Springer's S S C 12 50
Ed Springer 6 50
Oscar Lindner & S S Class 7 50
H V Albrecht & Julius Ioder 6 50
C A Hartzler 6 50
Carl Magnuson 6 50
Ben Rocke & S S C 6 50
Jno A Albrecht 6 50
John V Albrecht 6 50
S S & Mary Troyer 2 50
Per C E Honsaker Martinsburg Pa 57 50
Sherkston S S Ont 10 00
Weber S S Ont 45 00
First Mennonite S S Ont 40 00
Calkins cong Mont 1 00
Spring Valley cong N D 4 15
Paradise Pa S S C 9 18 25
(Ditto) Class 8 17 25
(Ditto) Class 4 33 00
No 25 Pa 6 25
David Landis' S S C 26 00
A Sister Pa 5 00
Loyal Workers C Mummasburg S S Pa 13 88
Cross Roads S S Pa Snyder Co 5 00
Souderton S C Pa 26 00
Harmony S S Ill 13 73
Bethany S S Mich 2 50
O Lloyd Yoder 10 00
Anna Hunsberger 15 00
S M Bender 25 00
Sam Schlabaugh 4 00
Alma Troyer S S C 1 6 50
Alma Brenneman S S Class 2 6 50
Vera Gingerich S S Class 3 12 50
Esta Hershberger Class 4 6 50
David D Miller Class 5 6 50
Truman Erb Class 6 6 50
M E Yoder Class 7 6 50
Chris Troyer Class 8 12 75
Anna Yoder Class 9 6 25
Susie Gingerich Class 10 25 00
Esther Miller Class 11 12 75
Joel Reber Class 12 6 25
Lena Hostetler Class 13 25 00
Eli Hostetler Class 14 6 50
A B Gingerich Class 15 26 00
Geo Reber Class 16 6 50
Chris Hostetler Class 17 6 25
J Y Swartzendruber Class 18 25 50
John B Miller Class 19 6 25
J L Hershberger Class 20 6 25
Brethren Teachers Prim Dept Lower Deer Creek S S Ia 26 00
Sister Teachers Prim Dept Lower Deer Creek S S Ia 6 25
Children of Prim Dept Lower Deer Creek S S Ia 6 25
Alma Troyer 25 00
Ed Brenneman & wife 13 00
S C Swartzendruber & wife 6 25
C H Hostetler & wife 26 00
Lewis Swartzendruber & wife 26 00
H F Gingerich & Family 26 00
Lloyd Brenneman & wife 6 25
C E Hershberger & wife 25 00
Nettie Swartzendruber Lydia Miller & Margaret Hanson 6 50
Liberty cong Ia 15 00
Mr & Mrs Chas Diener 60 00
Cherry Box cong Mo 5 00
Carver cong Mo 5 00
Sycamore Grove S S Mo 71 41
Oak Grove S S O 12 50
Plainview S S O 7 50
Plainview S S Class 7 4 50
Pinto S S Md 12 75
Masontown S S Class 5 Md 7 50
Loyal Lads Scottdale S S Pa 8 50

$2084 58

India Native Nurse Support

Laura & Araminta Fuss $24 00

Hope Evangelistic Station

W H Miller $10 00

Balodgahan Church Bldg.

Willow Spgs cong Ill $16 00

India Hospital Bldg.

Hesston Kans College Y P C A $26 50

India Village Primary School

Mt Zion cong Mo $36 75

Touring Outfit

For A C Brunk Bethel S C Mo $9 35

India Personal

Lizzie Lapp $5 00
Anna N Ranck 5 00

10 00

Total for India $4388 97

SOUTH AMERICA

General

Warwick River cong Va $1 25
Frazer cong Pa 22 30
Marie Riehl 10 00
Souderton Bible Study Pa 17 40
Chambersburg cong Pa 35 00
Hopewell cong Ind 20 00
Liberty cong Ia 3 00
La Junta S S Colo 16 32
Mt Zion cong Mo 2 00
Scottdale cong Pa 34 66

$161 93

So. Amer. Missionary Support

Belleville cong Pa $250 00
Ephrata Y P M Pa 35 60
E Union cong Ia 100 00
Scottdale cong Pa 4 00

$389 60

So. Amer. Missionary Children Support

Children's earnings from quarter investment Salem S S O $12 50
Children's earnings from quarter investment Metamora S S Ill 86 90
Children's earnings from quarter investment Fairview S S Mich 25 80
West Zion cong Alta 8 30
R R & B Charles 10 00

$143 50

So. Amer. Book & Tract Fund

Check No 100 Pa $10 00
Science Ridge S S Ill 5 00

$15 00

So. Amer. Pehuajo Church Building

Scottdale S S Pa $50 00

So. Amer. Trenque Lauquen Building

Amount received during February previously reported $73 00

So. Amer. Horse & Cart Fund

Esther Miller & S S C $7 10
Joel Reber & S S C 2 35

$9 45

Total for So America $842 48

CITY MISSIONS

Altoona

Rockton cong Pa $2 68
Schellburg cong Pa 2 00
S B Hartzler Est 55 00

$59 68

Canton Mission

S B Hartzler Est $55 00
Walter E Oswald 1 00
Mrs Henry Horst 3 00
A Brother 1 50
Wilmer Horst 2 00
Oak Grove & Pleasant Hill congs O 10 00
Mrs W A Beechy 12 00
Jacob Zimmerly 5 00
Martins Y P B M O 4 00
Nora Hershberger 1 00
Beech Y P B M 5 08
Room Rent 18 00
Provisions:
J H Weaver 3 75
John D Miller 2 50
Beech cong Brethren 4 75
Harvey H Miller 10 00
Martha Hochstetler 35

$138 93

Chicago Home Mission

Williow Spgs S S Ill $4 25
Souderton cong Pa 56 25
Catherine Bauer 1 00
Elkhart cong Ind 15 35
Scottdale cong Pa 2 00
Sister Combs 1 00
J N Heatwole 2 00
Tillman & Glen Imhoff 10 00
Sister Smucker 50
Provisions:
Dan Eigsti 3 60
Kalona Ia cong 25 00

$120 95

Chicago Gospel Mission

Bethel & Guilford congs Ohio $21 00
S B Hartzler Est 55 00
Shore Y P B M Ind 17 15

$93 15

Ft. Wayne Mission

S B Hartzler Est $55 00
Holdeman cong Ind 5 00
Elkhart cong Ind 15 35

$75 35

Kansas City Mission

S B Hartzler Est (for Argentine) $13 50
Bloomfield cong Mont 50
Berea cong Mo 25
Cherry Box cong Mo 1 25
Mt Zion cong Mo 60
J C Miller 10 00
Della R King 5 00
Milton Hayworth 1 00
Emmet King 2 00
Elmer Widmer 1 00
Nancy Brown 12 50
Room Rent 4 00
Provisions:
Earl Hartzler 2 24
So English Ia cong 97
Campbell Baking Co 3 00
Liberty cong Ia 3 50

$61 31

Knoxville Mission

Wilmer Geil $2 00
S B Hartzler Est 55 00

$57 00

Lima Mission

Logan & Champaign Co Mission meeting (for Bldg Lot) $100 00
Friends 3 00
Lima Mission S S Off 12 09
(Ditto) Sunday Eve Off 8 30
Provisions:
A S King 50
Eli Yoder 57
C D Brenneman 75
Eli Troyer 40

$125 61

Los Angeles Mission

Bethel S S Ore $12 38
Emily, Elnor & Frances Kilmer 5 00

Albany cong Ore	13 00
Los Angeles Mission S S Offering	10 76
Los Angeles Mission Offering	36 00
	$77 14

Peoria Mission

Waldo cong Ill	$24 75
C H Hummel	6 00
Marie Riehl	5 00
Harmony Y P M Ill (for Bldg)	46 61
Harmony S S Ill (for Bldg)	54 60
Joe J Wagner	3 00
Garage Income	2 50
Provisions:	
Freeport cong Ill	15 50
Clothing:	
W Union S C Ia	3 00
Willow Spgs S C Ill	4 75
	$165 71

Toronto Mission

A Friend Ont	$ 1 00
Jos Swartzendruber	5 00
Snider Y P M Ont	10 00
Breslau S C Ont	25 00
First Menn cong Ont	66 17
Selkirk cong Ont (Prov)	5 00
St Jacobs cong Ont (Prov)	12 00
C Smith	5 00
Markham S S Ont	14 90
	$144 07

Wichita Mission

Mrs Frank Roupp	$5 00
Cherry Box cong Mo	1 50
Penna cong Kans	10 00
White Hall cong Mo	5 00
	$21 50

Youngstown Mission

Walter Oswald	$1 00
Youngstown Mission S S Coll	4 37
(Ditto) Sun Eve Off	7 49
(Ditto) House Income	12 00
(Ditto) Day Nursery	9 60
Provisions:	
No Lima O cong	12 10
Otis Johns	2 25
Clothing:	
Beech S C Louisville O	8 00
E Union S C Iowa	9 00
Portage Co O S C	5 00
	$70 81

Total for City Missions $1211 21

CHARITABLE INSTITUTIONS

Mennonite Children's Home

Children's earnings from quarter investment of Metamora S S Ill	$12 00
Ralph Zeigler	2 00
Walter Miller	1 75
E Fairview S S Neb	30 50
Berea cong Mo	25
E Holbrook cong Colo	2 10
Mt Zion cong Mo	1 65
Fred R Swartzendruber	8 00
Joe E Oswald	2 00
Special Support	159 00
Kan State Appropriation	200 00
Provisions:	
Zion cong Ore	7 00
Mrs L J Powell	2 25
I G Hartzler	4 00
F P Kauffman	5 00
Mose Ropp	3 00
Aaron Oswald	1 50
Mrs Jason Boller	1 75
	$443 75

Orphans' Home Ohio

Sonnenberg S S O	$36 63
S B Hartzler Est	55 00
Children of Bethel & Guilford congs O	1 80
Warwick River cong Va	15 50
Young Women's S S Class 6 La Grange Ind	2 45
Bloomfield cong Mont	75
Levi Mann	3 00
Cherry Box cong Mo	25
Mt Zion cong Mo	25
Logan & Champaign Co Miss Meeting Ohio	100 00
Kaufman cong Pa	25 60
Edward Miller	5 00
Amos S King	100 00
Special Support	240 00
Farm Receipts	35 55
Putnam Co cong (for clothing) O	38 00
Provisions:	
Maugansville Md S C	30 00
Wadsworth S C O	5 00
Hagerstown Md Reed S C	8 00
	$703 68

Old People's Home Ohio

S B Hartzler Est	$55 00
Warwick River cong Va	15 50
Maple Grove cong Pa	14 00
Bloomfield cong Mont	50
Middlebury cong Ind	26 65
Mt Zion cong Mo	25
Stahl cong Pa	11 67
	$123 57

Old People's Home Bldg. Ill.

P W Kennel	$250 00
J C Gingerich	10 00
C C Miller	5 00
R H Petersheim	5 00
E C Stutzman	25 00
Hiram Kauffman	25 00
A Bro Eureka Ill	50 00
Peter Neuhauser	20 00
Debolt Householder	20 00
Ed Heiser	5 00
Silas Yoder	25 00
Jonas Loucks	25 00
J O Albrecht	400 00
J B Summer	10 00
G E Bauman	1 00
Mary Yoder	10 00
J Liechty	2 00
W M Stucky	3 00
Pleasant Grove cong Ill	50 00
E D Augsburger	10 00
W C Brenneman	5 00
Samuel Slabaugh	25 00
Della Stutzman	10 00
Jemima Gerber	5 00
Ernest Zook	5 00
M J Lambright	15 00
J Wm Hoover	20 00
Frank King	25 00
E H Oyer	75 00
Samuel Pletcher	25 00
Vern Stahly	20 00
R E Culp	5 00
Catherine Culp	15 00
Irvin Stahly	5 00
Mrs P H Stahly	10 00
Jonas Lantz	10 00
J F Buzzard	20 00
J S Yoder	25 00
Simeon Lehman	5 00
Jonas Christophel	25 00
Abram Hartman	5 00
L S Nafziger	25 00
Calvin J Troyer	25 00
J L Weaver	10 00
S W Witmer	4 00
John S Weaver	20 00
Ira J Hostetler	5 00
Mrs Alice Lantz	3 00
Clara Siples	10 00
Jos Witmer	10 00
John Leichty	2 00
Anna Hunsberger	15 00
Oma Martin	5 00
J H Loucks	15 00
Christian Pletcher	2 00
Cyrus Eby	10 00
Geo Smeltzer & wife	5 00
B Risser	5 00
S J Troup	5 00
	$1502 00

Old People's Home Ill. Furnishings

Forks S C Ind	$40 00
Manson S C Ia	25 00
	$65 00

La Junta Sanitarium

S B Hartzler Est	$55 00
Stahl cong Pa	5 83
Hospital Fees	503 45
	$564 28

La Junta City Hospital

Hospital Fees	$945 50
La Junta City Hospital Association	300 00
Barbara Stalter	5 00
	$1250 50
Total for Charitable Institutions	$4652 78

OTHER FUNDS

General District Funds

Lakeview cong N D	$ 75
Spring Valley cong N D	2 46
Bloomfield cong Mont	2 30
Calkins cong Mont	25
Coalridge cong Mont	5 00
Spring Valley cong N D	1 92
Lower Salford S S Pa	33 00
Howard-Miami cong Ind	13 21
Clinton Frame cong Ind	28 26
Midland cong Mich	4 50
Salem S S Ind	6 11
Liberty cong Ia	1 00
Alpha S S Minn	3 50
Berea cong Mo	30
White Hall cong Mo	9 20
Palmyra cong Mo	7 26
Cherry Box cong Mo	1 20
Mt Zion cong Mo	19 50
Spring Valley S S Kan	14 00
Albany cong Ore	7 85
Fairview cong Ore	15 30
Firdale cong Ore	2 85
Hopewell cong Ore	11 23
Bethel S S Ore	3 97
Nampa cong Ida	5 55
Creston cong Mont	1 50
Mission Board Meeting Stahl cong Pa	32 33
	$234 30

Rural Missions

Ft Wayne cong Ind	$ 8 24
Yellow Creek cong Ind	28 00
Fairview cong & Y P M Mich	27 50
Cherry Box cong Mo	1 50
Oak Grove cong Md	1 00
	$66 24

Mary Burkhard Support

Logan Co S C Ohio	$2 50

Africa Mission

O Lloyd Yoder	$10 00
Hopewell cong Ind	20 00
	$30 00

Church Building Fund

S B Hartzler Est	$248 48
Berea cong Ind (Ind-Mich)	1 25
Andrew S Eash (Manitou Church)	50 00
	$293 73

General S. S. Committee Fund

Bethel S S Mo	$1 60

Evangelistic Fund

Penna cong Kans	$10 00
Spring Valley S S Kan	14 91
	$24 91

Hesston College

Mt Zion cong Mo	10

Conference Expense Fund

Hesston cong Kans	$4 00
Catlin cong Kans	4 00
Limon S S Colo	1 75
Penna cong Kans	4 50
Palmyra cong Mo	5 00
Crystal Spgs cong Kans	5 43
	24 68

Southwestern Pa. Conf. Fund

Weaver cong Pa	$25 32
Kaufman cong Pa	30 09
	$55 41

Southwestern Pa. S. S. Conf. Mission Fund

Kaufman S S Pa	$18 00
Weaver S S Pa	7 82
Masontown S S Pa	13 31
Scottdale S S Pa	53 20
	$92 33

Total for Other Funds $831 80

SUMMARY

Alta-Sask District Mission Board	$ 32 30
Canadian Treasurer	769 67
Dak-Mont District Mission Board	30 83
Eastern District Mission Board	334 68
Franconia District Mission Board	205 65
Franklin Co Pa & Wash Co Md District Mission Board	145 00
Illinois District Mission Board	135 41
Ind-Mich District Mission Board	535 72
Ia-Nebr District Mission Board	866 48
Mo-Kans District Mission Board	577 67
Ohio District Mission Board	352 03
Pacific Coast Dist Mission Board	98 46
Southwestern Pa Dist Mission Board	388 50
Mennonite Board of Missions & Charities	7832 88
Total for February	$12305 28

Gratefully acknowledged,
V. E. Reiff, Gen. Treas.
1711 Prairie St.,
Elkhart, Ind.

Opportunites for service are God-sent. The welfare of others, as well as of ourselves, will be determined by our use of them. God holds us to account for all chances of helpfulness.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, APRIL 13, 1922 (Gospel Witness) Established 1905 No. 2

EDITORIAL

"He is risen."

"If Christ be not risen, then is our preaching vain, and your faith is also vain."

Easter.—Although the day is of heathen origin, the Christian Church has adopted it and dedicated it to holy purposes. We are humiliated at the thought that Christian people have entirely too much of eggs and rabbits and flowers and carnal pleasure and display mixed with their preparations for Easter to make the kind of impressions that ought to be made on this occasion. Yet we rejoice in the fact that the triumph of the resurrection is held so prominently in the minds of so many people, and we believe that many people are drawn nearer to God because this day is set apart as a special memorial of Christ's resurrection from the grave.

We are glad that so many of our congregations are arranging to spend this day in a communion service. Can any time be more appropriate? Good Friday comes just two days before. This recalls the memory of our Savior's vicarious death upon the cross. Then follows the resurrection, and the two events together serve to emphasize the double fact of sacrifice and victory as nothing else can. In this connection we desire to call attention to the article on the Communion, by Bro. S. H. Miller, found elsewhere in this issue, as well as a number of other timely messages in prose and verse.

Whatever our plans for Easter, let them square up with this advice: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Teaching Bible.—We had the privilege, recently, of reading in one of our valued exchanges what a noted champion of modern liberalism had to say on the question, "Is it safe to teach the Bible in the public school?" He took issue with a number who opposed it, and in a masterful way proved that Bible study in our schools was not only safe but positively needful. But he made the fatal mistake of giving the Bible such a colorless meaning that the teaching of that kind of a bible would be a farce.

It is right that the Bible should be taught wherever and whenever there is an opening; but it is not an evolutionist bible that we are talking about. To teach Bible means to teach what the Bible teaches. Among the things which the Bible teaches (and which the modern liberalist denies) are the facts of man's creation by immediate act of God, the fall of man and subsequent redemption thru Christ, the authenticity and reliability of the whole Bible as God's Word, the deity and virgin borth of Christ, the eternal punishment of the wicked, as well as the eternal glory of the righteous. In the language of Paul: "If any man preach any other gospel unto you than that ye have received, let him be accursed."

Yes, teach the Bible; but teach it as it is, not as unbelievers would have it be.

In Our New Home.—Elsewhere in this issue will be found a writeup of the dedicatory services held in the new Publishing House building on April 4. This finds us located in our new quarters, grateful to God and the Church for our new home. The increased facilities for service add to our opportunities, and consequently our responsibilities, and we ask your continued prayers in our behalf.

That was a pleasant meeting we had. The congregation was not so large—only a few scattered ones, outside of Scottdale, Johnstown, and Masontown districts, being present—but the Lord was with us and the addresses delivered by our brethren will long be remembered. As Brother Hege said We spent the day upon the mountain top.

We are about all settled down to our respective tasks. The machinery is running, the editors busy, literature is being sent out, and all the workers are at their posts of duty. As we think of our new home we feel a special obligation to those who have so liberally contributed toward the new building, to the building committee for its careful management, to Bro. J. E. Kurtz, the keen-eyed superintendent, to Bro. Aaron Loucks, the untiring general manager, to Brethren Levi Mumaw and Clayton Derstine for their solicitation work, to the workers on the ground who were ready to assist the leaders in this work.

We say, "Our new home." It is yours also—it belongs to the Lord and the Church. Long may the institution live to the glory of God and the welfare of His cause. And may we never lose sight of the fact that we are simply stewards of God, dedicated to the great work of bringing the Gospel message in its purity and in its fulness to the greatest possible number of homes. To this end may we labor; to this end may we pray.

Iowa-Nebraska Conference.—The Executive Committee of the Iowa-Nebraska district conference has accepted the invitation of the East Fairview congregation near Milford, Nebraska, for conference. The Lord willing, the Iowa-Nebraska district conference will be held at the above named place. Dates and a more definite announcement will be made in due time. G.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE RESURRECTION'S BLESSED STORY

I Cor. 15:41-58

By Rufus Buzzard

For the Gospel Herald.

At the last trump, in a moment, in the twinkling of an eye,
Sounds the trumpet and the dead in Christ shall rise;
Then this mortal must put on immortality,
Yea, this body raised, prepared for the skies.
In dishonor it is sown, and for glory it is raised,
It is sown in weakness, and 'tis raised in power;
'Twas a natural body buried, 'twill be a spiritual body raised,
Oh, the thought of that true coming blessed hope!

What is raised in incorruption, was in corruption sown,
A celestial body glorified 'tis now;
Though terrestial bodies glory have, when judged by mortal man,
Yet this doth not change what God here doth avow.
Flesh and blood shall not inherit the kingdom of our God,
Nor corruption incorruption e'er inherit;
For this earthy shall earthly until changed like "the second man,"
And receive with holy reverence heavenly merit.

Flesh and blood cannot inherit that blest kingdom of our Lord,
Nor corruption e'er inherit incorruption;
But the mystery I shall show is that we who shall not sleep,
Shall be in a moment changed by God's deducton.
This corruption must then God's incorruption blest put on,
Yea, this mortal put on immortality;
Then is brought to pass the saying that shall prove each mortal's bliss,
Death is swallowed up indeed in victory!

As there in the sun's true glory and the glory of the moon,
Yea, terrestial bodies and celestial have their glory;
But the blessel thought is that the holy things celestial,
Have a deeper merit to impress their story.
And so is the blessed lesson of the resurrection message,
In dishonor it is sown and raised in glory;
It is sown in weakness, and 'tis raised in power divine,
Sown a natural body, raised a spiritual—blessed story!

Greencastle, Ind.

The sense of the constant presence of God once developed in a little child becomes second nature and can no more be lost than can the art of walking or talking.—Sel.

COMMUNION

By S. H. Miller

For the Gospel Herald.

What Is It?

Communion, according to the sacred Word of God, means a religious rite to refresh our memories over miraculous past events.

What the slain lamb and its shed blood were to the children of Israel in Egypt, the crucified Redeemer on Calvary is to us. God used material things thru which He worked miraculously under the Israelites. But to us He gave His only begotten Son to be slain on the cross for the salvation of man, the latter being the greatest event that ever took place in the annals of sacred history.

The Israelites were commanded to slay a lamb without blemish, and sprinkle the blood on the door posts and lintels of their dwelling places, to roast it with fire, and eat it with unleavened bread and bitter herbs. They were to "eat it in haste, it is the Lord's passover." Carrying out this command saved them from death in the fatal night when the Lord sent the destroyer over the land of Egypt to destroy the first-born in all the homes. Obedience to this command linked them with the promise, "I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondages, and I will redeem you with a stretched out arm, and with great judgments."

In commemoration of what the Lord had done for them, they were to observe the passover at a certain time of the year. They were emphatically charged to observe the ordinance. "And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt; thou shalt therefore keep this ordinance in his season from year to year" (Ex. 13:8-10).

Since the life and blood of the paschal lamb were means thru which the Lord saved the Israelites in Egypt, how much more should we look to Jesus, "the author and finisher of our faith," who offered Himself to become the slain "Lamb of God that taketh away the sin of the world." It was Christ on the cross that caused the elements of nature to bow in submission to the power of its Creator and caused the men of war to exclaim, "Truly, this was the Son of God." It was He who caused men to exclaim, "What shall we do to be saved?" It was He who, in His dying moments, heralded the message from the cross to a sin-sick world, "It is finished." God's plan of redeeming man from the pangs of the devil was finished, by giving His Son as a ransom for many. "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

If we believe in Christ, we should confide in His Word, and commemorate His suffering and death. It was in the upper room, when His disciples had prepared the passover, that "He sat down, and his twelve apostles with him, and he said unto them, With a desire I have desired to eat this passover with you before I suffer." After supper, "he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This is the new testament in my blood, which is shed for you."

Why Observe?

The Lord said, "Behold the days come, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with them by the hand to lead them out of their fathers in the day when I took the land of Egypt; because they continued not with my covenant, and I regarded them not, saith the Lord." To Moses He said, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

The Old Testament was not dedicated without the shedding of blood. And since the rites and bloody sacrifices under the law were types and figures of the "new and better way," therefore we should give "the more earnest heed" to observe the ordinances and commandments of our Savior, who, "thru the eternal Spirit offered himself without spot unto God; and for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance, For where a testament is, there must also of necessity be the death of the testator."

We infer from these passages that Christ was sacrificed for the sins of the world, and that He Himself instituted the communion; for in the night He was betrayed, and the Jew-

ish passover was ended, "He took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, For this is my blood of the new testament, which is shed for many for the remission of sins."

The world has its days in which they honor their greatest dead. This is true of all nations, and is done to unite the thoughts of the people over some great past historical event. The Kingdom of God has its great men in the history of the Church. Moses was a great man, and is so considered by both Jew and Christian. The Jews believed his prophecy about the promised Messiah, but many rejected Him when He came, and do so yet; but as many as accepted Him He gave them power to become the sons of God. He promised His abiding presence to all those who will hearken unto the words which He spake; for "Lo, I am with you alway, even unto the end of the world." Considering the price paid in blood by Christ, and the value of a saved soul, it should inspire all believers in Him to partake, (at least once a year) of the sacred emblems of the bread and cup, showing forth His death until He comes. If not, why not?

Who Should Partake?

All Israelites were required to observe the passover and its preceding festivities. Unclean persons were not permitted to eat the passover until the time specified by law for cleansing, then they were required to eat it. Obedience to law evidenced the individual's preparedness for observing the ordinance. No one was permitted to participate who was guilty of transgressing the law, for "the transgression of the law is sin." The lines were drawn very close for those who wilfully failed to observe the ordinance; for the Lord said, "In seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day unto the seventh day, that soul shall be cut off from Israel."

All true Christian professors who love their Master will not fail to partake of the emblems of the bread and cup, which will be a memorial of the great event on Calvary. It means more unto us than the passover did to the children of Israel, because we have passed from types and figures unto the real Savior, Redeemer, and friend, Christ Jesus the Lord. The Israelites were compelled to obey the letter. A failure to do so meant expulsion from the ranks of Israel. Negligence, indifference, and failure on the part of Christians to observe communion, means disloyalty to Christ and the Church, and, in the fullness of time when the Bridegroom comes they will find the door shut, and the Master's words, "I know you not," will be ringing in their ears.

A pure heart and a clean life are requisites when preparing to observe communion. No one is in a better position to know whether he is in proper condition to participate than the individual himself. The scriptural injunction to all is, "Let a man examine himself, and so let eat of that bread and drink of that cup" (I Cor. 11:28). Again, "Examine yourselves whether ye be in the faith; prove your own selves" (II Cor. 13:5). Also put away from you that wicked person" (I Cor. 5:13). It is unwise for one to partake of communion who is not right with God." He that eateth or drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

I Cor. 11:20-26 evidences the fact that the ordinance of communion was instituted to commemorate the death of our Savior. Here Paul rehearses the sayings of Jesus, and in both instances of the partaking of bread and cup, he cites, "This do in remembrance of me." He further emphasizes, "For as often as yet eat this bread, and drink this cup, ye do show forth the Lord's death till he come."

Under the law the eating of the passover meant a full meal, and if the number of families were too small to eat a whole lamb they were to burn the balance, for nothing was to remain. Under the "new and better way," eating and drinking (the full meal) was done away with. Paul says, "Have ye not houses to eat and drink in? or despise ye the church of God? Shall I praise you in this? I praise you not."

We glean from these passages that in order to be rightly prepared to partake of the sacred emblems to commemorate the death of Christ, it is necessary to be purged from the leaven of sin and all unrighteousness, and that an examination be held by the Church for the purpose of obtaining the standing of each member.

Walnut Creek, Ohio.

We should each take time to be alone with God every day, to contemplate His beauty, greatness and goodness, to walk upon His high places, view His handiwork, walk with Him in the calmness of his peace, in the quietness of His presence, away from the confusion and strife of earth. —Sel.

"We must trust God to make known His will to us."

WHAT ABOUT THE WEARING OF GOLD?

By David D. Miller

For the Gospel Herald.

> In like manner also, that women **adorn** themselves in modest apparel, with shamefacedness and sobriety; **not with** broided hair, or **gold** or pearls, or costly array.—I Tim. 2:9.
>
> **Whose adorning let it not be** that outward adorning of plaiting the hair, and of **wearing of gold,** or of putting on of apparel.—I Pet. 3:3.

The word adorn means to "beautify" or "ornament." Something worn for beauty brings that thing under the unnecessary list, therefore when we consider the wearing of gold about our person, let us ask the question: "Is it necessary that this be gold?" If other materials supply the need as well, it becomes a wrong for us to wear the gold.

"Whose adorning let it not be... wearing of gold," is explained and defined in so many different ways at present, that it gives room for gold watches, gold chains, gold collar and cuff buttons, gold pins, gold spectacles, etc., etc., until even the gold bracelet (with watch of course) has made its appearance.

Paul knew that in his time people liked the appearance of gold. To this day people are the same in regard to the matter; therefore many, even tho they are members of a church which they know opposes, on Scriptural grounds, the wearing of gold, where other materials answer the purpose as well. For instance: is a gold watch case better than any other kind? Not at all; but the others do not have the glistening, yellow appearance, which I fear is the deciding factor in many cases, regardless of —"What saith the Scripture." Wearing gold for the sake of gold is wrong; wearing gold for the sake of appearance, shine, glitter, etc., is wrong. And brother, sister, why not take the safe way, be honest with God and His Word, and never wear gold excepting where other materials do not fill the bill—and those cases are very rare?

Protection, Kans.

Our riotously energetic life has its weakness. It is the weakness of failing to commune with God in the haste to do business with men. No one in his public capacity can rise above his private life.—Sel.

We should thank God every morning for the privilege and necessity of work. Being obliged to work and to do our best is an incentive to self-control, temperance, cheerfulness, diligence and many other graces and virtues.—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

A VISIT TO OUR INDIA MISSION

Ernest H. Miller

For the Gospel Herald.

On Dec. 5, 1921, I left Sidon, Syria, to return to the United States by way of the East, intending to pass thru India, China, and Japan enroute.

Those who have been keeping in touch with the relief notes in the Gospel Herald will remember that I have spent two years in Syria doing relief work with the Near East Relief, the last year having been spent in orphanage work at Sidon.

After thirty-seven days of traveling, and visiting a few interesting places enroute, I arrived at Dhamtari, India, the place that I had known about so long and the place that I had longed to visit, some day, yet hardly dared hope that it ever would be possible.

The missionaries gave me a warm welcome, and did so much for me that I can not express my appreciation for their kindness and hospitality. Thru their kindness it was made possible for me to visit all of the principal mission stations in the district where we now have or soon will have missionaries located. These places are Balodgahan, Sankra, Ghatula, and Mahodi.

It was impossible for me (during the twenty-three days which I spent with the missionaries) to visit all of the different villages where evangelistic or Christian work of various kinds is being done. However, I did accompany Bro. M. C. Lapp and some of the native Christian workers on one short evangelistic tour which to me was very interesting. We were gone three days and services were held in a number of different villages Some portions of scripture were sold and two women who had expressed a desire to become Christians were received into the Church. These people need our prayers as they turn to Christ. Little do we in the home land realize what the difficulties and trials are which these people must face when they become Christians.

After having spent two years in relief and orphanage work, it was only natural that the boys' and girls' orphanages at Dhamtari and Balodgahan should be places of especial interest to me. I hope by this time that support has been arranged for all of these children by the Church in the home land; for these children, if properly trained, well mean so much to the future Church in India. The widows' home at Balodgahan and the Leper Asylum at Dhamtari were some of the other interesting features of the work which I visited while at Dhamtari.

I am sure that there are very few people in the home land who have an adequate conception of the size of the field, nor the number of people which our Church is responsible for evangelizing in India, nor do they know the extent of and amount of work now being done.

If it only were possible for more of our people to visit our India Mission, and the Church at home could be made to realize how much the Lord's work in India has suffered and how the missionaries are handicapped at times, by the lack of funds, it would result in more intelligent, generous, and continuous support being given.

Besides visiting our mission at Dhamtari, I spent one day at Bulsar, visiting a few of the missionaries of the Church of the Brethren. They have about forty-eight workers on the field and a native Christian church of about twenty-two hundred. I was sorry time did not permit me to visit any of their other stations.

I also spent four days with the missionaries of the General Conference Mennonites at Naila and Champa. They have seventeen missionaries on the field and a native Christian community almost as large as ours at Dhamtari and vicinity.

The kindness and hospitality of these missionaries on the field I enjoyed very much and I shall ever regard as a rare privilege the association and fellowship which I have been permitted to enjoy with these missionaries in India.

I am also thankful to God and the Church for the privilege of service which was given to me and for the way in which He has led in the past.

On Feb. 12, I left Calcutta, stopping enroute at Rangoon, Penang, and Singapore. If all goes well we will arrive at Shanghai, China, on or about Mar. 4.

Enroute Shanghai, China.
Feb. 26, 1922.

WEEKLY LETTER FROM SOUTH AMERICA
(Feb. 21, 1922)

By Mae H. Hershey

For the Gospel Herald.

Bro. D. Parke Lantz and wife returned to Pehuajo from the conference at Huinca Renanco Thursday night, while Bros. T. K. Hershey and Albano Luayza stopped with the congregation in Trenque Lauquen for the Thursday night service. They left for their respective homes the following morning in a pouring rain.

Bro. T. K. Hershey brought little seven-year-old Emma Cavadore on his return from Huinca Renanco. She expects to spend the school year with her grandparents and attend the Pehuajo mission school. Her father is a railroad agent in a small station where there is no school.

After spending several weeks of vacation and attending meetings and conferences, the weekly instruction of applicants for baptism at Pehuajo has been resumed.

Brethren W. G. Lauver and J. W. Shank made a trip to an estancia to buy fruit. They got pears and apples —pears, 2.00 pesos per hundred, and apples 1.50 a hundred.

Elsie Shank was taken to the dentist to have a tooth pulled. The root was nearly an inch long.

Paul Shank had a mosquito bite which developed into a boil. It was necessary to have the doctor lance it.

Pehuajó, Argentina.

EASTER MORNING

At Daybreak at the Sanitarium
La Junta, Colo.

By Amon Birky

For the Gospel Herald.

There awaits a blessing for the patients, especially for those that are spiritually minded, that will not be readily forgotten.

At the break of day on this morning all the workers connected with the Sanitarium gather together just outside the Sanitarium building and sing, "Christ is risen" and as their voices float up to the ears of the patients in the rooms and wards above, how beautiful are the thoughts that come to us of the time, years ago, on this same morning when Christ arose from the dead (after having redeemed the human race) to prepare a place for us and in due time to come again and receive unto Himself His own.

The blessings derived from this early Easter morning service cannot be fully realized without actually experiencing it. The religious institution that does not hold this early service is indeed missing a blessing.

I would like to emphasize this: We are more able to fully realize the great love of God in this early service because at this time of day our minds are clear and we are able to think more clearly; and then this being the day that Christ arose from this earth brings home to us still

more clearly His abundant love for us.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:3,4).

Fisher, Ill.

"GO YE," OUR GREATEST COMMISSION

By Millie E. Emswiler

For the Gospel Herald.

We have it plainly taught in the first five books of the New Testament. First, in Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Second, in Mark 16:15, "Go ye into all the world, and preach the gospel to every creature." Third, Luke 24:47, "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Fourth, Jno. 20:21, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." Fifth, Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"Go ye"—To whom is He talking? Is it the one who is out in sin, following the fads and fashions of the world. Is it the professed church member, who just has his name on the church record and does not obey the commands of the Bible, that are so plainly taught? Or is it the one who is not wholly consecrated and has not the working knowledge of God's Word, lacks experimental religion in prayer and close relationship with God? No, He commanded those to go who teach the "all things," the ones who are sound in the faith, humble, and willing to sacrifice. Are we willing to leave home, relatives, and friends for Christ's sake?

Paul was constrained by the love of Christ which filled his soul. If we know this love can we turn a deaf ear to the many calls, "Come over and help us," or look without compassion on those who are indifferent to or ignorant of their lost condition? Just think of the millions and millions all over the world that are going to Christless graves. Are we going to let them go and not try to get the Gospel to them or help send it? God forbid. God grant that more of us might have the love for Christ that Paul had, that we might be eager to feed His sheep.

Suppose we look at some of our home fields. In Oregon there are 1200 day schools situated in territory where there are no Sunday schools. In North Dakota out of 160,000 children 60,000 are receiving religious instructions. In Wyoming, one-half of the communities have no religious services.

I just gave a few figures to show the dearth of the Word here in our own country. I could give many more but do not think it is necessary. "The harvest truly is great but the labourers are few. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

"Lift up your eyes and look on the fields for they are whie already to harvest" (Jno. 4:35). How do we know the fields are white and ready to harvest? Souls are dying every day without Christ. The rising generations are not being taught and reared up as they should be. The population in these Christless communities is increasing. People are moving into the communities where there is a dearth of the Word. Christ is coming soon. We must "work while it is day for the night cometh when no man can work" (Jno. 9:4). The day of the Lord cometh as a thief in the night. Opportunities for work are great. At many places the people are eager to hear the Gospel. But not one to take it to them.

"A hundred thousand souls a day,
Are passing, passing fast away
In Christless guilt and gloom.
O Church of Christ, what will thou say,
When at the awful judgment Day,
They charge thee with their doom?"

We are commanded to teach all nations. We are to go where we are called or sent. "May little corner, Lord, in Thy vineyard wide, where Thou bidst me work for Thee, there will I abide."

How many of us sing, "Send me, O my Savior," but when called upon to be used, we always want to be excused? We should be consistent.

When we hear or hear the words, "Go ye," we usually think of this [illegible] which God do we not? Christ said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth."

The souls of black, red, yellow, and brown are just as precious in the sight of God as the souls of white men, hence the possibility began for all at once when the Savior said, "Go ye." When will it end? When the last soul on earth has had an evangelical and the Master says, "Well done, thou good and faithful servant."

To preach repentance and the remission of sins.

The door is opened wide and God is calling loud and clear for more laborers to teach the Gospel. Are we going to heed His call? Are we going to say as Isaiah did, "Lord, here am I, send me?"

"Awake, thou that sleepest." If we would cry, "Fire; fire! help! help!" you would not think it foolish, but you would hasten to help in the smoke and heat. Should we not be the same when God calls us to rescue some lost or perishing soul? If you would see some blind person on the edge of a precipice just ready to make his last step, would you warn him or would you let him go? Should it not be the same with the unconverted? "As the tree falleth so it will lie." When some one dies that soul goes to eternity, whether it be everlasting punishment or everlasting peace.

Oh! the numberless souls all around us going down to a Christless grave, sinking into a Christless eternity!

Are we going to be like the one who said, "Must I go and empty handed?"

Am I doing my part? Are you doing your part? "There is something for all to do."

"Oh! what to me are lands and gold,
When far away the fields are white?
What could I from my Lord withhold,
When other souls are in the night?

"And can I still at home remain
With loved ones dear? When from afar
I hear the echo of a strain,
A distant call—'Lo here we are!'

"Alone, they wait: there is no light
To guide the way, to lead them on;
Through centuries of gloom and night
They grope and stumble, then
They are gone!

"Oh! come, and help us! still they call,
And as I stand upon the shore,
And scan the lands beneath sin's pall,
I seem to hear His voice once more.

"And can I leave them in their shame
When I have what will meet their need?
No! let me bring to them a name,
A ray of light, their souls to feed!

"High what to me are lands and gold,
[illegible] that binds me here?
To gather lost ones to the fold,
I'll yield my all, nor count it dear!"

Harrisonburg, Va.

What a child is, depends largely upon his heredity and environment. So, in order to know him, we must become acquainted with his parents and home surroundings.—Sel.

There is buried in gold and silver plate and useless ornaments within Christian homes, enough to built a fleet of 50,000 vessels, ballast them with Bibles and crowd them with missionaries; build a church in every destitute hamlet, and supply every living soul with the Gospel within a score of years.—A. T. Pierson.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

CHRIST THE GREAT TEACHER

Blest they who seek
While in their youth,
With spirit meek,
The way of truth.

To them the sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given
To make them heirs of bliss in heaven.
And e'en on earth the child of God can trace
The blessings of His Savior's grace.

For them He bore
His Father's frown;
For them He wore
The thorny crown;
Nailed to the cross,
Endured the pain,
That His life's loss
Might be their gain.
Then haste to choose
That better part,
Nor e'en refuse
The Lord thy heart,
Lest He declare,
"I know you not,"
And deep despair
Should be your lot.

Now look to Jesus, who on Calvary died,
And trust on Him who there was crucified.

—Sel, by a Sister.

MOTHER IN THE HOME

By Ruth Rohrer

For the Gospel Herald.

Home is the foundation of the Church, society, and nation. In order that we have pure and Christian churches and righteous nations, the homes must first be pure and Christ-like.

The Lord should recognized as the head of every home.

The mother in the home holds an important and responsible place. The children are placed in her care from youth, and are in her care daily. As childhood is the most impressionable period of life, this is the time to teach and train them the true and the right. Every mother should live such a life that she is a worthy example for her children to follow. Ezek. 16:44. "As is the mother, so is the daughter."

Wives and mothers, nowadays, do not feel and realize their duty in the home. They give their time and energy to the things of this world—such as politics, societies, and many other things—and neglect the important duty and pleasure of making their homes real and happy homes for themselves and family. Titus 2:5. Mothers are to be keepers at home. And they are to be submissive to their husbands. Holy mothers of old believed in obeying their husbands. They were modest, of a meek and quiet spirit, spent much time in prayer, and put their trust solely in God.

Hannah was a type of a Christian mother. When Samuel was old enough she took him to the house of God and consecrated him to the Lord. It was through the prayers of this mother that Samuel was what he was.

Parents should teach their children in the home what is right and pleasing in the sight of God, so when father and mother depart from this life, they can leave faithful children to take their place.

Home enjoyments and affections can not be too carefully cultivated. They form the sunshine of the heart.

Gap, Pa.

THE IDEAL HOME

By Elizabeth Winsinger

For the Gospel Herald.

If we build a house, we must have a good, solid foundation upon which to build it. For if the foundation is not good, the house is in danger when a strong wind blows. In I Cor. 3:11 we read, "For other foundation can no man lay than that is laid, which is Jesus Christ."

This is the foundation a home should be built upon. If Jesus Christ reigns in the hearts of those who are building up a home, there will be blessings abundant. May the storms be ever so strong; though trials, temptations, and hardships come, we will still be strong in the Lord.

What subject is so universal as that of home? Every one, old and young, is interested in the home. Even those that have no home long and yearn for one. Every man has either a warm spot in his heart for home or sometimes an empty void because of the lack of a Christian home.

The first institution God ordained is the home. Our earthly home should only be a suburb to our heavenly home. If Jesus Christ is the center in the home there is a peculiar blessing.

In the home we find father, mother, children, and often strangers. The father should be the head of the home—yes, a priest he should be; the mother a queen; both reverenced in their places. Col. 3:18-22. An old mother once said to her granddaughter that one of her most sincere prayers, before she got married, was that she might always be able to consider herself less than her husband. The Lord heard and answered her prayer. Blessings went out from this home into many other homes. The father was the priest, the head of the family, and the mother the queen. The children should always obey their parents.

The atmosphere of every home should be love. Where love binds parents and children, there will be a chain that binds the hearts of the family members together for ever. No sweeter place than home there is on earth. The family altar around which all the members assemble to worship their God must not be missing in the home. If more earnest prayers be offered in the home for one another, how much closer and sweeter would the relationship be! Oh, the joy in the home where Christ is the center and parents lead their children to the Lord in their earlier years.

The mother is the most important person in the home. She understands the cares and troubles and also the joy of every individual in the home best. She also has the greatest opportunities in helping the children to find Christ. More credit should be given to the mother in many places. "What have they seen in thine house" (II Kings 20:15)? Is each individual a light for Christ?

Father and mother with five children had the care of a lighthouse at a very dangerous place. The light always had to turn into all directions. A very stormy day the father took sick in the morning and by evening he was a corpse. Suddenly the oldest son noticed the light was not turning. What should they do? No one was able to come and help them in this great storm. The mother had to care for the two sick children. The two oldest boys being only children themselves volunteered to go up and turn the wheel by hand until morning. It was very tiresome, but they knew that if they stopped turning the wheel, ships might be wrecked and many people killed. They knew too that they served their Lord. These children grew up and were the Lord's servants. They threw out the life light for Christ.

A home ought to be a school. The fundamentals of a Christian life should be taught to children in early years. Then they will be more able to balance themselves with the teachings of the world. True, we have schools enough in city and country, I have often heard people say, and parents must keep in close touch with what goes on in the school room. Yes, parents ought to know what is taught in schools, especially now. They should be able to correct their children and teach them the right way.

Fathers and mothers are responsible for their training. Each father should be a pastor in the home and every mother a class leader. Even

(Continued from page 41)

Sunday School

For the Gospel Herald.

Lesson for April 23, 1922—II Chron. 26:1-21

UZZIAH'S PRIDE AND PUNISHMENT

Golden Text. — Pride goeth before destruction, and an haughty spirit before a fall.—Prov. 16:18.

Lesson Story.—Uzziah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. He began his reign under favorable circumstances, and made a commendable record during the early part of his reign. He sought wise counsel, was a vigorous reformer, and under his reign Judah prospered greatly.

Unfortunately, the enemy of souls succeeded in making Uzziah conscious of his excellent and winning qualities and he fell a victim to pride. Conscious of his overmastering power and influence, he arrogated to himself the functions that properly belonged to others. Among these things was his boldness to enter into the temple and burn incense upon the altar, something that was lawful for priests only to do. Azariah the priest and four score other men reproved him for his sin and reminded him that this was for priests alone. Uzziah lost his temper because of this reproof, and the Lord smote him with leprosy. When the priests noticed this they thrust him out of the temple. Uzziah was separated from the people, being a leper to the time of his death. His son Jotham judged Israel during the remainder of his father's life time, being crowned king after his father's death.

Thoughts for Meditation.—1. One of the hardest things for a man to bear is success. Uzziah had two things to commend him: (1) Faithfulness, (2) ability. Result, a most successful reign. Things were coming his way. The kingdom was prospering. That gave the tempter a chance. He whispered something in Uzziah's ear. Instead of giving God the glory he magnified his own power and grew careless. What mattered it to him what people thought of him—was he not the king? who could withstand him? His own strength was his weakness. Well may we tremble and pray for the man who is blessed with extraordinary intellect, or powers of speech, or wealth, or executive ability. The temptation is to forget the source of these blessings and take the glory to himself. Many a king, governor, rich man, orator, minister, bishop, missionary, or scholar has fallen a victim to this very temptation. Brainy men, rich men, orators, men in positions of power or popularity should take a lesson from the fate of Uzziah. Change a name and a few incidents, and the story of Uzziah would fit to probably a dozen well favored careers of men that have fallen under your observation.

2. Neither powers of intellect nor positions of political power, nor mighty works of any kind can shield a man against the results of sin. Uzziah was a great man—even a good man, and a mighty defender of the faith—but God noticed his sin, just as He does the humblest of all men, and punished him for it. And when Uzziah was stricken with leprosy he became an outcast, just as if he would have been without a dollar or a friend from his birth. "The wages of sin is death," no matter who commits it.

3. Behold the courage of Azariah. He did not approach the popular and mighty king with an apology, but he frankly rebuked him for his sin and told him his place. Would to God that we had a thousand Azariahs to wrestle against spiritual wickedness in high places today. And why need we fear? Is not the God of Azariah still with us to stand by us as He did by Azariah? "Reprove, rebuke — with all longsuffering and doctrine." Let our prophets (ministers) learn a lesson from this incident and be bold in exposing and denouncing sin. Let every member of the Church of Jesus Christ be bold (with reverence and godly fear) to withstand sin wherever it may be.

4. With all of God's severity, He was yet merciful. Uzziah had a severe lesson, and the results of his folly were manifest till he died; yet the Lord spared him and gave him abundance of time for repentance. Justice, tempered with mercy, is God's policy of dealing with sinful men. "Speaking the truth in love" is man's way of imitating the Master.

5. Have you ever thought of how much is lost through pride and how much is gained through humility? Uzziah was especially well favored of the Lord. So long as he remained humble and true to God not only he but his kingdom prospered. When he turned aside and took to himself the glory that belonged to God he fell and his people suffered. Brother, sister, has God blessed you with money, social powers, intellect, powers of speech, executive ability, or in some other way blessed you with something that makes you a power among your fellow creatures? Remember Uzziah. Keep humble. Give God the glory for all things. Thereby you will win the crown and many souls will be blessed in time and in eternity. Your money and talents will stop talking for the Lord the moment you turn aside from Him and act as tho you were the author of your own blessings. Let your time, talent, money keep talking for the Lord, and the Lord will talk for you in the judgment to come. "Well done, good and faithful servant," is vain unless the Lord says it.—K.

Our Young People

HOW MAY I ENAGE IN PERSONAL WORK?—I Thess. 5

Topic for April 23, 1922

MOTTO

"Edify one another."

MEDITATIONS ON THE TOPIC

I. Personal Work.—All Christian service in its final analysis must serve the individual if it would be of any value. However we think of personal work as a work that is engaged in more in a private way between man and man The more general work of public speaking and teaching and serving the multitude is looked upon as public work. Personal work is something that every believer can to a certain extent engage in in some form. We may not all be qualified to assist individuals along the lines of their spiritual needs and problems like some one else may be. But there should be some form of service which we render as our lives come in personal contact with individuals in our daily life. Our love for Jesus should be so strong that it will overflow in love to our fellowman, whether that fellowman be a believer or an unbeliever. Our words and actions should reveal the love of Jesus to others. Our prayers should be directed to God for the people with whom we meet. The merchant, the banker, the doctor, the county officers, our neighbors, our associates, our classmates, our teachers, our ministers, parents, brothers and sisters, friends, enemies, all have more or less touch with us and call forth something from our nature in a personal way, and should have our prayers for their spiritual welfare.

With earnest prayer in behalf of others will often come the opening for some kind of conversation that might bear on the great question of the soul's welfare before God. Such openings will reveal more and more of the needs, and intensify the prayers and increase the experience and fit us more fully to do something helpful to win the lost and strengthen believers.

II. The Text. I Thess. 5. — Here is a personal worker's Scripture. In fact, it is an exhortation to all to be personal workers. It gives suggestions as to what we may engage in to help others. A knowledge of God's Word and of the hope of the believer is a means of becoming a comfort to the sad and discouraged. The weak need support and the unruly need to be warned. We should not be above helping the most feeble-minded and lowly. Prayer and a good example goes with all other forms of service, remembering that we shall all need to be prepared to meet our Savior when He comes.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Comfort"**
2. Serving Others for Their Good.

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 13, 1922

Field Notes

* * *

The Mennonite Hymnal Committee expects, D. V., to have a meeting at Elkhart, Ind., beginning April 12.

Bro. Clayton F. Derstine conducted a five-sermon series of meetings at Berne and Pigeon River, Mich., congregations April 2 and 3. W.

Bro. J. S. Shoemaker, president of the Mennonite Publication Board, spent a few days at Scottdale recently. He left on Wednesday morning of last week to attend the Lancaster Conference.

Seven conference districts were represented at the recent dedicatory services held at the new Publishing House.

Sister Maggie Showalter of Broadway, Va., is the most recent addition to the force of workers at the Orphans' Home at West Liberty, Ohio.

The brethren of the Rowe congregation near Shippensburg, Pa., have again started services in the mountain district of Horse Valley. It is planned to hold meetings every four weeks.

Brethren W. W. Hege, E. M. Detwiler, and Abram Metzler, members of the Mennonite Publication Board, rendered acceptable service at the recent dedicatory services at the Publishing House.

Change of Address.—Bro. Joshua B. Zook and family, from Belleville, Pa., to Millcreek, Pa. While their address is changed their congregational relations remain the same.

Because the congregations at Dhamtari and Balodgahan, India, have outgrown their houses of worship, new churches are in the process of construction at those places.

Bro. J. B. Smith of Harrisonburg, Va., stopped at Scottdale on his way west to attend the meeting of the Mennonite Hymnal Committee at Elkhart, Ind., and rendered acceptable service at the recent dedicatory services at the new Publishing House.

A quarterly Sunday school meeting is announced for the congregation worshiping near Yoder, Kans., to be held on Sunday, April 14. Among those from a distance whose names appear on the program are C. D. Yoder, of Windom, Kans., and J. D. Charles of Hesston, Kans.

Bishop Peter Loux of Blooming Glen, Pa., was called to his long home March 30. Though the Lord spared him to a ripe old age his passing away will be felt by the growing church over which the Lord had called him overseer. The Lord bless the sorrowing ones left behind.

A sad accident took place at Myersdale, Pa., April 6. While Bro. Jonas Beachy was assisting his mother, wife of Bro. Rufus M. Beachy, across the railroad tracks, a fast train struck them and hurled them into eternity. The Lord comfort the sorrowing ones left behind. It is another object lesson loudly calling to all people to "be ready."

The quarterly Sunday school meeting for the North Missouri district has been set for April 30.

"Council meeting, for Bethel, April 9 and communion service, April 16" is an announcement sent out from Bethel congregation near Aurora, Oreg.

Saturday, April 1, was the time set for the forty-third Pacific Coast mission meeting, held at Zion Church near Hubbard, Oreg. We hope to hear of an interesting meeting.

Communion services have been announced in the bishop district of J. M. Kreider, Palmyra, Mo., as follows:
Palmyra, May 7.
Pea Ridge, May 14.
Cherry Box, May 21.

April 19 is the time set for the beginning of a series of meetings at Pleasant Grove Church near Martinsburg, Pa., in charge of Bro. N. E. Miller of Springs, Pa. The meetings are to close April 30 in a communion service.

Correspondence

* * *

Birch Tree, Mo.

(Berea congregation)

Greeting to all the Herald Family: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Bro. J. M. Kreider came and preached two weeks for us, wherein we are made to know the Lord had not forsaken the small congregation at Berea. We praise the Lord for His goodness. The brotherhood has been strengthened and drawn closer together in the bonds of love. Four souls accepted Christ as their Savior. May God richly bless and keep them faithful to the end is my prayer.

March 29, 1922. Cor.

Bowdil, O.

(Pleasant View congregation)

The Lord has blessed our feeble efforts at this place and on April 2, four precious souls were received into the Church by baptism and one was reclaimed. Two members of the class were from Martin and one from Crown Hill congregations. May others follow in this good work.

We will open our young people's meeting here Sunday evening, April 9.

The sewing circle in this vicinity is organizing for another year at its next meeting.

April 3, 1922. Cor.

Souderton, Pa.

Dear Herald Readers, Greeting:—We gladly welcome the appearance of spring days.

Arrangements are being made to hold communion services at this place, May 7, the annual mission meeting to be held at this place May 2. We welcome as many as can be with us at that time.

Sorrow has entered another home when a young mother, who was admitted into the visible church by water baptism in December, was ushered from her earthly home to the heavenly. We are glad she prepared for the future. Considerable sickness has been in our community the last month, but we trust the warm spring days will bring the desired physical strength again, and renew the spiritual as well.

April 3, 1922. Jennie D. Ebersole.

Cootes Store, Va.

Dear Readers of the Herald:—I am this evening impressed with the nice spring weather.

I am glad that our Sunday school has been reopened. We had a nice day to begin, which should make us think that God wants us to go. The attendance was good. Let us pray that it will continue.

We have a large field here to work over but I am glad to say, as Paul said, "I can do all things through Christ which strengtheneth me." We have Sunday school at the Bethel Church and in the afternoon we have it at a schoolhouse 6 miles from Bethel. Bro. Michael Showalter and the writer have charge of the work, with two sisters and one brother as teachers in the primary grades.

Pray for us and the work here.

Yours in His service,

April 4, 1922. Dewey Emswiler.

Montgomery, Ind.
(Berea congregation)

The work here is slowly progressing. The average attendance in Sunday school for the past quarter shows a slight increase in spite of the bad condition of the roads. We hope to have it still better this summer.

Young people's meeting was organized on New Year. Bro. Amos Weldy was chosen superintendent and Sister Mary Swartz chorister. The topic last Sunday evening was, "The Assurance of Salvation." The thought was brought out that if we are not sure of our salvation we are not prepared to tell others of the "glad tidings."

Bro. Amos Weldy preached for us Sunday morning from John 3:16. Many interesting and helpful truths were presented.

Brethren D. D. Troyer and J. K. Bixler have been filling the pulpit here every four weeks since New Year.

Bro. Amos Weldy will hold singing on every other Saturday evening.

We crave an interest in your prayers for the work at this place.

April 4, 1922. Cor.

Pigeon, Mich.

Dear Herald Readers, Greetings:—Feb. 23 a mission meeting was held which will long be remembered in more ways than one. Much information about foreign and home missions was given by Bro. J. S. Hartzelr. We were also glad to have with us at the same time Bro. Peter Ropp of Imlay City, and Brethren Eli Bontrager, Albert Wise, Kauffman, and Miller of Midland. We were sorry that the weather conditions were such that many could not be present. A number were also unable to attend on account of sickness.

Service was held last Sunday and Monday morning by Bro. C. F. Derstine. We always enjoy to have brethren come whenever possible. Their visits give much help and encouragement. May we ever do our part and also help the brethren by upholding them at the throne of grace.

April 4, 1922. Sarah Weidman.

Hesston, Kans.,

Dear Gospel Herald Readers:—We are praising the Lord especially because He has made possible a condition of quiet, confidential, constant trust in the hearts of His children. This is because the everlasting arms are underneath.

A number of our ministering brethren have been serving our neighboring churches recently. Bro. Paul Erb at Canton, Bro. Charles at Peabody, and Bro. Milo Stutzman in a Sunday school conference at Wichita.

Bro. D. H. Bender left Mar. 13 for Pan Handle, Texas, and returned the 21st. His mission was to aid in finding a home for our suffering brethren.

The last term of school began Mar. 22. Bro. Miller addressed the student body on the subject, "Practical Problems in Agriculture."

Your prayers are helping us. May we have your continued interest.

Yours in the service of the King,

April 5, 1922. Margaret Horst.

Newville, Pa.
(Diller congregation)

On March 26 our Sunday school was reorganized as follows: Supts., Geo. Z. Burkholder, Mark N. Burkhart; Secys., Martha Burkhart, Lizzie Burkholder; Treas., E. L. Burkholder. On the same day the council meeting was held. Bro. Reuben Cockley preached from Matt. 18. Last Sunday Sister Ellen Burkhart, her son Roy and wife and son Billy, all of Mechanicsburg, were here.

April 7, 1922. Cor.

Midland, Mich.

Dear Herald Readers, Greeting:—We have many reasons to praise the Lord. On Sunday, March 6, we had a review of the Sunday school lessons of the first quarter of the year—a program was arranged in which many took part. We thank the Lord for the interest that is being shown in the Sunday school work at this place and pray that we may continue to grow and improve the time.

On April 4 we were privileged to have with us Bro. C. F. Derstine, who preached two impressive sermons which all appreciated. May God keep him as he goes about preaching the Word.

Pray for the work at this place.

April 5, 1922. J. K. Miller.

THE IDEAL HOME

(Continued from page 38)

after parents are dead they live on in the lives of their children. Our influence goes out and we are responsible for influences and teachings.

It is sad that the only influence some parents have is, if they have a stick and can reach it. The rod dare not be spared altogether. The Bible tells us the rod must be used.

Every child must know how to work. The little daughter, perhaps not two years old, would like to do little errands for her mother but is afraid because mother scolds if things are not done quite right. Mothers' encourage your children along this line, even if they don't do the work perfectly. It is a pleasure to them and helps to make the home ideal.

There is a peculiar blessing in a home. What if everybody would be the same to us and we would look over this large world and think, no father, no mother, no fireside, no family circle where I am loved more than at any other place in this wide world? Would not this world seem lonesome?

We who have a home should try to make it as ideal as possible. But this can only be done thru much prayer and love towards each other. Those who have not yet the responsibility of a home ought to be concerned about getting a life companion who also is a child of God. God who created home, gave Adam his wife, his life companion. Every one should ask God to give him or her the right companion. Only then, if the two who unite in marriage are God's children, can they build up an ideal home.

Scottdale, Pa.

Miscellaneous

JESUS

I love when I am weary,
And faint and worn and sad
To spend my hours with Jesus,
Whose presence makes me glad.
I love when tried and tempted,
Beset with doubts and fears;
To cast my care on Jesus,
He wipes away my tears.

And when oppressed with sorrow,
My heart within me dies;
When tempests 'round me gather,
And waves of trouble rise,
When all things seem against me,
In this dark vale of tears;
Oh! how one glimpse of Jesus,
Will dissipate my fears.

I love to walk with Jesus,
To lean upon His breast;
And hear Him gently whisper,
"I-I will give thee rest."
Oh what to me are trials,
With Jesus for my friend;
Tho all things else are fleeting,
His love can never end.

Should earthly friends prove faithless;
And leave me one by one;
I know my Savior, Jesus,
Will ne'er forsake His own.
But gently bear me onward,
Through trials yet to come;
Until He leads me safely,
To heaven my promised home.

Jesus my only glory,
Low at thy feet I fall;
My friend—my more than brother,
My Lord—my all in all.

—Sel. by Anna Graybill.

OUR DEDICATORY SERVICES

By Allen Christophel

For the Gospel Herald.

April 4, 1922 marked the dedication of our new building and is a day of importance in the history of our publishing interests. While there is still some work to be done in its completion, the machinery is in operation, and we had opportunity to hold this service and show our patrons how the work is carried on—exactly one year after the first excavations were made on the building site.

The attendance was quite representative. While visitors were not counted by the thousands the attendance was encouraging. We are certain that the Holy Spirit was present, and He is the One that brings power into all activities.

During the hours of 7:00 to 9:30 A. M., and 4:00 to 5:30 P. M., the workers were at their places and the machinery in operation so all interested could see how our church literature is produced. Dinner and supper were served in the vacated brick building and an hour at each time was spent in fellowship and conversation. The services were held on the second floor of the new building.

The organization of the meeting was as follows: Mods., J. S. Shoemaker, Abram Metzler; Secy., Allen Christophel; Chors., O. H. Zook, B. L. Neff.

Bro. J. B. Smith conducted the opening devotional, and Bro. Shoemaker followed with a few remarks, giving the purpose of the meeting—the dedication of the new building and the fourteenth anniversary of the merging of the Herald of Truth and Gospel Witness and the launching of the Gospel Herald.

The first subject, discussed by Bro. Shoemaker was, "Historical Sketch of Our Publishing Interests." He said in part:

Mennonite people have been interested in literature since their arrival in America. In 1868 Wm. Rittenhouse established a paper mill. In 1749, Heinrich Funck and Diehlman Kolb finished translating Martyrs' Mirror. Bro. Funk also wrote a number of books on church doctrine. In 1770, Christopher Dock finished his book on pedagogy. In 1864, J. F. Funk published the first issue of the Herald of Truth in Chicago—he being editor, proprietor, and publisher. A few years later he moved his plant to Elkhart, Ind. In 1875, the Mennonite Publishing Co., was organized and continued until Apr. 1, 1908. J. S. Coffman and A. B. Kolb later became editors of the Herald of Truth. This firm also published a children's paper, a young people's paper, some Sunday school literature, and some German papers. In 1905, the Gospel Witness Co. was organized with Aaron Loucks manager and A. D. Martin secretary-treasurer. Daniel Kauffman was the first editor of the Gospel Witness. The first issue appeared Apr. 5, 1905, and the last Mar. 24, 1908. In response to a strong sentiment that the Church should own control her own publishing interests, nine conferences went on record as favoring this and each appointed a representative to meet and confer, and take such steps as they deem proper. On Nov. 7, 1907, these nine brethren, with representatives from the Mennonite Publishing Co. and the Gospel Witness Co., decided that the Church should assume such control, subject to approval of General Conference. This body decided that these nine, with three appointed by itself, and such others as other conferences might appoint should constitute a committee to continue the work. This committee decided to locate the work at Scottdale, Pa. Bros. Daniel Kauffman and D. H. Bender were first editors of the Gospel Herald and Aaron Loucks the general manager of the Publishing House.

Bro. Aaron Loucks followed with a short history of the work as it affects the House. He said in part:

Our periodicals go to almost all the states and six foreign countries. Work at first was slow because finances were scarce. A. D. Martin conducted a bookstore in his own home, while the first office was in Bro. Loucks' parlor and the paper was mailed from the attic. In 1905, a little frame building, 18 x 32, was built. This was enlarged five times. In 1907 the brick building which was occupied by the offices and bookstore was built. Workers who have died while in the service, A. D. Martin, Ella Bayman, M. K. Smoker, and Alice Bucher. Independent of our new building, the total investment of the Church was $44,714.37; the House has returned $24,852.25; this leaves an investment of $19,681.52. Net solvency at end of first year was $26,729.01; at present, $132,311.74. Last year's business amounted to $95,412.11.

Bro. E. M. Detweiler followed on the subject, "The Mission of the Mennonite Publishing House, saying in part:

The Church of Jesus Christ is a sacred institution. Christianity is a vital, life-giving message. It is the work of the Publishing House to bring this message to the Church and to the world. The sayings of the apostles were important, but their writings have been kept through the ages. Through the church periodicals, the children, young people, middle-aged, and grandparents have regular messages of cheer and encouragement. What would $125,000 be in comparison with one soul?

In the afternoon, Bro. J. B. Smith opened with "The Need of Fountains of Pure Literature." A few thoughts presented were:

Truth is conforming to the laws of right and good; error is the violation of these laws. It is presented in two ways — personality and writing. The press multiplies the thoughts of men to the nth (unlimited) degree. The Publishing House must be pure from a moral, scriptural, and denominational standpoint. We need original literature that comes directly from searching the Word through the instrumentality of the Holy Spirit. The most unused power in the United States is the power of the Holy Ghost.

This was followed by ten-minute talks on "My View of the Mennonite Publishing House and its Opportunities," by the following: Abram Metzler, Vernon Smucker, Lawrence Keister, E. D. Hess, O. H. Zook, and Daniel Kauffman. Principal thoughts:

The Publishing House is the liter-

ary mouthpiece of the Church. It is a legitimate department of Church work and should serve as a clearing house for information in solving problems. When manager and laborer labor and co-operate on a common basis, the labor problem is solved. It is your opportunity to demonstrate this to the community. We are interested in the work in remote sections as we would not be but for the Publishing House. We look to it to help solve our home problems. It is the Church's servant.

The evening session was opened with an open conference led by Bro. J. A. Ressler. The following short talks were given: "My First Impressions in arriving at the Publishing House (in 1907), Henry Hernley; "How This Building Grew," J. E. Kurtz; "The Historical Library," John Horsch; "Proofreading and Subscriptions," Allen Christophel; "Presswork," B. N. Gamber.

Bro. Levi Mumaw then spoke on "Financing the New Building:"

The approximate cost is $125,000; the Board assumed $50,000 which has since been increased $30,000. This amount we hope to raise by the end of 1922.

Bro. Abram Metzler then told about "The Work of the Mennonite Publication Board:"

The House functions for the Board and the Board for the Church in her work. The work might be defined as "press evangelism" — bringing the whole word through the printed page. The work of today will be the nucleus of greater activities.

The last message was brought by Bro. W. W. Hege, using as a text, "What Shall I render unto the Lord?" He said:

One of our first renderings should be to carry this information and inspiration to our home districts. David had a great debt because God had given him a great favor in lifting him from a great depth. Our first rendering should be to accept the cup of salvation. After this we have more than we need and can give to others. His second rendering was the payment of his vow—a life of obedience. One of our greatest renderings is to counteract evil literature and supply good.

Brethren J. S. Shoemaker, Aaron Loucks, and Levi Mumaw made short closing addresses. "The glory of this latter house is greater than the glory of the former." The other building has brought glory to God; the glory of this can be greater only as we are instruments in God's hands.

In closing the audience sang, "Praise God from Whom all Blessings Flow," and Bro. Abram Metzler led the benedictory prayer.

We look back at the day as one of inspiration. We believe the workers have been impressed anew with their responsibilities and those attending have had their interest increased. We enter the new building with but one thought—our increased opportunities increase our responsibility to God and the Church.

Scottdale, Pa.

BLESSING OF THE RESURRECTION

By Lena Stalter

For the Gospel Herald.

The resurrection ought to be a reminder to every Christian that he is no longer to live the old life of sin, but put on the new robe of righteousness. We should live with Christ in our new power and rise out of the grave of worldliness (which the scripture tells us is death) into a new life of usefulness and power. Resurrection signifies to us eternal life. "That I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

Jesus Christ, the Son of the living God, was not only crucified to pay the penalty for our sins, but He was also raised for our justification. It also signifies to us a life on the other side of the grave. I think as we study about the resurrection we should stop and think how much Christ has done for us that we may have eternal life. Jesus said: "I am the resurrection and the life; he that believeth in me tho he were dead, yet shall he live."

We can see in some people around us the resurrection shining in their lives. We can see it in their faces, hear it in their voices, detect it in their conversation. Blessed indeed are those who put on the resurrection life while here on earth.

Flanagan, Ill.

"IT IS FINISHED"

By Edna C. Schlosser

For the Gospel Herald.

I felt much impressed when I read the article of J. D. Mininger concerning "The Babe of Bethlehem." I was wondering how many Herald readers read that article understandingly. "But as many as received him, to them gave he power to become the sons of God; even to them that believe on his name" (John 1:12).

"For when for the time ye ought to be teachers, ye have need that one teach you, again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe" (Heb. 5:12, 13). Is not this the condition of the Church today? It is not the will of God that the condition should be such. He wants us to grow in the knowledge of our Lord and Savior, Jesus Christ, but we must be "born again" before we can grow. My heart said, "Yea and Amen," when Bro. Mininger said, "The greatest need in our Church today is **life.**" Yes, when the life is missing, the power is missing to win souls for the Master. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Christ said, "And I, if I be lifted up, will draw all men unto me."

I recall to mind a young man whom I knew. He died several years ago of tuberculosis. He was a living testimony for the Lord Jesus to those who came in contact with him. He had the blessed assurance that the Lord had saved him. He trusted in the finished work of Christ as his only way of salvation. He quoted the precious promises of God freely. **Ah, they were so near to him,** and such a comfort, because he **believed** them, he claimed them. His favorite hymn was, "'Tis so sweet to trust in Jesus," which he sang in a weak tune to the very last.

When we read John 19, we find the words, "It is finished." We love to think first that His sufferings were finished while He hung there on the cross, suffering for the injustice of wicked men. God laid on Him the iniquity of us all. He bore our sins in His own body on the tree. Behold Him suffering, the just for the unjust that He might bring us to God. During the three hours when there was darkness over the whole earth, He was suffering for your sins and mine. And while He was being made sin for us, God turned His face from Him because God is of too pure eyes to look upon sin, and the blessed Lamb of God cried in the bitterness of His agony, "My God, My God, why hast thou forsaken me?" "It is finished." Only that which is divinely perfect can meet the approval of a holy God, and only a **perfect being** can do a perfect work. Only that which God has done and says is finished can give peace to the heart.

I read an illustration as follows: "For nearly ten years I have been trying to live so that I would go to heaven when I die. Everybody thought I was so good and happy that they would come and tell me what a good girl I was, and that if anyone went to heaven, I would.

These things made me feel happy for a little while, but after all, I would be wondering if I might not do some bad thing and be lost. I was always afraid. But O, it's all different now. I know that the Lord Jesus has finished it all and I shall always be happy in Him. He says, 'If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'"

Let us ever remember that the blood of Jesus Christ is our only hope of glory and that the only fitness God requires of the guiltiest sinner is that he be washed from his sins in the precious blood of Christ.

Christ said, "I am come that they might have life, and that they might have it more abundantly. He that hath the Son hath life, and he that hath not the Son of God hath not life" (I John 5:12). "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13).

How blessed to know that He is now in glory, interceding in our behalf. "While I was with them in the world, I kept them by thy name: those that thou gavest me I have kept and none of them is lost but the son of perdition that the scripture might be fulfilled" (Jno. 17:12). It is when we receive the Word of God that our lives will be changed.

Yes, it is then that the world will hate us. But let us, by the grace of God, ever look and wholly depend upon the perfect Lamb of God who said, "It is finished," and promised never to leave us nor forsake us.

"So much the dear Savior has done for my soul.
I want to help others to find Him;
To tell how His love can a sinner make whole,
I want to help others to find Him.

"For this let me toil till the close of the day,
I want to help others to find Him;
For this is the work that abideth for aye,
I want to help others to find Him."

"For by one offering he hath perfected them that are sanctified" (Heb. 10:14). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; By whom also we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1, 2).

Lansdale, Pa.

In matters of faith and the Spirit nothing fails like duplicity and make-believe; nothing is so necessary to success as integrity and conviction of mind.

"SO SPEAK YE, AND SO DO"

By M. G. G.

For the Gospel Herald.

God looks for harmony in our words and actions. Great is the displeasure of our Lord, when man speaks one thing and does another.

The Pharisees had good doctrine. They failed to practice what they spoke. Christ Himself said, "They say and do not." Here is presented to us that sad discord between profession and practice. In the twenty-third chapter of Matthew we have a record of a people of whose teaching Christ our Lord said, "observe and do" but their examples of life were evil and not safe to follow. Hence we have following a catalogue of woes pronounced against a crossless religion. As it was then, so it is now—merely appear to be religious will not answer.

The unbridled tongue gives evidence of a vain religion. Jas. 1:26.

The bridled tongue will utter such words that tend to edify the hearer. Eph. 4:12.

"So speak ye, and so do."

Denver, Pa.

PROPHECY FIFTY YEARS AGO

(From the Cleveland, O., Press)

In 1866, Michael Baxter, founder of the Christian Herald, published a book on the "Forty Future Wonders" predicted in Daniel and Revelation, and much of the biblical prophecy is being fulfilled in our times. The "First Wonder," between 1906 and 1919, is set forth as one of European wars and revolutions. European convulsions extend the territory of France to the Rhine, and cause a "political earthquake so mighty and so great as was not since men were upon earth." (Rev. 16.) The "Second Wonder" is Revelation's drying up of the Euphrates," or the Turco-Mohammedan empire, between 1917 and 1919. The "Third Wonder," 1917 to 1919, is the formation of the ten-kingdomed confederacy by division of all countries of Caesar's original Roman empire—this resulting from a victorious war of France against Germany, or a revolution in Germany. (Dan. 2 to 8.) Jerusalem, according to Mr. Baxter's view, is to be restored and the temple rebuilt in 1922 to 1929. After the great wars and revolutions, 1925-1927, comes a black famine followed by widespread pestilence.

Baxter did not assume to prophesy, nor personally to fix dates. He was an ardent student of prophecy, and in his book gave the views of the foremost writers on the subject in his time. He died many years ago —Sel. by Jacob Hahn.

WHAT DO I SEE?

By Floyd Weaver

For the Gospel Herald.

The thought came to me while reading Bro. J. W. Weaver's article in the Gospel Herald of recent date. "Where are we looking?" Bro. Weaver made the expression that we have no right to be discouraged or to be elated; and while he was speaking especially to ministers, I wonder if it does not apply just as well to every Christian man and woman.

The Christian life looks to me like Peter on the waves. As long as he kept his eyes on Jesus, he was perfectly safe; but when he took his eyes off Jesus, he began to sink. It seems the Christian life is a constant changing of scenery. Some days are dark and dreary, others are bright with the sunshine of promise. It is only the true Christian, full of the Holy Ghost, that can look through these changing scenes and keep his balance.

When the scene is dark and it seems as though everything we do is misunderstood and everybody is watching us with a critical eye, then is the time it takes the real power of God to stand true, keep your eyes on Christ, and practice the true spirit of nonresistance and Christian love.

On the other hand, when things seem bright and everybody is patting us on the shoulder, then is the time it takes grace to keep our heads down to a true Christian level.

When it is dark, and we with Peter, begin to look on the waves, then we become discouraged and naturally fail, and when things go along smoothly and we have no trials to meet, then we get our eyes off Christ and sink; and as we take our eyes off Christ, we are almost sure to center them on that big I. "Oh how many otherwise useful lives have been made useless by that big I."

Oh that we might see thru cloud and sunshine and see Jesus at all times as the goal to which we are going and never get our eyes off Him, regardless of what others may say or do, always striving to point others to the Christ who is our strength and who has promised to be with us alway, even to the end of the world.

Goshen, Ind.

"Come and see" said Philip, convinced in his simple, faithful heart that to see Jesus was to know him, to know him was to love him, and to love was to adore.

—Frederick W. Farrar.

COUTERFEITS

Did you ever see a counterfeit ten dollar bill? Yes.

Why was it counterfeited?

Because it was worth counterfeiting.

Was the ten dollar bill to blame? No.

Do people counterfeit scraps of brown paper? No.

Why? Because they are not worth counterfeiting.

Did you ever see a counterfeit Christian? Yes, lots.

Why was he counterfeited? Because he was worth counterfeiting. Was he to blame? No.

Did you ever see a counterfeit infidel? No, never.

Why? you ask. **The answer is obvious.**—Sel. by S. S. Roth.

VALUE OF PRAYER

By P. H. Ziegler

For the Gospel Herald.

The Israelites solemnly repented at Mizpeh. Samuel said, "Gather all Israel to Mizpeh and I will pray for you unto the Lord." The people realized that Samuel did not cease to cry unto the Lord our God for them. I wonder if we as God's children are sometimes like these people were. We want some one to talk to us and tell us of God's Word, and at the same time be like other people. We want another king or bishop.

But Samuel was concerned about these people. "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way" (I Sam. 12:23). If the cattle upon a thousand hills are His, how much more are souls worth that are going the downward way?

We want to consider the way David went to God in prayer. "Hearken unto the voice of my cry, my king and my God: for unto thee will I pray. In the morning will I direct my prayer unto thee and will look up...Evening and morning and at noon will I pray and cry aloud: and he shall hear my voice."

Zepheniah called to the prophet Jeremiah saying, "Pray now unto the Lord our God for me."

The result of disobedience: "Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn." All Bible readers know how David repented and went to God in prayer for the sins he committed. He bitterly wept till his pillows were wet with tears. But that will help us nothing if we are not willing to come to the foot of the cross, turn from our wrongs, and follow our meek and lowly Jesus, being obedient to God and the Church, a light to the world, a salt to the earth.

How sincere Jesus was in prayer to God: "I thank thee, O Father, Lord of heaven and earth." "And when he had sent them away, He departed unto a mountain to pray." "And he said to his disciples, Sit ye here while I shall pray." He admonished His disciples to watch and pray lest they fall into temptation. It is only too true that when Satan can keep us from talking with our Lord he seems to be well satisfied. "And he withdrew himself into the wilderness and prayed." "And it came to pass in those days that he went out into a mountain to pray and continued all night in prayer to God." "He took Peter and James and John and went up into a mountain to pray; and as he prayed the fashion of his countenance was altered and his raiment was white and glistering."

Jesus has not forgotten us when He told His disciples that He will not leave them comfortless. "And I will pray the Father and he will give you another Comforter." "And I say unto you that I will pray the Father for you."

In Acts 9:11 we find one that was obedient when the Lord called and said, "Ananias." Ananias said, "Behold, I am here, Lord." And the Lord said unto Him, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth." I wonder if there are still some Ananias' in the Church. I believe there are those that wonder if that man Saul is still looking for Christians and is in his old business. If he is, send some one else that is better qualified to meet him. I wish we would all look around and see if we can locate some one that might look like him. "But the Lord said unto him, Go thy way: he is a chosen vessel unto me." Kind friends, let us take God at His Word and be obedient to His call.

"Likewise the spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." "What shall we then say to these things? If God be for us, who can be against us?" We sometimes wonder why some well-meaning people want to talk or pray in an unknown tongue. "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is untruitful. What is it then? I will pray with the spirit and I will pray with the understanding also. I will sing with the spirit and I will sing with the understanding also." "Redeeming the time because the days are evil." "Give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

"Pray without ceasing. In everything give thanks for this is the will of God in Christ Jesus concerning you. Quench not the spirit." Paul writing to Timothy says, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Confess your faults one to another and pray one for another, that ye may be healed: the effectual, fervent prayer of a righteous man availeth much."

Elijah, a man of faith, prayed earnestly and it rained not; and he prayed again, and the earth brought forth her fruit. We of course will say this was a man of faith. Yes, he was, but not faith only, but also obedient to God. "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." "These be they who separate thmselves, sensual, having not the Spirit; but ye, beloved, build up yourselves on your most holy faith. Pray in the Holy Ghost." "Open thou mine eyes, that I may behold wondrous things out of thy law." "And when he had taken the book, the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And the number of them was ten thousand times ten thousand. Saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And they sang a new song saying, Thou are worthy to take the book and to open the seals thereof: for thou wast slain and has redeemed us to God by thy blood out of every kindred and tongue and people and nation."

Now we wonder what might be in the way of having a family altar in every home and especially Christian homes. Listen to Christ's own words: "If any man thirst, let him come unto me and drink." John has written these words: "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come, and whosoever will, let him take the water of life freely." We sometimes wonder if we are taking advantage of these opportunities. Are we as prayerful as we should be, giving honor to God who has done so much for us?

Archbold, Ohio.

POWERS AND DUTIES OF THE CHURCH

By Elmer Glick

For the Gospel Herald.

The powers and duties of the Church are many and various. We cannot do justice to every phase of this subject in these few lines, but we wish to give a few of the most important points for meditation. The Church is an institution or organization instituted by God Himself as an earthly spiritual home for His children. Her powers and duties are plainly stated in His Word. The Church is to be "a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who has called you out of darkness into His marvelous light" (I Pet. 2:9).

God had a definite purpose in establishing a Church on earth. The first is to honor and glorify Him. This we will do if we "keep His commandments, and do those things that are pleasing in His sight." It should be our chief aim and desire to please God in word and deed. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Second, the Church is to be the bride of Christ His only Son. And He is truly worthy of His bride, for He has given His life on Calvary "that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph. 5:27). Third, the Church is for the salvation of all mankind. For God is "not willing that any should perish but that all should come to repentance." John 3:16 also shows us God's will concerning man. The Church is the means through which He intended all men to be saved. We should consider this a blessed opportunity that God has given us, to tell the world of His great love and of the saving power of the blood of Christ. Peter tells us in I Pet. 1:12 that even the angels desired to look into these things, but God has given man this privilege, for He is all knowing and knew that man would be in a better position to bring the news of salvation to His fellow creatures having first been saved himself, while the holy angels have never fallen and so cannot feel the saving power of the blood of Christ in their lives.

Jesus said, "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Not that the Church has power to do anything contrary to the will of God, but the true Church (those that are born again) will seek to do only "those things that are pleasing in His sight." The Church should consider prayerfully in the light of God's Word, all things questionable, before any decisions are made. The Church has the right to receive into membership all those who comply with the teachings of God's Word and to expel all those who are willfully disobedient and will not take it as their rule of life. I Cor. 5:13; 6: 9,10; Acts 2:38. This only goes to show that God is a God of order and that He deals with men according to their works if they will not receive the atoning blood of Christ for the remission of their sins.

The word power, as we wish to use it here, means authority to perform the commands of God. But sad is the fact that too many consider the Church and its authority too lightly and are even found to criticize certain things that are done by the Church, if they conflict with what they consider their rights. But the fact is that they have forgotten that they are not their own and that they are bought with a price. When the Church makes decision which are based upon God's Word with the guidance of the Holy Spirit, as safeguards for the spiritual betterment of the Church, they often refuse to obey and are a hindrance to the work instead of a help as they should be and yet they call themselves members.

We find that the powers and duties of the Church are very closely related. For what the Church has power or authority to do is also her duty to perform. It is our duty as members of this body to help bring the Gospel to unsaved souls. And any phase of work that the Church may take up to advance the cause of Christ, we should be interested in. And if we are truly interested we will put forth some effort to do our part to help in some way, though that be ever so small. The Lord has a right to expect something of His children, but we have this in His Word that of him that hath much of the same shall be much required, and he has given each one of us at least one talent and let us beware that we do not do as the man with one talent (hide it in the earth) or this may mean to use it for a worldly purpose. If we truly love God and see our place before Him we will be willing to make some sacrifices if need be to help to save the lost and dying. Let us remember that praying is one of the ways in which we can all help the work along. James said, "The effectual fervent prayer of a righteous man availeth much." It has been truly said that in no other way can so much be accomplished with so little effort as when a man prays to God. O the power of a praying Church!

Let us then, in thinking of the Church, not think only of the ministers, missionaries, or Sunday school workers, but if workers or not we are "members one of another" and that the body is not complete without all its members in their place. What kind of a church would my church be if all the members were like me? Let us then as members seek to do His will and bear the responsibilities placed upon us by God or the Church. Let us consider the duty of the Church our duty, and let us perform it by His grace. "Be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God, strengthened with all might, according to His glorious power unto all patience and longsuffering with joyfulness" (Col. 1:9-11).

"I love thy kingdom Lord, the house of thine abode—
The Church our blessed Redeemer saved, with His own precious blood.
I love thy Church, O God, her walls before thee stand,
Dear as the apple of thine eye, and graven on thy hand."

Minot, N. Dak.

"CHOOSE YE THIS DAY"

The way of the world is pomp and show
With splendor, boasting pride;
But the way of God is the way of the cross,
The way of the crucified.

The way of the world is a broad, smooth way,
With laughter and music—and pain;
While the narrow way is steep and rough
But its end is eternal gain.

The way of the world is with costly show,
And riches and power—with defeat;
But the way of the cross is humility,
That ends in victory sweet.

O, choose not the flattering way of the world,
Its subtle inducements give o'er;
Choose ye the upward way of life,
And its raptures forevermore.

—Selected by Rachael Mumaw.

Married

* * *

Ober—Johnson.—On March 30, 1922, Bro. Elmer M. Ober and Sister Minnie M. Johnson were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker, Lancaster Co., Pa. May the blessings of God be theirs thru life.

Obituary

* * *

Garber.—Paul Edward Garber was born Dec. 18, 1921, near Harper, Kans.; died Dec. 20, 1921; aged 2 days. The Master had need of one more

little jewel. Funeral services held at the home by Bro. R. M. Weaver. Text, Job 14:1-5.

Witmer.—Elsie, daughter of Samuel and Lavina Witmer, was born Oct. 30, 1920; died March 31, 1922; aged 1 y. 5 m. 1 d. Services were held in Bowmansville Church (Lancaster Co., Pa.) conducted by Bro. Ben. Weaver and M. G. Gehman. Text, Jno. 13:33, first clause.

Yoder.—Albert Kenneth, son of Delas F. and Sadie Yoder, of Harper, Kans., was born June 15, 1920; died Feb. 24, 1922; aged 1 y. 8 m. 9 d. Death was caused by bronchial diphtheria. He leaves parents, 5 brothers, 3 sisters, 1 grandmother, 1 grandfather, uncles and aunts. One brother preceded him to the spirit world. Funeral services held Mar. 19, conducted by R. M. Weaver. Text, Matt. 18:1-4.

Stauffer.—Martha L. (Hoover) Stauffer, Bareville, Pa., was born Oct. 26, 1860; died Mar. 14, 1922; aged 61 y. 4 m. 18 d. She is survived by her husband (B. F. Stauffer) and the following children: Abraham, Susan E. Veit, Mrs. E. H. Zimmerman, Mrs. R. S. Zimmerman, Mrs. W. E. Kling, and Mrs. R. M Weaver; also the following brothers and sisters: Mrs. Amos Brackbill, Mrs. David Hershey, Mrs. E. L. Hershey, John C., Abraham, and Mrs. Frank Hurst (deceased). Funeral services were held from her late home Mar. 17, and at Stumptown Mennonite Church of which she was a member, conducted by Sanford Landis and I. B. Good. Text, Phil. 1:21-23. Burial in cemetery adjoining church.

Gehman.—Howard, son of Bro. Silas and Sister Katie Gehman, died March 26, 1922; aged 1 y. 1 m. 2 d. He leaves father, mother, one sister, one brother, one foster brother, grandparents on both sides, uncles, aunts, and many other relatives and friends. God in His allwise providence saw fit to call him home. We humbly submit and say, "Thy will be done." Funeral services were held March 28 in the Bowmansville, Pa., Mennonite Church by Bros. Noah Bowman and Moses Gehman. Interment in adjoining cemetery.

"Call not back the dear departed,
Anchored safe where storms are o'er;
On the border land we left him,
Soon to meet and part no more."

Unzicker.—Christian Unzicker was born in Butler Co., Ohio, Feb. 18, 1857; died March 25, 1922, at his home in Goshen, Ind., aged 65 y. 7 d. He was married to Elizabeth Hahn Jan. 20, 1881. To this union were born 10 children of whom 8 are living. Sister Unzicker died Dec. 16, 1915. On Oct. 3, 1918, he was married to Eva Richmond of South Bend, Ind. About 4 years ago he was operated on for cancer by the Mayos of Rochester, Minn., but has been in ill health since that time. He professed Christianity from the time of young manhood until his death, expressing a desire to "depart and be with Christ which is far better." Funeral services at the home by I. R. Detweiler and J. S. Hartzler. Text, John 14:2, 3.

Kraybill.—Daniel S., son of Pre. B. Lehman and Sister Bertha S. Kraybill, was born near Mt. Joy, Pa., Apr. 26, 1921; departed this life Mar. 16, 1922; aged 10 m. 20 d. He leaves his parents and one brother (Arthur) who keenly feel their loss; also grandparents and many friends. Funeral services were held at the Mt. Joy Mennonite Church, conducted by the brethren, Henry Longenecker, Isaac Brubaker, and Henry Lutz. Text Mark 10:14.

Our little one has gone to bloom with the Father above
We miss his loving smile which was rich and sweet with love
We dearly loved him, but God knew what was best,
And took him home to that haven of rest.

Charles.—John Melvin, son of David H. and Anna Charles, died March 22, 1922; aged 4 m. 23 d. The short time that God permitted little Melvin to be with us passed by so soon. But God knows best and doeth all things well. "Thy will be done." He leaves his sorrowing parents with many relatives and friends to mourn his early departure. Funeral services at Habecker's Mennonite Church, Lancaster Co., Pa., March 25, 1922, conducted by Bro. Christ Lehman and Bro. David Mosemann. Interment in the adjoining cemetery.

"'Tis hard to part with him, dear Melvin,
He who always had a smile.
Yet again we hope to meet him,
'Twill only be a little while."

Plank.—Mary Jane Stutzman was born in Holmes Co., O., July 26, 1872; died at her home near Harper, Kans., Mar. 14, 1922; aged 49 y. 7 m. 18 d. She accepted Christ in her youth and united with the Amish Mennonite Church near Milford, Neb., where she lived with her parents. In Oct., 1893, she was united in marriage to Solomon B. Plank. To this union were born 6 children—4 daughters and 2 sons—who with the father survive her. She was the youngest of a family of 11 children. Her parents, 2 brothers and 1 sister preceded her. She was a kind, loving mother, always devoted to her family and thinking of others before herself. Funeral services Mar. 16 by R. M. Weaver assisted by J. W. Hess. Text, II Cor. 5:1.

Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more shalt join our number.
Thou no more our songs shalt know.

Eckenrode.—Wm. Eckenrode of near Fayettville committed suicide by shooting himself in the head with a shotgun in the woodshed at his home on March 29. Despondency over ill health is believed to have caused him to end his life. He was aged 63 y. 8 m. 9 d. He was ill for a number of years. It is thought that a cold settling in his spine caused his illness. He had been a professor of religion for many years, but during his illness he thought he had been so bad that God wouldn't accept him anymore. This thought gave him much concern and worry. He is survived by his wife and these children: Edward, Mrs. Geo. Lesher, Mrs. Oscar Heckman, Mrs. Ira Brookens, and Lloyd. Private funeral services were held on March 31 at his home by Abram Martin and Harvey E. Shank. Text, Phil. 4:19. Interment at the Covenanter Cemetery at Fayettville. May God comfort the bereaved friends.

H. E. S.

Good.—Anna, adopted daughter of Bishop Noah H. and Lizzie Mack and wife of Monroe Good, died March 25, 1922; aged 28 y. 8 m. 25 d. Those left to mourn her early departure are, her husband and three children (Lester, Arlene and Ethel), foster parents, and a step-sister (May). From the very beginning of her sickness she felt that it was God's will to take her to her eternal home. She expressed herself that she was willing to do what God's will was for her. She said her family was near to her but she knows that God will have a way for her husband and the children, as she prayed that God should take care of them. Her cheerful and kind disposition endeared her to those whom she met. Funeral services were held at the Groffdale Mennonite Church March 28 and the body was laid away in the adjoining cemetery. Services were in charge of the Brethren Ebersole, Martin, Stoner and Kilhefner, ministers of the Church of the Brethren, of which she was a faithful member. May her memory remain in our hearts to His praise and glory.

Ebner.—Alois Ebner was born in Fuschel, Saltzburg, Austria, June 8, 1865; died in the Cook County Hospital at Chicago, Ill., March 26, 1922; aged 56 y. 9 m. 18 d. He was a member of the Roman Catholic Church. He was married to Frances Lienhartner in Saltzburg Oct. 19, 1896. Eight children were born to this union. He came to America in 1902 and three years later made arrangements for his family and brother to join him in America making their home in Chicago for seven years. In 1912 they moved to a country home near Wayland, Iowa. He was a cabinet maker by trade and for the last fourteen years was employed by the same firm in Chicago but would spend his vacations with his family in Iowa. It was while at work in Chicago that he took sick, when his condition became serious he was taken to the hospital where he died of pneumonia. He leaves his wife, 5 daughters, 3 sons, 2 brothers and a number of friends to mourn their loss. The funeral was held at the Sugar Creek Mennonite Church, near Wayland, Ia., conducted by the brethren, Daniel Graber and Simon Gingerich. Interment in the cemetery near by.

Boyer.—Ira Sylvester, son of David K. and Susanna Boyer, was born in Emmet Co., Mich., May 26, 1884; died at the home of his parents south of Middlebury, Ind., March 21, 1922; aged 37 y. 9 m. 25 d. He came to Indiana with his parents, when about one year of age, and resided in Elkhart Co. ever since. He had been a patient sufferer from diabetis for over fifteen years. The last nine weeks he suffered intensely, never complaining, always cheerful and happy. He united with the Mennonite Church at Clinton Brick about sixteen years ago, and was a faithful member until death. He leaves father, mother, two brothers (John D. and William H.), two sisters (Mrs. Albert Cripe and Mrs. Henry Honderich); also a host of relatives and friends. He was of a cheerful disposition, making friends with all he met.

"Oh can it be that Ira has left us?
He who always had a smile,
Yes he's gone but we'll soon meet him
'Twill only be a little while."

Funeral services were held at the Clinton Brick Church March 26, conducted by Bros. Amos Nusbaum and Amos Cripe. Text, Rev. 21:4. Interment in adjoining cemetery.

Hower.—Samuel H. Hower was born in New Paris, Ind., Dec. 15, 1872; died near Foraker, Ind., Feb. 27, 1922; aged 50 y. 2 m. 12 d. He was afflicted for one year. He was operated on in Nov., 1921, for mastoid abcess. At this time they found he also had a growth in his head. This growth was the cause of his death. During his sickness he found peace with his God, and he was anxious to go home where there will be no more pain or sorrow. When 4 years old his father died. He then was taken into the home of Joel Swoveland, where he grew to manhood. On Aug. 8, 1896, he was married to Lucy T. Werner. To this union were born 4 sons and 1 daughter, all living. He was of a kind and a quiet disposition. Surviving him are his faithful wife and 5 children (Mrs. Melvin Weber, George, Lewis, Joseph, and Orlando), his aged mother, a sister, and a host of relatives and friends. Funeral services at the Union Center Church, conducted by C. K. Curtis and P. J. Kaufman.

"'Tis hard to part with you, dear father,
We can only wonder why
Thou hast left us grieved and lonely,
May we meet thee bye and bye."

—Written by a Sister-in-law.

Osborne.—Frances Vivian (Stevens) Osborne was born Aug. 18, 1898, at La Junta, Colo. She was married to Glen M. Osborne Aug. 21, 1914. To this union there were born three children (Frances Ellen, Thomas Edward, and Opal Maxine) who with their father survive her. She is also survived by her father and mother and five sisters. She died at the La Junta City Hospital Feb. 4, 1922, of a complication of troubles. She had been in ill health for some time and had been brought to the hospital the third time. All that medical skill and loving care could do was not sufficient to keep her to her family. During the last days of her earthly life she accepted Jesus Christ as her personal Savior and was received into the Church by water baptism. She gave abundant evidence of her acceptance and assurance of salvation before she passed away. There were times when her face gave expression to heavenly visions and celestial music. She spoke of the fact that the only chance she had to know of the will and way of the Lord was when a child she attended Sunday school and preaching services at the Fairview school house where some of the brethren carried on the good work. Services at Ustick's funeral home, Rocky Ford, Colo., by the writer assisted by A. H. Erb. Text, Jas. 4:14. Remains laid to rest in the city cemetery. Tho her form is absent from us her testimony still remains.

Jacob A. Heatwole.

Items and Comments

What is said to rival the great Wilson dam at Muscle Shoals, Ala., in marvelous construction is a prehistoric mound, built by the mound builders, in plain sight of Wilson dam. It stands fifty feet high and covers more than an acre of ground.

Berlin figures show that during the month of February the cost of living has raised 21 per cent while the rise during the past year has been 120 per cent. It is possible that American profiteers showed their German cousins how it is done.

The Laymen's Missionary Movement, organized in New York City, November, 1905, and suspended when the Interchurch World Movement was in the height of its power and popularity, has announced its intentions to renew active work and called a meeting at Chicago, to be held May 3 and 4.

The "Dearborn Independent" observes that while Bryan and the evolutionists are talking the "scientists" are keeping silent. The shame of the whole controversy is that popular preachers are either scientifically silent or taking the side of the evolutionists. Ordained to defend and promulgate the Christian faith, they are defiling their ecclesiastical garments supporting the cause of "thinly veneered infidelity."

The disarmament of Europe is said to be one of Lloyd George's aims at the European conference at Genoa. Several obstacles seem to stand in the way. In the first place France manifests no disposition to disarm so long as Germany exists. In Russia the regime of Lenine and Trotzki is bolstered up by the power of the army, and that army manifests no disposition to allow itself to be disbanded. Still, with the load of militarism crushing the nations down, it may be that enough pressure can be brought to bear that will make the nations willing to unload at least in part. One of the effects of war is to destroy respect for law and order, except at the point of the bayonet, and it is always hard to get back to a civil basis. The nations of today are finding that out as they have probably never before realized it.

CONFERENCE ANNOUNCEMENT

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will be held this year at the Martins Creek Church, Holmes Co., O., May 30 and 31; Conference members to meet with the Executive Committee the preceding day at 4 P. M., to arrange for the work of Conference. Persons coming from the East and West will take the C. A. & C. railroad, either at Columbus or Orrville, O., and stop off at Millersburg, O., where trains will be met to convey passengers to the Conference.

Everybody welcome.

E. L. Frey, Moderator.
C. Z. Yoder, Secretary.

ANNOUNCEMENT

The Young People's General Conference will be held with the congregation at Sterling, Illinois, June 15-18, 1922.

Payson Miller, Secy, Ex. Com.

ANNOUNCEMENT

The Annual Meeting of the MENNONITE BOARD OF MISSIONS AND CHARITIES will be held with the brotherhood in Fulton Co, Ohio, June 5 and 6, 1922. The Executive and Mission Committees will meet in the same community in joint session June 1 and 2 to arrange for the meeting and transact such other business as may come before them.

All committees which are to report before the General Meeting on June 4 and 5 will kindly have their reports ready to be submitted in writing.

A cordial invitation is extended to all who are interested in the mission activities of the Church to be present at the meeting. Parties desiring information as to train service may receive same by addressing J. C. Frey, Archbold, Ohio.

D D. Miller, President.
S. C. Yoder, Secretary.

ANNOUNCEMENT

The thirteenth annual meeting of the Mennonite Children's Home Association, Millersville, Pa., will be held (D. V.) in the Mennonite Church of the same place on Wednesday, May 3, 1922.

There will be two sessions (Forenoon 9:30 to 11:30 and afternoon 1:15 to 3:15). In addition to the sermon and usual business routine there wil be four addresses on subjects of vital importance to this worthy cause. A cordial invitation is extended to all to atend this meeting.

Bish. Benj. Weaver, Mod.
D. M. Wenger, Secretary.

YEARLY REPORT

Of the Blooming Glen and Perkasie, Pa., Sewing Circle

For the Gospel Herald.

Number of meetings	12
Average attendance	32
Number of garments	517
Number of quilts	18
Balance on hand beginning of year	$22.90
Collections	249.30
Received for quilts	32.55
Money expended	202.28
Balance on hand at end of year	47.02

Mary Moore, Secy.

REPORT

Of the Manson, Iowa, Sewing Circle

For the Gospel Herald.

Regular meetings	12
Special meetings	1
Total number of members present	221
Visitors	6
Total number of garments made (including bed clothing)	67
Money given for support of Dr. Cooprider	$32 00
For Sister Nellie Warye	7 25
For South America	9 35
For India Famine Relief	19 00
For Home Missions	50 00
Total amount of money received by Sewing Circle	171 45
Total amount spent	171 45

Lena Zook, Secretary.

What we need at this time are more messengers that will deliver the Message in such a way that they themselves will be almost unnoticed.

—A. W. B.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary. Stations: Sandergan, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt. Stations: Pehuajo, Trenque Lauquen, Santa Rosa

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt. Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E, Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville. — (1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73 St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 20, 1922 (Gospel Witness Established 1905) No. 3

EDITORIAL

"Seek ye the Lord while he may be found."

The higher the source of a spring, the greater the height to which it will rise; the higher the inspiration of a life, the greater will be its influence; the life that emanates from Jesus Christ will transcend those arising from any other source.

Mennonite Year Book and Directory.—See last page for description of new Year Book and Directory, just out. The book is of especial value to those who wish to keep in touch with the current events in the Church. The statistical tables in the back are worth several times the cost of the book.

Conferences.—A glance at our announcement page tells us that conference season is upon us. With one of our conferences already in the past and a number of others to be held within six weeks, we are reminded that important things are happening and opportunities passing by. Now is the time to make preparation for the conferences yet future. Of course, you want to attend your own conference; but mere attendance is but the beginning of your duty. You want to think prayerfully on the issues before us, and pray thoughtfully that the Lord may lead us aright in all our deliberations and conclusions. In this connection we wish again to impress the idea that conferences are not for entertainment but for thoughtful, prayerful laying of heads together to the end that the best possible help may be given the cause of Christ in all our congregations, institutions, and church enterprises.

Is the Church a theocracy or a democracy? Both—if it is the kind of a church that the Gospel provides for. Christ is its Head, and it is God's will "that in all things He should have the pre-eminence." The Gospel is it Constitution and Discipline. It gets its laws direct from God, without man even being consulted as to what these laws should be. In its membership all stand upon a common level, serving in such capacity as the Church by divine direction may decide. We have a Bible example of proper church government in Acts 13:1,2 where the Holy Ghost said and the Church did; also in Acts 6:1-6, where the heads of the Church worked with the body of the Church in getting needy places filled. A democracy of converted men and women who are filled with the Spirit, enlightened by the Word, and obedient to God is the Gospel standard for the Church. It is when human brain and passion are substituted for the Headship of Christ and guidance of the Spirit that democracy becomes dangerous.

Modest Apparel.—The rage in immodest apparel continues. Meanwhile the rage of immorality is also on the increase. Legislators have sought to remedy the evil, in part, by passing laws forbidding indecent exposure. In a number of our exchanges we read of demands that still further restrictive measures be passed, that our boys and girls may be saved from the clutches of vice.

We hope that such appeals will be heeded. But whatever is done by national, state, or municipal authorities in the matter of dress reform, there is no excuse for churches to declare themselves helpless to regulate this evil; for the Bible which they recognize as their discipline has enough specific authority to act and no excuse before God for not acting. Immodest apparel, costly array, ornamentation of the body, superfluities—all are under the ban of Scripture. Let churches act, in accordance with scriptural instructions, and there will at least be dress reform among membership. It is not for churches to be crying for the enactment of laws by the civil authorities while they themselves are making little or no use of the laws in the Book of God against immodest apparel.

Lesson Systems Compared.—In the March 26 and April 1 numbers of "The Sunday School Times" is a most interesting symposium on the comparative merits of the Graded and Uniform Sunday school lesson systems. In response to an editorial in the "Times" of February 18 on "Do You Believe in the Uniform Lessons?" that periodical received 559 replies from superintendents, pastors, teachers, committees, and others discussing the subject. As an evidence of the nature of the discussions we reproduce the following figures:

Total number of letters,	559
Preferring uniform lessons,	545
Favoring Graded Lessons,	14
Having used Graded lessons and gone back to Uniform, either in part or entirely,	205

It would be interesting to reproduce some of the arguments against the use of Graded lessons, but lack of space forbids. It is one of the many illustrations that show that some things are more beautiful in theory than in practice. It should be remembered, however, that the principal thing in a Sunday school is not the lesson system in use but a fervent spirit and devout faith, a burden for the welfare of the cause, a zeal that knows neither discouragement nor defeat, a warmth of Christian fellowship and devotion that makes both old and young feel that they are glad to be there.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE GREATEST QUESTION

By S. P. Yoder

For the Gospel Herald.

What think ye of Christ?—Jesus.
"What shall I do then with Jesus
which is called Christ?—Pilate.

'Tis by far the greatest question
That can come to me and you:
What we think of Christ the Savior—
What with Him we choose to do?
Every one who hears the Gospel,
And its message apprehends,
Meets this question—on the answer
Future destiny depends.

Where do thoughts of Jesus lead us
Or impel our hearts to do
As we contemplate this question
And His life on earth review?
Do we reverence and adore Him
As the Son of God indeed
Or does evolution's pretence
Satisfy our spiritual need?

What to us is Christ? an earthly,
Ape-developed superman,
Or that holy, heavenly Being
Who fulfilled redemption's plan?
What we think of Christ determines
What we choose with Him to do—
Own Him is our Lord and Savior,
Or reject Him as untrue.

Thoughts develop into actions;
If our thoughts are fair and true
While we face this solemn question
God will show us what to do.
Life and death are placed before us,
A decision must be made:
To accept Him or reject Him,
None the issue can evade.

Denbigh, Va.

THE INNER SPIRIT OF THE CROSS

The act of crucifixion is one thing, but the spirit in which the crucifixion is to be borne is another. In some respects the act may be brief and finished, but the inward heart disposition that should pervade crucifixion is a continuous principle extending thru life, ever widening its range, over a multiplicity of applications, and growing in intensity to the end. This divinely beautiful spirit of self-immolation cannot be defined. It can only be faintly described. It is a heart quality, a soul essence too fluid to be held in by words.

If we could get a vision of the soul of Jesus from the last supper to His death on the cross, and have a clear spiritual discernment of all the thoughts and feelings, and affections, and sympathies, and every quality of disposition that was in His nature during those long hours, in such a spiritual vision we should see the full sized mind appropriate to crucifixion.

Thousands have had in greater or lesser degree a spiritual revelation into this history of the soul of Jesus. Such an insight can only be given by the Holy Ghost, for it is infinitely beyond the natural reason and imagination.

In the same proportion that we discern the inward spirit Christ had during those hours, in that proportion can we drink of that spirit, until we can suffer, bleed, and die in our measure, with the very same disposition He had.

It is a Silent Spirit. It suffers without advertising the depth of its suffering, it can be subdued, scolded, criticized, misunderstood, and checked and hindered in a thousand ways without a groan, or a kick, or a trace of threatening or imprudence (I Peter 2.:23).

It has calmly signed the death warrant of self. It can have a thousand little gifts and treasures and harmless earthly pleasures and pleasant hopes and friendly ties snatched out of its hand, without clutching the fingers to hold on to them. It can obey God and be rushing at full speed on lines of service and duty for Him and then at the touch of God's Providential air-brake, it can be brought to an instantaneous standstill without shaking the train to pieces by a single jar or the least jostling of the will from its perfect repose in Jesus.

It is a flexible spirit with no plans of its own. It can be turned by the finger of God in any direction without a moment's warning.

It can walk into a dungeon, or a throne, into a hut or a palace with equal ease or freedom.

It partakes of the movements of the Divine mind, as a floating cloud partakes of the movement of the air which encircles it.

It can wear old threadbare clothes, and live on plain food with a thankful and sweet disposition, without even a thought of envy or coveting the nice things of others. It looks with a quiet, secret, joyful contempt on all the honors and pleasures, learning and culture and the honorable splendors of earth. It inwardly despises what other people are longing to get hold of.

This is because it sees into heaven, and is so fascinated with the magnitude of coming glories, that even the pretty and honorable things of the world look ugly to it.

The rugged cross which frightens so many Christians is embraced by this spirit, with a secret, subtle joy because it knows that all suffering will enlarge and sweeten its love. What other Christians shun as hardship, it will gladly accept, as an opportunity of sweeter union with God. It loves its enemies with a sweet, gentle, yearning affection, utterly beyond what they would be willing to believe. It can be bruised and trampled on, and turn with a quivering, speechless lip, and a tear-dimmed eye and kiss and pray for the foot that under the pretence of religious duty is trampling it in the dust.

It will not receive human honors unto itself.

If it is praised or honored by its fellows instead of eating it as a sweet morsel it offers it up instantly to the Lord as the angel did with the good dinner which was presented to him by Manoah. Its highest delight is in sinking into God and being little. It loves to humble itself both before God and man. It shuns debate and strife and theological argument.

It is modest and retiring and loves to get out of God's way and see Him work.

It does not make others wear its sackcloth.

It would rather take other people's sufferings on itself than to take their joys.

When the soul enters sanctification it is just the beginning of this spirit which is to spread, intensify and brighten, until the crucifixion life becomes a beautiful flame of self-abnegation, which takes hold of all sorts of woes and troubles and mortifications and pains and poverties, and hardships, as a very hot fire takes hold on wet logs and makes out of them fresh fuel for more self-sacrificing love. It opens the gate of heaven without touching it.

This is the spirit that wears out the patience of persecutors, that softens the hearts of stone, that in the long run converts enemies into friends, that touches the hearts of sinners, that wins its way through a thousand obstacles, that outwits the genius of the devil and that makes the soul that has it as precious to God as the apple of His eye.—G. D. Watson.

Taken from the Overcomer by kind permission.

THE FREE GIFT—AND REWARDS

By Mabel Groh

For the Gospel Herald.

The Bible is clear and emphatic in its teaching about the marvelous grace of God by which He gives to man a free, full, and eternal salvation alone thru faith in His Son Jesus Christ. Salvation in all its aspects is an absolutely free gift, and man can do noth-

ing toward helping to secure it, or making more sure his entrance into heaven when life is over.

From Paul's day till now the Church has never been free from the Judaistic error of making works in some measure a necessary part of salvation. To the Romans Paul says, "Now to him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4:4). Both here and in Galatians Paul teaches that justification is wholly of grace. To those who seek to add works it becomes a question of debit and credit, and grace is frustrated, "for by the works of the law shall no flesh be justified" (Gal. 2:16). "By grace are ye saved through faith and that not of yourselves: it is the gift of God" (Eph. 2:8). Even the faith that makes it possible to appropriate grace, is not in ourselves, it also is God's free gift. To the woman of Samaria Jesus said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him and He would have given thee living water" (Jno. 4:10). When Jesus had awakened the woman's faith she asked and abundantly received the life-giving water which became in her a well springing up into everlasting life. She was not told that if she believed and lived right till death she would then have eternal life. Because she did believe she forsook the old life of sin and became a messenger of life to others. "He that believeth on the Son, hath everlasting life" (Jno. 3:36); not, shall have if the life measures up to a required standard. We must not forget, however, that the eternal life which God has given us, "is in His Son." He that hath the Son hath life" (I Jno. 5:11, 12). If faith is shifted from Christ to some other means of attaining salvation, Christ and life are no longer in our possession.

The Holy Spirit is also a free gift of God bestowed on all who believe in Christ for remission of sins. "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). The indwelling Spirit is the pledge or firstfruits of our inheritance, which is reserved in heaven for us, and for which we are kept by the power of God thru faith (I Pet. 1:4, 5; Eph. 1:13, 14).

Many honest, earnest Christians take exception to the above presentation of the truth of eternal salvation wholly apart from works and they quickly remind you of James' statement that, "Faith without works is dead" (Jas. 2:20, 26). They forget that James is talking about the evidence before men of the faith or lack of faith within. God sees and honors faith before there is time to give evidence by works and the man who enters into the Kingdom at the eleventh hour is as surely and fully in possession of eternal life as the apostle Paul or the most self-sacrificing servant in His vineyard.

Why then the manifold injunctions to faithfulness in service? Primarily, because we are saved to serve. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Our new relation as sons of God and heirs with Christ of eternal life obligates us as "workers together with Him." But greater than the obligation, is the constraint of love of the soul that has been brought from death to life thru the great sacrifice of the only begotten Son of the Father. We love and serve Him because He loved and saved us; not to get or keep saved.

We are urged to faithfulness in service and a holy life because of the reward that is offered. "Wherefore we labor, that, whether present or absent, we may be accepted of (well pleasing to) Him. For we must all appear before the judgment seat of Christ; that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad" (II Cor. 5:9, 10). God has no rewards for the unsaved. Judgment and the wages of sin is their portion, neither is the believer's sin recalled at Christ's judgment seat. "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and **shall not come into condemnation**" (Jno. 5:24). At Christ's coming it is the believer's works that are judged. In I Cor. 3: 13-15 we see that it is possible for a saved man to build a beautiful structure of works which will not stand the test, and with great loss of all his labor, he himself will enter the eternal mansions while another whose works cannot be burned receives the reward according to his work. "And behold, I come quickly: and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "....And that thou shouldest give rewards unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (Rev. 11:18). "For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works" (Matt. 16:27).

According to the Savior's teaching in the parables of the pounds and talents, faithfulness here, determines our position in relation to Christ's kingdom, when we shall reign with Him a thousand years (Rev. 5:11; 20:4), and shall judge angels (I Cor. 6:3). "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19:17).

We also read of various crowns that are given as rewards for faithfulness. The crown of life (Jas. 1:12; Rev. 2: 10), the crown of glory (I Pet. 5:4), a crown of righteousness (II Tim. 4: 8), an incorruptible crown (I Cor. 9:25).

With such an inheritance we wonder that so many Christians seem satisfied to live as though they wished to be sure of an entrance into heaven, but thought it unprofitable and vain to sacrifice, and serve their Lord. Sad also is the condition of those who are busy to distraction, hurrying and burdened to accomplish many things for the Lord, but whose labors are not Spirit-directed and Spirit-blessed, and therefore will not abide the fire that shall try of what sort it is.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (II Jno. 8). "For if Abraham were justified by works, he hath whereof to glory; but not before God" (Rom. 4:2).

Preston, Ont.

SOME MEDITATIONS

By A Sister

For the Gospel Herald.

Never being able to see the possibility of your own error or of another who differs from you as being right—this is narrowness.

Going independently on your own views of life regardless of what others think about it—this is selfishness.

Coming to conclusions in matters of doctrine regardless of what the Bible says about it—this is liberalism.

Closing one's eyes to the truth and staying within the narrow confines of one's own cranium—this is ignorance.

Agreeing with every one you meet, regardless of what the other fellow thinks or says or does—this is smallness.

Going with the crowd no matter which way the crowd is going—this is blindness.

Standing by the blessed Word of God in all matters of faith and life—this is righteousness.

Giving God full recognition in everything that comes up in business, social, home, and business life—this is godliness.

"Godliness with contentment is great gain."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Readers, Greeting in Jesus' Name:—We have many reasons to be thankful for the blessings the Lord is giving us.

On March 11, Bros. Uriel Zook, Allensville, Pa., and J. N. Durr, Martinsburg, Penna., and the superintendent held a local board meeting in the interests of the work here. One thing decided upon was the repainting of the exterior wood work of the front of the mission building. No funds being on hand for this work, we appeal to the brotherhood to lend us a helping hand. Anyone desiring to send money for the same, please mention, **For Painting Purposes.** It will be much appreciated as the building is much in need of paint.

Bro. Durr stayed with us for our Sunday services and assisted in visiting a number of members' homes.

Sunday, Mar. 19, Bro. Abram Metzler, Martinsburg, Pa., filled the appointment here in the morning.

On Mar. 26, Bro. J. N. Durr filled the appointments here. In the afternoon he went to the home of an afflicted husband who was received into church fellowship by water baptism. In the evening services, at the Y. P. M., each one of the members sang a song and gave many impressive thoughts and help they have received from the song.

Sister Eva Yost accompanied two Altoona children to the Mennonite Children's Home at Millersville. She will spend a short time visiting friends in Lancaster Co.

Bro. O. D. Yoder spent April 2 with the congregation at Schellburg. James Grey, one of our Sunday school scholars has gone to Greenwood, Del., to make his home with Bro. Milton Swartzendruber. A young man who had been a member with us and is afflicted at the hospital, requested to be reclaimed and was received on confession by right hand of fellowship.

We are glad the Spirit is still striving among men in our visitation work. Recently two mothers became willing to confess Christ. One of these was in our prayer meeting Tuesday evening. In her testimony she stated that when the mission workers used to visit her and invite her to services, she always tried to make an excuse; but since she accepted Christ, she can hardly wait until service time comes. And instead of reading magazines, she finds delight in reading the Word.

The following visitors were here during the month: Sister (Mrs.) Levi Zook, Allensville; Sister (Mrs.) Aaron Stoltzfus and daughter, Lena; and Sister Katie Metzler and son, Elmer, Martinsburg.

Report for the month of March:

Cash Received

Schellburg Cong.	$ 2 00
Rockton Cong.	2 68
Mattawana S. S.	10 82
S. B Hartzler Est. (O.)	55 00
No. 436	2 00
No. 437	1 00
Jacob Rutt's S. S. C. Elizabethton	5 00
	$78 50

Special Charity

Allensville Cong.	$15 00
Beech S. C., O.	20 00
No. 438, Belleville	2 00
	$37 00

Cash Value, Food and Clothing

Belleville Cong.	$ 2 00
Allensville Cong.	5 00
Beech S. C., O.	15 00
Marion S. C., O.	5 04
Delaware and Lost Creek, S. C.	9 00
Cedar Grove S. C.	18 00
Sister Lillian Philips, Del.	2 80
Sister Hannah Brunk, Va.	6 00
	$62 84

We thank you for the support and beg a continued interest in your prayers and support.

Apr. 7, 1922. Joseph M. Nissley.

Kansas City, Kans.

(200 So. Seventh St.)

Dear Herald Readers, Greetings:—Sunday, Apr. 9, were noticed the first bare-foot boys in Sunday school for this season.

The other Sunday there were nine members added to our Kansas City congregation—seven by baptism at Argentine Mission and two upon confession at Seventh St. Mission, Bro. Joe C. Driver being the officiating bishop in charge of these services. A class of converts are under further instructions at each of our missions.

Since our last correspondence to the Herald the Junior members of our congregation rendered a very interesting and instructive program at both missions. We are confident that our friends would have very much enjoyed the Scripture verse contest which was one of the interesting numbers of the program. Much credit is due Bro. C. J. Freyenberger and his other workers at the Children's Home for their faithfulness in teaching their children to memorize scripture verses.

The attendance at our mid-week Bible class last week was 27. Bro. Otho Downs is the leader for the month of April.

Yesterday, Apr. 9, Bro. William Smith and Sister Anna Diller were united in marriage at the home of the writer. Besides holding a responsible position at the Union Station, Bro. Smith is Asst. Supt., of the Seventh St., Mission Sunday school and chairman of our Friendly (mid-week) Bible Class. "Sister Anna" Diller has for years been connected with our missions as a loyal worker. They have the sincerest and best wishes and prayers of many Christian friends and will reside at 256 So. Mill St., Kansas City, Kans.

Tomorrow evening (Apr. 13), Bro. J. M. Kreider is expected to begin evangelistic meetings at the Seventh St., Mission,

"Brethren pray for us."

In His Blessed Name,

Apr. 12, 1922. J. D. Mininger.

WEEKLY LETTER FROM SOUTH AMERICA

By Mae H. Hershey

For the Gospel Herald.

(Feb. 28, 1922)

The Hershey and Shank families were invited to spend a day on the Büter farm, a distance of about 12 miles. Not knowing the way very well and having to make several detours on account of water in the roads, they did not reach the farm until almost 12 o'clock. They were treated to a lamb roast, roasted the Argentine way—after dressing the lamb, cut it open and stretch on iron rods and roast it whole over an outdoor fire. It was very good.

After dinner there was horseback riding and visiting the dairy. The dairy is a very simple affair. At milking time the cows are driven into a barnyard (minus a barn) to be milked. In the summer they rise at 2:30 in the morning to milk the 80 or more cows before the flies are on the scene. The milk is separated and sent to the creamery three times a week.

The cows are milked only once a day, the rest is for the calves. As may be judged, much labor and drudgery is eliminated by this method, and there is more time to drink "mate" (mah-tay') and take life easy.

The Büter family is German. The parents came from Germany when first married. They are Lutherans, but attend our services at times.

Notice was been received that the school in Buenos Aires which the children will attend has been postponed a week. This gives a little more time for preparation.

The Trenque Lauquen brethren are looking forward to a series of meetings, beginning March 9.

During these meetings they expect

some of the native workers and missionaries from Pehuajo to be with them.

On Feb. 25 they had a members' meeting in which arrangements were made to have special prayer meetings in behalf of the proposed meetings. Their earnest prayer and desire is that many souls may find the way of salvation.

Elsie Shank was on the sick list a few days but is better.

Bro. J. W. Shank and Robert with the Lauver family took a trip to the country for fruit.

The time for "Carnival" has come again. This is several-days' holiday six weeks before Easter. There is masquerading, parading, and throwing water on any one who may be so unfortunate as to be on the street in the afternoon. It is needless to say that for two Sundays at least, there is not a great attendance in the services. Some are attracted by the festivities, while others are afraid to venture out. Some missions close the Sunday school during this time. We changed the hour, but there were only 89 in the three Sunday schools.

Pehuajo, Argentina.

THE ARGENTINE AS A MISSION FIELD

By W. G. Lauver

For the Gospel Herald.

The Argentine has an area of 1,153,000 spuare miles, and a population of 7,500,000. This may seem like a small population, but one does not think that there is no real need here of preaching the Gospel, when we travel on train passing thru town after town with no mission work; and yet crowds of people gathered at the station who eagerly listen to the Gospel whenever we have time to hold short services between trains.

It gives us a feeling that we can not express to realize that here is another great opportunity to start work, but we are not able to start permanent work at all these places because of lack of workers and means. We are hoping, however, that as soon as some of us get the language, some of the native members become thoroughly equipped (which takes time), and other missionaries are sent out, we will be able to start work in many more of these towns where the people are dying without Christ. Surely there is a great field before us. Other denominations that are at work in the Argentine are the Methodists, Baptists, Christian Alliance, Plymouth Brethren, Disciples of Christ, Seventh Day Adventists, and others. The brethren have written about the work of these different denominations in former articles. Through the work of these people the Gospel is brought to many people, yet there are many who are not reached and are "as sheep without a shepherd." Or if they have shepherds (Catholic priests) they are the kind that feed themselves and not the flock (Ezek. 34: 8), shepherds who only seek the wool and not the good of the flock. One of the hindrances to missionary work in the Argentine is the corruptness of these priests. Because of it many will not have anything to do with any religion. So we as missionaires must prove that we are here in the interest of men's souls and not their money.

Then another hindrance, at least to a certain extent, is the propaganda the priests with their few followers make against us. But God's Word is triumphing and men and women are being born into His Kingdom.

We wish to present a few thoughts on

Bible Doctrine as applied to the Argentine Mission Field

The Bible, as has been stated in former articles, is believed by these people from beginning to end. They never doubt its inspiration, but rejoice to have this message from God which they can read for themselves.

The question of the incarnation is readily understood because of the Catholic Church teaching it in this country for about 400 years. The thing that is hard for some to understand at first is why we should worship Christ and not the virgin Mary as they have been taught for many years. But with a little teaching they understand.

The observance of the communion means much to these people. The testimonies they give after commemorating the sufferings and death of Christ show that they have received real blessings, which I fear many people do not receive because they observe in form only and not in the Spirit.

Feetwashing also is observed willingly by them because it is a command given by the Savior who means much to their lives. They wonder how people can say that this ordinance is not necessary when it is such a plain command.

The prayer head covering is not a difficult thing to teach to these people. One reason may be because the Catholic Church teaches that women should have their heads covered in the church. And nature *** itself teaches them that it is a shame for a woman to have her head uncovered. They believe and accept the plain Bible teaching on this doctrine.

Separation from the world needs its share of teaching, as Satan has his works in the Argentine as well as in North America and other countries. Politics engages the time of many, even the heads of the Catholic Church. We need to teach our members the difference between the two kingdoms, showing them that they cannot serve two masters.

Worldly amusements are plentiful, but it is gratifying to see young people with a short Christian experience get up and testify against these things.

Extremes of fashion are not so noticeable in our immediate section as they are in the larger and more prominent cities, but the hideous fashions are rapidly spreading to all parts of the Argentine. We also must show the danger, and give Bible teaching along this line.

The Argentine has had no divorce law until recently, but men and women separated when they could not agree, and would live with someone else. As a result many can be found living with some one who is not their husband or wife, which ever the case may be. The sacredness of the marriage relation must be taught.

The lottery, gambling, and card playing are great evils in this country, and are forbidden. The use of tobacco is made a test of church membership. The use of alcoholic liquors is forbidden to members.

In summing up we must bear in mind that we are dealing with a class of people who have been kept in ignorance for many years and have not been taught these things from childhood as we have been taught them. They need your prayers, as well as we, while we endeavor to teach them and win others.

Trenque, Lauquen, F. C. O.,
Argentina, S. A.

WHAT IS MISSION WORK?

By Carrie Swartzendruber

For the Gospel Herald.

What is mission work? If we should ask each one this question, what would our answer be? We would all think about the foreign lands where the heathen live. What a pity that we look so far away from home.

Do we ever stop to think what mission work means to us? First it means a consecration of our life and our all laid upon the altar. Let us stop and think what was the mission work of Jesus when He was here upon this earth? It was to seek and save that which was lost. Are we doing all that we can to bring the Gospel to the lost and dying world? If not, why not? Jesus' last command was, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching

(Continued on page 60)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

"CUMBERED ABOUT MUCH SERVING"

Christ never asks of us such busy labor,
As leaves no time for resting at His feet;
The waiting attitude of expectation,
He often counts a service most complete.

He sometimes wants our ear, our rapt attention,
That He some secret may impart;
'Tis always in the time of deepest silence,
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us,
Within a sphere so narrow, so secure,
That nothing we call work can find an entrance,
There is only room to suffer, to endure.

Well, God loves patience, souls that dwell in the stillness,
Doing the little things or resting quiet;
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight.

As they grapple with some giant evil,
Clearing a path that everyone may see;
Our Savior cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet He does love service when 'tis given
By grateful love that clothes itself in deeds;
But work that is done beneath the scourge of duty,
Be sure to such He gives but little heed.

Then seek to please Him, whatsoe'er He bids thee,
Whether to do, to suffer, to lie still,
'Twill matter little by what path He leads us,
If in it all we seek to do His will.

—Sel. by Anna M. Graybill.

THE GIRL IN THE HOME

By Katie Wingard

For the Gospel Herald.

A Christian home is one of the dearest spots on earth. It is a place for tired bodies and brains to rest, the place where we are loved the most, and understood the best. The joys of the family fireside are never to be forgotten. The daughter in the home has a great opportunity to help make here home a happy and ideal one.

Father's Joy

Father comes home tired and weary, burdened with the cares of life, often discouraged. But that smile and cheerful greeting from his daughter will often cheer and brighten the entire evening. She has the opportunity of doing many little things for him that mother is too busy to do, and others do not think of doing. In this way she becomes a real joy to him.

Mother's Helper

Mother has many cares and problems to face; and nothing else will help her so much as to know that her daughter confides in her. She longs to know her joys, and sorrows, her ambition and her secrets. We should never spurn mother's advice but seek her counsel at all times. Mother needs her daughter's help in her household cares; and by performing her tasks cheerfully and gladly, it will bring happiness to both mother and daughter.

Brother's Confidant

There is nothing that attracts a brother's admiration for his sister more than neatness and purity of life and speech. If she would be his confidant she must be kind and thoughtful. She will give up her pleasures to help entertain his friends, but will never ridicule or rebuke him before them. By living a pure life herself she will be able to lead him to higher ground.

Her Younger Brother's and Sister's Comrade

Children enjoy having older persons join in their play, and this is especially true of an older sister. They enjoy a walk in the woods with her, which is always helpful to the sister as well as to the children. They love to have their sister guide them in their play as well as in their studies. She can mend toys, bind up bleeding fingers, listen to their troubles, real or imaginary. In this way she becomes a comrade to the children, a joy and help to father and mother.

Johnstown, Pa.

THE HOME
From a Daughter's Standpoint

By Elizabeth Luther

For the Gospel Herald.

"Home, the place where you are treated the best and grumble the most."

This is a great trouble with most of us. Especially is this true of the children.

We as children do not realize how our parents love us and care for us. We do not realize what our parents would be willing to do for us.

The average daughter does not appreciate her home as she should. In fact, none of us appreciate it as we should. Some of us say, "Oh, I just wish our home were like some of my friends' homes are!" But we do not realize that it is we ourselves who make or help to make the home what it is.

Many girls think that they have so much work to do at home, and that mother should do more. Many girls think that they are pressed with too much work. But they do not realize what their mother is doing for them. Mother has many trials and much work. But she does not get nearly the credit that she should.

Johnstown, Pa.

OUR GREATEST PROBLEM

By Leander Smith

For the Gospel Herald.

He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes—Prov. 13:24.

The deans of pedagogy taught the American teachers what to do with the child in the kindergarten.

They said that the child must not be told not to do something wrong when he feels inclined to do it. He must be charmed into wanting to do something else that will not be injurious. Thus the wisdom of pedagogy.

When one of these experts appeared before a summer school for teachers he sometimes held forth as follows: "The psychology of the child mind is innately the psychology of the adult mind. Fill the mind of the child with the Emersonian doctrine of the divine discontent with evil. Supply it with the opposite good, instead of giving a mandate against evil."

It sounded well. Emersonian sayings usually do, whether they teach truth or error. It sounds well but it is not true to human nature nor true to divine revelation. The pedagogue may find a "Don't" to the child contrary to his psychology, but the Lord God Almighty found it suited to the needs of erring humanity. Right of the Ten Commandments begin with "Thou shalt not."

When the people begin to wake up to the fact that the pedagogues had betrayed them by spoiling their children, Mr. Pedagogue said that the teachers had failed to understand his beautiful pedagogy. However, the American parents will properly hold responsible the pedagogical expert. They are getting "fed up" on the doctrinairre who hatches a high-brow theory for fame, and then finds an alibi when the silly thing goes wrong.

Why did he fill the school teachers with a lot of theories concerning the child mind that were so obscure that the average teacher seems at once to begin to misinterpret them?

Parents had better hark back to the wisdom of Solomon concerning the use of the rod than that of the school mistress who has thus interpreted or misinterpreted the philoso-

(Continued on page 60)

Sunday School

For the Gospel Herald.

Lesson for April 30, 1922—Isa. 6:1-8

ISAIAH'S SUMMONS AND RESPONSE

Golden Text.—Here am I; send me.—Isa. 6:8.

Lesson Story.—In the same year that Uzziah died (the king of whom we read in our last lesson) Isaiah the prophet received a remarkable vision. He saw the Lord sitting upon the throne, manifesting the glory which alone belongs to God. He saw the seraphim, each having six wings. They cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." The posts of the door were moved by this mighty voice, and the house was filled with smoke.

Isaiah was overwhelmed with this demonstration of the power and glory of God. He had a fairly good opinion of himself, evidently, but when he saw this vision he was overwhelmed with a sense of his unworthiness. "Woe is me," he cried, "I am undone; because I am a man of unclean lips ... for mine eyes have seen the King, the Lord of hosts." He got the response. One of the seraphim took a live coal from off the altar, placed it upon Isaiah's lips, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

No sooner had this been done than another remarkable occurrence took place. Isaiah heard the call of the Lord: "Whom shall I send, and who will go for us?" Hear the response of the faithful prophet: "Here am I; send me."

Then followed a conversation between the prophet and the Lord which comes as a living message to all the saved children of God today. Read the entire sixth chapter of Isaiah, several times. Call yourself Isaiah, and hear the instruction of the Lord.

Thoughts for Meditation.—It does not require any stretch of the imagination to think of the impression which this vision made upon the prophet's mind. Nor can any who loves the Lord fail to be impressed as he meditates upon what this message means for the faithful child of God today. It is from this latter standpoint that we wish to gather a few lessons:

1. Man is inclined to over-estimate himself. This is suggested by Isaiah's reference to himself and to the "people of unclean lips." Doubtless he was very well satisfied with himself as he compared himself with his neighbors, but when he compared himself with the true and holy God, his eyes were opened to his utter unworthiness. "I am a man of unclean lips—woe is me!" is every man's verdict upon himself as he thinks of himself in the light of God's purity and holiness.

Here is where the shortcomings of most men appear. They are unwilling to stand themselves up beside the perfect Pattern. They pass a favorable judgment upon themselves; and while they admit that they are not quite what they ought to be they are quite sure that they are at least a little above the average. "They that measure themselves by themselves and compare themselves among themselves are not wise."

2. The best of men and of women, though they compare ever so favorably among their fellows, make a very poor showing when compared with God. Peter had a similar experience when once he perceived the power and goodness of Christ and he was compelled to cry out, "Depart from me; for I am a sinful man, O God." Let us never imagine ourselves so good and so holy that we do not recognize the necessity of rising still higher in spiritual life. If you are inclined to think well of yourself, get in front of the Gospel mirror and see how you look in the light of God's Word.

3. God has a remedy for every sin. Isaiah had only to cry to God, and the needed cleansing came. We need only to bring our sins to Jesus, ask Him in faith, and the sins will be washed away. The promise is, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

4. Let us notice that the call from the Lord for special service in His great harvest field comes after the cleansing. It was after Isaiah had been cleansed that he heard the voice, "Who will go for us?" Brother, see to it that your body is presented before the Lord, that you are cleansed from all unrighteousness, that you can stand before Him pure and spotless, consecrated to Him and obedient "from the heart," and your call to special service will be sure to come. Too many people seek to enter into service uncleansed, seek to make known God's will to others, when they themselves are not willing to comply with God's will concerning their own lives.

5. On the other hand, let us notice also that a willingness to do God's will brings us to the cleansing power of God. "If any man will do his will, he shall know of the doctrine." The Holy Ghost is promised "to them that obey him." To do His will means to be ready, as was Isaiah, to say, "Here am I; send me." And whether this means to be sent to the kitchen, the shop, the corn field, the school room, to some neglected rural field, to your own neighborhood, across the seas, or some other place, be sure that you pray the prayer and help the Lord to answer it.—K.

Our Young People

THE RIGHT KIND OF SOCIAL GATHERINGS.—Eph. 5:1-21

Topic for April 30, 1922

MOTTO

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

MEDITATIONS ON THE TOPIC

I. Social Gatherings.—We were created to be sociable. "It is not good that man should be alone." Because of this nature within us we were always finding ways of meeting our fellowmen and having social intercourse together. This getting together sometimes makes what is called a "crowd." The "crowd" is composed of a number of different individualities who will occupy the time together according to some standard. If there is an avowed purpose for the coming together, we can often judge by the purpose named whether it is the right kind of a place for a Christian to go. Sometimes however we must judge even farther than the purpose named and decide by the persons leading and the character of the people who will predominate in the gathering.

There are places with certain avowed purposes that are used by others as a convenience for their own purposes. Such places might be a preaching service or a Sunday school, where the individuals may come expressly to meet others on some other mission aside from the purpose of the meeting. When this is true, it should not keep a Christian away because someone will make misuse of the time at such a place unless indeed there is such a weak leadership in the religious service that there is mere formality and pretense of religion, while the social time becomes the main issue. There are again places like a market or public sale where mixed classes come together. These usually make the nature of the social phase like the character of those present. Godly men will act godly. Ungodly will act ungodly. Christian people should be specially guarded on such occasions and make the matter of going a matter of special prayer, that their buying and their conduct and their listening may be such as becometh the child of God. It may be wise for a Christian having such a gathering to have only an auctioneer who is a Christian or at least who will recognize and respect the Christian principles of the one for whom he is laboring. Whatever brings people together within the pale of lawful motives should be so used of God's children that God may be glorified and that their lives may be counted on the side of loyalty to Christ. It is always dangerous for a Christian to go to a place that has fleshly indulgence and pleasure as the avowed motive. It should be accidental if a Christian is there at all, but it should not be accidental if he is soon gone.

Gospel Herald

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Editor, Daniel Kauffman.
Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen. Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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THURSDAY, APRIL 20, 1922

Field Notes

* * *

The Toronto Mission reports 102 confessions during the past year.

Change of Address.—Bros. Joseph Boll, Sr., and Joseph Boll, Jr., both Manheim, Pa., to R. 2, Lititz, Pa.

Three young people were baptized at the Yellow Creek Church near Goshen, Ind., on Sunday, April 9.

Bro. L. J. Heatwole, Dale Enterprise, Va., spent a few hours at Scottdale last Monday, enroute his home from Elkhart, Ind.

The Executive Committee of the Mennonite Board of Missions and Charities is scheduled to meet at Elkhart, Ind., for Apr. 26 and 27.

Bro. J. B. Epp, Newton, Kans., a representative of the missionary activities of the Russian Missionary Society, spent last Sunday, Apr. 16, at Scottdale, preaching to appreciative audiences at both morning and evening services.

Easter Monday was the time set for a Sunday school meeting at Vineland Ont. We hope to hear of an interesting and profitable meeting.

Brethren Levi Mumaw, this office, and J. S. Shoemaker, Dakota, Ill., are working in Lancaster county, in the interests of the new Publishing House.

Bro. C. D. Kauffman, one of the workers on our new building, is spending a few days at Westover, Md., and points east.

The brotherhood in Mahoning and Columbiana counties, Ohio, spent Good Friday in an all-day meeting at North Lima Church.

Bro. A. B. Burkholder, North Lima, O., had been visiting his former home in Virginia the past few weeks, filling appointments in the various churches.

Bro. P. E. Whitmer of Bluffton, Ohio, filled the regular appointments at Midway and East Lewiston, Ohio, on Sunday morning and evening, April 9.

On Sunday, April 9, there were three received by confession at the Midway Church near Columbiana, Ohio. Among them was one of the Russian refugee brethren who were admitted into America a few months ago.

Baptismal services were held at the Lititz, Pa., Church, Sunday, Apr. 9, at which time a class of 24 was received. Bro. J. S. Shoemaker preached the sermon and Bro. N. L. Landis officiated in the services.

Bro. Daniel Kauffman, this office, accompanied by Sister Kauffman and daughter, Fannie, spent their Easter in Ohio. Good Friday was spent at a Mission Meeting at North Lima; Saturday at Orrville; Sunday at Leetonia.—C.

Sister Anna E. Glick who has been a faithful and devoted worker at the Columbia Mission for some time, died Tuesday morning, Apr. 11, of Influenza. She had formerly been a member of the Morgantown A. M. congregation.

An interesting singing class has been organized at Zion Church near Hubbard, Oreg., with Brethren A. P. Troyer and M. H. Hostetler as instructors. The class is divided between juniors and seniors, Bro. Hostetler having charge of the former and Bro. Troyer of the latter.

The work of erecting a new church at Columbia, Pa., for the accommodatinon of the Mission, is reported to be progressing satisfactorily. A meeting of the building committee was held at the Mission Wednesday of last week.

The Music Committee of the Mennonite Church (composed of Brethren S. F. Coffman, John Horsch, J. D. Brunk, E. J. Zook, J. B. Smith, J. D. Charles, Ed. Miller, and L. J. Heatwole) met at Elkhart, Ind., Apr. 11-13, working in the interests of Hymnal No. 2.

Sister Florence Cooprider writes from Dhamtari, India, under date of March 1, as follows:

"We leave Bombay, Mar. 18; arrive at London, Apr. 8; leave Southampton, Apr. 15. It takes about a week to make trip across to New York."

Bro. P. A. Friesen and his children are also in the company of missionaries returning on furlough.

Bro. J. S. Shoemaker, Dakota, Ill., has been filling appointments at a number of churches in Lancaster county during the past week and will be engaged in similar work during the remainder of this week. He filled an appointment at the Landis Valley Church on Good Friday in the forenoon and at the Landisville Church in the evening.

Bro. and Sister J. E. Kurtz, (the former the superintendent of construction for our new building) left Saturday morning for Harrisonburg, Va., their future home, expecting to stop at Belleville and Millersville, Pa., enroute. They had been in Scottdale, Pa., since Feb. 23, 1921. The many friends they gained while in Scottdale wish them God-speed.

The Gospel Herald is sent free to newly married couples who desire it, provided we know their address. Sometimes those sending in marriage anouncements give the parental address of both bride and groom, thinking that from this we might get their address; but we have no way of knowing whether the address of the newly started home will be that or something else.

A Correction.—In Bro. S. C. Yoder's article on "The Workers' Preparation," published in the Mission Supplement of April 6, page 19, in proposing that the service of God and the Church be given first consideration in our schools, uses this language: "Then I think schools can substitute some Biblical for secular subjects which will make their courses no less scholarly and strong," etc.

Unfortunately the little word "no" was left out in the article, thus making him say the opposite of what he meant to say. The mistake is ours. If this causes you to go back and read that article again the benefit is yours.

Correspondence

* * *

Pond Bank, Pa.

Dear Herald Readers, Greetings:—Again we are made to rejoice at the sight of the beautiful spring with the blossoms and flowers and the songs of the birds which are blessings from God.

We praise God for the privilege of having Bro. J. F. Bressler with us and for the soul-stirring sermons he preached. There were a number of confessions and some to be reinstated. They are to be received into church fellowship in about four weeks. Pray for them that they may be fully consecrated in the Master's service. We ask an interest in your prayers.

Yours for Him,
April 9, 1922. Lydia Bumbaugh.

Jonestown, Pa.
(Dohner's congregation)

Dear Readers of the Herald:—We rejoiced to have with us today Bro. Wm. G. Sieber of Juniata county. He spoke to us from Rom. 12:1, 2. We were also glad to have with us at this meeting Bro. David Garber, who had not been with us since last fall, who also spoke from the same text for a little while. Both messages were very helpful and appreciated by all present.

The reorganization of our Sunday school took place March 26 and resulted as follows: Supts., John Shank, Henry Stoner; Secy.-Treas., Titus Wert, Amon Ebersole; Chors., Joe Wert, Martin Weaver; Libr., John Garber.

Remember the work at this place before the Throne.

Yours for the good cause,
April 9, 1922. M. E. Weaver.

Mount Joy, Pa.

Greeting to all Herald Readers:—Our Sunday school was reorganized for the coming year with the following officers in charge of the work: Supts., Bros. Ira Hess, Samuel Stauffer, and Israel Mumma; Secy., Bro. Amos Bender; Treas., Bro. Elias Lindemuth; Supt. Home Dept., Sister Barto; Supt. Cradle Roll, Sister Katharine Hostetter.

Sunday school also opened at the Kraybill Church the first Sunday in April—held the same hour.

Tuesday evening Bro. J. S. Shoemaker is expected to be with us.

At our regular service this morning Bro. Lehman Kraybill preached for us and this evening Bro. Henry Lutz.

Our communion service is announced for May 7, baptismal services May 6.

In His service,
April 9, 1922. Rhoda Eby.

Limon, Colo.

Greeting in Jesus' Name:—On the morning of Mar. 12, Bro. N. Birky, Thurman, Colo., came and preached from Acts 1:8. In the afternoon he preached from Col. 2:6, 7. He went home (65 miles) the same evening by auto.

On Apr. 8, Bro. J. A. Heatwole came and preached three very interesting sermons. Texts, Eph. 6:12; Heb. 1:14. The Lord be praised for the messages. Come again!

We would be glad to have a minister locate here, and others also. We are having a snowstorm today. Farmers are busy sowing the spring crops.

In His love to help those in darkness,
Apr. 10, 1922. Cor.

Lancaster, Pa.

To all Herald Readers, Greeting:—On Sunday evening Mar. 12, Bro. Ira Landis, Neffsville, Pa., preached at the Mission here.

On Sunday evening, Mar. 19, Bro. Sanford Landis of Mellinger's district preached at the church here.

On Sunday morning, April 2, council meeting was held at the church, at which time Bro. John F. Bressler preached. We are glad for the peace that has prevailed in the church. In the evening of the same day, Bro. Ira Landis again preached at the church.

On Sunday evening, April 9, Bro. J. S. Shoemaker, of Dakota, Ill., preached at the church.

We are glad for the visits of all these brethren as well as for the stirring messages which they gave.

Communion services are announced for this place on Sunday, May 7.

Yours in Him,
Apr. 10, 1922. Lloyd S. Kemrer.

Continental, O.
(Mt. Pleasant congregation)

Our community at Mt. Pleasant Church, near Continental, was greatly saddened by the death, from diphtheritic croup, of Chester Shenk, little, son of our minister, Bro. Simon Shenk. Chester was a bright little boy and was loved by all who knew him.

We shall meet again, sweet Chester,
In a fairer clime than this;
Where tears of sorrow never fall
Where all is perfect bliss.
The passing spirit gently fled
Sustained by grace divine,
O may such grace on us be shed,
And make our ends like thine.

Cor.

Kitchener, Ont.

Greetings to all Herald Readers: Winter has again put off her mantle and nature is showing forth life which was dormant for a season. There has been a lot of sickness and a number of deaths recently. Just last week the community was called upon to lay to rest four highly respected citizens and members of the church, all fairly well up in years. The funeral services were all held at the church at this place. On Tuesday, Bro. Jacob E. Shantz of Freeport; on Wednesday, Sister Snider, wife of Bro. Jacob Snider of German Mills; on Friday, Brother Herman Hertle of Freeport; and on Saturday, Sister Wismer, wife of Pre. David Wismer of Kitchener. This again forcibly teaches us that we have no abiding city here but that we should seek one to come.

On Thursday of last week the Waterloo County Ministers' Meeting held its semi-annual sessions at this place. Bishop A. Gingrich preached the conference sermon. Communion services are to be held here on April 16.

April 11, 1922. Cor.

Elizabethtown, Pa.

Program for the monthly workers' meeting to be held at the Elizabethtown Church, Thursday evening, Apr. 27, 1922.

Lesson for Apr. 30, "Isaiah's Summons and Response," Bro. Samuel Frey.

Lesson for May 7, "A Wonderful Prophecy of Christ," Bro. Christian Z. Martin.

Lesson for May 14, "Hezekiah Leads His People Back to God," Bro. Frank Hertzler.

Lesson for May 21, "Hilkiah's Great Discovery," Bro. David Z. Miller.

April 13, 1922. Committee.

"A man was asked, 'Under whose preaching were you converted?' 'Nobody's,' was the answer, "it was under my mother's practicing.'"—Sel.

ANNOUNCEMENT

The thirteenth annual meeting of the Mennonite Children's Home Association, Millersville, Pa., will be held (D. V.) in the Mennonite Church of the same place on Wednesday, May 3, 1922.

There will be two sessions (Forenoon 9:30 to 11:30 and afternoon 1:15 to 3:15). In addition to the sermon and usual business routine there will be four addresses on subjects of vital importance to this worthy cause. A cordial invitation is extended to all to attend this meeting.

Bish. Benj. Weaver, Mod.
D. M. Wenger, Secretary.

Miscellaneous

THE BLESSED HOPE

On the resurrection morning,
Soul and body meet again,
No more sorrow, no more weeping,
No more pain.

Here a while they must be parted,
And the flesh its sabbath keep
Waiting in a holy stillness,
Wrapped in sleep.

For a space the tired body
Waits in peace the morning's dawn;
When there breaks the last and brightest
Easter morn.

On that happy Easter morning
All the graves their dead restore—
Father, mother, sister, brother,
Meet once more.

Soul and body, reunited,
Henceforth nothing shall divide,
Waking up in **Christ's own likeness, Satisfied.**

—Selected by E. C. S.

THE UNDONE THINGS OF LIFE

By Isaac R. Herr

For the Gospel Herald.

Woe unto you, scribes and Pharisees hypocrites! for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone.—Matt. 23:23.

The things we ought to have done are those that we owe and are indebted to discharge. The common interest, weal, and welfare demanded the performance of these things. It was nothing other than a debt, pure and simple, plain and honest, without any roots in an ulterior motive. They might have arisen from economics, from society, from business or religion, as did the obligation to pay tithe of mint, anise, and cummin, nevertheless in either case "these things ye ought to have done," have their origin and foundation in a sound moral philosophy and a common sense, universal practice, which you owe to society or body politic as a member thereof. Even the natural promptings of a well disposed man incline him to acts that are laid upon him to do as part of his creation and place in relation to his fellowman.

Sometimes men laud themselves to the skies for the good things they have done. They speak of them so frequently that they become a repeated story. They roll it under their tongues as a sweet morsel. It points definitely, to their eccentricity. Good were it for every man to be well balanced at all times. The Gospel of Jesus, judgment, mercy, and truth—these are the balance wheel for him who would persist in his goodness, and morality, but who in point of truth, stands as did the servant of Elisha with a sight that could see material things only. Lopsided men need a spiritual change to be robed in a splendor and glory that outshines the sun, and when this vision comes to them they will leave off praising themselves for the things they have done and will place the emphasis on the great undone things of life. They will be haunted by them in the din of the noon-day glare and in the silent hush of the night. When they wake or when they sleep, whenever and wherever a sense of the true life pulsates in them, when the Spirit's presence is marked, how loud the call not to leave the other undone—judgment, mercy, and faith, the Gospel's call, Go ye out in all the world, spread the glad tidings of salvation.

In bringing prominently before himself as well as before others, the good things a contractor has done, he says that he has built churches, and thereby made it possible for those who worship God to assemble themselves together Lord's day after Lord's day. Moreover, he has given a liberal contribution in labor to the cause, but the undone things loom up before him mountain high—he is followed as with a nightmare, with the words—"These things ought ye to have done, and not to have left the other undone." How his soul agonized, writhing in pain until he saw the dawn of a brighter day, catching the vision that he has left undone that nobler, better, and truer thing of surrendering his heart to God and his hand to the church militant, that worships in the churches that he so creditably built.

A physician, in reasoning with great earnestness says, "I have sacrificed health, home, and money for the recovery of the sick, the lame, the halt, and the blind. For night and days my head had but touched the pillow until the cry of the afflicted aroused me from my slumber, set me on my feet, post-haste, made for the home of distress, facing the unfeeling elements and blizzards. No weather stood between me and my duty to the afflicted, I never consulted my own pleasure with regard to a call or respect to the patient's ability to requite my services." Doctor, you must be esteemed for what you have done, you were faithful to your patients, and with them to a full recovery, and with others to the point when that monster death flung defiance at you and challenged you to do more than you have done. But Doctor, while you loom up big on the horizon of fair-minded men, you fall under extreme censure for having failed to give your life to Him who is the Physician of souls, the healing and curing of which far surpasses in importance bodily maladies. Therefore, doctor, while you have done well you have failed miserably—failed to render the greatest service to humanity that mortal man can render by an invisible power that comes to him upon giving his heart and his all to this great Physician which puts a new power in a man, a new life, a new hope, a new aim and purpose, and a new service to man. This spirit in you, doctor, would have had you to kneel in prayer with your dying patients and point them to the Lamb of God which taketh away the sin of the world. You, like the contractor and builder, have laid so much stress upon the secondary things of life and have, like the Pharisees and hypocrites, paid tithes of mint and anise and cummin and have taken care and quitted yourselves admirably as far as you have gone, but you have neglected the weightier matters of the law—judgment, mercy, and faith. These you ought not to have left undone. Doctor, you have picked up hands full of sand while you were tramping upon diamonds.

While other examples could be cited to show the inclination and stress men are prone to place upon these selfish, secular, material, in short, secondary and earthly things of life, the thought has been carried far enough to point the great necessity of giving marked attention to the oft neglected weighty matters of the law—judgment, mercy and faith—which are the undone things. It is sadness personified to think of lives that are wasted, that have gone through this vale of tears, through the mountain of difficulty and distress of soul, and are about to be laid in the clods of the valley without the hope of a glorious resurrection, all because they have shirked and omitted the weightier matters of the law. Then went thru this life without the realization that Jesus has purged and cleansed, put a new spirit in those who knew that to know Jesus aright is life everlasting, peace, and joy; who knew that the power of Jesus is "the power of God unto salvation."

Let us rest our hope and our all in the greatest things of life and always be ready to do the things we ought to have done and not to let the other undone. The multitudes that go on the broad road to destruction have left the other things undone. Rough hew our lives as we may there is a divinity that shapes our ends and will give us a glorious heritage if we make the Word of God our meat and drink, our highest and best aspiration. It is worth trying to obtain a crown of glory. Let us therefore

neither neglect the weightier matters of the law, nor so great salvation.

If people were to take up the things left undone, the weightier matters of the law—judgment, mercy, and faith—they would enter into that perfection of life that makes achievements possible and victories great where defeat was imminent. There are nuggets of gold of untold value wrapped up in the undone things of life. They excel the dripping of the honeycomb in sweetness, and piles of gold in value. These things ought we to have done that perish with, and live only while time lasts, are a mere bagatelle, a mere nothing. But since we owe to do them, let us forget them in the doing, and give length and longevity and permanence to the undone things of life.

Give this text the best consideration and the most favorable construction, take any view you will of the time and material, and moral element, there still remains outstanding the leading central truth, the major premise, the weightier matters of the law, which left undone, and we suffer loss unspeakably great. Do not leave undone the great work of winning the crown of glory.

Lancaster, Pa

S[illegible]SS LAWLESSNESS

By J. A Ressler

For the Gospel Herald.

An editorial in the Evening Sun of Baltimore, headed "The Federal Deficit," under date of March 22, 1922, tells about the shortage in the United States Treasury, owing to the fact that the income tax did not net as large returns as had been estimated.

And then this reputable newspaper offers the astounding proposition of amending the Volstead act so as to permit the manufacture and sale of beer and light wines, taxing them so as to produce the necessary revenue.

The federal constitution now says that intoxicating liquors shall not be sold, transported, imported, or exported. If beers and light wines are not intoxicating, who wants them? If they are, they are prohibited by the terms of the constitution—Volstead act or no Volstead act. Any effort to nullify the provisions of the constitution is a flagrant violation of the highest law of the United States.

If the prohibitory law were an infringement upon the religious or moral rights of any citizen or class of citizens, there would be at least a moral right to respect those who oppose them. But the laws against the sale and use of liquor stand for the highest interests of all classes of the people of the nation, and abridges no real good of any one.

The most cutting thrust in the editorial referred to is the insinuation that beer is a "natural beverage" of the poorer classes, who are irritated because they are deprived of their drink.

And the great daily, in the great city of Baltimore, has the audacity to come to the front and actually suggests that the great Government of the United States is so helpless that it must resort to the heinous viciousness of appealing to debased appetites for strong drink in order to meet current expenses! In the eyes of the advocates of booze, it matters not how much damage is done thru ruined health and morals, wrecked homes, blighted lives, so long as the toper can gratify his depraved appetites, the shylocks can line their pockets, and the politicians can reap their harvest. The revenues collected from beer and light wines is but a small percent of what the traffic would cost the public, but that is nothing to those whose chief concern is the profit which they hope to get out of it.

For shame!

Scottdale, Pa.

MY VIEWS OF LIFE

By V. J. Hooley

For the Gospel Herald.

This is a subject in which every accountable individual is or should be interested.

Life is not merely the circulation of blood, or muscular movements of the body. It pertains very conclusively to the actions of the mind, which is the seat of all actions or emotions.

Life is infinitely more than mere existing, although it is simply what the individual chooses to make it, whether for good or bad.

To make life worth while is to do your best, and rejoice with him who can do better. Thank God for every wave of uplift that takes a fellow mortal to a higher level, though you may not yourself be borne aloft on the billow.

There is an infinite satisfaction in receiving the gifts of God, but the privilege of becoming the means thru which He will bestow light and blessing upon others is the greatest privilege bestowed upon man. There is no beautifier of the complexion or form, or behavior, like the wish to scatter joy and not pain around us. The wealth of a man is the number of things he loves and blesses, and by which he is loved and blessed. He who makes goodness attractive and shows that wickedness, no matter how promising, is always misery and ruin, is doing the greatest good to his fellow-men.

There is no great, no small, in right and wrong. Whatever is wrong if done to a thousand men, is wrong if done to one, and whatever is wrong when carried to its ultimate end, is no less wrong in its inception. There is no injustice in respecting the rights of few, though it displeases the many, but to please the many at the expense of the few is a great injustice to the few; and an exhibition of tyranny towards a few, rightly considered is a menace to all.

It is better to be beaten in right than to succeed in wrong. Have principles of right, by which to live and then live by them. This is a life worth living, full of satisfaction and pleasure.

One principle which should be very prominent in every individual is the principle of "Right." True rights never conflict. Every member, however humble, has the same rights as every other member, and it is the duty of every member to so conduct himself or herself so as not to interfere in the enjoyments of his equal rights. Children have rights, the aged have rights, all classes of people have rights, animals have rights; and for the stronger to trample upon the rights of the weaker is both cowardly and tyrannous. Every boy has the right to be "tied to his mother's apron strings;" likewise it is his privilege to be "too big a coward" to smoke the first cigaret, or to drink the first glass of liquor.

True manliness can find no better expression than in respect for one's parents, or in quickly and firmly saying "No" when tempted to start in an evil course.

Ask the Almighty to help and guide you in life, and then earnestly and sincerely live according to His dictates.

Goshen, Ind.

UNKIND SILENCES

By Katherine Loose

For the Gospel Herald.

A prayer, which was recently published by a Christian association, asked, among other things, to be delivered from **unkind silences.**

How we need to guard ourselves lest we be found guilty of this sin—unkind silences. It is bad enough to show a display of temper, or to be hasty in our speech, but I sometimes think it is worse to say nothing.

Especially in our meeting with strangers it is necessary for us to beware of unkind silences. What can make a person feel more ostra-

cized than to have those around him just to "say nothing?" It makes the chair you are sitting in uncomfortable.

It is just as easy to be pleasant and affable as to sit still and say nothing, when a word would make others feel better. We have no right to hold ourselves apart and try to freeze others out. If we can't take them into the inner circle, at least there's room for them around us. When you say absolutely nothing you make them feel like encumbrances upon the face of the earth.

An unkind silence is a sin of omission. The power and scope of one kind word has never been overestimated. There is an opportunity every hour for us to drop a kind word as we pass along. Let's say them and never be guilty of remaining silent when we have one of these opportunities.

Newville, Pa.

WHAT IS MISSION WORK?

(Continued from page 53)

them to observe all things whatsoever I have commanded you: and lo, I am with you alway unto the end of the world." What a precious promise. Are we doing all we can to claim the promise? It is true we cannot all be missionaries to go to foreign lands or to some mission station but each has a part to do in this great mission work. If we can not do more we can pray for them. We can give of our means to help the cause along, we can drop a kind word along the way which will help many a one to the kingdom. We should be a vessel unto honor sancitfied and meet for the Master's use. When Peter spoke on the day of Pentecost concerning the Holy Ghost and its outpouring, He said, "The promise is unto you and your children and to all that are afar off, even as many as the Lord our God shall call." Missions are the means in the hands of God of sending the message to all. As long as the world stands there will be mission work to do.

It is for young people to improve our time and opportunity that we may be used of God to the fullest extent, of bearing the message of life to those who know it not and to strengthen the believer and the younger ones who are under Gospel privileges. The task of evangelizing the world becomes a greater problem as we near the time of the end.

Evil men and seducers shall wax worse and worse, deceiving and being deceived. If the young people of this generation are not more strongly equipped with spiritual food than ever, the danger is that we will be consumed in the corruption of the age and become without savor as the salt of the earth. Young people need to be established in the Word of God as never before. They need to have a definite knowledge of God's Word. The aged are to be teachers of the young. The doctrines are to be adorned by the life of the individual. The grace of God is for all men and teaches a godly life in this present world. It looks forth to the coming of the Lord Jesus, who has redeemed Himself a peculiar people, zealous of good works. This grace being for all men, it will be carried to them by such a church that has the mission work at heart.

It is a time when churches and individuals are lining up on one side or the other of the great principles of Jesus Christ as they were given to the world. Missions have sent and are sending the Word of God into all the world. The world is reading it in the light of the way the professed children of God are living it. Mission work has been checked along certain lines so that the world is caused to wait for teachers of the Word. But it is the duty of the Church to press on with still greater zeal to bring the true light to the dying souls of men.

Wellman, Ia.

OUR GREATEST PROBLEM

(Continued from page 54)

phy of modern pedagogy. Until the child has learned to subject itself to a "Don't" from his parents, he is in a bad fix. Perhaps the restlessness of college student bodies, and the growing restlessness in America, may be explained by high-sounding nonsense of "the Emersonian doctrine of divine discontent with evil."

The early parents reared large families of children and never heard of the "Emersonian method," and did it creditably.

Dear readers, I fear that if we use the "Emersonian method" instead of God's method we shall utterly fail in training our children for God and the Church.

Council Bluffs, Iowa.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

For the Gospel Herald.

Please explain, from a religious standpoint, the difference between a breeders' association and a farmers' co-operative association (such as farmers' elevators, farmers' stores, etc.). Should we sanction holding membership in one and ask brethren to withdraw membership from the other? J. K. K.

When Paul wrote, "Be not unequally yoked together with unbelievers," he meant to say, Avoid all alliances which are liable to draw you into things which your conscience condemns. For instance, if you believe it unscriptural to be involved in a lawsuit you should not yoke up in business partnerships with those who have no conscientious scruples against using the law to bring others to time. If you are conscientiously opposed to the use of violence to carry your point you should avoid alliance with those who have not conscientious scruples against such things. Such yokes cost nonresistant people their religious freedom, and very often they cost them some hard-earned money. The record of old line labor unions is such that no one should have any trouble to decide that a nonresistant man has no business in such organizations. Farmers' unions are traveling in their tracks. The church has a right to protect its members by making membership in labor unions (including farmers' unions) a test of church fellowship. As for business partnership in any enterprise in which unbelievers have a large voice, that is manifestly against the scripture teaching against being unequally yoked with unbelievers, that no nonresistant man should desire to have any part in it. No matter what the kind of the organization or union may be, the best way to do is to measure it with scripture and stay out when it falls short.

What is meant by the schools of prophets, how conducted, and what was learned? D. J. M.

It is not clearly stated in II Kings 2 or in any portion of God's Word that there were schools of the prophets. It is clearly stated that there were "sons of the prophets" at Bethel, Jericho, Gilgal and probably other places. See II Kgs. 2:3, 5; 4:38; 6:1; etc.

There having been a number of these "sons of the prophets" stationed at these places, it is supposed that schools of the prophets were founded at the places referred to, and that Samuel, Elijah, and Elisha were the principals of these schools, and considered the spiritual fathers of these sons of the prophets.

The Word is silent as to how these schools were conducted, and as to what was taught and learned we have no "thus saith the Lord;" but it is reasonable to believe that they were instructed in the law of Moses, and the principles of God's covenant with the children of Israel.

To the pupils in these schools (if schools is the proper term to use) was revealed either by the major prophets, spiritual instructors, spirit of prophecy or otherwise things that should come to pass in the future. See II Kings 2:3, 5. J. S. S.

* * *

Do we understand by I Cor. 5:11 that we are not to eat with such in our daily meals, or does Paul refer to the partaking of the Communion? Also please explain I Tim. 5:20. D. J. M.

I Cor. 5 gives clear evidence that the church at Corinth had tolerated one as a member who was guilty of the gross sin of incest. He then gives positive instructions as to wha disposition was to be made of the guilty party, that the communion service could be held, as verses 7 and 8 indicate, "with the unleavened bread of sincerity and truth." Paul in verse 11 refers to the fact that he had written unto the Corinthian believers "not to keep company with any man that is called a brother," that is not to be intimately associated with any one who is still a member of the Church, and is guilty of uncleanness, or is an inordinate lover of money, or takes part in idolatrous worship, or is given to wrathful or abusive language, or is addicted to strong drink, or is guilty of taking advantage of others by excessive interests, rents, or prices; "with such an one not to eat," that is, do not partake of the communion with him of which verse 8 refers to.

Our Lord dined with the Pharisees, and ate with publicans and sinners, He also ate with Judas Iscariot who was "a devil," and at no time did He give the command not to eat regular meals with those who are sinners whether servants of God or not. The apostle Peter exhorts believers to "Follow in His steps."

I Tim. 5:20 brought to Timothy a solemn charge, the same is given to all who are vested with authority in the Church. "Them that sin rebuke before all." Those whose sins are of a grave nature, having been generally known, and have not been repented of and forsaken, rebuke such an offender before the whole congregation, "that others also may fear" and keep from drifting or falling into sin.

Whatever may be one's interpretation of this scripture when taken separately from its context, it is an evident violation of scripture to interpret it contrary to the teaching found in Matt. 18:17. As you treat the heathen man and publican, so treat the excommunicated brother. J. S. S.

PROPHETS AND KINGS OF ISRAEL AND JUDAH

Date B. C.	Kings of Judah	Prophets	Kings of Israel
975	Rehoboam, 17 yrs.	Ahijah	Jeroboam, 22 yrs.
958	Abijah, 3 yrs.	Shemeiah	"
955	Asa, 41 yrs.	Azariah	"
954	"		Nadab, 2 yrs.
953	"	Hanani	Baasha, 24 yrs.
930	"	Jehu	Elah, 2 yrs.
929	"		Zimri, 7 days
929	"		Omri, 12 yrs.
918	"	Elijah	Ahab, 22 yrs.
914	Jehoshaphat, 25 yrs.	Micaiah	"
897	"	Elisha	Ahaziah 2 yrs.
896	"	Jahaziel	Jehoram, 12 yrs.
892	Jehoram, 8 yrs.		"
885	Ahaziah, 1 yr.		"
884	Athaliah, 7 yrs.	Jehoiada	Jehu, 28 yrs.
878	Joash, 40 yrs.		"
856	"	Jonah	Jehoahaz, 17 yrs.
839	Amaziah, 29 yrs.		Jehoash, 16 yrs.
825	"	Hosea	Jeroboam II, 41 yrs.
810	Uzziah, 52 yrs.	Joel	"
784	"	Amos	Vacant 11 yrs.
772	"		Zechariah, 6 mo.
771	"		Shallum, 1 mo.
771	"		Menahem, 10 yrs.
760	"		Pekahiah, 2 yrs.
758	"		Pekah, 20 yrs.
757	Jotham, 16 yrs.		"
741	Ahaz, 16 yrs.	Obed	"
738	"		Vacant 8 yrs.
730	"	Isaiah	Hoshea, 9 yrs.
726	Hezekiah, 29 yrs.	Micah	"
721	"	Nahum	Captivity of Israel
697	Manasseh, 55 yrs.	Habakuk	
642	Amon, 2 yrs.		
640	Josiah, 31 yrs.	Jeremiah	
609	Jehoahaz, 3 mo.	Zephaniah	
609	Jehoiakim, 11 yrs.		
606	1st. Captivity of Judah	Ezekiel	
598	Jehoiachin, 3 mo.		
598	2nd Captivity of Judah	Daniel	
598	Zedekiah, 11 yrs.		
586	Last Captivity of Judah		
536	Return of Jewish captives		
516	Restored temple completed.	Haggai and Zechariah	

—Compiled from Arnold's Commentary and other sources.

Copies of the above, printed on heavy paper, suitable for distribution in your Sunday school and keeping in your Bible may be had, 15c for 25; or 50c a hundred, postpaid, from the Mennonite Publishing House, Scottdale, Pa.

BOOK REVIEW

Prepare to Meet God

By R. L. Scarborough

This is a book of 152 pages, bound in cloth, bringing to the reader ten sermons by the author, on the following themes:

"Prepare to Meet Thy God"
Lost
Hell
The Judgment
The Value of a Lost Soul and the Danger of Losing it
The Savior Knocking at the Door
The First Step to God—Repentance
The Perils of Postponement
Substitutes for Jesus, or the Choice of the Soul
Love that Saves

The author, himself a college president and successful evangelist, brings before the reader the messages from the Gospel, enlivened by personal reminiscences and illustrations that drive the truth home.

The book is bound in cloth, retails at $1.25, and is published by George H. Doran Company, New York.

The Tears of Jesus

A companion of the previously described book, by the same author and published by the same company. It is a book of sermons, on the following themes:

The Tears of Jesus
The Essentials of an Evangelistic Victory
Co-operation in Soul-winning
It was Noised abroad that He was in the House
Going Deeper with God
Our Heavenly Record
The Love that Serves
Glorying in the Cross—the Precious Blood

The book is bound in cloth and contains 125 pages. Price, $1.25.

ANNOUNCEMENT

The Young People's Conference will be held (D. V.) with the congregation at Sterling, Illinois, June 15-18, 1922.

Payson Miller, Secy. Ex. Com.

"The things of the Spirit-life are the things of greatest importance."

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

All reports from Russia indicate that the Russian famine situation represents one of the great catastrophes of history. The need for food has not yet been met. It is four months before the first wheat will ripen. The conservative estimates are that at least ten million people will die on account of starvation before next harvest, and many more than this if we do not do our utmost in bringing them relief. Unless the food is shipped by the first of May it will not reach Russia in time for distribution before harvest. Contributions are slowing up. The situation is desperate. It will be necessary to act AT ONCE in order to bring the most effective aid.

* * *

Clothing is needed in unlimited quantities; no longer to give protection from cold but to prevent the spread of disease. There are now thousands of cases of typhus. The spring will bring an increase in cholera, and hospital supplies of all kinds must be provided. Bedding, including sheets and blankets, is needed for hospitals and children's homes. Soap is required in great quantities.

* * *

The following cablegram has been received from Brother A. J. Miller:

"Heibert and Krehbiel arrived Halbstadt, meeting them soon. Hoepner arrived Sunday. Transportation improving and supplies again being rushed to distribution centers, making good progress."

* * *

According to a recent letter from Bro. Stoltzfus at Constantinople, there were then 160 Mennonite fugitives from Russia at Batoum, at the East End of the Black Sea, and more coming. An estimate by an official Mennonite representative from Halbstadt, who arrived at Constantinople, places the number of fugitives now on the way to Batoum at 250. They are arriving there practically destitute, selling the last things they have for food. All are desirous of leaving Russia permanently and coming to America.

* * *

A letter from Bro. P. C. Heibert, written at Constantinople, who with Bro. Krehbiel is on his way to Russia, gives an interesting account of their trip and the cordial reception which they met from various relief organizations and officials in England, and the other European countries, as well as from the American representatives of our Government at Constantinople. Several busy days were spent at Constantinople, inspecting the work there, arranging for passports into Russia, etc., after which they were ready to board an American Destroyer going to Theodosia via Odessa. Admiral Bristol, of the American Consulate, delayed the sailing of the Destroyer one day in order to give them opportunity to get ready for the trip.

* * *

Concerning the Orphanage at Constantinople Bro. Heibert says, "The work in the orphanage has been very successfully handled by Sister Zook. Her efficient and painstaking efforts are manifest generally." Of the Mennonite Home he says, "We made an inspection of the whole plant and found very satisfactory conditions, and satisfied and grateful people. They made urgent requests for us not to close the work at Constantinople." With reference to the Women's Home he writes, "The need here is real --- and the women in the Home plead most pathetically that we do not turn them out." Of the whole group he writes, "Of the reception the members of the Relief Unit gave us here, and also of their hospitality and kindness during our stay I cannot speak in too high terms. We have a very fine group of people working here."

* * *

In consultation with the members of the Constantinople Unit, it was decided to look forward to closing the the work as soon as practicable. Not, as Bro. Heibert writes, because there are no needs, but because the needs seem for the present greater elsewhere. "If sufficient funds were available, Bro. Heibert feels that the work should be continued. The Near East will take over the Orphanage, most of the inmates of the Mennonite Home will soon be on their way to Germany or the United States (only a few Mennonites are there at the present time), and as for the Women's Home, which presents the greatest problem, it is hoped that some satisfactory plan can be worked out with the Near East so that these women will not be turned out upon the streets.

* * *

Although the work at Constantinople as carried on at present will probably be closed soon, arrangements will be made to maintain a base somewhere on the Black Sea to aid the fugitives coming out of Russia, such as are now at Batoum. Bro. Stoltzfus will in the near future proceed to Bulgaria to investigate various phases of the problem there, and reports will be made as soon as a suitable course of action can be determined.

April 14, 1922.

REPORT

Of the 43rd Pacific Coast Mission Meeting

For the Gospel Herald.

A very interesting and instructive mission meeting was held at the Zion Church east of Hubbard, Oreg., on the first of April.

The day being ideal for such a service, a very large attendance was much appreciated by the home congregation. Visitors from nearly all points of the Valley were present, taking an active part in the work. The audience was prepared for the day's work by a well prepared mission sermon, delivered by one of the visiting ministers.

Practical mission subjects were dicusssed as follows:

Needy Multitudes.

(1) Our Opportunities, Possibilities, and Responsibilities.

(2) Have I done what I could?

Prayer.

(1) "Pray ye."

(2) Intercessory.

(3) Prevailing.

Manifestations of the Lay Member's Missionary Spirit.

A few timely essays and well selected songs were interspersed thruout the program.

The children's part of the program was thoroughly enjoyed by all, recitations and songs being their part of the work. The meeting concluded by a well illustrated lesson (Evangelizing South America) which was both timely and practical. 83 children were in the class.

The offering for the day was for missionary work in South America.

In the evening a good round table (without corners) discussion was enjoyed by the audience on the subject, "The Message to the World."

The day and evening were indeed well spent and enjoyed by all present.

E. Z. Yoder.

THE CHURCH MUST BE ABOUT THE MASTER'S BUSINESS

Some people regard the Church as a mere society of people who have subscribed to certain ethical teachings, and who regard the union thus formed as a passport to their personal happiness in the land beyond the stars. While no one will deny that the Church, according to Holy Writ, has been a source of consolation to millions of devout believers, it is far more than that. The good old Gospel ship sails under orders. While it saves, from the perils of the flood of sin, those who seek its undoubted safety, it also carries, as its ever precious cargo, the everlasting Gospel. This Divine Message every believer has been commanded to carry to every tribe and nation.—Sel.

THE BLESSED EXAMPLE OF THE EARLY CHURCH

Going back to the very beginning of the Christian era, we find that the little group of devoted workers was made up of those who "went everywhere preaching the Word." True, there was a brief period, during which the brethren dwelt at Jerusalem in happy fellowship with one another, but they never forgot the supreme task of winning others. By that very manifestation of fervent zeal, the Church rose to a most flourishing state. We should never forget that the Church, whose privileges and blessings we enjoy, was perpetuated by missionary effort.—Sel.

"When a man comes to Christ, he changes his method. He changes from the method of try to the method of trust."

Married

* * *

Hallam—Tome.—On April 6, 1922, Bro. Ira Hallam and Sister Fannie Tome were united in marriage at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa. May our heavenly Father lead them safely through life.

Kipfer—Zehr.—At the Zorra Mennonite Church, near Tavistock, Ont., Dec. ... 1921, Bro Jonathan Kipfer, Milverton, Ont., and Sister Fannie Zehr, Tavistock, Ont., were joined in holy matrimony Bro. D. S. Jutzi officiating.

Roth—Roth.—At the Zorra Mennonite Church, near Tavistock, Ont., on Feb. 21, 1922, Bro. Jacob Roth New Hamburg, Ont., and Sister Melinda Roth Tavistock, Ont., were joined in holy matrimony, Bro. D. S. Jutzi officiating.

Roth—Erb.—At the home of Bro. Chris Erb, Petersburg, Ont., on March. 29, 1922, occurred the marriage of their daughter, Lucinda, to Bro. Menno Roth, New Hamburg, Ont., Bro. D. H. Steinman officiating.

Obituary

* * *

Domer.—Annie S. Domer was born July 25, 1861; died Mar. 7, 1922; aged 61 y. 8 m. 14 d. She had pneumonia a few days, but death was caused by heart trouble. She leaves 3 sisters, 1 half-sister, and 1 brother (Lizzie S., Emma Brenner, Sue S. Grim, Mary, David S.). The funeral was held from her sister's home (Mrs. Jacob L. Grim) Mar. 11, 1922, conducted by Bro. Noah L. Landis. Text, James 4:14. Burial in Salunga Cemetery.

Schrock.—Peter Schrock was born Aug. 1, 1839; died at his home in Fisher, Ill., April 5, 1922; aged 82 y. 8 m. 5 d. He was united in marriage to Anna Garber Jan. 8, 1860, who preceded him in death twenty years ago. To this union 8 children were born. Two preceded him in death. He leaves 6 children, 10 grandchildren, 24 great-grandchildren, and 1 brother. He accepted Christ as his Savior while young and united with the Mennonite Church. He was a faithful member until death. Funeral services were conducted April 7, by Bro. S. S. Zehr and Bro. Sam Gerber. Text, Gal. 2:20.

Graybill.—John Calvin, son of Pre. Thomas Graybill was born near Richfield, Pa., Oct. 6, 1852; died near Mc Alisterville, Pa., Feb. 24, 1922; aged 69 y. 4 m. 18 d. He was married to Lydia Kauffman. To this union were born 2 daughters and 1 son. One son and a daughter died in infancy. He is survived by his wife and one daughter (at home), his step-mother, and four brothers. He was a faithful member of the Mennonite Church for many years. He was a kind father and is missed in his home. Funeral services were held at the house by William W. Graybill and Samuel Leiter. He was buried in the Kauffman graveyard.

Layman.—Mary Magdalena Layman, a pioneer resident of Allen Co., O., was born in Fairfield Co., O., Oct. 21, 1832; died Mar. 28, 1922; aged 89 y. 5 m. 10 d. She was united in marriage to Joseph Layman, Oct. 10, 1853. To this union were born 9 children. Four sons and 2 daughters survive her. There are 39 grandchildren and 63 great-grandchildren. She also leaves 1 brother, 1 sister, and many relatives and friends. She was a member of the Mennonite Church for many years and remained in the faith of her choice to the end. Funeral services were conducted at Salem Church, Mar. 30, by Geo. Ross, assisted by Moses Brenneman. Text, Num. 23:10. Burial in Salem Cemetery.

Swartzendruber.—Jacob Swartzendruber was born in Waterloo Co., Ont., Nov. 5, 1837; died Mar. 5, 1922; aged 84 y. 4 m. He was unmarried. He fell some time ago and injured his hip, and pneumonia set in later. He leaves 5 half-brothers (Joseph, Joel, Christian, John, Daniel) and 2 sisters (Mrs. Joel Roy and Mrs. Chris N. Roth). Funeral was held from the home of his brother, Daniel, Petersburg, Ont., Mar. 7, with services at the house by Bro. Chris Litwiller, thence to the St. Agatha A. M. Church, with services by Brethren J. R. Bender and D. H. Steinman. Peace to his ashes.

"Farewell, my dear brothers and sisters,
My Savior has now called me;
At the gates of the city, Eternity,
I'll watch and wait till you come."

Martin.—Mary, wife of Adam Martin, died suddenly of heart trouble, at her home in Detroit, Mich., on March 24, 1922; aged 57 y. 10 m. 29 d. Prior to their removal to Michigan about twenty years ago, she and her husband were consistent members of the Chambersburg Mennonite Church. Since residing in Detroit, there being no Mennonite church there, they affiliated themselves with the Methodist church, of which she was a member at the time of her death. Surviving are her husband, one son, one daughter, four brothers, one sister and a large number of relatives and friends. The body was brought to the home of her brother, Amos Martin of Chambersburg. Funeral services at the Chambersburg Church conducted by W. W. Hege, assisted by D. E. Kuhns. Text, Rom. 8:6.

Denlinger.—Maria G. (Wenger) Denlinger was born May 16, 1845; died Mar. 29, 1922; aged 76 y. 10 m. 13 d. Her husband, Benj. K. Denlinger, preceded her to the spirit world 15 years ago She is survived by 1 daughter (Katie wife of Elmer Landis with whom she had her home) and 5 sons (Benj., Abram, Harry, Martin, and Joseph), 10 grandchildren, 2 great-grandchildren, 1 brother, and 2 sisters. Sister Maria lived the greater part of her life near Mellinger's Mennonite Church of which she was a faithful member for 55 years and was present at the service whenever health permitted. Funeral services were held at Mellinger's Meeting house April 1 by Bro. David Landis and Bro Sanford Landis. Text, Rev. 14:12—13.

"Mother thou art sweetly resting,
Here thy cares and toils are o'er;
Pain and sickness death and sorrow,
Never can distress the more."

Weaver.—Mary (Mishler) Weaver was born Aug. 14, 1842, in Somerset Co., Pa. When a young girl she was baptized into the Mennonite Church and was a faithful member at the West Liberty congregation in Mc Pherson Co., Kans., when she died. She was united in marriage to Jeremiah Weaver in Cambria Co., Pa., Jan. 29, 1863. There were two children born to this union, Nathaniel and Ida, the latter having departed this life in 1899. The family moved to New Cambria, Kans., in 1877, living there ever since. Her son, 1 grandson, 1 sister (Mrs Polly Wingard), 4 brothers (Moses, Joseph, Samuel, and Tobias) remain. Her husband preceded her in September 1915. Having suffered over 15 weeks from a complication of diseases, she died Apr. 1, 1922, aged 79 y. 7 m. 17 d. She suffered much, but bore it all patiently. Funeral services were conducted at the Lutheran Church by C. D. Yoder and L. W. Nordsich. Text II Cor. 5:1—5.

Steffen.—John C. Steffen was born in Lancaster Co., Pa., Sept. 28, 1855; died near Medway, O., Apr. 1, 1922; aged 66 y. 6 m. 3 d. He was united in marriage to Elizabeth Rathfon, Jan. 19, 1882. He with his wife united with the Mennonite Church a number of years ago where he was recognized as a faithful member at the time of his death. He was seldom absent from church services as long as he was able to go and was deeply interested in the welfare of the Church. The Church keenly feels the loss of one of its faithful members. His bereaved wife is mourning the loss of a kind husband. His wife, 2 brothers, and 1 sister survive, besides many other relatives and friends. We have good evidence that he died in the triumph of a living faith. He was resigned to the will of God, ready and willing to go when called. Funeral services were held from the home of Levi Hartzler and the Medway, O., Methodist Church, conducted by Moses Brenneman and C. Byler. Text, John 14:1—3. Burial in the Reformed cemetery, near Medway.

Kaufman.—Elizabeth Ellen Kaufman (nee Young) was born in Lagrange Co., Ind., Jan. 10, 1860; died at her home in Milford, Neb., Mar. 25, 1922; aged 62 y. 2 m. 15 d. She was united in marriage to Andrew Kaufman Mar. 15, 1878. To this union was born 1 daughter (Lavina) who died at the age of 9 years. Then, having no children of their own, they brightened their home by taking 2 of her sister's children, Monroe Best and Rosa Earl. She had 10 brothers and sisters, of whom only one survives—Martha Schultz. She was a member of the A. M. Church and remained faithful to the end. Death was caused by pneumonia. She leaves her husband and 1 sister, and many relatives and friends. Funeral services were conducted at the home by Wm. Schlegel, and at the church by Bros. Joseph Zimmerman and Geo. S. Miller. Texts, Jno. 5:28, 29; Isa. 38:1. Interment in East Fairview Cemetery.

"The lights are out in the mansion of clay,
The curtains are drawn for the dweller's away;
She quietly slipped o'er the threshold of night,
To make her abode in the city of light."

Zook.—Emma R. (Hooley) Zook, wife of Abia R. Zook, was born at Milroy, Pa., Nov. 5, 1848; died at her home in Goshen, Ind., April 6, 1922; aged 73 y. 5 m. 1 d. She was ill a little more than one year from cancer. On Feb. 26th., 1874 she was married to Abia R. Zook. They lived at Topeka, Ind., until 1908, when they moved to the present home in Goshen. She was a faithful member of the Mennonite Church from youth until death. Her interest in others was a prominent feature in her life. The written and spoken messages she received were sources of great comfort and encouragement during the five weeks she was confined to her bed. She bore her suffering patiently in the thought of the future glory. She made but one request, that we might all meet her in the mansions over yonder. A beautiful life ends not in death. She leaves her husband, one daughter (Mrs. Irvin R. Detweiler) a foster son (Harry Hostetler), three grandchildren (Mark, James and Emma Detweiler), one sister (Mrs. John J. Wenger), a step-mother (Mrs. Sarah Hooley), two step-sisters, and a step brother. One infant daughter preceded her in death. The funeral services were held at the home, with burial in the Alwine Cemetery. Brethren J. S. Hartzler, Wm. B. Weaver and J. Kurtz officiating.

Kratz.—Barbara Kratz (nee Houser) was born in Lincoln Co., Ont., July 19, 1840. In her childhood her parents moved to Haldimand Co., Ont., where she resided until her marriage with David Fretz, of Lincoln County on August 30, 1859, and resided with him on the old homestead near Jordan Ont. To this union were born 3 sons and 4 daughters, all of whom survive their parents, their father having died in 1878. A few years later the widow united in marriage with Andrew Kratz who preceded her in death nearly twenty years. Sister Kratz was always active and earnest in her Christian life, enjoying Christian associations and the service of the Church and Sunday school in which she was active for many years. Her sympathetic spirit made her a minister to those who were in need or in affliction. Her pleasant disposition and friendliness endeared her to all who knew her. Her Christian experience was real and her life was devoted to her Savior whom she loved and served and for whom she always had a faithful witness. Until the last few months of her life her place was seldom vacant in the congregation and her voice was heard in the service of song. Her frequently expressed desire to meet with Jesus, her Lord, whom she often saw in her dreams and visions, was rewarded in the early morning hours of Jan. 12, 1922. She suffered for some time with a lingering cold, which terminated in pneumonia. Funeral services were held on Jan. 15. Services were conducted in the Mennonite Church by S. F. Coffman. Text, Col. 1:27. Interment in Vineland Cemetery.

"If I would know more of God, I must relax the strain and moderate the pace—must 'be still.'"

It shall come to pass, that whosoever shall call on the name of the Lord shall be saved.—Acts 2:21.

Items and Comments

Arkansas was the scene of floods as the result of a storm under date of April 12. Scores of farm houses had been destroyed as a result of the storms.

Two Australian aviators are planning to make a trip around the world by air. The trip is to cover three months, but the distance of 21,500 is to be made in 240 hours actual flying—according to their plans

A verdict of acquittal was rendered in the case of murder against Roscoe (Fatty) Arbuckle, by a jury under date of April 12. This was the third trial given, he being accused of the murder of Virginia Rappe.

Dr. Lorenz, Austrian specialist in dealing with cripples, who has been spending a number of months in America, and who has given aid to a great many cripples has returned to his country. He expects to return permanently in September.

The Genoa Conference met at Genoa, April 10. It is the purpose of this body to attempt to effect an economical and political readjustment in Europe. Its first problem was the adjustment of the status of Russia. Before any extensive adjustments can be made, it is demanded that Russia protect all foreigners, and that the unrecognized body of men that are dealing out punishments, in the name of the government, cease their activities.

A truce has been signed between the leaders in Southern Ireland and Ulster, where serious disputes had been going on concerning the boundary line between these sections of the Emerald Isle. The situation in that country is serious, there being a three-cornered clash between Ulster, the free-state advocates, and the advocates of a republic. Unless contending parties can soon reach a satisfactory solution, England may again have to take armed control.

The coal miners' strike, anounced to begin April 1 is a reality. Already half a million miners have gone out, representing 20 states and 6000 mines. The cause of the strike is a wage reduction on the part of the operators. For some time there has been an inequality in wages between union and non-union workers, the former not submitting to reductions in harmony with the present financial depression. There is a good supply of coal on hand. With what the non-union men can produce, and because there is less need of fuel at the present time, operators hope to bring the question that has been existing between miners and operators to a head.

MENNONITE YEAR BOOK FOR 1922

By the time this issue of the Gospel Herald reaches our people the new Year Book, no Providence preventing, will be off the press, and soon after that will be ready to mail out. The work has been delayed on account of several things, among them the fire and our moving into new quarters. The delay is not without its advantages, however, for it enabled us to bring some of the tabular matter up to a more recent date.

Some of the new features in this issue are the rearrangement of the western conferences; a thoro revision of all tabular matter according to the latest information available; new type thruout the book; and a larger volume than we have heretofore issued.

The reading pages contain a number of very interesting articles not found elsewhere. Subjects treated are Conditions in Russia, Conditions in Central Europe, the latest information regarding the mission work in India and South America, Educational Work in the Church, and a general view of the past year in the Mennonite Church.

The book is valuable as a reference work containing up to date information, and will be a volume worth preserving for its historical value. If you have not already ordered your copy, you should do so now.

Price: Single Copies, 10c each; Dozen Copies, postpaid, 75c; 100 Copies, not postpaid, $5 00.

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The following dates have been arranged for the annual conference on the Pacific Coast District to be held near Hubbard, Oreg.:

June 5, Ministers Meeting (all ordained men) at the Hopewell Church.

June 6-9, Open conference at the Zion Church as follows:

June 6, 7, Sunday School Conference, Young People's Meeting Subjects Mission Board Program, and Sewing Circles' Program.

June 8, 9, Church Conference.

A cordial invitation is extended to all and especially to ministers and workers of sister conferences.

Please address information and inquiries as to your coming to A. P. Troyer or E. Z. Yoder, Hubbard, Oreg.

Fred J. Gingerich, Secy.

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will be held this year at the Martins Creek Church, Holmes Co., O., May 30 and 31; Conference members to meet with the Executive Committee the preceding day at 4 P. M., to arrange for the work of Conference. Persons coming from the East and West will take the C. A. & C. railroad, either at Columbus or Orrville, O., and stop off at Millersburg, O., where trains will be met to convey passengers to the Conference.

Everybody welcome.

E. L. Frey, Moderator.
C. Z. Yoder, Secretary.

ANNOUNCEMENT

The Annual Meeting of the MENNONITE BOARD OF MISSIONS AND CHARITIES will be held with the brotherhood in Fulton Co., Ohio, June 5 and 6, 1922. The Executive and Mission Committees will meet in the same community in joint session June 1 and 2 to arrange for the meeting and transact such other business as may come before them.

All committees which are to report before the General Meeting on June 4 and 5 will kindly have their reports ready to be submitted in writing.

A cordial invitation is extended to all who are interested in the mission activities of the Church to be present at the meeting. Parties desiring information as to train service may receive same by addressing J. C. Frey, Archbold, Ohio.

D. D. Miller, President.
S. C. Yoder, Secretary.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India. J. N. Kaufman, Secretary.
Stations: Sandergany, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(1905) 1935 3rd St., S. E, Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., R. W. Benner, Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville. — (1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Los Angeles.—(1916) 151 W. 73 St., Los Angeles, Calif., J. P. Bontrager, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.

Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.

Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 27, 1922 (Gospel Witness Established 1905) No. 4

EDITORIAL

"Obey God."

Some people are strong on resolutions but weak on carrying them out.

"As Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

Evolution is getting its full share of attention just now because men like W. J. Bryan have chosen to turn the light upon the methods of modernists who profess to be believers in Christianity while slyly educating the rising generation away from the orthodox faith. In other words, the thief is exposed while trying to get away with the goods. Did you ever see a believer in the theory of Evolution who was also a believer in the absolute reliability of the Bible in all its parts?

Annuities.—One of our aged brethren whom the Lord has blessed in a financial way recently approached us with this appeal: "During the past few years I have made a number of investments, some in annuities. Some people tell us that they would like to invest in annuities but say their income would not support them. I have found out that what I thought were much better investments than annuities have turned out to be hard to collect, the income from them being less than I could get through annuities. If the representatives of the Mission Board would make half the effort that smooth-tongued agents are making to get people to buy stocks and bonds, many thousands of dollars that are thrown away on schemes of that kind would be saved to the Church and the investors would have a little income from their heard-earned money. Urge the people to invest in annuities."

We are giving the substance of our brother's appeal. There is much in what he says. Many people would gladly invest in annuities if they only understood what this form of investment means. Those interested will do well to write to Bro. Vernon E. Reiff, Elkhart, Ind., for literature explaining what the Mennonite Board of Missions and Charities is doing along this line.

A warless world is the dream of many people today. There are two very good reasons why we need never hope for that, however much we would like to see such conditions prevail. In the first place the Bible tells us that in the last days "evil men and seducers shall wax worse and worse," and the drift of the times indicates that God knew what He was talking about when He made such predictions. Our second reason is that the same influences—greed, covetousness, selfish ambition, rivalry, disposition to carry one's point by force—that have been the cause of wars in the past are still with us. These facts, however, are no reason why we should not strive for two ends: (1) to so live that if all people lived like we do we would have a warless world; (2) to make faithful efforts to lift as many people as possible to this standard.

Mennonite Emigration to Mexico.—A sister sends us the following, taken from the "Gratiot County (Mich.) Herald:"

Mennonites Start Long Trek to Mexico

The greatest religious emigration, since the days of Moses—the exodus from Canada of 20,000 Mennonites, has started. The Mennonites endured jail and death during the Word War, rather than take up weapons and recently on the question of taxes the Order came to legal blows with the Canadian Government. Losing in the courts the leaders of the Order issued a peremptory command to their followers to quit Canada, and as a result the Mennonite farmers have disposed of their property and have started for Mexico to take up homesteads there. As each special train of from 25 to 30 cars bearing sections of the caravan, leaves the border of the Dominion in its wake the authorities breathe a sigh of relief. Canada has never understood the Mennonites and the Mennonites never have taken kindly to the laws of their adopted land. Mexico has made concessions to bring them to that country.

This is a sample of what has appeared in many papers during the past year. It indicates that the editors know little about the Mennonites. The name "Mennonite" decides nothing. There are all kinds of Mennonites—from the most liberal to the most conservative. As with the word "Christian," so with the word "Mennonite," you must know the people before you can determine what the name stands for in any particular instance.

Speaking of the Canadian Mennonites, the leading body of them has been on Canadian soil for over a hundred years and has never come in conflict with the government. The government understands, of course, that all true Mennonites are nonresistant in that they have no part in carnal warfare, and respects them for their convictions. But the attitude of submission to the government which gives them shelter is as distinctly a policy of the Mennonite Church as is the matter of abstaining from carnal warfare. No one who knows anything about the Mennonites has any trouble in understanding their exact attitude on any point of faith and doctrine, for their faith is published broadcast. No true Mennonites have ever attempted to resist the government that gave them shelter, or hesitated to obey any laws that did not call on them to do that which they honestly believed the Word of God forbids—and liberty of conscience is recognized by all enlightened governments.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

KNEELING AT THE THRESHOLD

I'm kneeling at the threshold; weary, faint, and sore,
Waiting for the dawning, for the opening door;
Waiting for the Master bids me rise and come,
To the glory of His presence, and the gladness of His home.

A weary path I've traveled, 'mid darkness, storm, and strife,
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er,
I'm kneeling on the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they stand,
Singing in the sunshine of the far off sinless land;
O would that I were with them 'mid the shining throng,
Mingling in their worship, joining in their song.

The friends that started with me left me long ago,
One by one they left me struggling with the foe;
Their pilgrimage was shorter, their triumph sooner won,
How lovingly they'll hail me when all my toil is done.

With them the blessed angels that know no grief or sin,
I see them by the portals, prepared to let me in;
O Lord, I want Thy pleasure, Thy time and way are best,
But I'm wasted, worn, and weary. O Father, bid me rest.

—Sel. by Anna M. Graybill.

TRADITIONS OF THE FAITHFUL

By J. R. Shank

For the Gospel Herald.

Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus saith the Lord of hosts the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever.—Jer. 35:18, 19.

Jonadab's descendants had a noble heritage and kept it for generations to their everlasting praise, and with the blessing of heaven upon them. God used their faithfulness as an illustration to show his people Israel how much they needed to be faithful to their heritage and traditions which God had granted them as a nation. When Jesus came among this same people he found them emphasizing unprofitable tradition of the elders which were making the commandments of God of none effect (Mark 7:1-16). Thus this people were ever on the extreme. In one generation they forsook God by rejecting His commandments and the traditions of faithful leaders; in a later generation they clung to traditions of leaders that forsook the commandments of God. There is a lesson in all this for us in our own church of today.

We abhor, and rightly so, the religion that, like Catholicism of our day, is built up on traditions forming a system of salvation by works and outward ceremonies to the utter omission of that spiritual change which God has planned for His children. But while we are abhorring this system of religion, "having a form of godliness, ... denying the power," we must beware that we do not go to the extreme of destroying the traditions of the faithful who have left us a blessed heritage "built upon the foundation of the apostles and prophets, Jesus Christ, himself, being the chief cornerstone." Jesus founded the Church with certain powers against which the gates of hell should not prevail. Catholicism interpreted these powers to be all in the head of the Church, namely, the pope. We interpret them to be in the Head, namely Christ, and those who are His undershepherds who are responsible to watch in harmony with the instructions of Him who hath delivered the keys to them.

Does the Church have a right to regulate her members in the carrying out of the principles of the Gospel that she may safeguard them from the dangers of worldliness? If she does, then it is right that the membership should keep these regulations in the spirit of the Gospel through which teaching they were brought forth. (Cf. Acts 15:1-32; 16:4.) A reasonable consideration of the teaching of Christ and the apostles on this subject can arrive at no other conclusion than that regulations are in order which are in harmony with the teaching and spirit of the Gospel and are to be observed by the brotherhood (Cf. Heb. 13:17). The Gospel does not say in so many words, "Thou shalt not go to a dance." "Thou shalt not attend a picnic or a show." Yet the principles of its teaching make it plain that the application should be so translated in modern affairs. It does not say to men that they shall wear hats and women shall wear bonnets. But if the Church sees that in carrying out the principles of men and women in the Lord and in the maintaining of the spirit of modesty and simplicity which the Gospel requires, it can be fulfilled by such a regulation, she has a right to make the regulation and it is not but natural that a true and loyal Christian would gladly give heed. The word "tobacco" is nowhere found in the Bible, but the use of such a weed involves a habit which makes the user a slave to the lust of the flesh which is plainly condemned, and the Church is right in regulating her members on the tobacco question. No life insurance policy was known in the days of the apostles, but the spirit of the Gospel makes it plain that it is wrong, and the Church has a right to interpret the spirit and name the modern application of its violation. Thus we might multiply examples, but these will suffice to illustrate our meaning. No thoughtful mind will deny the right of the Church to discipline her members according to the principles of the Gospel by rules which state the modern application of the same.

What shall we do therefore with those who in certain quarters are clamoring to throw away the regulations and traditions that have been handed down by faithful Church leaders? If they can prove that these things are making the Word of God of none effect and are nullifying the plan of salvation, it might be well to consider their objection; but if it is simply that these things are a hindrance to their pride of life and stubborn desire to have certain liberties of their own in the world, the Church will do well to hold fast the tried and true regulations which have preserved the Church in the past from the blight of worldliness.

The writer has labored among people of many creeds and orders and has endeavored to preach the Word as the authority in all matters of life and discipline. We have never yet found that when a soul was fully consecrated, that any one of the regulations of the Mennonite Church was a hindrance to their highest development spiritually. The objectors are usually of a class who will not surrender all, and who find fault for self-justification.

But brethren, if we are simply formal in our observance of these tried and faithful traditions and attribute to these things, the righteousness that must come from faith in Jesus' atoning sacrifice, if we emphasize the observance of these outward regulations to the neglect of a new life in Christ Jesus, we are still under the law and need to be converted. May God help us to appreciate the faithful leaders of the past and the faithful men to whom has been committed the present oversight, and may we

move forward as one united body, obedient, loyal, yearning for the lost, delivering faithfully the decrees of the conference (Acts 16:4) as the Church is established in new fields, building up the believer in the most holy faith and furthering the cause of Christ in all lands.

Carver, Mo.

THE LORD'S COMING

By Levi B. Yoder

For the Gospel Herald.

There are certain facts concerning the coming of the Lord that are undoubtedly believed by all who receive the teaching of the Scriptures as divinely inspired. The personal coming of Christ is certain. As far back as Enoch's day, there was a prophecy, "Behold the Lord cometh with ten thousands of his saints" (Jude 14, 15). Then we have Christ's own words, referring again and again to the time when the Son of man cometh, culminating in the promise, "I will come again, and receive you unto myself" (John 14:3). The constant remembrance of this will cheer the darkest hour, revive the drooping spirit, stimulate to more devoted service to Him, and lift the soul above all the clouds that envelop this lower scene. Two men in white apparel, after the Lord's ascension, said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven shall come again in like manner as ye have seen him go into heaven" (Acts 1:11). On these assurances the apostles prepared to wait for the Lords' return. And knowing it was certain, they wrote much concerning it in their inspired epistles.

The second coming of our Lord Jesus Christ is mentioned in each chapter of both the epistles of Paul to the Thessalonians. In I Thess. 1:10, we read, "To wait for his Son from heaven." We know how we wait for an earthly friend, one whom we love, eagerly and hopefully. Are we thus waiting for the Lord Jesus?

Christ's coming is as sure as the returning flowers. Spring flowers pass with their appointed season; but they say, "We will come again." The moon wanes and disappears. Although we talk of a new moon, it is the same moon we expect to return. The sun sets; all is dark. But we are certain that the sun will rise once more with renewed glory. His coming is more certain than sunrise. "For yet a little while and he that shall come will come, and will not tarry" (Heb. 10:37). His last word is, "Surely, I come quickly. Amen" (Rev. 22:20). "Even so come, Lord Jesus."

The Lord's waiting people will see the Lord when He comes. Today we look for the Savior, the Lord Jesus Christ. (Phil. 3:20.) It is written, "Hereafter shall we see the Son of man sitting on the right hand of power" (Matt. 26:46). "Then shall they see the Son of man coming in the clouds with power and glory" (Mark 13:26). "To them that look for him shall he appear" (Heb. 9:28).

"Jesus my Savior shall come from on high,
Sweet is the promise as the weary years fly;
Oh, I shall see Him descending the sky,
Coming for me, for me."

"Now we see through a glass darkly, but then face to face" (I Cor. 13:12).

"The bride eyes not the garment,
But her dear bridegroom's face;
I will not gaze at glory,
But on my King of grace."

And the Lamb shall be all the glory of the coming hour: And to see Him —Oh, what a glory to me.

The vision of the Lord will transform His living saints. "It doth not yet appear what we shall be: but we know when he shall appear, we shall be like him, for we shall see him as he is" (I John 3:2). "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49). "Who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. 3:11). "For we are predestinated to be conformed to the image of his Son" (Rom. 8:29). We shall be like Him, not as He was, but as He is, and we shall see Him. Then shall the righteous shine forth as the sun. (Matt. 13:43.) But how about the man with a tobacco ring around his mouth? How can he shine forth as the sun? I believe, candidly, we will have to clean up here before we make that step over into the other world to be with the saints in the glory world, for we read (Rev. 22:11) "He that is filthy, let him be filthy still." And is a man not filthy when he uses tobacco as some people use it? Tobacco user, why not think seriously over this matter and clean up before it is forever too late.

The light of earth's returning sun touches the mountains' snow-clad peaks and they blush a rosy blush of glory that spreads and spreads until the whole range is transfigured. The light of the sun awakes the dark waves asleep in the ocean beds, and they are changed into flashing billows of glory. The warming beams of brightness stoop and kiss the lowly daisies and they open their eyes, changed into the sun's likeness, while dewy tears of night are transformed into jewels. So shall the returning Sun of Righteousness change and glorify His own, from the highest to the lowliest. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee and His glory shall be seen upon thee" (Isa. 60:1, 2).

Did He not say, "The glory that thou gavest me I have given them" (John 17:22)? The dead saints shall rise. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20). The harvest will be at Christ's return. Job believed this and said, "For I know that my Redeemer liveth, and shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold and not another; Though my reins be consumed within me" (Job. 19:25-27). What a deliverance from corruption into the glorious liberty of the children of God. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body. For we are saved by hope, but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it" (Rom. 8:21-25). "The dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 52:53). Lepers love this truth, said one laboring among them. The saints will be satisfied. "As for me, I will behold thy face in righteousness, I will be satisfied when I awake with thy likeness" (Psa. 17:15). Christ shall then "see of the travail of his soul and be satisfied" (Isa. 53:11). And what satisfies Him, will satisfy me. The saints thus raised and changed will ever be with the Lord. (I Thess. 4:17). "Where I am there shall also my servant be" (John 12:26). The choicest season of fellowship and communion end; Mondays of toil in a world of sin follow the Lord's Day privileges; but then we shall live together with Him. (I Thess. 5:10.) Christ's will is this: "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world" (John 17:24). At such

(Continued on page 76)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel o every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(274 S. Fourth St.)

Dear Herald Readers, Greeting:—Sunday, April 16, the little mission was crowded again, being Easter Sunday. We had an attendance of 241. We could not seat all of them. The children are very eager to come, even though they must stand, which is the case every Sunday. After Sunday school each of the children received a small Easter gift which was very much appreciated. The children's meeting was also very well attended —about 100 children were present.

Bro. David Landis of Mellinger's congregation preached in the evening from Rom. 4:24, 25.

In our visitation work we meet with all kinds of conditions and experiences, both pleasant and unpleasant. One home where we visit we find an elderly lady who is a Christian. She will soon be ninety years old, and has been afflicted for a number of years. She is not able to walk, is almost blind, and suffers very much at times. She is so glad for a visit from us. How sad that old people are often forgotten. How much they need the interest of others, and just a short visit and a comforting word means much to them.

Our hearts are often touched as we go along the streets and see many children who are neglected. You will often find the mothers of these children at the movies while they turn the children out on the streets. Thru the efforts that are being put forth at the Mission many of these children are being gathered into the Sunday school, which will mean much to them in their later years.

The girls' sewing class is still in progress, with a good attendance.

We are glad to state that the work on the new mission building is in progress, and we trust that till fall we will be able to occupy it.

Remember the work and workers at this place in your prayers.

In His Service,

April 19, 1922. The Workers.
Per N. E. L.

Dhamtari, India

During the second week of March there was a general exodus of missionaries from the stations. On the eighth Sister Lehman and children started for Darjeeling. On the ninth Bro. Friesen and family and Sister Cooprider started for Bombay, whence they were to sail for the homeland on furlough. The brethren, Esch and Kaufman, started with their families for Naini Tal where the families would stay for the hot season and the children would remain in school during the entire school year, and Bro. and Sister Warye and Sister Stalter started for Darjeeling for their hot season leave. On the tenth Bro. G. J. Lapp and family started for Darjeeling where Sister Lapp will stay with Lois and Harriet during the hot season and return with Bro. Lapp at the beginning of the rains.

About the middle of April, Sister Smucker and Ernest, Bro. and Sister Miller, Bro. Lehman, and Bro. G. J. Lapp will go to Darjeeling for the remainder of the hot season. There will remain on the plains Bro. and Sister M. C. Lapp and Sister Good at Balodgahan, Bro. and Sister Brunk at Sankra, Dr. Esch at Dhamtari, and Bro. Kaufman at Bathena (Dhamtari), Sister Wenger will spend part of the hot season at Naini Tal. This leaves few missionaries at the stations, but by making readjustments the work can be well cared for during this time. There is a lull in the work during this time of the year.

On Sunday, March 5, three precious souls were received into Church fellowship at Ghatula by baptism. One other also wished to come with them but his wife was not ready, so he decided to wait for her. Others are counting the cost in this district but the political unrest has also more or less affected them.

A large number of boys are under instruction in the boys' orphanage and will be baptized soon. We praise God for their decision and trust they will remain faithful in His service. You who are supporting them are having your prayers for them answered in their conversion.

On Sunday, March 19, a number of lepers were baptized in the Leper Home. They have found an eternal refuge in Christ.

It is very hot and very dry at this time of the year. We oftentimes have showers during this month (March) which cool the atmosphere.

The Mahodi bungalo building is being pushed as rapidly as possible. The missionaries will move sometime before or during the rains.

The bungalo at Ghatula is nearly finished. The Bible School building will be ready for the Bible School session which will begin the first week in July. A number of Indian brethren and sisters have applied for admittance. Pray that the Bible School may prove a great blessing to the Cause.

March 20, 1922. G. J. Lapp.

Lancaster, Pa.

(Mennonite Home)

Dear Readers of the Gospel Herald: As we have passed through another winter and our dear heavenly Father has spared us as workers and helpers for our aged pilgrims to behold the beautiful spring—a time when the trees and grass and all vegetation seem to get new life, when the sweet melody of singing birds rises to Him who created all things—how we rejoice in having such a Provider in all things we have and all blessings we enjoy.

We had seasons of sorrow in this that we had sickness, some suffering afflictions in body and some taken away by death; but as this is the way of all flesh, some with wornout bodies but having the consciousness of being right with God were longing for the time when they could go home to their heavenly Father.

We try to make this Home a foretaste of where we want to spend eternity, but every one connected with it must help make it so. Our force of workers is not strong at this time, as three of our young sisters left us because they were greatly needed in their own homes. We are so thankful for the work they did while here. We are looking and praying for other sisters to come and fill their places.

At present we have 64 inmates and others are asking for admittance. How can we admit any more if we have not the help to care for them? This is a serious question to those who have the oversight of this work. Will you pray for this work and the needs so that these aged ones need not suffer more in their declining years because of neglect?

We are very glad and thankful for the visits of brethren and sisters. It shows that they take an interest in the Home. We are also thankful to the younger members who come and sing for us once a month.

April 20, 1922. T. E. Moyer, Supt.

La Junta, Colo.

(Mennonite Sanitarium)

Dear Herald Readers, Greetings:—Today a light snow is falling. We had more snow in April than in all of last winter. The moisture is a fine thing for the planted spring crops. It will bring up about 40 acres of alfalfa sown on the farm here this spring.

Sister Matilda Umble, a former worker here, and Rhoda Hartzler were recent visitors here while on their way to Colorado Springs. Phoe-

be Bachman, also a former worker, paid us a much appreciated visit.

Some kind friends remembered the Sanitarium patients with gifts of flowers suggestive of the Easter season. These little tokens of remembrance break the monotony of the sick-bed and remind them that somebody cares. On Sunday evening Easter services were held for the benefit of the patients. All the workers who could attend enjoyed the Easter program given by the children of the La Junta Sunday school at the La Junta Church.

On Saturday night one more of our patients accepted Christ as his Savior.

We are busy now installing the centrifugal pump with which we shall pump water up on the hill. We have bought about 200 trees which we will plant as soon as we can get the water to them.

Again asking an interest in your prayers, we are

Yours for the welfare of the sick,

Sanitarium and Hospital Workers.

April 17, 1922. By Allen H. Erb.

Youngstown, Ohio

(314 Worthington St.)

We feel grateful to God for the many manifestations of His love and care that we have recently experienced. We know that He cares for His own and we continue to rest on His promises and look to Him for guidance in all our work at this place.

On Monday, April 3, our local board held its regular meeting. Bro. S. E. Allgyer was with us and gave wise counsel regarding the work as conducted at present and made suggestions as to proposed changes for the future. The members of the board were all present and we believe the discussion of our problems will result in more efficient work for the Master.

Bro. E. B. Stoltzfus of Portage Co., O., was with us over Sunday, April 9. On Saturday evening a preparatory service was held and on Sunday he administered the sacrament of the Lord's supper. All who partook of the sacred emblems were much encouraged and strengthened and feel the need of keeping close to the Savior all along life's journey.

Bro. Daniel Kauffman of Scottdale, Pa., was present at our Easter service on Sunday afternoon, April 16. After a short program of scripture readings, songs, and Easter recitations, he gave a helpful address on the signification of Easter, emphasizing the meaning of the death and resurrection of our Savior. At this service an offering was taken for the starving people of Russia. The attendance at Sunday school was 102.

We appreciate visits from our ministers and Sunday school workers and invite any who can conveniently do so to stop and see us and give us a word of encouragement, and above all remember us in prayer.

April 20, 1922. C. K. H.

THE MISSION AT READING, PA.

By J. B. Gehman

For the Gospel Herald.

Reading, Pa., is situated a little south of the center of Berks Co., on the Schuylkill river, about 56 miles northwest of Philadelphia. It is the county seat of Berks county, and has approximately 110,000 inhabitants. The city is claimed to have more than six hundred industrial establishments. There are forty-nine public schools, including two high schools, one for boys and one for girls. It has a public library and a museum.

There are about eighty church buildings in Reading, besides a number of halls that are used as places of worship. There are four Jewish synagogues, and four or five missions, making one hundred five places of worship, representing twenty-six denominations, Lutherans taking the lead in numbers, Reformed next, and Catholics third. There is one Church of the Brethren (Dunkards), and one Mennonite Brethren in Christ Church. There are also Russellites, Universalists, Spiritualists, Christian Scientists, and Seventh-Day Adventists. The last named is near the Mennonite Mission.

With all these churches, not more than one-third of the people attend religious services. One Christian worker has expressed himself thus: "Churches galore, but very few real Christians. There is a great need of more Christian workers."

There are over three hundred liquor licenses granted in Reading and vicinity. There are fifteen theaters and moving picture houses. There are tobacco stores, pool rooms, and gambling dens galore. There are many people who are certainly poor. There is one family in whose home the writer was and whose children come to the Mission Sunday school, that consists of father, mother, and eight children who are living in two small rooms of an old tumble-down stone house, and I have no doubt but that many other such homes could be found by looking around a little.

Such are some of the conditions, and yet some would tell us that they do not see much need of mission work in Reading. About a year and a half ago, some of the brethren began to have convictions that something should be done to start a mission there. The matter was discussed at different times, and later brought before the Eastern Mennonite Board of Missions and Charities, and also before Conference, and was favorably decided.

A few brethren were appointed to look over the city and decide on a location which they did and decided that the northeast section of the city would be the most promising field to start work. A building was rented at Thirteenth and Douglas Sts., and on Jan. 8, 1922, the first Sunday school was held with forty-six persons in attendance.

Since that time the atendance has ranged from thirty to sixty-six and considerably more at the evening services. On Feb. 19, the first sermon was preached by Bro. Amos Horst. Others that broke the Bread of Life since then were: Bros. J. W. Weaver, N. B. Bowman, and Moses Gehman.

Sunday school every Sunday at 2:00 P. M., preaching services at 7:00 P. M.

Mohnton, Pa.

WEEKLY LETTER FROM SOUTH AMERICA

By D. Parke Lantz

For the Gospel Herald.

(March 19, 1922)

On Sunday night, March 5, after conducting the services in Pehuajo, Bro. J. W. Shank accompanied by his daughter Elsie, and Bro. Hersheys' two children, Beatrice and Lester, and Bro. and Sister D. Parke Lantz went to Buenos Aires, the children to go to school and the brethren to attend to some business.

On Wednesday, March 9, the series of meetings began at Trenque Lauquen. There have been 15 confessions and great interest manifested up to this date.

Pehuajo, Argentina.

THE NEED OF INDIA'S LITTLE ONES

By Irene Slagel

For the Gospel Herald.

The following is the experience of a missionary: It was in a small, dark grass hut, about ten feet square that I saw the first heathen baby. There were no windows, and the roof was very low. One nearly bent double to enter. The bed on which the baby lay nearly filled the room. The mother was squatting by the fire in one corner of the room, preparing the meal. The smoke of the open fire filled the place, and although I was almost suffocated, I must see the baby. The tiny bit of humanity lay

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

AN ADDRESS TO PARENTS

By J. M. Kreider

For the Gospel Herald.

Since being away from home so much in the last year and getting into so many different homes, I am prompted to write an article to Christian parents, especially regarding child training. The older I get the greater the responsibility rests upon me in regard to this great work and I have fears that many parents never stop to think of the responsibility God has placed upon them.

The wise man says, "Train up a child in the way it should go; and when he is old, he will not depart from it" (Prov. 22:6). Paul writing to the Colossians says, "Fathers, provoke not your children to anger, lest they be discouraged." In Eph. 6:4 he says, "Bring them up in the nurture and admonition of the Lord." From these and other scriptures we see the great responsibility that rests upon us as parents, especially fathers. An old saying is that "The hand that rocks the cradle rules the world," thereby putting great responsibility upon the mother; but as we see it, God puts the greater responsibility upon the father.

When children are born into the world we can not tell what they will be, only this that if they are spared to manhood and womanhood they become responsible beings, either to be saved or lost—hence the importance of **bringing** them up, not simply letting them grow up.

When Moses was born his mother hid him three months. When she could no longer hide him she made an ark of bulrushes and placed him in the river Nile, not knowing what would become of him, only that God would care for him in some way because she hid him by faith.

When our children are born we do not know what they will be—farmers, mechanics, merchants, preachers, missionaries, house keepers, teachers, etc. —but we have the assurance that if brought up in the way they should go, when they are old they will not depart from it. "Is it always true?" says some one. Yes, without exception—but here, brother and sister, we sometimes err in judgment, and that is why some children of faithful Christian parents go wrong.

Samuel was a very godly man, but when the children of Israel went wrong and wanted a king they used against Samuel his disobedient sons who took bribes and walked not in the ways of their father. I Sam. 8:3.

Child training does not only include the child's natural needs, yet it does include that which implies food, clothing, health, comfort, education, and, above all, religious instruction, which our children are getting very little of in the common school. How thankful we should be for the Sunday school where the children can be brought together each Sunday and taught the way of life. I find many children who are not in the Sunday school. Each generation should be of greater use to humanity than the one that passed away before us, so in order to be of the greatest help in helping others we should do all we can for our children that they may be brought up right.

Discipline in the home is important. A home without it is just like a field without a fence, a ship without a helm, or a house without a roof. Children should be disciplined when needed—out of love, and for no other reason—never should a child be punished to mete out justice upon it.

Children sometimes are not sensitive of what they really are doing. A certain child who loved its papa very much, loved him so much that she would sometimes bite him. When asked what should be done with the child the answer was given, "Bite her; and bite her a little harder if possible than she bit you." The child needed to know just how biting felt. After the father kindly showed her by biting her she was cured of her habit.

This is a day of education. I am impressed with many parents when I see how anxious they are to get their children off to school in the morning lest they be tardy—which is a good thing, but I have fears. What do you fear? My fear is that too many people are getting education ahead of the religion that Jesus Christ brought into the world that only can save from sin.

Children should be taught to work, and be put at it young. Too many parents do too much themselves that the children could do just as well and it would be much better for the child. We should never give a child something to do that it can do, unless we see that they do it. How sad when parents give the children a job of work and because the child did not want to do the work did it themselves. That is an excellent way to encourage indolence in the child.

There is a reward awaiting parents who do their best in child training. Many children, after becoming men and women, criticize their parents for not bringing them up right, feeling that the rod of correction should have been used more. If we have done what we could, they will rise up and call us blessed; this is true of mothers, at least. Prov. 31: 28, 29.

The end is rapidly drawing nigh. Old workers are passing away. Can we depend on our children to carry on the work after we are gone?

Parents, are we doing all we can to train them for the great work of the Lord? Read Prov. 19:18; 22:15; 23:13; 29:15, 17.

Palmyra, Mo.

A WORD TO YOUNG MOTHERS

By Lydia Berkey

For the Gospel Herald.

By God's help I want to say a few words to young mothers and to young sisters who are teaching the young children in the Sunday school and other places. I believe all of us, when we think back as far as memory goes, will remember mother first of all, and her very early teachings. I think of the influence my mother had over me, when I was a very young child, and even as I grew to womanhood. She began her teachings very early in life. She told me of heaven, of God, and of Jesus—how He came from heaven and died for our sins; how He hates sin and wants us all to be loving, kind, and true. She in some way had a great influence over me very early, for I know that every word she said was true. Those things and many more were taught to me before I could read. Those early teachings have stayed with me and have been a wonderful help to me through life, and they will last thru eternity.

When I think of those things I feel like saying to young mothers, Use your influence for good over your children while they are young. The Sunday school is a good place, but there is a time when the child is too young to go into the class. There is never a time when the child is too young for the mother's teachings. The child that loves its mother will always believe what its mother says and know that what she does is right. Then, young mother, is it not needful that you should take the Bible as your guide through life? for there is no one in all the world who has so much opportunity of doing good as you have. Will you go to God in secret prayer and ask Him to fill you with His Holy Spirit and guide you that you may guide your young child? "Young," I say, for that is the time.

(Continued on next page)

Sunday School

For the Gospel Herald.

Lesson for May 7, 1922—Isa. 2:2-4; 11:1-9

A WONDERFUL PROPHECY OF CHRIST

Golden Text.—Come ye, and let us walk in the light of the Lord.—Isa. 2:5.

Introductory.—Isaiah is among the foremost of the prophets telling us of the coming Messiah. So accurately does the prophet describe Him that when Jesus of Nazareth finally did appear He fulfilled the prophecies so completely that His hisory was practically pre-written in this prophet's writings. In the lesson before us we have two visions: (1) A vision of the Christ; (2) a vision of the conditions of His kingdom. As we hear what others have to say about these visions, we are impressed with the fact that our commentators represent three schools of thought: (1) Those who believe that these conditions will prevail during the thousand year reign of Christ upon earth; (2) those who believe that these conditions will prevail in the golden age just preceding the coming of our Lord; (3) those who believe that Isaiah here meant to picture conditions as they are being revealed in the life of His people during the Church age. Whatever may be said concerning the merits or demerits of the first two views presented, practically all agree that the conditions here presented typify the conditions in the hearts of the true followers of Jesus Christ.

Christ Our King.—Isaiah foretells so clearly what should be the nature and work of Christ, that no one should be mistaken as to Whom he meant. The Man from Galilee answers the description perfectly. Let us consider briefly a few of the prophet's references to Christ. He is held forth as—

1. "A rod out of the stem of Jesse." When He finally did appear, it was found that He belonged to the royal family. Through Mary, Heli, Nathan, and David His lineage is traced back to Jesse.

2. "The Spirit of the Lord shall rest upon him." When Christ testified in the temple He quoted approvingly the words of the prophet, "The Spirit of the Lord is upon me," declaring that His ministry was a fulfillment of that prophecy. When He was baptized the Holy Ghost rested upon Him, and so remarkably did He manifest the Spirit's presence and power while on the cross that even the pagan centurion and those who were with him cried out and said, "Truly, this was the Son of God."

3. "The spirit of wisdom ... understanding ... counsel and might ... knowledge and the fear of the Lord." All these were in evidence in the life and works of Jesus.

4. "Righteousness shall be the girdle of his loins." And never was there a man who exemplified the principle and spirit of righteousness in as perfect a way as did the Man from Galilee.

5. "And faithfulness the girdle of his reins." At the age of twelve He was about His Father's business. He "grew in wisdom and stature and favor with God and man." At the proper age He presented Himself for priestly consecration. In all His ministerial service He manifested a faithfulness that was in keeping with His profession and teaching. In all these qualities we go to Him for perfect example.

6. "Out of Zion shall he go forth." Whether you interpret this to mean the literal Zion where David reigned or the Zion (the Church) of which we are a part, this scripture is literally fulfilled. The faithful can also say of a truth, "He will teach us of his ways, and we will walk in his paths."

Conditions in the Kingdom.—For comments on the various interpretations placed on these scriptures, see introductory statements. Whatever may be our views with reference to an exact time when these conditions will be in actual existence, no one will question the correctness of the commentator who says, "This condition is symbolical of the change that takes place in the human heart when Jesus takes possession there." In the hearts of the children of God there is a condition admirably typified and described in these verses. It is "the peace of God which passeth all understanding." Swords are converted into plowshares, spears into pruning hooks, the thought of war is banished, and the children of God can say of a truth, "The weapons of our warfare are not carnal." The wolf and the lamb, the leopard and the kid, the calf and the lion, all are completely subdued and fraternize together in perfect harmony. This condition is so completely different from that revealed in the lives of so many who profess to be followers of the Prince of Peace that it ought to cause them to think seriously of the error of their ways and pray mightily unto God for a new heart and a right spirit.

Another thought which should never pass from our minds is the fact that righteousness will ultimately prevail. There may be differences as to how and when this will be accomplished; but the prophet Isaiah and the other inspired writers touching on this theme leave no room for doubt that RIGHT WILL PREVAIL, that Christ will put all enemies under His feet, that He will take vengeance "upon them that know not God and obey not the Gospel," and that the ransomed of God will be taken home to glory to reign with Him forever.—K.

A WORD TO YOUNG MOTHERS

(Continued from page 70)

When I see some of our young sisters and the way in which they are living in our dear Church, the things of the world, the things of fashion which the Bible speaks so much against, then I wonder, Where are the mothers? or are the daughters disobedient? The Bible teachings are the same as when Jesus first gave them to us. Our ministers teach and plead with their members. They spend much time in counsel and prayer, and how are their pleadings heeded? I wonder sometimes that they are not sad and almost in despair. It is only through the grace of God that they are able to stand and again and again bring to worldly members the truth. Dear girls and young mothers, you who have in your care your dear child, though it may be very young, Will you not lay aside those things the world looks upon as fashion, style, and so on, and make your garments modest, plain, such as becometh women professing godliness? (I Tim. 2: 9, 10.) Let the first impressions of your child of its mother be for good, for he will not forget. Your responsibilities are great, but Jesus will help you. The Church needs young men and women who are brought up in the true Bible principles. You have a wonderful opportunity, and may God help you to do your part to keep the Church in old paths, and in the Bible way. Dear sister, your appearance has much to do with the teaching and influence of your class. Is it not needful, then, that you should dress in a plain and modest way? You are sowing seeds, and they will grow. The child who loves his teacher will believe what she tells him and will follow her example. My prayer is that God may help us as older sisters, to do our part in prayer for our young sisters, and live such lives that we may be a good example for them.

Hesston, Kans.

The best things we find in our minds have no human parentage. They are spoken not to us, but in us, and by the Holy Spirit.

—F. W. Gunsaulus.

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CONTRIBUTING EDITORS
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, APRIL 27, 1922

Field Notes

* * *

Easter day was spent by the brotherhood in the vicinity of Bethany Church, near Spring Creek, Va., in an all day meeting.

On April 4, four young people were received into church fellowship by water baptism at Forks Church near Middlebury, Ind. M.

Next Sunday is the time set for the quarterly Sunday school meeting (for the North Missouri district) at Palmyra, Mo.

A letter from Vineland, Ont., dated April 17, says: "Our Sunday school conference for the Niagara district is in session today, having begun last evening."

An impressive memorial service was held at the Mennonite Mission, Columbia, Pa., in memory of Sister Anna Glick, a worker at that institution who died in the hospital. The funeral of Sister Anna was held at Morgantown.

Bro. Noah Mack of New Holland, Pa., was expected to be present at Hanover, Pa., for preparatory and communion services, Saturday and Sunday, April 22 and 23.

Communion services were held at Byerland Church, Lancaster Co., Pa., on Sunday, April 16, in charge of Bishops A. B. Herr, D. N. Lehman, and J. S. Shoemaker.

A program of the sixteenth annual Nebraska Sunday school conference is before us. It is to be held at Wood River Church, May 25 and 26. Judging from the program, a live meeting is in prospect.

The Lord willing, a series of meetings will begin at Risser's Church, Lancaster Co., Pa., with Bro. John Hess of Lititz, Pa., as evangelist. The prayers of God's people are solicited.
O.

Bro. T. K. Hershey expects, the Lord willing, to preach a series of sermons on The Second Coming of Christ, to his congregation at Pehuajo, Argentina, each Sunday evening during the month of April.

Good interest is reported from the meetings held at Kansas City under the leadership of Brethren J. M. Kreider and J. D. Mininger. Souls are confessing Christ and others becoming interested in the way of salvation.

Bro. John H. Mosemann of Lancaster, Pa., began a series of meetings at Cedar Grove Church near Greencastle, Pa., April 16. The meetings were to continue a week or ten days.

Baptismal services were held at Millersville, Pa., on Saturday, April 22, and communion services the day following. Among those present was Bro. J. S. Shoemaker of Dakota, Ill., who assisted in the services.

May 17 and 18 is the time selected by the brotherhood at the East Petersburg Church, Lancaster Co., Pa., for a Bible meeting. An interesting program has been arranged and an instructive meeting is in prospect.

Bro. J. M. Kreider, district evangelist for the Missouri-Kansas district, writes interestingly about the work at the Kansas City Mission, where he is at present in the work of winning lost souls for Jesus. Five have already come out on the side of the Lord. Communion services were appointed at both the Gospel Mission and at Argentine last Sunday. A number were received into church fellowship.

Following are the dates for the communions to be held in the bishop district of Bro. John S. Burkholder, Chambersburg, Pa.

April 23, Marion.
April 30, Chambersburg.
May 7, Pleasant View.
May 14, Strasburg.
May 21, Row.
May 28, Pond Bank.
June 11, Williamson.

May the Lord bless these meetings supported by the prayers of the brethren.

Correspondence

* * *

Montgomery, Ind.

(Berea congregation)

Bro. D. J. Johns of Clinton Frame congregation was with us on the 15th and 16th and preached three sermons. Texts, Matt. 19:5,6; I Peter 1:3; II Cor. 13:5.

As it is nearly 200 miles to the nearest congregation of like faith, these visits are very much appreciated.
Cor.

April 11, 1922.

Fairview, Mich.

Greeting to all Herald Readers:—Easter day, reminding us of the certainty of Christ's resurrection, has come and gone and we can say with the psalmist, "I was glad when they said unto me, Let us go into the house of the Lord."

On account of inclement weather and muddy roads our Sunday school and church services have not been so well attended—until yesterday, when we had a good attendance and an appropriate sermon for this day.

Health is not so good in this community, although we know of none who are seriously sick. Mother earth is again reminding us that spring is here. May God's blessings be with His children everywhere, and may we all live lives acceptable to Him who died for us.

In His dear name,
April 17, 1922. Mary M. Zook.

Salunga, Pa.

Following is a program for the Landisville and Salunga workers' meeting, to be held at Salunga, Saturday evening, April 29, 1922:

Lesson for May 7, Bro. Hiram Stehman.

Lesson for May 14, Bro. Martin Metzler.

Lesson for May 21, Bro. Daniel Gish.

Lesson for May 28, Bro. Jacob Hess.

David H. Miller, Sec.

April 17, 1922.

Goltry, Okla.

Dear Herald Readers, Greeting:—On the evening of March 26, the Milan Valley Sunday school held its quarterly S. S. conference. Many good thoughts were given by the speakers, which will be a help to us, if we give heed to them.

On April 16 communion services were held at the Milan Valley Church. Our bishop, Bro. S. C. Miller, officiated. Nearly all the members partook of the sacred emblems.

Pray for the work at this place.

April 17, 1922. Simon Hershberger.

Vestaburg, Mich.

(Zion congregation)

Dear Readers of the Herald, Greeting:—On Good Friday afternoon the Zion congregation met in a business meeting. We also elected our Sunday school officers: Supts., Bro. Allen Snyder, and Bro. Eddie Switzer; Sec.-Treas., Bro. Isaac Switzer; Librs., Sister Leata Beach and Harvey Switzer; Chor., Sister Ruby Martin—and several were named for her assistants. We hope for an increase in our Sunday school work this summer. Owing to bad roads and sickness in some of the families through the winter, our Sunday school was not as we would have liked it to be. But we hope to regain new life in the work, as spring has come and good roads—so we have no excuse to stay away from the house of the Lord. We also organized a Bible study class lately for every other Sunday night and preaching following.

About the last of February we were glad to have Bro. J. S. Hartzler of Goshen, Ind., with us. He preached one sermon on his way from Berne to Elmdale. We are thankful to the traveling brethren to stop over with us as they pass this way.

Pray for the work at this place.

April 17, 1922. Susanna Switzer.

Harper, Kans.

(Crystal Springs congregation)

Dear Herald Readers, Greeting:—We have many reasons to praise God for the many blessings He bestows on us from time to time. On April 2, the Pleasant Valley congregation and the congregation at this place held their regular quarterly Sunday school meeting at the Crystal Springs Church. Various topics were discussed concerning our young people and Sunday school problems. Many helpful thoughts were presented during this meeting.

On April 14 (Good Friday) Bro. I. G. Hartzler of East Lynne, Mo., came into our midst in the evening. One soul was received into church fellowship by water baptism. May she ever be true to our Lord and Master Jesus Christ. On Easter Sunday, April 16, Bro. Hartzler held communion services, of which about 82 members partook.

On April 15, Bro. Henry King of the Pleasant Valley congregation preached for us. The theme of the brother's message was "The Church."

These messages from the brethren were very helpful and much appreciated.

In His name,

April 17, 1922. Bertha Zimmerman.

La Junta, Colo.

To the Readers of the Gospel Herald:—Another Easter has passed, an event which causes mingled emotions within our hearts—sadness because of the untold sufferings of our blessed Lord in paying the price of our redemption; gladness because of our risen Lord who was victorious over death and the grave. On Friday evening a goodly number assembled at the La Junta Church in memory of our dying Savior. Bro. Allen Erb preached a touching sermon from the words, "And he went forward a little" (Mark 14:35). Sunday morning we had a short Sunday school session after which an Easter program was rendered by the primary department, followed with a sermon by Bro. J. A. Heatwole on the "Resurrection." We were glad for the interest taken by the little folks, telling by words and song, the story of Easter and its significance to us. May 14 is the date for our Semi-annual S. S. Meeting to be held at the La Junta Church.

Sister Hartzler (wife of Harry Hartzler) has been seriously ill at the City Hospital but is slowly improving at this writing. We are again enjoying the beautiful sunshine after having several snow storms the past week. Yours in His service,

April 17, 1922. Anna Rhodes.

Hubbard, Oreg.

(Hopewell Congregation)

Dear Herald Readers Greetings:—We were glad for the meetings which were held the latter part of February, Bro. N. A. Lind of Albany, in charge. The working of the Spirit was manifested in that twelve souls confessed Christ. Others were counting the cost and felt their need of a Savior but still were not willing to yield.

On Sunday, April 2, Bro. G. D. Shenk of Airlie, Oreg., was with us and preached a very impressive sermon on self-examination, at which time our counsel meeting was held.

On Sunday, April 9, ten young souls were received into church fellowship by water baptism. We were sorry that one could not be with the class on account of sickness.

Sunday, April 16, communion services were held at this place. Bro. N. A. Lind preached a very touching sermon on the death and suffering of our Lord, and His atoning for our sins.

The mission study class which was organized lately has proven to be very interesting. New Testament Studies in Missions has been taken up. The whole New Testament will be covered and should be very helpful, as one will get a general knowledge of the teachings of the New Testament on missions and missionary activities.

We ask an interest in your prayers that the cause may be extended in this community.

Yours in His service,

Raymond Mishler.

Apr. 17, 1922.

Beaver Crossing, Neb.

(West Fairview congregation)

Dear Herald Readers, Greeting:—Yesterday afternoon communion services were held at this place, in which most of the members took part, again reminding us afresh of the suffering and death of our Lord and Savior. Bro. J. E. Zimmerman of East Fairview Church officiated.

We had a nice winter and a nice spring so far. We have had good harvests for the last several years. Prices were good up till last year, but things seem to be looking better again. Let us not forget that it all comes from the Lord and thank Him for the same. We have learned that in Bible times as well as now, when things go well we forget God, and that the Lord must call us back some way. When things evidently go against us on every side, we think the Lord has forsaken us. "As many as I love I rebuke and chasten: be zealous, therefore, and repent." Let us remember that we are but strangers and pilgrims here.

Remember us in your prayers.

April 17, 1922. Cor.

Tofield, Alta.

(Salem Congregation)

Dear Herald Readers, Greeting,—On April 1, Sunday school was again reorganized as follows: Supts., Bros. Elmer Maurer and John B. Stauffer; Secy., Bro. Jacob Brenneman, Chors., Bros. Will S. Stutzman and Owen Hershberger. The writer was appointed correspondent.

On April 16 communion was held. Nearly all the members partook. Although we have evidence that Satan is busy, we are also very glad that the Holy Spirit still is victorious in striving with souls. On the same day, April 16, one precious soul, Sister Gertrude Yoder, was received into church fellowship by baptism. A number of public confessions were

(Continued on page 77)

Miscellaneous

THE END OF TIME

Sel. by Florence Summers

Why did the sun in darkness hide?
The moon as blood appear?
Why were the stars of heaven cast upon
the earth?
'Twas but God's voice and warning
That the end, the day of wrath, is near,
And even at the door. The universe
Is still the same, the planets in their course,
The fiery orbs of heaven, the mighty realm
That God created. Still, the sons of men
Press onward in the strife.

The righteous few,
The faithful servants of the King, refrain
From striving for the vain applause,
The riches and the pleasures that entice
The soul to sin and ruin.
Come and see
The awful darkness of the earth.
The nations are at war; the demons, hate
And rage, have broken from their chains,
And driven men to slay their foes.
The enemy of souls, with ceaseless tread,
Has turned the hearts of men away
From the light of love and righteousness
And men have forgotten God.

But come
With me into the future, and we'll view
The end and judgment of the world.
I know not when the end will come,
Nor anyone but God alone.
A day is dawning. See! The sun
Is rising in his glory. O'er the hills
The golden light of heaven shines,
And nature is the same as yesterday.
The last inevitable hour has come!

The trumpet's fearful blast descends
From God upon the trembling earth,
And echoes through the universe.
Each eye on earth is upward raised
To heaven; and lo! each eye beholds
The Son of God, in clouds and glory
bright;
In splendor and in radiance that exceeds
The noonday sun. The mighty host
Of heaven, the great immortal throng,
With flaming swords and crowns of gold,
Led by the King, descends to earth
As lightning flashing through the sky.
Behold! the graves are opened, lo!
The dead
Forth from silent tomb arise
And from the ocean's depth arise,
To stand before the judgment seat of God

Behold that human sea! The sons of men,
All who have lived since time began
The rich and poor, the old and young,
From every nation on earth, await
The sentence of the righteous Judge.
Behold Him! King of kings and Lord of
lords!
The living, burning, and consuming fire!
His glorious face no one dare look upon
Except His ransomed saints and ministers,
And pierce the spirit and the soul.

The angels, at their Lord's command,
Now separate the evil from the just
As in a moment, and a twinkling of an
eye.
And hark! A voice like ocean's roar,
When the mad thunder's deafening crash—
It is the voice of Christ the King!
"Depart from me, ye cursed to the place
Prepared for Satan and his hosts below!
As ye have sinned against me, so shall ye
Be punished in the everlasting fire."
And speechless, they, with trembling hearts,
And tears and wails, go on their way.

And to his saints upon the right,
He speaks with love and tenderness:
"Come unto me, ye blessed, to the place
Prepared for you for all eternity;
As ye have served me through life's weary
day,
Ye shall have rest and peace in heaven
your home."
And they with shouts of triumph, go
To live with God forevermore.

Hark! With a thunderous, roaring sound
The heavens pass away. The burning sun,
The moon, and all the hosts of heaven,
In one dread chaos roll away,
For there is found no place for them
Before the face of God. And lo!
The earth in fire and brimstone melts!
The work of man, the elements,
By living fire and fervent heat.
Now come and see the awful place
Where all the enemies of God
Shall live through ceaseless ages.
Death and hell are cast into the lake
That burns with fierce and endless fire.

The multitudes approach the lake,
And cry, with terror-stricken hearts,
"The harvest's past and summer's gone,
And we are yet unsaved and doomed
At last to an eternal death."
And they, as by a titan band
Are drawn into the awful flames,
Where never shall the fire be quenched,
And where their worm shall never die.

But stay! There is a blest abode,
Throughout eternity. The place
Is yonder. See the streets of gold
And gates of pearl. Eye hath not seen
The riches and beauties of the place
Of God. Behold the great, white throne
From whence the living waters flow!
Upon it sits the King, and round about
The throne are gathered His saints
And angels, with their golden harps,
And crowns and palms of victory.
And with a mighty shout they cry
"Redeemed! redeemed! through Jesus'
blood!
Hosannah to the heavenly King!
Unto Jehovah, King of Kings!"

Columbiana, O.

THOUGHTS ON MONEY

By J. S. Shoemaker

For the Gospel Herald.

"Money is a valuable servant, but a hard master."

To have much money is to be in fear, and to have none is to be in want.

The treasures of grace and the glories of heaven cannot be purchased with money.

Money is the "unrighteous mammon" which is the largest slaveholder in the world.

To put one's trust in money leads to sad disappointment both in time and eternity.

It is convenient to have money in the purse, but hurtful to have it in the heart.

Money has temporarily enriched its thousands, and has damned its tens of thousands.

All love except divine love has more or less blindness in it, and especially the love of money.

Money spent for self gratification may prove to be a millstone about the neck to drown one in destruction.

Money is of little value to its possessor unless it is used to bring blessings to others as well as to one's self.

Giving money to feed the hungry and help the needy, is depositing it in Heaven's Bank.

"Money is a defense," says the preacher, but it is used most frequently as an unrighteous defense.

"Money answereth all things" in the sense that all things may be purchased with money except salvation.

"Ye have sold yourselves for naught; and ye shall be redeemed without money." **Isaiah.**

"Money is an article of exchange, used to purchase anything but happiness, and used as a passport to any country but heaven."

"The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

There is no advantage in having money, unless it is used judiciously, righteously, and for the best interests of all within its sphere.

Incomes in the way of money are like shoes. If too small they gall and pinch, but when too large they cause one to stumble and fall.

The miser's motto is, "Get money and hoard it;" the profligate's "Get money and spend it;" the broker's, "Get money and lend it;" the gambler's, "Get money and lose it;" the wise man's, "Get money and use it; the generous', "Get money and share it."

Money given to the Lord in extending His kingdom, brings to the donor an hundredfold interest in joy, peace, and satisfaction.

In giving our earthly gold to the Lord, we exchange it for the New Jerusalem gold.

The riches of this world are disappointing, fleeting, and will soon pass away, but the riches of heaven are satisfying, staple, and eternal.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Dakota, Ill.

There is no heaven for an unregenerate man.

—David Gregg.

A great life is the meeting-place of the seen and the unseen, revealing the world's unity.

A DAY AT OUR PUBLISHING HOUSE

By W. W. Hege

For the Gospel Herald.

I arrived at Scottdale, Pa., at 8:30 in the evening of April 3, 1922, to attend the dedicatory services in the new Mennonite Publishing House the next day. I was met at the station by Bro. J. A. Ressler who is editor of several papers and also conducts successfully the correspondence between the little folks in the Words of Cheer; also Bro. John L. Horst, a native of our conference district, but who now operates a linotype machine. I was conveyed to Bro. C. F. Yake's home by auto, a favor which was very much appreciated after a tiresome journey of eleven hours by railroad across the Allegheny mountains. Bro. Yake is editor of the Youth's Christian Companion, a paper designed to furnish wholesome literature to those who are nearing or in the "teen age." The paper should have a wider circulation.

The new Publishing House is the largest building owned by the Mennonite Church. It is 80 x 110 feet, 3 stories high, above basement. The frame is of structural steel, the walls of tile, and the pillars, girders, and floors are very heavily reinforced with concrete. The construction of the entire building conforms to the recent code of state requirements. The upper floor contains nine apartments of five rooms each, well lighted and with modern conveniences. These were all rented before they were finished. Space would not permit the description of the whole building with its offices, numerous storage rooms, book room, elevators, stairways, and two large furnaces and boilers. A visit to the Publishing House will convince any one that the Mennonite Church has great reason to rejoice because of the successful operation and management of her publishing interests. Bro. Aaron Loucks is the general manager, the spiritual welfare of the Church is carefully safeguarded, and the peculiar doctrines of the Bible upon which the Mennonite Church is founded are continually promulgated and emphasized.

There are four linotype machines in continuous operation, and I was surprised to learn from several of the German editors that it often requires the service of two of these to get out the German literature and papers for which there is an increased demand. The large presses are marvels for accuracy. They are so sensitive that if two thicknesses of paper start to go through at one time, the entire machine stops at once.

The co-operation and faithful service rendered by the workers and the harmony which exists among them is a feature which adds very much to the success of the work. Each morning the workers assemble in a room especially provided for the purpose, where the Scriptures are read and prayer is offered before any attempt is made to begin work.

The Mennonite Publishing House is the property of the Mennonite Church, and the house of God, just as much as our church houses are, and to the many thousands who do not have the opportunity to visit the home of our publishing interests, the very fountain head and source of our religious literature, we would say, your earnest prayers and support are continually needed that such messages and teaching may continue to go forth that will revive spirituality and cause a clinging to the indisputable facts and doctrines of the Bible.

Marion, Pa.

LESSONS FROM THE FATE OF ISRAEL

By P. H. Zeigler

For the Gospel Herald.

What a sad picture is presented in the lesson of March 19: "The Downfall of Israel!" We should be grateful to our heavenly Father for such lessons, especially the point presented in II Kings 17:15. Every child of God ought to study it. It is a forcible reminder of what it means to drift away from God and the Church.

Israel rejected God's statutes and His covenant with His chosen people. They followed vanity, and went after the heathen that were round about them. They forsook all the commandments of the Lord God. If we fail in one point we are guilty of all.

Let us look into God's Word and get some light on how our life corresponds with His Word, "These are the words of the covenant which the Lord commanded Moses to make with the children of Israel" (Deut. 29:1). "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation" (Deut. 32:21).

Let us now take a look into the epistle of Paul to the Corinthians: "As concerning therefore the eating of those things which are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one" (I Cor. 8:4). Now if we have something which we worship more than God we cannot have peace with Him. Our every day life should be in harmony with His Word. But let us look at our Sunday life and see if it is in harmony with our teaching. If our life is consistent then we can tell some one else about the new life which is in Christ Jesus.

Jeremiah writes: "Thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?" Again, we take a look at Paul's writings to the Romans when he said (1:21), that "when they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened." In this connection the warning given by Moses in Deut. 12:30, is quite timely: "Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise."

Our prayer is that all who have once, on bended knees, promised God and the Church to be obedient will take heed to God's Word and live the Christ-like life. A look at the churches shows that they are growing in numbers. It means more consistent life and more faithful teaching if we would keep our church to what she ought to be. If that is neglected it will mean the downfall of the Church, as Israel of old fell because of a disobedient career. Let us have our hearts prepared like fertile soil, the old man crucified, keep at the foot of the cross, ready to do God's will. If all people professing the name of Christ would be ready to answer the Lord at any time as did Isaiah, "Here am I, send me," what a change it would make.

May God bless all workers in His vineyard.

Archbold, Ohio.

SOME THOUGHTS ON THE LESSONS OF THE PAST QUARTER

By C. H. M.

For the Gospel Herald.

> This is the victory that overcometh the world even our faith.—I John 5:4.

This verse seems to be the keynote of our lessons for the quarter just past as our lessons tell us of the experiences of men who departed from the faith, as Jeroboam, and also of some who held fast and finally overcame, as Elijah.

In these two characters we find the two extremes; "Jeroboam the son

of Nebat, who made Israel to sin," and who was totally destroyed, root and branch. On the other hand, Elijah carried out God's will and commandments and was finally received into glory without tasting death and was present at the transfiguration (Matt. 17:3).

Of Jeroboam no more need be said than the scriptural condemnation of, "Son of Nebat, who made Israel to sin;" but would that we were all as faithful as Elijah was in carrying on God's work. In the first place, it was a severe test of faith for Elijah to appear and prophesy that no rain was to fall except at his word. Then in the fulness of time he challenged the false prophets and overcame them with God's help and then prayed for rain and received an answer in the form of a heavy rain.

Yet we find him at this time of his greatest triumph face to face with his sorest trial and hour of weakness; but he was not altogether overcome, for he came to God with his trouble. God graciously showed him that it was not only by doing great and spectacular things that He showed His power, but that by working thru the inner man, by "a still, small voice" and man's heeding that voice that God carries on His work. Then after showing Elijah that yet there were seven thousand who had not bowed the knee to Baal, God tenderly admonished him and cared for him, and sent him back to finish his life work and install his successor.

Let us look at Elisha. Did he have a double portion of Elijah's spirit? No doubt he had, for we find him doing great deeds from the very first and we never read of his having a season of depression but he always seemed to be in close communion with God.

It also appears as tho Elisha was conscious of the heavenly defenders around and about him at all times to a greater extent than some of the other prophets of his times.

In God's treatment of Nineveh we can also see that, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13) and, as the golden text of that lesson says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he ill abundantly pardon" (Isa. 55:7).

So we see that God at all times accepts us if we turn to Him in true repentance and take hold on His promises in faith.

The prophet Amos was one of the unpopular preachers. Amos 7:12, 13. At that time it appears as tho the Israelitish nation was at the height of her temporal power, even as some of the so-called civilized nations of today are; and just as these nations are not heeding God's warnings, so did Israel not heed; and just as Israel fell; so will every nation and every people be destroyed at the hands of God if they will not repent. Psa. 9:17.

Amos preached, however, to God's chosen people, or, as it is now called, the Church, and some of the same sins which he so unmistakably denounced are rife today. For instance, how many are responding to the call of the Church in the missionary field or in relief work—not only for in Europe or the Near East but even for work at home. A few are responding, but how many have land or property of which they think too much? or they simply don't care to; because it would mean hardships and privations which they do not care to undergo; rather living in ease and luxury than working where God could use a few more consecrated workers.

What will be the future of the Church? Let every one ask himself or herself the question: if everyone does no more than I am doing along this line, where will the Church be in years to come, if the Lord tarry and the world should stand? We as individuals will be held accountable —and how will the account appear?

How many so-called Christians there are who are content to let the going to services every Sabbath and the giving of a little out of their abundance be the extent of their service to God instead of giving their all and doing all that they can for the cause of Christ; not heeding the call of the unsaved and the needy on all sides content to let the minister do that. But such a course is fatal to a full, rounded, satisfying Christian life.

Is it any wonder that God would let such times of leanness come over the world as we have at present?

"Ye are the salt of the earth;" but inasmuch as many churches have fallen from their high estate and calling and have made league with the chief men of this world. "Wherewith shall it be salted? it is thenceforth good for nothing but to be trodden under foot of men." No wonder men despise this so-called Christianity and, figuratively speaking, tread it under foot. But the genuine, undefiled Christianity is still a power with God and man as evidenced everywhere that it is preached, for it is still a power unto salvation to all them that believe.

Let us as individuals and as a church take heed to ourselves and not be partakers of these sins that Amos so earnestly condemns, so that we may apply the message to ourselves which is found in Rev. 2: 9, 10, and will not hear the message given in Rev. 3:15-17.

If by chance any consider themselves guilty of these sins in the past, let them heed God's Word and get right with God ere too late, lest we be considered a part of this world, and when these nations fall as Israel did we will also be engulfed.

Let us rather be about the Father's business and not live in luxury and ease. "Be thou faithful unto death and I will give thee a crown of life."

Let us also, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

Let us also remember, "For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26).

Let us as individuals, and collectively as a church, live up to the limit of our possibilities to the honor and glory of God.

Clyde Park, Mont.

THE LORD'S COMING

(Continued from page 67)

a certain future we will burst forth in song and sing,

"Forever with the Lord,
Amen, so let it be;
Life from the dead is in that world
'Tis immortality.

"Knowing as I am known
How do I love that word;
And oft repeat before the throne
Forever with the Lord."

Surrey, N. Dak.

INDIA'S LITTLE ONES

(Continued from page 69)

wrapped in a piece of dirty old red sari. I lifted it into the streak of light that came from the door. It was a nice baby with black hair and eyes.

As I looked into its tiny sleeping face, and took in the awful room and dirty surroundings, the thought flashed into my mind, This might have been me! Why was I born into a bright, happy home where there are loving educated parents to care for me, a crib to sleep in, little white clothes perpared by a loving mother to wear? Why, oh why? I looked again at the dirt, darkness, carelessness, ignorance, and above all, godlessness about me and before me. So

clearly I saw the path of the tiny, innocent mite in my arms—no true home to live in, careless feeding, almost no clothing, and worse than no training, living on the road, playing in the dirt, no education, and taught to worship a piece of wood. Here we have a true picture of how a heathen child lives. You and I were born in comfortable homes. We were trained carefully. We were educated at home and in good schools. We have had good books to read. We have been taught our Bibles, and to know and love Jesus. But have we done our share for the heathen children? If we cannot go as a missionary, we can give of our means, and help by our prayers.

Flanagan, Ill.

CORRESPONDENCE

(Continued from page 73)

also made. Let us pray for them and for each other that we may live the overcoming life.

Following the suggestion given by Bro. Allen Good while with us last winter, we are continuing the study of "the Book of Books" every other Sunday evening, alternating with the Y. P. B. M., when the regular topic as given in the Christian Monitor is followed.

We were glad to have Bro. Noah Gerber of Mayton, Alta., with us for a few weeks during the winter. Bro. Gerber taught singing while here.

Spring seems rather slow in coming. It is still rather cold.

Sickness is rather prevalent at present. We do not know just what may cause it, but in this we must also believe that if we are true to the Master, it is after all a blessing in disguise, sent for our own good.

April 18, 1922. Ezra Stauffer.

Duchess, Alta.

Dear Herald Readers, Greetings:—We are glad to again have our brother minister, H. B. Ramer, wife, and two children with us after a long absence visiting in the States; also Sister Hettie Ramer who was away for treatment came back feeling much better and we hope she will still continue to improve the Lord willing.

Bro. Will Lauver who was visiting in the States for some time is again one of our number in the work for the Master.

On Feb. 18, Bro. Allan Good of Carstairs, Alta., and Bro. Mose Schmitt of Guernsey, Sask., came into our midst and labored faithfully for two weeks, Bro. Good giving an outline study each evening, and Bro. Schmitt a sermon. The Brethren also gave lessons in book study three times a week. We were forcibly admonished. May the Lord help us to heed the warnings. Visible results, three precious young souls willing to accept Jesus as their Savior. May they continue faithful workers in his vineyard. Remember us all at the Throne of Grace that we may be bright and shining lights in this dark world. Yours in his dear service.

April 19, 1922. Lottie Stanton.

Oronogo, Mo.

Dear Herald Readers, Greeting:—Bro. J. M. Kreider, of Palmyra, Mo., recently conducted meetings for us. Bro. Kreider preached eighteen sermons at the White Hall Church, and one for the brethren at Jasper, Mo. He is a fearless defender of the faith. The Church was edified by having him with us. The weather was very rainy during the meetings, yet the attendance was good. There was six confessions. Yours in faith,

April 19, 1922. Myrtle Shenk.

Ashley, Mich.

(Bethel Congregation)

Greeting to all Herald Readers:—On April 16 Bro. Allen Miller of Pekin, Ill., preached to us both morning and evening. Bro. Andrew Birkey of Fisher, Ill., was also with us. The attendance was some over one hundred.

The roads are good, cars could be used all winter and spring.

On the evening of April 13 we held our annual business meeting. The work on the new church building is progressing quite well at this time. We have the basement dug out and the wall in to the grade level, and expect to finish the wall soon. The logs were cut and the dimension material sawed some time ago.

Esther Summer.

April 19, 1922.

Scottdale, Pa.

Dear Readers of the Gospel Herald: The work here is progressing nicely. With the exception of some book stock, we are now located in our new building, while carpenters are preparing the former building for other uses. We appreciate our added opportunities and trust they may result in added usefulness.

We enjoyed the presence of a number of visitors the past week. Bro. J. B. Smith, Harrisonburg, Va., stopped a few hours on his way home from Elkhart, Ind. Bro. John Landes of Kansas, who is on his way to Germany, was here a few days. Bro. Roy Wenger, Fentress, Va., who is enroute to Mahoning Co., Ohio, visited with his sister, Sister Lula, over Sunday. Bro. Homer Kauffman, who is working at Fentress, Va., is paying his parents a ten-day visit. Bro. and Sister Kenneth Berkshire, Masontown, Pa., were among the worshipers at the church on Sunday.

Bro. J. S. Shoemaker, Dakota, Ill., who had been working in Lancaster Co., with Bro. Levi Mumaw, preached at both morning and evening services. His sermons were much appreciated.

Bro. J. L. Horst of this office is visiting at his home, Chambersburg, Pa.

April 24, 1922. Cor.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Among the cablegrams of general interest that have been received at Scottdale during the past week from our workers in Russia are the following:

"Food drafts received and forwarded. Going to Orenburg today. More supplies urgently needed. (Signed) Hoeppner."

"Arrived at Halbstadt safely. Joyfully greeted. Friendly reception by Government officials. Mennonite kitchens operating efficiently. Needs far exceed food. Encourage increased contributions. (Signed) Hiebert, Krehbiel."

"Give our people warning that decrease of budget (contributions) means starvation in colonies. (Signed) Miller."

* * *

The following is an extract from a letter written by Bro. Slagel to Bro. A. J. Miller after a visit to Nikolaipol Volost, a Mennonite settlement north of the Alt Kolonie, Chortitza, on March 24, 1922:

"In Dolinowka we visited a number of homes and found the conditions very bad. In one home they had had for dinner part of a calf-skin, from which they had scraped off the hair. Oil-cake bread is a luxury. In another home we found a young man, who had gone over the steppes to hunt food, had fallen, and being too weak to rise, had to lie there until some one came to carry him home. His feet and limbs were frozen when they managed to get him home. He is a mere skeleton In many homes there are one or two children who are already swollen. None have starved as yet, but in the Dorf 74% were then in the first category, and when starvation begins it will soon wipe out the whole Dorf. In my estimation conditions are about like in Chortitza village.

Warwarowka and Nicopol come next, with about 45% in the first category. They can manage for a few weeks perhaps.

Morshowa, the fourth Dorf, is still better off, and can get along for some time.

Dolinowka seems to be the neediest place we have here where nothing has been done, so I wired you on the 23 Ukramos 8 asking for permission to open a kitchen in Dolinowka."

April 21, 1922.

Mennonite Relief Commission for War Sufferers

The annual meeting of the Mennonite Relief Commission for War Sufferers will be held, the Lord willing, at Wauseon, Ohio, on Saturday, June 3, just previous to the meeting of our General Mission Board. All members are requested to be present and the public is invited to attend each session. Information as to railroad connections, etc., may be had by writing to Bro. J. C. Frey, Archbold, Ohio.

Aaron Loucks, Pres.
Levi Mumaw, Secy.

WAR SUFFERERS' RELIEF

For the Gospel Herald.

Received by the Mennonite Relief Commission for War Sufferers During the Month of March 1922

General

Nellie Rhodes	$ 4 00
Creston cong Mont	3 93
Fir Grove cong Ore	3 35
G P Showalter	50 00
J H Mast	10 00
William Holdeman	8 00
Warwick River cong Va	1 00
H W Wert	10 00
S Union & Walnut Grove cong O	88 79
Liberty cong Ia	5 00
Mt Zion cong Mo	1 00
Palmyra cong Mo	7 20
Protection cong Kans	6 00
Berea cong Mo	64
A R Miller	5 00
	$203 91

Germany

Mary B Nafziger	$50 00
O O A Belleville Pa	26 15
	$76 15

Near East

Mt View cong Alta	$19 45
A D Miller & Family	5 00
Jr Mission Class Nampa Idaho	5 00
Int & Sr Girls Classes Martins S S	10 00
Men's Class Martin's S S Ohio	5 00
Maple Grove S S Pa	13 00
O O A Belleville Pa	25 00
A Bro & Sister Wolf Trap Va	5 00
David Brecheisen	10 00
Harvey E Yoder	25 00
Friends Oreg	1 30
Liberty cong Ia	1 50
Mt Zion cong Mo	25
Sycamore Grove S S Mo	25 88
Palmyra cong Mo	25
Berea cong Mo	50
Hesston College S S Kans	150 00
Catlin S S Kan	5 00
Springs S S Pa	50 00
Clinton Frame S S Ind	10 00
	$367 13

Russia

S A Yoder	$2 50
A Sister Wellman Ia	10 00
Longenecker cong Holmes Co Ohio	5 00
Emma McNally Estate	200 00
A Friend Canada	10 00
First Menn S S Kitchener Ont	140 00
Prim Dept Breslau S S	5 87
Minnie Witmer	100 00
Shantz cong	50 00
Jacob Gingerich	5 00
Hay A M cong	7 00
Wilmot A M cong	60 50
Shantz Sewing Circle	21 00
Vineland Old Order	12 62
Vineland cong	46 00
Salem cong Alta	28 80
Joseph & Fanny Voegtlin	5 00
D E Maurer	5 00
J B Stauffer	5 00
Jacob Brenneman	5 00
J E Kauffman & Family	5 00
J C Stauffer	5 00
Moses Gingrich	5 00
Greenwood A M cong Del	21 00
Geo Dintaman	10 00
C J Schweitzer	5 00
Adam Gerber	25 00
Bethel S S Oreg	12 38
Matt. 6:3	5 00
Jacob Wittrig	2 00
Julius Nitzsche	2 00
Stephen L Adams	5 00
Mrs Jonas V Yoder	5 00
A Bro & Sister Manson Iowa	12 50
Mary Gardner	2 50
Mr & Mrs W F Blosser	10 00
New Stark cong O	35 00
O O A M cong; B D Troyer Dist O	215 00
5 Classes Bethel & Guilford S S O	60 00
A M cong Pryor Okla	8 69
Mr & Mrs T H Hayden	5 00
A R Egli	5 00
W Fairview S S Class 5 Neb	2 50
Y W Class Martin's Creek S S O	15 00
Aaron Mast	10 00
Jacob G Musselman	50 00
A Sister Silverdale Pa	10 00
A Friend Exeland Wis	1 00
Skippack cong Pa	113 00
Jacob Bechtel Phila	25 00
Doylestown cong Pa	38 00
Bloming Glen cong Pa	610 00
Souderton cong Pa	103 00
Lower Salford S S	100 00
Spring City cong Pa	55 00
Towamencin cong Pa	100 00
Providence cong Pa	37 50
Swamp S S Pa	26 53
Blooming Glen S S Pa	100 00
Franconia cong Pa	214 11
Plain cong Pa	102 00
Deep Run cong Pa	39 80
Doylestown Cong Pa	23 00
Skippack cong Pa	26 00
Joseph Diller Souderton	15 00
Line Lexington cong Pa	152 00
Spring City cong Pa	72 00
Boyerton & Hereford cong Pa	37 10
Swamp cong Pa	23 80
Souderton cong Pa	86 10
Providence cong Pa	31 00
Rockhill Cong Pa	10 00
Ada Orendorff	7 50
A M cong Shelbyville Ill	48 67
J D Hershberger	25 00
D B Zook	50 00
Abner Zook	10 00
Lena Zehr & S S Class 10 Gridly Ill	7 50
E S Lape	25 00
J S Slabaugh	25 00
Crystal Springs S S Class 3 Kan	2 50
(Ditto) Class 6	2 50
(Ditto) Class 9	2 50
(Ditto) Class 10	2 50
(Ditto) Class 11	2 50
(Ditto) Class 12	2 50
Bro Miller	5 00
Samuel Blosser	10 00
Mr & Mrs F G Roupp	25 00
Class 15 Fairview S S Mich	2 50
William Yoder	6 00
J R Allgyer & Wife	10 00
Mt Pleasant S S Class 1 & 2 Va	2 50
(Ditto) Class 3	5 00
(Ditto) Class 4	7 50
(Ditto) Class 5	2 50
(Ditto) Class 6	5 00
(Ditto) Class 7	7 50
(Ditto) Class 8	5 00
(Ditto) Class 9	17 50
(Ditto) Y P M	20 00
Greenwood A M cong Del	2 00
A Bro Millersburg O	10 00
Martins Creek S S C 3	7 50
Wm P Haines	25 00
Hopedale S S Ill	45 00
Alma Kauffman's S S Class	5 00
H J Ringenberg & Wife	5 00
Polly Lantz	5 00
David Burkholder	10 00
A M Showalter	25 00
Mrs Katherine Ruvenacht	35 00
Eastern Menn School S S Va	300 00
Jacob H Bechtel	20 00
Amish cong Lewis Co N Y	60 00
Daniel Moser	10 00
A M Family Wellesly Ont	50 00
A M Bro Wellesly Ont	23 00
A M Bro & Sister Wellesly Ont	2 00
A Friend Lancaster Pa	15 00
A Friend Wellman Ia	1 00
Y S Miller	10 00
A M Cong Baltic O	200 00
A M Sister Wellman Ia	5 00
N Dist O O Amish Hartville O	60 00
A Bro Jet Okla	4 00
O O Amish Bro	10 00
Pleasant View cong Okla	20 00
Dan Eigsti	7 50
Sterling cong Ill	55 36
Schertz Bros	25 00
Waldo A M S S C 4 Ill	30 00
J W Springer's Class Hopedale S S	2 50
Mary B Nafziger	25 00
Lydia Bachman	10 00
A J Jantzi	5 00
Val Neuhauser	50 00
David Brecheisen	10 00
Class 6 Martin's Creek S S Ohio	7 50
Class 1 (Ditto)	38 50
Class 7 & 5 (Ditto)	7 50
Fairview cong N Dak	3 00
Lakeview cong N Dak	1 00
Coalridge cong Mont	5 00
South America S S, Y P M & cong Gospel Mission Trenque Lauquen	20 50
M M Zeigler	50 00
Mr & Mrs Paul Jacobs	2 50
E & A Troyer	20 00
John Schertz Sr	300 00
R F Swartz	17 00
Weavers S S Va	125 00
Pike S S Va	48 00
Zion S S Ind	5 00
F J Kinzer	5 00
Bethel S S Kans	60 00
Friends Dalton O	5 00
D L Miller	75 00
Pleasant View S S O	40 00
Beach S S O	15 00
Emma Becker	5 00
Y P B M	5 00
Beach cong	165 70
Bethel S S O	13 00
Oak Grove S S O	73 39
Canton S S O	12 76
Plainview S S O	19 44
Pleasant View cong O	36 00
Beach S S O	25 00
Oak Grove S S O	10 00
Plainview S S O	60 00
Harvey E Yoder	50 00
Brethren of Roanoke Ill	7 50
Laura E Suter & S S Class Va	30 00
Mary Wyse & S S Class	5 00
Jess Roth & S S C	5 00
Dave Meyer & S S C	5 00
J R Leichty & S S C	30 00
Alpha S S Minn	3 70
Wood River S S Neb	22 46
Birthday Offerings Prim Dept West Union S S Iowa	9 42
Pleasant Valley S S Kan	20 50
Bethel cong Mo	13 85
Bethel S S Class 8 Mo	5 00
K C Mission S S Kan	25 00
E Holbrook S S Colo	53 08
Palmyra cong Mo	10 00
Sycamore Grove S S Mo	38 38
Jacob Sommerfeld	2 50
Cherry Box Mo	7 00
Row Cong Pa	62 00
Brethren Reiff cong Md	65 00
N A Llind S S C 6 Albany Ore	2 50
Milton Martin	2 50
Mrs A P Mishlers S S C Albany Ore	2 50
Ephraim Martins S S C 5 Albany Ore	5 00
Marshall Gingerichs C 1 (Ditto)	2 50
N E Roth's S S C 17 (Ditto)	7 50
Bethel S S C 6 Ore	2 50
Bethel S S C 6A Ore	2 50
Bethel S S C 6A Ore	2 50
A Bro & Family Va	52 00
E Fairview S S Neb	95 88
Fannie Stutzman	7 50
Milan Valley S S Okla	15 84
Blough S S Pa	32 50
Thomas S S Pa	43 74
Scottdale S S Pa	75 00
Souderton cong Pa	116 70
Lower Salford cong Pa	245 92
Providence cong Pa	20 00
Worcester cong Pa	7 00
Swamp S S Pa	21 53
Plain cong Pa	40 00
Deep Run S S Pa	31 82
Skippack cong Pa	21 00
Doylestown cong Pa	40 00
Line Lexington cong Pa	80 00
Skippack S S Pa	7 00
N S Guengerich	10 00
O O A M No Barrens Dist Ind	114 59
A M Church Fulton Co Ohio	566 00
O O Cong Norfolk Va	103 00
Willing Workers C Emma S S Ind	1 80
Busy Workers C (Ditto)	4 75
Bethany S S Mich	5 00
Maple Grove S S Ind	8 10
5 Classes Shore S S Ind	12 50
Class 11 Fairview S S Mich	5 00
Class 10 (Ditto)	2 50
Prim Dept (Ditto)	2 50
Class 7 Emma S S Ind	5 00
Earl Miller	25 00
Prim & Jr Dept Middlebury S S	7 50
Class 13 Middlebury S S Ind	12 45
Class 14 (Ditto)	15 50
Class 16 (Ditto)	3 00
Class 17 (Ditto)	7 50
Class 7 & 8 Bowne S S Mich	5 00
A Sister Clinton Frame Cong	50 00
C A Shantz & wife	5 00
Helping Hand C Elkhart S S Ind	5 00
Class 13 (Ditto)	7 50
Good Samaritan C (Ditto)	15 00
A Sister Oyster Point Va	40 00
	$8712 13
Total for March	$ 9359 32
Previously reported	557374 68
	$566734 00
Previously reported by E M B of M & C	$166237 99
Grand Total	$732971 99

Gratefully acknowledged and reported by the
MENNONITE BOARD OF MISSIONS & CHARITIES,
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

Married

Yoder—Miller.—On Mar. 2, 1922, Bro. Perry Yoder and Sister Anna Miller were united in marriage by Bishop Amos Yoder, at the home of the bride's parents, M. M. Miller, near Middlebury, Ind. May the blessings of God be theirs thru life.

Ruth—Fryer.—On April 15, 1922, Bro. Melvin H. Ruth of the Plain congregation and Sister Sadie Z. Fryer of the Souderton church were united in the holy bonds of matrimony at the home of the officiating minister, Bro. Jacob M. Moyer. May they enjoy God's blessings through their married life.

Swartzentruber—Swartz.—On April 15, 1922, at the regular evening services in the Berea Church occured the marriage of Bro. Louis Swartzentruber and Sister Katie Swartz, both of Montgomery, Ind., Bro. D. J. Johns officiating. May the blessing of God rest upon them and lead them safely through life.

Musser—Garber.—On Sunday Morning, Apr. 16, 1922, at the Mennonite Church at Mt. Joy, Pa., Bro. Amos H. Musser of Landisville, Pa., and Sister Susie R. Garber of Rheems, Pa., were united in marriage, Bishop Noah W. Risser officiating. May the richest blessings of God accompany them thru life.

Obituary

Hoover.—Fanny, wife of the late Bro. Simon R. Hoover, died at the home of her son Albert, near Altona, Ont., on Sunday, Apr. 9, 1922. Sister Hoover came into the Mennonite Church many years ago and lived a devoted and faithful life for her Master. She was loved and respected by those who knew her. Her husband preceded her four years ago. A son and daughter survive. Burial took place at the Wideman Church on the 11th. The services were conducted by L. J. Burkholder.

Reist.—Catharine S. Reist was born Dec. 19, 1833; died at the home of her daughter Annie Eby, where she had her home, March 13, 1922; aged 88 y. 2 m. 24 d. It was just 43 years ago on the same day that Grandfather passed away. She was a kind Grandmother. She leaves 6 children, 24 grandchildren, and 20 great-grandchildren. Funeral services were held at the Mt. Joy, Pa., Mennonite church March 17, conducted by Bros. Isaac Brubaker and J. H. Mosemann. Text, Heb. 4:9. The remains were laid to rest in the Kraybill Cemetery.

Kurtz.—Abraham K. Kurtz was born at Lewisburg, Union Co., Pa., died Apr. 9, 1922, at Milton, Pa., while on a visit to his old home. His remains were sent to Oyster Point, Va., for burial. For the past 8 years he lived in Virginia, making his home with his sister, Mrs. Sallie Zook. Brother Kurtz died quite unexpectedly of pneumonia. He was a consistent member of the A. M. Church since his youth. He was 67 years old. Funeral services were held at Providence Church. George M. Hostetler (assisted by George R. Brunk) conducted the funeral services. M. B. Glick.

Ream.—Noah Ream was born Aug. 26, 1847; died Apr. 6, 1922; aged 74 y. 7 m. 11 d. He is survived by his widow, 6 children, 23 grand-children and 6 great-grandchildren. Also by 2 brothers and 2 sisters. One son has preceded him to the glory world. Funeral services were held at Sealp Level in the Brethren Church by E. J. Blough and Jas. Saylor. Bro. Ream was a member of the Mennonite Church for many years. He died of cancer. He was very patient and resigned to God's will. May the Lord bless and comfort the family. We trust their loss is his eternal gain.

Baer.—Lewis Edwin, son of Henry M. and Ella F. Baer, died Apr. 3, 1922; aged 8 y. 3 m. 7 d. He took sick very suddenly. His limb pained him so it was necessary to take him to the hospital to have an operation. They found focus infection of the bone right below the knee, with fever soaring at 105 degrees. A blood sample revealed the worst stage of blood poisoning. He was a great sufferer, being sick only a week when the spirit took its flight. He spent much of his young life singing. "Some time we shall understand." He leaves parents and 3 brothers (Norman, Lehman, and Russell). Services and burial at Paradise Church near his home (Hagerstown, Md.).

Wismer.—Sister Esther E. Shantz, wife of Pre. David Wismer died at her home in Kitchener, Ont., Apr. 5, 1922; aged 54 y. 6 m. Sister Wismer was an invalid for the past several years but she bore it all with Christian fortitude. She leaves to mourn her sorrowing husband, 1 son, 1 daughter and 1 adopted daughter, 7 brothers and two sisters. One brother Jacob E. died only 4 days previously. Funeral services were held on Apr. 8, at the First Mennonite Church, Kitchener, where a large concourse of relatives and friends assembled to pay a last tribute of respect to the departed one. Bro. U. K. Weber was in charge and used as his text, Matt. 17:8.

Zerphey.—Henry K. Zerphey was born April 5, 1842; died at his home near Milton Grove, Pa., April 4, 1922; aged 79 y. 11 m. 29 d. He was afflicted with bladder trouble. He was a consistent member of Risser's Mennonite congregation for a number of years, always being present at the services whenever possible. He is survived by his wife, 5 sons, 2 daughters, 22 grandchildren, 7 great-grandchildren, and a number of friends. Funeral services April 7 at his late home by Bro. Samuel L. Oberholtzer and at Mt. Joy Mennonite M. H. by Bros. John G. Ebersole, Noah Risser, and Isaac Brubaker. Text, II Tim. 4:6—8. Interment at Eberley's Cemetery. May we long remember his exemplary life.

Hertle.—Herman Hertle was born in Waterloo Twp., Ont.; died at his home near Freeport Ont., Apr. 5, 1922; aged 73 y. 1 m. 16 d. He was a carpenter, contractor and many a barn throughout the county was built by him. Nearly 30 years ago he had the misfortune to lose one arm. His wife who was a member of the Mennonite Church died nearly 7 years ago. Shortly after that he became concerned about his soul's salvation, was converted and received into the Church. He suffered much during his last illness, not being able to partake of food for 66 days. They had 10 children, 7 of whom survive; also 27 grand children, 4 great-grand children, 2 brothers, and 3 sisters. The funeral was held at the First Mennonite church, Kitchener, conducted by Brethren Isaiah Wismer and U. K. Weber. Text, Hosea 9:5.

Miller.—Lydia, daughter of Jacob and Fannie Miller, was born in Somerset Co., Pa., Jan. 14, 1841; died at the home of her eldest daughter, Mrs. Jonathan C. Miller of Holmes Co., O., Mar. 28, 1922; aged 81 y. 2 m. 14 d. She was married to Moses Shetler, April 14, 1859. They later moved to Ohio. To this union were born 4 sons and 5 daughters of whom 2 daughters preceded her in death. Her husband died Apr. 29, 1877. On Mar. 10, 1898, she was married to Elias P. Miller who died a little more than 2 months later. Funeral services at the Miller home by Daniel S. Yoder and Bish. Noah F. Peachy, after which the body was taken to the Shetler home for burial. She is survived by 1 brother and 4 sisters. Her eyesight had been gradually failing and the last year she was nearly blind. She joined the Amish Church in her youth, was always cheerful, and never complained.

Herr.—Fannie L., wife of John L. Herr, was born in Rohrerstown, Pa., Aug. 13, 1837; died near Rohrerstown March 20, 1922; aged 84 y. 7 m. 7 d. She had been in failing health for several months and last two weeks had been confined to her bed. During her sickness she felt that it was God's will to take her to her eternal home. She expresseed a desire to "depart and be with Christ which is far better." She called her family to her bedside shortly before she died, and bade us all farewell. She leaves her husband, 3 children, and 6 grandchildren. Her cheerful disposition endeared her to all who knew her. She was a kind and loving Mother and a dear grandmother. Funeral services were held at the Rohrerstown Mennonite Church March 23, of which she was a faithful member

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled."

A granddaughter.

Miller.—Mary Miller (nee Hochstetler) was born near Trail, Ohio, Oct. 23, 1853; died near Mylo, N. Dak., April 7, 1922; aged 68 y. 5 m. 15 d. She had a stroke of Apoplexy which resulted in her death seventeen days later. She was married to Jonas D. Miller April 18, 1875. To this union were born 5 sons and 5 daughters. Three died in infancy. She leaves a sorrowing husband, 3 sons and 4 daughters (Daniel, Henry, Harry, Anna wife of M. M. Hershberger, Polly Ann, wife of Garfield Marcott, Lydia, wife of David A. Schrock), 30 grandchildren, 3 brothers, and 6 sisters. She moved with her family to Kenmare, N. Dak., in 1900, and in 1906 they moved to Mylo, where they have lived since that time and where she died. Funeral at the home of her son Daniel, April 10, conducted by Joseph C. Gingerich in English and Moses M. Yoder in German. She was a faithful member of the Old Amish Church from her youth. Interment in Amish Cemetery. Texts, Job 14:2 and Rev. 21. Peace to her ashes. By a son.

Miller.—David H. Miller was born in Conestoga, Pa., June 28, 1850; and died at his late home near Quarryville, Pa., April 7, 1922; aged 71 y. 9 m. 9 d. He passed away in a peaceful sleep without a struggle. His death was due to heart trouble and complication of diseases. He is survived by his wife 2 children (J. Milton and Fannie M., wife of Benj. F. Crouse with whom he made his home for the past year), 3 grand children, and a brother (John Miller). Bro. Miller was a member of the Mennonite Church and he tried to be faithful until death. He had a desire to go home he said. He suffered a great deal but did not complain—but we could see for ourselves the end was coming close. Funeral services were held from the home of his son-in-law, Tuesday, and at New Providence Mennonite Church. Interment in the adjoining cemetery. Services were conducted by Brethren Abram Metzler and David H. Mosemann.

"Some sweet day when life is o'er,
We shall meet above;
We shall greet those gone before,
In that home of love.
Some sweet day Some sweet day."

The Family.

Zook.—Emma R. (Hooley) Zook, wife of Abia R. Zook, was born at Milroy, Pa., Nov. 6, 1848; died at her home in Goshen, Ind., April 6, 1922; aged 73 y. 5 m. 1 d. She was ill a little more than one year from cancer. On Feb. 26, 1874, she was married to Abia R. Zook. They lived at Topeka, Ind., until 1908, when they moved to the present home in Goshen. They lived happily together for over 48 years. She was a faithful member of the Mennonite Church from her youth. Her interest in others was always a prominent feature of her life. She saw the good in people and in the Spirit of Christ overlooked their faults. The many gifts of flowers, also the written and spoken messages she received during her last illness, were a source of great comfort and inspiration the five weeks she was confined to her bed. She bore her suffering patiently in the thought of the future glory. She made but one request, that we might all meet her in glory. Her oft repeated prayer was "Lord Jesus, come quickly, quickly." She leaves her husband, one daughter (Mrs. Irvin R. Detweiler) a foster son (Harry Hostetler) 3 grandchildren (Mark, James and Emma Detweiler), a sister (Mrs. John J. Wenger), a step-mother (Mrs. Sarah Hooley) 2 step-sisters, a step-brother, a foster sister, and many friends. An infant daughter preceded her in death. The funeral services were held on Saturday at two P. M. at the home with burial in the Alwine Cemetery, two miles south east of Goshen. Brethren J. S. Hartzler, Wm. B. Weaver, and Jonathan Kurtz conducted the funeral. Text, "So teach us to number our days that we may apply our hearts unto wisdom." We keenly feel our loss, but we desire to submit all to our Father and to keep with us the inspiration given through the life of our loved one—A beautiful life ends not at death.

Items and Comments

A Chicago University professor, while defending modern liberalism, ventures the thought that it takes courage to be a scientist. And he might have added that it takes fool-hardiness to tumble to the support of "science, falsely socalled."

The charge that the base ball leagues of the country are controlled by a huge combine brings the further thought that here is a trust that might well be put out of business without injury to the public.

The following is a recent order issued by the state superintendent of public schools in Kansas. She being a woman superintendent may have something to do with the stringency of the resolution, but it will be remembered that Kansas was one of the pioneers in the campaign against strong drink, and may have something to do in the way of effective work against the use of tobacco.

March 22, 1922.

"To Whom it May Concern:

"Hereafter no recommendations for school positions will be made for teachers, instructors, or superintendents who use tobacco in any form.

"No State Certificates or Institute Certificates will be issued to tobacco users.

"Schools or colleges that permit the use of tobacco in any form, by administrative heads, instructors, or pupils, cannot remain on the accredited list.

"Credits sent to the State Department from Normal Schools, Colleges, and Universities, where the heads of these institutions, faculty members, or students use tobacco in any form, will not be accepted for certification.

"This notification is in compliance with the Laws of Kansas.

"Sincerely,
Lorraine Elizabeth Wooster,
"State Superintendent."

MENNONITE YEAR BOOK FOR 1922

By the time this issue of the Gospel Herald reaches our people the new Year Book, no Providence preventing, will be off the press, and soon after that will be ready to mail out. The work has been delayed on account of several things, among them the fire and our moving into new quarters. The delay is not without its advantages, however, for it enabled us to bring some of the tabular matter up to a more recent date.

Some of the new features in this issue are the rearrangement of the western conferences; a thoro revision of all tabular matter according to the latest information available; new type thruout the book; and a larger volume than we have heretofore issued.

The reading pages contain a number of very interesting articles not found elsewhere. Subjects treated are Conditions in Russia, Conditions in Central Europe, the latest information regarding the mission work in India and South America, Educational Work in the Church, and a general view of the past year in the Mennonite Church.

The book is valuable as a reference work containing up to date information, and will be a volume worth preserving for its historical value. If you have not already ordered your copy, you should do so now.

Price: Single Copies, 10c each; Dozen Copies, postpaid, 75c; 100 Copies, not postpaid, $5.00.

MENNONITE PUBLISHING HOUSE,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The following dates have been arranged for the annual conference on the Pacific Coast District to be held near Hubbard, Oreg.:

June 5, Ministers Meeting (all ordained men) at the Hopewell Church.

June 6-9, Open conference at the Zion Church as follows:

June 6, 7, Sunday School Conference, Young People's Meeting Subjects Mission Board Program, and Sewing Circles' Program.

June 8, 9, Church Conference.

A cordial invitation is extended to all and especially to ministers and workers of sister conferences.

Please address information and inquiries as to your coming to A. P. Troyer or E. Z. Yoder, Hubbard, Oreg.

Fred J. Gingerich, Secy.

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will be held this year at the Martins Creek Church, Holmes Co., O., May 30 and 31; Conference members to meet with the Executive Committee the preceding day at 4 P. M., to arrange for the work of Conference. Persons coming from the East and West will take the C. A. & C. railroad, either at Columbus or Orrville, O., and stop off at Millersburg, O., where trains will be met to convey passengers to the Conference.

Everybody welcome.

E. L. Frey, Moderator.
C. Z. Yoder, Secretary.

Ohio

The annual Ohio Mennonite Church Conference will be held at the Martin's Church, near Orrville, May 25 and 26. Members of Conference are requested to meet with the Executive Committee the preceding day, May 24, to continue the work left over from last conference. You will be met at the train at Orrville by writing Bro. I. J. Buchwalter or Bro. Aaron Eberly, Dalton, Ohio. A cordial invitation is extended.

A. J. Steiner, Moderator.
J. Y. King, Secretary.

ANNOUNCEMENTS

Mennonite Board of Missions and Charities

The Annual Meeting of the MENNONITE BOARD OF MISSIONS AND CHARITIES will be held with the brotherhood in Fulton Co., Ohio, June 5 and 6, 1922. The Executive and Mission Committees will meet in the same community in joint session June 1 and 2 to arrange for the meeting and transact such other business as may come before them.

All committees which are to report before the General Meeting on June 4 and 5 will kindly have their reports ready to be submitted in writing.

A cordial invitation is extended to all who are interested in the mission activities of the Church to be present at the meeting. Parties desiring information as to train service may receive same by addressing J. C. Frey, Archbold, Ohio.

D. D. Miller, President.
S. C. Yoder, Secretary.

Young People's Conference

The Young People's Conference will be held (D. V.) with the congregation at Sterling, Illinois, June 15-18, 1922.

Payson Miller, Secy. Ex. Com.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary. Stations: Sandergan, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., R. W. Benner, Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Los Angeles.—(1916) 151 W. 73 St., Los Angeles, Calif., J. P. Bontrager, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.

Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.

Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 4, 1922 (Gospel Witness Established 1905) No. 5

EDITORIAL

"Prove all things; hold fast that which is good."

"He that hath pity upon the poor lendeth unto the Lord."

"Blessed is the man that feareth the Lord, and delighteth greatly in his commandments."

The article on the life of Daniel, found elsewhere in this issue, brings to mind afresh the many admirable qualities of this man whom God so signally favored. Daniel is but one among many Bible characters whose lives are rich in instruction for people of all ages.

Uzziah.—The fate of Uzziah is a warning to every one whom God has blessed with any measure of success. Blessed with more than ordinary ability and faithful in the discharge of his duties, Uzziah succeeded in bringing about very prosperous conditions in his kingdom. It was at this stage that he forgot whence his blessings came, attributed the success to himself, was lifted up with pride, and arrogantly did that which God committed to others. The result was that God smote him with leprosy and he died in ignominy. His downfall is attributed to one word—PRIDE. Let our strong men keep humble.

"Prepare to meet thy God" is a solemn appeal that has made many people think seriously on the way. We are assured that "we must all appear before the judgment seat of Christ," and our place in eternity is fixed by the condition we are in when we meet Him there. But we should prepare to meet God in this life, and then we need have no fears as to how we will meet him at the judgment. The child of God can say with John, "Truly our fellowship is with the Father, and with his Son Jesus Christ." Unless we have this fellowship in this life, we need not expect it in the life to come. Prepare to meet God now; walk with Him, have fellowship with Him, keep in His service—"and shall not come into judgment" is your happy assurance.

Sunday Afternoons. — As a rule Sunday forenoons are well taken care of. Most of what is done in the way of "Sabbath desecration" is done in the latter part of the day. This is due, no doubt, to the fact that most of our attention to proper observance of the Lord's day has been directed to forenoons while the afternoons have been left open. More thought as to the proper use of Sunday afternoons might be fruitful of good results.

What makes the farmer so diligent in preparing his ground and putting in his crops? This is spring time, seeding time, and unless this work is attended to now he can not expect to reap a harvest. "Not slothful in business," the busy farmer makes use of his opportunity, plants his seed during seeding time, takes care of his growing grain, and enjoys the prospect for a bountiful harvest at the proper time.

Spiritually speaking, we are now in seeding time. This is the day of opportunity. Neglect this, and the opportunity is past. The harvest time is coming. Now is the time to be getting ready for it. "Today, if ye will hear his voice, harden not your hearts." If we were as diligent in doing the proper things in this day of opportunity as the farmer is in making the best possible use of seeding time, what a wonderful harvest we might expect at the end of the world.

PRESENT DAY ISSUES AS WE SEE THEM

Within the next two months a number of important meetings will be held among us. Of these we may name the annual meetings of the Ontario, Ohio, Indiana-Michigan, Pacific Coast, Alberta - Saskatchewan, and Dakota-Montana conferences; the annual meetings of the Mennonite Relief Commission for War Sufferers, Mennonite Board of Missions & Charities, and Mennonite Board of Education; meeting of Young People's Conference; and the commencement exercises of Hesston College and Bible School, Goshen College, and Eastern Mennonite School.

Naturally the mention of these meetings brings to the fore the idea of Church problems and opportunities, for it is the consideration of these things that calls for conferences and other general meetings. We do well to give prayerful and thoughtful consideration to the problems before us, that when the time of action comes it may be done intelligently, wisely, and for the best interests of the Cause.

The Mennonite Church, like most evangelical denominations, has a consistent record in standing for the fundamentals of the Christian faith; and, unlike most other churches, it has also stood for the literal observance of some unpopular ordinances and restrictions, such as washing the saints' feet, the Christian woman's devotional covering, nonconformity to the world, nonresistance, nonsecrecy, etc. The fact that we have taken the unpopular side on these Bible teachings makes it more of a struggle to maintain them, as there is a constant pressure to drift with the popular current; and because of this there are a number of issues at our door, knocking for admission or at least for

solution. Following are a few of them:

1. Shall we continue to stand for the simple faith?

By "simple faith" we mean the belief that all the Bible is the Word of God and therefore true; that it is all given by inspiration of God, is absolutely reliable and authoritative, and constitutes the final word on all things which it teaches, all other testimony to the contrary notwithstanding. This standard of faith excludes the theory of Evolution, because that theory is directly opposed to the Genesis account of the creation; rejects the theories of all manner of skeptics who question, deny, or discredit portions of the Bible as being incorrect or unreliable; accepts as literally true the doctrines of the virgin birth and deity of Christ and His substitutionary and vicarious death on the cross, the future punishment of the wicked as well as the future glory of the righteous, and all other doctrines which men of faith believe but unbelievers question or deny.

There are no avowed unbelievers in the Mennonite Church; but so long as the present wave of liberalism finds support in our public school system, in colleges, universities, and seminaries; so long as it prevades the literature now meeting with greatest public favor; so long as we have among us members who defend avowed liberalists against the warnings of faithful men, we cannot say that we are free from danger. The fight against liberalism should be kept up until among our members there are no apologists for the religious writings of avowed liberalists like Kent, Abbott, Matthews, Coe, Foster, Fosdick, etc., and until all our preachers, teachers, and church leaders generally are outspoken in support of the conservative faith and carry a warning voice against the anti-scriptural heresies in which the present time abounds—and even then we are but in shape to go forth unitedly in carrying the whole-Bible message to the dark corners of earth.

2. Shall we continue to stand for complete separation from the world?

This is only another way of inquiring whether we mean to stand for a life of complete consecration to God. The Mennonite Church opposes liberalism, because it is committed to the simple faith; it opposes covetousness, because it upholds the common honesty and unselfish devotion to fellowmen which the Bible so abundantly teaches; it denounces lust, knowing that the Bible teaches purity; it warns against pride, knowing that humility is the standard for God's people; it deplores the waste of money on unnecessary things, because it sees how badly every cent is needed for an adequate support of the cause of Christ; it stands for total abstinence from strong drink and tobacco, because it is committed to the Bible standard of soberness and cleanliness; it opposes love of the world, for that means enmity against God; in fact, the Mennonite Church holds to the position that we uphold what the Bible teaches, oppose what the Bible teaches against, committing our all to the Word and will and leadership of God. But while the Church has maintained this position, there have been individual violations on all the items mentioned, and the pressure is strong in many localities to have one or the other of these things ignored or the position of the Church reversed. To maintain the whole-Gospel position on all these things, and to bring the entire membership up to this standard is a special problem for our homes, congregations, church institutions, and conferences.

3. Shall we continue to stand for simplicity and nonconformity to the world in attire?

The position of the Mennonite Church on this question is well known. It is probably equally as well known that we have among us those who do not sympathize with the attitude of the Church in its efforts to solve the problem. And this makes it all the more necessary to face the question soberly to see what there is in it. If the Church has been wrong, we ought to get right; if right, all members should give it hearty support and willing obedience. The real issue has been beclouded in the eyes of many people who imagine that this is simply a question of hats for women, of bonnet strings, of peculiar hair combing, or some other thing considered small in itself. The fact is, these are but makeshifts, chosen by the enemy of plainness as the present points of attack. When he has gained one point, he is ready to go on to other conquests. We can point you to a number of churches which a generation ago thought they were deciding the issue as to whether sisters should be permitted to wear plain sailor hats but have since then abandoned the idea of plainness altogether. Little by little they gave away, until the entire ground of simplicity and separation was surrendered. They were deceived as to the real issue then—will we suffer ourselves to be deceived now? Or will we not rather open our eyes, "hold fast that which remains," and lead our people farther away from the borderland of worldliness? It is not a question as to whether we shall yield on some little point, but a question of whether we shall hold to or abandon the Bible doctrine of nonconformity—whether we shall obey Bible teachings on dress and conform to the customs of those who hold to the position of no jewelry, no costly array, no bodily ornamentation; or whether we shall follow the fashions of this world. Let the whole Church open her eyes to the real issue at stake, and we have the confidence that the problem will be solved aright.

4. What may we do to hold our young people?

This would not be a serious question if there were not others bidding for them. As compared with other churches, the Mennonite Church has done remarkably well in this respect. And by the grace of God we want to do still better in the future. But how shall we answer this question—What may we do to hold **all** our young people?

In attempting a consideration of the question it may be well to notice that it is one thing to get children into the Church but a much more serious proposition to develop them into faithful, fearless, whole-hearted champions of the full-Gospel standard.

Some have earnestly contended that the way to hold young people is to give them about all the rope they want and excuse them for disobedience. But results have not been favorable to such a policy. In congregations and communities where this plan has been followed they have gotten to the end of the rope and cannot be held in the Church even nominally without discarding all restrictions. On the other hand, where the policy of faithful discipline and teaching was followed our young people have as a rule developed into loyal members in the fullest sense of the word and it is to them that we must turn as the future hope of the Church. The cry of "lay-representation" has been raised in some quarters. But again the cry manifests a few weaknesses. When it comes to real representation, there is no person better qualified to represent a congregation than its overseer, for (other things being equal) there is no one in better position to get a clear vision and grasp of the condition and needs of the congregation than the one God has set over them in the Lord. Besides, the idea that "laymen's" movements are nearer to our young people than the ministry has not proven very sound, so far as our church is concerned. A glance at their leadership reveals the presence of some ministers, and ages not very

far below the average of the leaders of the Church chosen according to Bible standards. We must get nearer actual causes to arrive at a proper solution.

The heart of the solution is to be found in the home, reinforced by the influence and work of the Church. If all our fathers would hear the voice of divine admonition, "Bring them up in the nurture and admonition of the Lord;" if all our members would listen to the divine injuction, "Obey them which have the rule over you;" if every overseer would "watch for your souls" as God intends them to do; if the whole Church would rise to the standard, "Seek ye first the kingdom of God and his righteousness;" if there were careful effort made by the brotherhood in all our communities to train our children for God and keep them under healthful spiritual environments, the question would be about as nearly solved as it is possible to do on this earth. It is the business of our conferences, congregations, and various Boards and Church institutions to devise ways and means of helping to bring about these desirable conditions, and both ministry and laity should interest themselves in working on the problem.

5. Shall the Church maintain its attitude that only loyal men be recognized in positions of leadership and responsibility?

This is admittedly a delicate question, one from which most people shrink. Yet is there a single thing of greater importance to any organization than that its spokesmen truly represent it in all it does and is? Is it not a fact that nine-tenths of the successes and failures in any organization are due to the character of its leadership? When Paul said, "The same commit thou unto faithful men who shall be faithful and able to teach others also," he touched a vital problem that no organization can afford to ignore. It is simply good, common sense to follow the policy of seeking men and women for various places of responsibility in the Church who measure up to the standard of "faithful and able." This is a policy which all thinking people endorse. Put into practice, it means that all our preachers, teachers, missionaries, and others in position of responsibility and leadership are members who from their hearts are in full accord with the standards and ideals held by the Church and are making an honest effort to get these standards and ideals established as far as lies within their power. With a harmonious working together in this way we may expect greater strides forward all along the line.

In all our efforts to face the issues before us we should not forget the Bible standard, "Speak the truth in love." The spirit of factionalism should have no part in any of our deliberations, public or private. Love for the truth, love for the brotherhood, love for all men, and a sacred regard for the highest welfare of the cause of Christ among us should be the dominating motive in all that we do. May our prayers ascend to the end that all our public meetings in the few months just ahead be conducted in this spirit, and that a faithful effort be made to maintain the standard of the cross and the highest welfare of the Church. If this course is followed, we may expect great results the extent of which only eternity can reveal.

THE SONS OF GOD

By J. A. Ressler

For the Gospel Herald.

> But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—John 1:12.
>
> Beloved, now are we the sons of God.—I John 3:2.

Of all the sacred writings, the Gospel and epistles of John give us the clearest and most definite vision of the heart and mind of Jesus Christ, in His life on earth, and of the mind of God as He looks down upon us, the creatures of His hand.

The two passages quoted above carry us to a height and to a depth almost beyond the power of the finite mind to grasp. Sonship involves a partaking of the nature of the parent. If we are children of God we have part in Him. It is not only said that we receive things of God—blessings, life, happiness, peace, joy, fellowship—but that we partake of the very nature of Him. He imparts to us Himself.

Can we contemplate the infinitude of God? He is infinite in power; infinite in goodness; infinite in justice; infinite in mercy; infinite in every attribute we may possibly ascribe to Him. And the passages referred to tell us that in all these attributes we partake of Him! We are sons of God! That is height.

Contemplate, on the other hand, the depth to which sinful man has sunken. Made in the likeness of God, to be a companion of God, to enjoy the fellowship of God, created in innocence and with a capacity for all that is good, man turns from all this in disdain, treats his Maker with contempt, refuses the first element that must be present in all relationships—the element of faith—disbelieves God's Word, turns a deaf ear to all His entreaties, spurns all His infinite love, and defies God's power to punish. What could be imagined lower in the scale of despicable things than man in sin against God? Yet to that depth God stoops to save! That is depth!

And God in Christ spanned the height and the depth, brought them together, and gave us power to become at peace with Him—nay more—to be at one with Him; sons of God!

Christ tells us this same truth in the parable of the vine and the branches. "Ye are the branches," He says, and we understand. He is the vine—not the main stalk only—for the vine includes all from the tiniest rootlet up and out to the last leaflet and tendril. If we are branches, we are part of Him. When Christ spoke to Saul on the way, He did not say, "Why persecutest thou my disciples, or my followers?" but, "Why persecutest thou **Me?**"

Peter speaks of partaking of the divine nature, and in so doing gives us the same truths in a slightly different form.

Paul was thinking of these wonderful things when he burst forth in the strain of eloquence beginning, "O the depth of the riches both of the wisdom and knowledge of God....." (Rom. 11:33—36).

The first verse quoted above tells us that we who believed received power to become the sons of God. The second passage quoted tells what happened on God's part when we believed—we were received, adopted, and **are** sons of God. And yet we walk these ways of toil and obscurity, of distress and perplexity, of temptation and sorrow; and the world of men and women round about us may not know that we are sons and daughters of God. Do our lives proclaim that we are different from themselves? Does it not seem reasonable that a change so great within the heart should be visible in outward life and conduct?

Paul, in chains for the testimony of Christ, beseeches, "Walk worthy of the vocation wherewith ye are called." If God in His Word calls us His sons, let us honor by our walk and talk and being that holy name God gives us.

"Now are we the sons of God.... and we know that.....we shall be like him." Let us reflect Him now.

Scottdale, Pa.

I rejoice in the Mennonite Church because she succeeds in two things: (1) in producing beautiful lives; (2) in dying peaceful deaths.—G. R. B.

Preacher's Page

SERMONETTE

By John F. Bressler

For the Gospel Herald.

Acquaint now thyself with him and be at peace: thereby good shall come to thee—Job 22:21.

The three friends of Job were ready to give criticism and advice. Their criticisms were of the unjust kind, but their advice was good. But it is easier to give advice than to take it, and when Eliphaz, the Temanite, gave the advice of our text to Job, it would have been well for him, as well as for others, to profit thereby. Better advice could not be given to or taken by any man.

The word "acquaint," Hebrew **hearken,** means, Occupying the same tent with another, in closest terms of intimacy and fellowship; literally, "Dwell in the tent or house with God." The verb is in the causative, implying, Bring this state about. God invites us to this intimacy. "Abide in me." Marvelous are the results of this abiding; in fellowship, in protection, in blessings, and in answered prayers. Will I take notice?

The word **peace,** Aryan **pak,** means "to bind together that which has been separated." To acquaint thyself with God brings about a binding together, a reconciliation between us and God, a realization of wonderful privileges and blessings as we abide with Him in the same house of God. The wonderful promises of Psalm 91 are for the one "who dwelleth in the secret place of the most high;" those of Rom. 8 to the one who loves Him; and those of John 15 to those who abide in Him.

In this close intimacy we can say "A day in thy courts is better than a thousand. I would rather be a doorkeeper in the house of God than to dwell in the tents of wickedness. The Lord will give grace and glory. No good things will he withhold from them that walk uprightly. Blessed is the man that trusteth in thee" (Psa. 84:10-12).

Do it now! Do not wait another day! God invites you into His inner circle of friends. **"Acquaint now** thyself with him and be at peace: thereby good shall come to thee."

Lancaster, Pa.

I believe that there is no more powerful factor in the stirring up a revival than a well organized Sunday school.—M. D. L.

"No system of instruction is complete that leaves the home out of the question."—Moses G. Gehman.

THE SHEPHERD
A Hint to Pastors

Many years ago there lived in New England a country pastor who had a farm. On the farm he had a flock of sheep. It occurred to him one day to walk over his whole farm and look into its condition. Upon reaching a point remote from his house, he found one of his sheep with its head caught between the rails of the fence. In its struggles to free itself, it had worn the wool from its neck, and exhausted its strength, so that at last, it had given up all effort and lain down to die. Quickly releasing it, the good man tenderly carried it home and nursed it back to strength and health.

As he was carrying the dumb creature home, the thought occurred to him, What if some poor sheep of my spiritual flock is in a similar condition? What if some member of my church has become entangled in sin, and after vain struggles to free itself has become discouraged, hopeless, and has given up all effort? On the spot, he resolved to do for his spiritual field what he had done for his farm, viz.: go over the whole of it carefully, family by family, soul by soul.

This purpose he faithfully carried out. The result was what might be expected, a glorious revival of religion, the restoration of wanderers, the quickening of the piety of Christians, a large addition to the membership of his church, and the strengthening of the tie between himself and his people.

Not only that. The news of what he had done, what led him to do it, and the results, spread through the adjacent country; other ministers resolved to "go and do likewise," and the result was a great and widespread revival throughout that section of New England.

This history I heard related by one who himself, sixty years ago, was a most successful pastor in one of our Eastern States. His success had been largely attributed to the use of the same methods. A study of the great pastorates, those which have been the means of great ingatherings, and of building up strong and abiding churches, will show, I am sure, that the secret of success has lain right here.

Of course, no one will dispute that the pulpit is the minister's throne, and that he must see that its strength is maintained. In order to do this, he must take time for reading, study, thought, prayer, and self-culture of all forms. But while he does all that, and sees to it that he never comes before his people without careful preparation, yet there is something more to be done. He must know his people personally, their natures and their needs. He must make them feel that he cares for them, sympathizes with them, and is their friend. This can only be done by personal contact, and this contact can only be gained by visiting them in their homes, or wherever they are to be found. Only thus can the pastor become acquainted with all the members of the family, young and old; only thus can he see how they live.

Some ministers seem to think that they can win back stray sheep by pleading with them, or even scolding them, from the pulpit. That was not Jesus' method. It was to "leave the ninety and nine and go after the one that is lost until he find it." How many lost sheep there are today who are lost just because their pastor did not promptly go after them when they first strayed off! Brother shepherd, are there any in your flock? And what will you say to the Great Shepherd when you stand before Him to account for the flock which He committed to your care?

Another thing: The Son of Man came to seek and save that which was lost, and He has sent us to continue the work. There are still "lost sheep of the House of Israel," after whom He bids to "go." If we wait forever they will not come to us, preach as eloquently and as earnestly as we will. Praying earnestly for the guidance and power of the Holy Spirit, we must go in search of them, and God will bless us in so doing. Say what we will, account for it as we may, there is a growing disposition on the part of the multitude to stay away from the house of God. I shall not try here to account for it, but it is a fact beyond dispute. There are crowded churches, but they are the exception; the most of them are far from crowded.

Now, in view of this fact, what shall we do—throw the blame on the multitude? That will not save them. Continue to preach and say that we do our duty and are not responsible for their neglect? Of course, we are not, in a sense; but still these people have souls which may be saved thru our efforts. God has sent us to "watch for souls." The pulpit is not the only watch tower. We must be on the watch for them everywhere, on the street, in the store, in the car, and, most of all, in the home. If we take the trouble to seek them out, they will be convinced that we are in earnest about their salvation.

Brethren, let us go over our spiritual farms, and let us search for the lost sheep in every place within our reach, and the Great Shepherd will bless us in doing His bidding.—Presbyterian.

A REBECCA REVIVAL

By John B. Stoltzfus

For the Gospel Herald.

And Isaac went out to meditate in the field at eventide. And he lifted up his eyes and saw, and behold, the camels were coming. And Rebecca lifted up her eyes and when she saw Isaac, she lighted off her camel, for she had said unto the servant, What man is that walking in the field to meet us? And the servant had said, It is my Master. Therefore she took a vail and covered herself.—Gen. 24:63-65.

The above scripture quotations have been referred to by some of our most able Bible commentators as being typical of our present dispensation or church era, the time of the formation or the calling out of the bride. Previous to the attitude she takes most fitting when being made able, by God's miraculous grace, responsive to the voice of her coming Bridegroom. "Surely I come quickly" (Rev. 22:20). The response of the bride, "Even so, come, Lord Jesus."

May it not be possible that there may be a Rebecca revival imminent previous to the second advent of our Lord?

Those scriptures undoubtedly most fittingly illustrate in a type the Church dispensation—the servant Eliazer being a type of the Holy Spirit. His present ministry or work while here below is calling or presenting the bride. Rebecca, the typical bride, being at eventide. Isaac is to meet his beloved bride. Eventide is not without its significance. See II Tim. 3; James 5:1-8.

The lifting up of the eyes of the bridegroom as well also as the lifting up in similarity of the eyes of the bride, it is very evident that all other objects are brought into insignificance. The sole object of the heart is the bridegroom and the bride.

The dismounting of Rebecca from her camel and her covering with the vail has not doubt a weighty significance. **I, WE, or US.** A dismounting from the high camel to the dust, self being obliterated beneath the vail. None but Christ; none but Christ and Him only.

There is made manifest the fitting expression of the bride—in her responsive attitude toward her coming Lord, "Even so come, Lord Jesus."

"The bride eyes not the garment,
But her dear bridegroom's face:
I will not gaze at glory,
But on my king of grace.
Not at the crown He giveth,
But on His pierced hand;
The Lamb is all the glory,
Of Immanuel's land."

My fellow believers, whoever you may be, or wherever you may be, since there is considerable talk of a needed revival, would not the "Rebecca revival" be that which would or might be according to the mind of God, as well as answer to the type given?

Bloomington, Ind.

GLIBNESS ABOUT GOODNESS

"Every year makes me tremble," said Bishop Westcott toward the end of his life, "at the daring with which people speak of spiritual things." And well it might. He had gone too profoundly and patiently and prayerfully into the deep places of the Spirit ever to speak lightly of what he had found there, and it gave him pause as he saw the ease and jauntiness with which people who had just skimmed over the surface of things assumed to settle matters which for him were laden with difficulty.

We have gotten into the habit of speaking of goodness very lightly these days, it is to be feared. Cheap judgments of life and character and God are all too abundant and pass almost unchallenged. Time was when we asked for a man's credentials when he undertook to speak out about the great matters of the soul, but today, too often, we listen to the last comer who has anything to say about spiritual things without a question as to where he comes from, what his life has been, or whether he has an experience to speak from.

And men speak exceedingly jauntily about goodness, as if it were the easiest thing in the world to achieve and could be reached merely by saying so. Our Lord seems to have been offended by the rich young ruler because of the easy way he spoke of goodness. He approached the Master, recognizing in him, indeed, something far superior to himself, but sanguinely believing that, whatever the superiority consisted in, it would easily be equalized by a few words passed between them. Like a good many others he seemed to suppose that all he needed was a few additional ideas. He was speaking to one who had found truth and righteousness costly. And so all in a moment there came one of those crises between persons which, more than any debate, makes us realize that we stand in the presence of two different kinds of life. The young ruler was rather glib about goodness, and the heart hopes he never again was able to speak of it quite as he had before.

We may let it pass rather than enter on ceaseless correction and debate with every one we meet, but none the less we feel that Christianity is a far different thing from all this as we hear somebody making it all too easy for us and stripping the truth of Jesus Christ of all difficulty. It seems as if we would call almost anything Christian these days. We hate to withhold the name from anything which is kindly and good-natured. We are, as Professor Mackintosh says, "running no greater risk at the moment than an amiable conception of the Fatherhood. We like to have everything pleasant about us, even our conception of God." We overdo our references to days when religion may have been put too sternly. Certainly, if such days there were, they are long past, and we are overworking our references to them now. There may have been harshnesses and crudities, but one is hardly sincere who claims that they are very recent or very prevalent today. And the heart is not healed or comforted in its sin and weakness by being assured that it will all come right somehow—for it is not coming right.

If one cannot argue out every proposition, and though one may wish to engage long in doctrinal argument, there is one thing he can do, and that is, never to let himself be found giving the impression that goodness does not require much of men or of God. He knows better. In the failure to reach the highest he will not take refuge in the falsehood that almost anything will do. The passing kindness or the kindly, good-natured, spasmodic act he will welcome, appreciate, and prize, but he will not fall over into the looseness of thinking or saying that this is a substitute for surrender to God. Nor will he in a rush of agreement consent to that falsest of doctrines that one belief is as good as another if one is only sincere in it, or that we are all striving for the same thing. One wonders what can be the state of a mentality which holds that the Turk sincerely bent on massacre ranks with Livingstone just because the Turk is sincere in the business.

We need not be always picking people up and correcting them on every slip or careless statement; but it is possible to take and keep a tone which lets the world know that cheap and tawdry notions of goodness do not satisfy us. A college president who for himself was the staunchest believer in the great evangelical truths did not force these upon men at every turn. He was patient with questioners, and did not demand of every one the precision of doctrine which was necessary to his own well-trained mind; he did not correct nor rebuke, but it was impossible to be long in his company without feeling that for him goodness was something which only came out of the great depths.

In a day of cheapening and glib-

(Continued on page 89)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE HOME ABOVE

By Lydia Litwiller

For the Gospel Herald.

I love to think of my heavenly home,
It seems not far away,
Where tears and sorrows never come,
But joys of endless day;
O may I gain that happy home
Where tears are wiped away.

There is a home not made with hands,
Prepared for you and me,
When we shall reach that heavenly land,
That glorious home at God's right hand,
And join the angels' happy band,
Prepared for you and me.

We shall rejoice forever-more,
All tears be wiped away,
And sing His praises and adore,
Forever on that blissful shore,
Our Savior who has gone before
To reign in endless day.

Ithaca, Mich.

THE CHRISTIAN HOME

By Nora E. Weaver

For the Gospel Herald.

A Christian home is the dearest spot on earth. Spurgeon says it is the grandest of all institutions. A true Christian home is the nearest like heaven of anything we have in this world. It is a place where God's presence should be felt, where God's name is honored, where God is thought of and talked to as a friend.

God's ideal of a home is a place where Christ is the Head; where father, mother, and all of the children of proper age are in the fold of Christ; where husband and wife are in perfect harmony, and children held by "the first commandment with promise." "Honor thy father and mother.....that it may be well with thee, and thou mayest live long on the earth."

The law of the home is loving service. Love should be found at all times in the home. It should own the front door key to every home. A home is not a Christian home unless love reigns supreme. This love prompts us to obedience, unselfishness, kindness and a willingness to share the burdens and sorrows of our loved ones.

Home is a place of joy and contentment. It is not always the best equipped homes that are happiest, but the very poorest can be happy when the love of Jesus and gladness is in the home. "Be it ever so humble, there's no place like home." We will live much happier in the smallest hut with Christ and love, than in the grandest mansion without Christ and love. No other place has charms like home, for no other place can offer love like home.

The Christian home is a place where prayer and devotion is daily offered to God. Besides private devotions we need family prayers. What a blessed privilege, as well as a duty to God, it is to gather around the family altar daily, and read the blessed Book and sing those beautiful songs of Zion together, and offer prayers to God in each other's behalf. O! this is one of the most pleasant hours we can spend together. And as we go on in life and perhaps leave home, we will often look back and think of pleasant memories of the family gathered around the family altar.

We must be sociable in our homes. We should have a heartfelt interest in each member of our home, and enjoy their sociability while we have them with us. If we exercise sociability at home it will naturally flow out to strangers with whom we meet.

How pleasant we can make our homes by showing the spirit of hospitality! Make each one happy by sacrificing for their joy and comforts. Extend a hearty welcome to the stranger at your home, for hospitality may bring to your life many blessings. An ideal home has a cozy corner for friends and much of its joy and uplift comes from their presence.

The Christian home should have plenty of good, clean, reading matter, suitable to every member of the family. A wise father and mother will know the nature of the reading matter that comes into their home. It takes time and trouble, but it is necessary. We have pure food laws to protect us in the food we eat. If we want to keep our minds from being poisoned, we must keep on the lookout ourselves.

Home is not a place where we can do so many great things, but a place where we have the opportunity to do the little deeds of kindness every day. If we humble our lives to the little duties of the home then we will be a real blessing, for God cannot entrust us with great responsibilities if we fail to make use of our present opportunities.

We should do everything we can to help lighten the burdens of all in the home, and especially mother. She has so many cares, and is so much concerned for her children. Next to divine love comes a mother's love. Let us do everything we can to make her happy. Let us save ourselves the agony of having to say like Charles Lamb: "What would I not give to call my dear mother back to earth for a single day, to ask her pardon for all those acts by which I grieved her gentle spirit."

What is nicer than a home where parents and children are bound together by love, who have Christ for their Guide and Comforter. How often we hear persons speak of their childhood days when hearts were light and free as the birds in the air! There is no happiness in life so great as that which comes from a happy home. How important it is to make this a happy place. Each one has a part in this to make our homes happy.

Home has a great influence. How sweet the influence of the home of Mary, Martha and Lazarus! It was because Jesus was welcome there and went there often.

Let us not only be interested in our earthly home which is just a very short time, but also, above all, prepare for our heavenly home which will last forever, where we shall meet to part no more.

Johnstown, Pa.

PARABLE OF THE PRODIGAL FATHER

Selected by J. D. Mininger

A certain man had two sons; and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me."

And he divided unto them his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing school, and to a costly college and tried to believe that he was doing his full duty by the boy.

And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country; and they elected him Chairman of the House Committee and President of the Club and sent him to Congress. And he would fain have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship.

(Continued on page 89)

Sunday School

For the Gospel Herald.

Lesson for May 14, 1922—II Chron. 30:1—27

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

Golden Text.—God is gracious and merciful, and will not turn away his face from you, if ye return unto him. —II Chron. 30:9.

Introductory.—Hezekiah lived in the days of Isaiah. The son of a wicked father, the history of the reign of this righteous king makes very interesting reading. He was a vigorous reformer, faithful to his God, and under his leadership Judah prospered greatly. It is another illustration that "righteousness exalteth a nation." Judah prospered when it was governed by kings who were faithful to God and suffered under the reign of wicked kings.

Lesson Story.—Hezekiah wrote to the tribes of Israel and Judah, asking the faithful to have a part in the passover feast that he proposed to hold. The second month was agreed upon as the time to keep the feast, as there had not been sufficient preparation on the part of priests or people to keep it the first month. A proclamation was issued throughout the land asking people to come to the feast, something that had been neglected for many years. The people were admonished to turn from their evil ways, warned against the ways of their fathers, and asked to serve the true and living God. There was a liberal response to this royal invitation and many people gathered to partake of this feast of unleavened bread and of the paschal lamb.

Points for Meditation.—Such is the simple story of the preparations for this solemn feast. Let us pause for reflection:

1. It took courage, on the part of Hezekiah, to change from the evil ways of his fathers, to turn back to God in the face of the fact that the people had been educated away from Him. It takes courage to be a real child of God, for "few there be" who are traveling this way. Cowardice has no part in acceptable service and worship of God.

2. It was a delightful experience. "The thing pleased the king and all the congregation." There was a feature about this that made them feel that they were well repaid for any sacrifice it may have cost to turn away from the paths of evil and return to God. "Joy unspeakable and full of glory" is an experience that belongs only to the people of God.

3. It requires time and effort to overcome inertia. The people had become used to the practice of neglecting the ordinances of the Lord's house. We are not told that there was any active opposition to the reforms which Hezekiah had proposed to institute, but the people had formed other habits. It took some time and much urging to arouse them to action. It is hard to overcome a habit, especially a bad habit. Did you ever notice how hard it is to get people to attend church who had formed the stay-at-home habit? INDIFFERENCE is one of Christianity's greatest foes.

4. It takes preparation to be in proper condition to partake of the feast of the Lord. Because of lack of preparation the feast had to be postponed. As Christians we should learn the lesson that it takes preparation to be in proper condition to have a part in the communion service. True, we are not bidden to go through a ceremonial cleansing, as they were required to do under the law, but what about prayer, meditation, being at peace with God and man, etc.? "Examine yourselves, whether ye be in the faith." The cold, formal church member who attends services at the house of the Lord and at communion time goes prayerless, careless, thoughtless, and world-besmirched to the table of the Lord is the one whom Paul describes when he says, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

5. Hezekiah acted the part of the true leader. He first conceived the idea of returning to the ways of the Lord in the matter of keeping His commandments. He gave a hearty, pressing invitation to all the faithful to attend. He did not permit that feast to go on until the people had made proper preparation for this solemn occasion. He urged the people to repent of their sins, turn from their evil ways, and come in a way acceptable to God. He reminded them of what it would mean if they continued in their sinful course, and what it would mean to be again reconciled to God. With him the main question was not a formal observance of God's commandments, but a getting right with God so that we could observe them acceptably to Him. He insisted that these ordinances be kept in accordance with God's law and order. He led the way and showed the people how, by example as well as by precept. In him the church leader of the present time may find a worthy example.

6. Another thought worthy of notice is the fact that these efforts were not without results. The people came. They had a joyous, glorious feast. They kept the passover according to the Word of the Lord. They repented of their sins and supported Hezekiah in his efforts. In him was verified the sayings of God through Paul, "Your labor is not in vain in the Lord."—K.

Our Young People

SOWING FOR A GOOD HARVEST. (Jr.)—Gal. 6:9, 10.

Topic for May 14

MOTTO

"Sow to yourselves in righteousness."

MEDITATIONS ON THE TOPIC

I. **Preparing the Ground.** — The first thing the farmer does to prepare for a good harvest is to plow the ground and remove everything from it that is in the way for the growing crop. There may be roots of other plants such as weeds and thorns and brush that must be broken up. Then the ground needs to be made mellow so that the little rootlets of the good seed can grow and make a strong hearty plant. Thus in the harvest of life we must also prepare the heart for the receiving of good seed. The heart is prepared by humility and patience in listening to the good things and heeding them. If there are things like foolishness and worry and love for vanity and riches and other things, they must be rooted out. This takes a plow of some kind. God sometimes sends sorrow, or a troubled conscience, or sickness, or disappointment that our hearts may be more tender and more empty of the follies of life so that we are prepared to hear His Word and give it room in our hearts.

II. **Selecting the Seed.**—"Whatsoever a man soweth that shall he also reap." There is no exception to this law. The farmer who wants corn or wheat or oats will sow that kind of seed. He may sow a mixture and will get a mixture in return. He knows that the wheat must be fanned and screened if he does not want all kinds of "cheat" and weeds to grow in it. He knows that he cannot plant spoiled seed but that it must be healthy and alive. So the kinds of seed of life we sow must be the good unmixed with evil and that which has the life germ of eternal truth in it. Our thoughts and words and actions are seed and will bring forth a harvest of some kind. If they are not thoughts and words and actions prompted by the truth of God and His Holy Spirit they will be evil and bring a bad harvest of wickedness. But if our hearts and lives are filled with the Word of God and enlivened by His Spirit all that we do will be to the glory of God and will bear fruit unto holiness and the end everlasting life (Rom. 5:22).

III. **The Text.—Gal. 6:7-10.**—This gives us a lesson on sowing for a harvest. It speaks of the harvest to be reaped from indulging to flesh and the harvest to be reaped from following the Holy Spirit. The first leads to corruption, meaning evil; and the last means eternal life. One is doing the evil the other is doing the good which God teaches. The harvest will come some time for both. We should never get weary of waiting for the good harvest.

PERSONAL THOUGHT

I will sow good seed and avoid the bad seed. I will prepare the ground so that the good seed may grow in my heart and in the hearts of those who are influenced by me.

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen. Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 4, 1922

Field Notes

* * *

The regular appointments at the Peoria, Ill., Mission were filled by Bro. A. L. Buzzard on Sunday, April 23.

The recent meetings at the Peoria, Ill., Mission were fruitful of good results. Eleven people made the good confession. The meetings were well attended, and people feel that the Cause has been greatly strengthened. From this place Bro. Derstine, the evangelist, went to Blanchard and Cascade, Ohio, for similar meetings.

The Lord willing, baptismal services will be held at the Columbia, Pa., Mission on Sunday, May 7. Communion services will be held two weeks later, May 21. M.

Sunday School Meeting.—May 24 has been sepected as the time when the coming Sunday school meeting at Hershey Church, Lancaster Co., Pa., will be held. A cordial invitation is extended to all to attend.

Sunday School Meeting.—An all day Sunday school meeting has been arranged for at Erisman's Church, Lancaster Co., Pa., to be held on Saturday, May 13. The public is invited to attend.

Bro. Ray Bender and wife (formerly Rebecca Stoltzfus) of Springs, Pa., workers in the Near East during the past year, landed at New York April 23 and are now at home among friends. We welcome their return.

Sunday School Conference.— The annual Sunday school conference of the Johnstown, Pa., district is to be held this year at Blough Church May 25. They have a good program, and a hearty invitation is extended to all.

Bro. J. L. Harnish, superintendent of Peoria Mission, writes, "We are needing a permanent experienced worker very much." Those interested in this will please correspond with either J. L. Harnish, Peoria, Ill., or S. E. Allgyer, West Liberty, Ohio.

Mennonite Board of Missions & Charities.—A program of the next annual meeting of our General Mission Board, to be held near Archbold, Ohio, June 4—6, is before us. It carries a carefully selected list of subjects of general interest. The indications are that this meeting will be at least an average of Mission Board meetings in point of interest and helpfulness to the cause of Christ and the Church.

"Bible Doctrines Briefly Stated."—This book, briefly setting forth the teachings of the Bible concerning "one hundred points of faith," has been out of print for some time. A number of orders for the booklet were turned back and the money refunded. But the demand was such that a new edition was printed and may now be had in any quantities. The book retails at 5 cents a copy, 12 for 40 cents.

Correspondence

* * *

Bay Port, Mich.

(Pigeon River Congregation)

A greeting to all Herald Readers:—We at this place have still many reasons to thank and praise the Lord for His many blessings. We were much encouraged by the impressive service Bro. C. F. Derstine held here April 2 and 3.

The sewing circle was also pretty well attended, April 4 and 6, for the Orphans' Home and war sufferers. We crave an interest in your prayers for the work at this place.

April 19, 1922. Cor.

Topeka, Ind.

(Emma congregation)

Dear Readers of the Gospel Herald:—On April 16 there was an all day missionary meeting held at this place and a very interesting program rendered. Some of our mission workers were present. The object of our meeting was to create more of a missionary spirit. The subjects were as follows:

The Object of a Mission Meeting.
The Relation of the Local Board for the Efficiency of the Congregation.
Right Missionary Conceptions Implanted into Our Young People.
Encouraging Features of the Rural Mission Work.
Have We Done what We Could?

There was a missionary sermon by Bro. B. B. King.

We ask an interest in your prayers.

Yours in His service,
April 20, 1922. Alta Bontrager.

Millersville, Pa.

(Millersville congregation)

On Saturday, April 22, we had our preparatory and baptismal services. There was a class of seven received into church fellowship. The brethren, Jno. W. Weaver and J. S. Shoemaker, were present and gave helpful instructions and admonitions.

On Sunday, April 23, we observed the communion and ordinance of feetwashing. For these blessings and privileges, we feel to thank the Giver of every good and perfect gift.

April 24, 1922. Cor.

Carver, Mo.

We have just passed through seasons of refreshing. Four souls were received into fellowship on Sunday, April 16. Two, formerly members, renewed their covenant. One from another denomination also renewed covenant and confessed her willingness to embrace and live the teachings of the Mennonite Church. One sealed her covenant in water baptism. These confessions and covenants, we trust, will mean much not only to the work at this place but to the individ-

uals and their homes and influence the rest of their life, and a rejoicing that shall not cease while the eternal ages roll.

We also had our communion service. We rejoice to have one brother confess his faults and take his place in the fellowship of God's children. About twenty-five partook of the sacred emblems. Some were absent from the service on account of sickness. A few were not in condition to partake and made us feel a sadness for their sake. We rejoice in the Savior's love who made it possible for us to enjoy pardon and life and the fellowship of saints.

The brethren and sisters from the Holst S. H. community were present in the service and partook also of the Lord's supper and the washing of feet. Sunday, April 23, the writer spent with the people of that locality. We find the brethren there pressing on amid some opposition from the enemy of souls. We praise God that the gates of hell shall not prevail against the Church, and that the Lord gives grace and patience to face the trials that foolish and ungodly people bring before them and that they can resort to the powerful equipment from heaven for victory.

A few sisters at Sagrada and also at Proctor did not succeed in getting to our service at Carver. In these fields where they live somewhat isolated from the main brotherhood, there is need of earnest endeavor in behalf of souls. We try to meet appointments at Sagrada twice a month. We visit as opportunity affords with those at Proctor. We have another preaching point across the river from Carver where one sister at present makes her home. Here we frequently meet a goodly number of attentive people. At Purvis, where formerly we had a small band of believers, we have renewed preaching appointments since last fall. There are attentive audiences at this monthly appointment. While our hearts are constantly full of hope and expectation, and our longings go out for the lost and for proper shepherding and instructing of those who have confessed their Savior, we recognize the barriers and hindrances of Satan and feel the need of grace, wisdom, and power from on high to meet patiently all the occasions to which we are called to witness for Christ and declare all the counsel of God, clearing our hands of the blood of all men, rescuing those whose hearts the Lord opens, and faithfully warning those whose hearts are perverse.

We hope to have special effort for the field put forth the last of May and first of June. Bro. J. M. Kreider is expected to spend further time with us at Sagrada and other points. We ask a special interest in the prayers of the brotherhood that God may have his way at all these stations and that His name may be glorified in all efforts put forth.

In His glad service,

J. R. Shank.

April 24, 1922.

GLIBNESS ABOUT GOODNESS

(Continued from page 84)

ness, when men are catering in all directions in order to get a hearing, when in a sort of kindliness they wish to make goodness feasible and appealing and are prone to lop off from their utterances all that seems hard or costly, there is great need of taking the great tone. We cannot rebut each error that is flying through the air, or we should have time for nothing else, but we can take pains that what little time we do have to speak can be spent on speaking greatly of great things.

How easily today we vote anybody a good man! And when we think what the world has suffered from this easy rating of goodness it does not seem a kindness to anybody. There seems a mercifulness about Christ's sternness when compared with it.

Christians grow not only by action but in the change of their tone. Christ comes into the heart more fully, and they can never again speak of the things as they used to speak. When Hurrell Froude was visiting John Keble they were speaking together of that famous book, "Law's Serious Call," and Froude said, "Yes, it was a very clever book." When Froude went away Keble said to him, "You said you thought the 'Serious Call' a very clever book. Will you excuse me for saying that it struck me just as if you had said that the judgment would be a very pretty sight?" Probably the time came when Froude could not speak that way again.

A sound Christian will never try to lessen his failure by lowering his standards. He will remember as priceless experiences in his life, merciful experiences, those times when through his falls or stumblings he learned afresh the height and beauty and holiness of what he had been striving for. He thanks no one for trying to make the prize he strove for a lower prize. And he knows from his own experience that one cannot speak lightly about goodness and be speaking truly too.

—S. S. Times.

THE PRODIGAL FATHER

(Continued from page 86)

But when he came to himself, he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart-hunger! I will arise and go to my son, and will say unto him, 'Son, I have sinned against Heaven, and in thy sight; I am no more worthy to be called thy father: make me as one of thy acquaintances.'"

And he arose and came to his son. But while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease.

And the father said unto him, "Son, I have sinned against Heaven and in thy sight: I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said, "Not so. I wish it were possbile, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I got the information, and I got the companionship; but I got the wrong kind and now, alas, I am wrecked in soul and in body and there is nothing you can do for me. It is too late, too late, too late."

THE FACT OF THE BODILY RESURRECTION

By Anna Keyser

For the Gospel Herald.

Job at one time asked the question, "If a man die shall he live again?" Jesus said to Martha, Thy brother shall live again." "And he cried with a loud voice, Lazarus come forth, and he that was dead came forth, bound hand and foot with graveclothes, and his face was bound about with a napkin. Jesus said unto them, Loose him and let him go."

Jesus was dead and came back to life, to prove to us the glorious fact that there is a life after death. "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die, because I live, ye shall live also" (John 11:25).

Jesus' resurrection is a fact. No other event concerning Jesus is more often spoken of and in more ways, throughout the New Testament, than the actual resurrection of the body of Jesus from the tomb into which it was laid. His wounds were proof that He was risen from the dead, and

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Miscellaneous

IF WE ONLY KNEW

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We would love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the sowers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the front of action
Is less turbid at its source
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better
If we only understood.

—Selecter by Ruth L. Souder.

CHARACTER STUDY OF THE LIFE OF DANIEL

By John L. Horst

For the Gospel Herald.

There are many heroes of the faith in the Bible who are an example and an inspiration to us but in beauty, simplicity, and strength of character Daniel ranks perhaps second to none. Himself a prince of royal birth, he is selected as one of those who shall stand before the Babylonian king, the captor of Jerusalem. Placed amidst all the pomp, festivity, idolatry, and wickedness which were characteristic of the court of a heathen king, we find him among the most trying, tempting circumstances that could be imagined. Yet he never stoops to stain his character, or defile his body and soul with the sins that were on every side, a mighty monument to the keeping power of God in every circumstance in life. In every test his character shines out strong, clear, beautiful.

He is said to have been one of the best loved men of the Bible. Even the kings before whom he stood show undisguised admiration for his sterling qualities. And when we read the story of his life we can only stop to love and to admire. But he was the object of more than human admiration, for God loved him and manifested His power thru him. Three times is he addressed by emissaries from God as the "greatly beloved," "In favor with God and man" could perhaps be as truly said of Daniel as it was of the Child of Nazareth. None but a character that drew deep from the fountains of God's love, whom God loved and who reciprocated that love, could have been worthy to receive the wonderful revelations which were committed to Daniel. As John was the loving disciple of the New Testament, Daniel was the loving prophet of the Old Testament. And how their prophecies deal with the same things, follow the same lines!

Let us notice more specifically some of the strong points of Daniel's character: 1. He was a man of purpose and determination. When the king appointed a daily ration of meat and wine, Daniel purposed in his heart that he would not defile himself by partaking of it. His was more than a mere mental resolution which would pass away after the first few tests. It was a settled conviction. He **"purposed in his heart."** Deep down in his inner being he had a mighty abhorrence for the wrong and a strong desire for the right. His purpose could not be shaken. 2. He was a man of skill and learning and wisdom. Trained, no doubt, in all the learning and skill of the Chaldeans, he had infinitely more than that. "God gave them (Daniel and his three companions) knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." "The wisdom from above" is the kind that Daniel had. Let us too strive to obtain that wisdom, for He has promised to "give to all men liberally" if they meet the conditions.

3. He was a man of courage. When called before Belshazzar to decipher the mysterious handwriting upon the wall, he did not hesitate to pronounce the king's doom. Fearlessly he tells him that his kingdom shall be taken from him. When ordered to cease praying to his God he calmly opens his windows and keeps on praying as before. Why not close the windows so no one would see him? When consigned to the den of lions he goes unfaltering to his fate. He had courage that was born of faith in the true God.

4. He was a man of perseverance. "Stick-to-it-iveness" is a very valuable trait in any one's life. It is said that Daniel "continued." In prosperity and adversity, in ups and downs, no matter what the circumstances, Daniel kept on. How many a promising life has been wrecked because of a lack of persistence and continuance in the right things. "If ye continue in my word, then are ye my disciples indeed."

5. He was a man of courtesy. While always standing for the right without a hint of compromise, we find him uniformly courteous and considerate in his dealing with those who had taken him captive. His requests to the prince of the eunuchs, the captains of the king's guard, or whoever it was, showed the courtesy, consideration, and kindness of the true gentleman. "A soft answer turneth away wrath."

6. He was a man of modesty and humility. "A chief statesman in the first empire of the world, a chief adviser of a great monarch, a great protector, doubtless of his own people, he never introduces his own actions, except as illustrations of God's power." Every victory, every deliverance, he openly attributes to God, claiming no credit for himself. What a wonderful lesson we may learn from him along this line! His successes and achievements did not stand in his way of being a modest, humble, faithful servant of the Lord.

7. He was a man of honesty and integrity. The prime minister of a large kingdom, with many opportunities and temptations to draw him from the path of strict honesty, he was faithful in every detail. His jealous fellow-officials "could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him."

8. He was a man of faith. When he was taken out of the den of lions it is said that "no manner of hurt was found upon him, because he **believed** in God. Daniel doubtless was one of the heroes of faith in the eleventh chapter of Hebrews who "stopped the mouth of lions." So strong was his faith that even the king caught a gleam of it and seemed fully confident that God would deliver him. His conduct in every trial, in every circumstance, evidences a life of implicit faith, of close communion with God, and full obedience to His will.

9. He was a man of prayer. Daniel seems to have understood, what we so often fail to comprehend, the power that comes only thru a life of prayer. The interpretation of Nebuchadnezzar's dream was given him in answer to the prayer of his three companions and himself. Later on he prayed three times a day "as he did aforetime" in spite of the decree of the king to the contrary. Again in the ninth chapter we are told how he prayed and fasted in behalf of the restoration of the people of Israel. Here we have him as an intercessor making confession for his people. And again in the third year of Cyrus, after

three weeks of prayer, wonderful revelations of the future were granted to him. How little we realize the forces of God at our disposal thru the avenue of prayer! Such characters as Daniel help us to see what prayer means and the results which it brings.

10. Lastly, he was consistent. He never disappoints us; never weakens at the time of trial; never falls at the height of his success. No one ever had to apologize for him. Many times, no doubt, his cup of happiness was not so full as he might have wished, but that did not prevent him from living an honest, upright, God-fearing life. In our own lives we often find our conduct quite inconsistent with our professions. Many of the other noted Bible characters at one time or another seem to have had a spiritual relapse, but Daniel was uniformly consistent. He maintained his spiritual equilibrium at all times and at all costs. In this respect he is one of the Bible's brightest lights.

Scottdale, Pa.

PURPOSE OF SONG IN THE SUNDAY SCHOOL

Rhoda Bender

For the Gospel Herald.

Singing has become so essentially a part of our religious worship that any service would seem incomplete without it. But especially is this true of the Sunday school. We all like to see a Sunday school which is wide awake and full of life, and without song we believe it would be hard to maintain this spirit. Taking for granted then that singing in the Sunday school is a necessity, let us consider some of the chief purposes which it fulfills.

In the first place, the primary purpose of song in the Sunday school, as in any other religious meeting, should be worship. It should not be merely to "fill in" or to serve as a formal part of the opening exercises, though too often it is regarded as such. It should be a real, vital part of the service, just as the discussion of the lesson is a part. To be sure, it may serve as a sort of preparation for the lesson, in which the congregation is put in the mood of what is to follow. Lorenz, one of our modern song writers, says: "Song predisposes the mind of the listener to consider favorably and to accept readily the truth and general religious impressions the other exercises are intended to convey." Therefore, the songs should be well chosen, and should bear upon the lesson if possible. But the element of worship should not be forgotten.

Another purpose of song in the Sunday school is to have one exercise in which all may take part. There is perhaps no religious organization in which so many different ages are represented as in the Sunday school, and there is also perhaps no one act in Sunday school in which all may participate at once besides the singing. If the songs are not too heavy, even the children may take part and feel that they are making their contribution to the service. The congregational songs, then, have the effect of bringing about a spirit of unity and co-operation. The power of a large body of people with common purposes and interests joining their voices in a great swell of song can scarcely be overestimated. When Luther restored singing to the congregation after it had long been rendered exclusively by choirs, the influence of his hymns was so great that his Catholic opponents declared that he won more people thru his singing than his preaching.

Singing in the Sunday school is also an effective means of teaching. Our song books usually contain a sort of review of all the great themes of the Bible. Indeed, it is almost possible to trace Christ's life upon earth thru hymn books—His birth, teachings, rejection, crucifixion, resurrection, and final triumph, all are treated in song, so that one might almost learn the story from singing alone. There would also be the advantage of the emotional appeal which makes music often times more impressive than speech. Other themes such as God's love, prayer, service, redemption or faith are also taken up.

Such songs bring these experiences nearer to us and somehow say for us what we ourselves do not know how to express. Upon a child's mind they may make impressions which he can never forget, and which may some time be a means of saving him from temptation, or of bringing him back to God. Perhaps all of us have forgotten much of what our Sunday school teachers have told us, but we will never forget some of the songs we first learned in Sunday school.

The effect of song as a character-builder is one, too, which cannot be ignored. We know that character is molded largely by outward influences. We tend to become like the things which we continually see, hear, and admire. Certainly, then, music, with its strong appeal to the emotions, must necessarily exert an influence for good or evil. A child brought up in an atmosphere of jazz and songs of cheap sentiment will develop a taste for that sort of thing and will usually not be able to appreciate music of real worth when he hears it. His taste in other things is not likely to settle upon anything very substantial or worthy. Correspondingly, the child who in his Sunday school days learns to sing and to love the best hymns and spiritual songs has gained something infinitely valuable. He has made a wise choice in selecting the best and making it a part of his life, and his future decisions will probably be influenced by it. Surely such songs as "Purer in Heart" and "More Like Thee," if sung in sincerity, must finally have their effect upon the character of the singer. The history of any pople, someone has said, is the history of their music.

Finally, singing in the Sunday school may serve as an appeal to action, to conversion or to service. A stirring song may arouse a dull and lifeless congregation to a sense of duty and a need of service. Many of our Sunday school songs are of this type, and since the Sunday school is more of an active than of a devotional nature, it is natural that such songs should prevail. Yet the more tender, appealing hymns should also be used, for they may be a means of bringing a soul to conversion just as truly as though they were sung in the church service. A song should always make an appeal of some sort, and if it has no intrinsic value, it should not be sung.

In summing up, I would say that song in the Sunday school has a five-fold purpose: to worship, to create a spirit of unity and co-operation, to teach, to build character, and to call to action service or conversion. If the right kind of songs are used, surely one or all of these effects ought to be produced.

Goshen Ind.

WHAT THE HELP OF GOD HAS MEANT TO ME

By Lottie Stanton

For the Gospel Herald.

God has most graciously kept me from the time (age of twelve) I had the first call to give my heart to Him; but the tempter, the devil, was busy (as he always is on such occasions) and invented a way to keep me out of God's service. But God was still merciful, and watched over me. But I still went on in the pleasures of the world until at the age of twenty-one I surrendered myself to God—in part, but still holding to some of the worldly pleasures for a while, though time and again convicted that I was wrong. But because others did those things I justified myself—until God called myself and other members of the family to afflictions of the body, what the doctors pronounced almost hopeless cases. It was then that I cried to God and promised if He would spare my life to help bring up my children I would strive to truly

serve Him. Results: all begun to improve, and I am here to witness to what the help of God has meant to me. But as all began to improve and I was again able to take my place in church work I was again tried as the church to which I belonged was in the habit of having socials and entertainments and various other amusements which I never was in favor of. However I helped till one evening at an ice cream social I was to "recite." I hadn't spoken more than a few verses when I looked to one corner of the church my eyes falling on a booth from which ice cream, candy, and lemonade were to be sold after the program. Then it was that God spoke saying, "Make not my Father's house an house of merchandise." I could not think of any thing else. It is useless to say, the recitation was a failure, which had never happened to me before. When asked the cause, I told the reason. Some laughed, others scoffed, and some looked serious; but I had learned the lesson and I never forgot it. Then it was that God begun to present this scripture: "Wherefore come out of her, my people that ye be not partakers of her sins, and that ye receive not of her plague." So it was that God directed us to the congregation to which we belonged before coming here, which I hope has been a blessing to the church—I know it has been to me. But did the persecutions quit when I accepted the faith which I now hold dear? I will leave that for you to decide. Relatives seemed to disown us. Those who were once friends were then enemies. With all of this I never suffered as my Lord and Savior did for me. Thanks be unto God, for He gave the needed grace to overcome not only the persecutions but the giving up of other things which some refuse to do but which is a blessing to any who will surrender all to the One who has given all, yea even his only Son, on Calvary for the remission of your sins and mine. This is only a part of what the help of God has meant to me. Pray for me that I may so live that I may realize a great deal more of what the help of God means to a true believer.

THE BODILY RESURRECTION

(Continued from page 89)

in the same body in which He had been crucified. Paul, in his address to the people at Athens, uses the resurrection of Jesus as a proof of the appointment of a day of judgment. Acts 17:31.

So with Paul, the resurrection of Jesus from the tomb was a settled fact. About twenty years after its occurrence, again, Paul gives a statement of Jesus' passion and resurrection, and a number of eyewitnesses of His resurrection. The reader will be greatly consoled in examining Paul's line of testimony in proof of Jesus' resurrection, in I Cor. 15. (1) the testimony of men who had seen and talked with Jesus after his resurrection; (2) the fact that so many had seen him, more than five hundred; (3) Paul's own conversion, which was the result of seeing the risen Lord.

The resurrection of Jesus was a great victory, for now death can not keep in the grave those who love Christ, for since we know that Christ arose, we know this further truth, that we also shall arise when He comes again.

Paul said, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thes. 4:14).

You do not tumble into the grave and that is the last of you, as some believe; there is a resurrection for all of us, we will all see Him, we will stand in His presence. But only those who live in Christ can die in Christ, and only those who die in Christ, can rise to meet Him with rejoicing.

Be not deceived, by thinking that we can go to the grave with the world hanging upon our body, and then be raised a spiritual body, "For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting" (Gal. 6:8).

Paul goes on to tell us that when we rise from the dead, we are to have new bodies given us—these bodies of flesh and blood can not enter heaven. But there will be a change made that will make our bodies glorified and perfect and fit for heaven. God will also provide the clothes for those who go to heaven when this life is over, so we might better become used to fewer changes in fashion and colors in this world, and then we will be better suited in the next world. For we read of only one pattern and one color to be worn in heaven, and those who enter will all wear the same pattern—a white robe of righteousness for all eternity.

This life is short, but the life to come is everlasting. Isn't it worth while to overcome the temptations that come in our way, when by so doing we gain for ourselves all the beautiful promises in the Bible? Do we have time to waste in doing evil? Is not the reward worth all the time we have in seeking to gain it?

We need to prepare for the resurrection that is sure to come. If we have not been looking forward to a life beyond this one, let us begin now to prepare for it. Paul says, "If in this life only we have hope, we are of all men most miserable." "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Middlebury, Ind.

AN OLD TESTAMENT PICTURE OF THE PROFESSED CHRISTIAN CHURCH

(I Kings 13)

By Orrie D Yoder

For the Gospel Herald.

The story of the disobedient prophet, as given in I Kings 13, presents to us a plain picture of the Church. By comparing the professed Christian Church with the history of this prophet, it shows to us what the Church accomplished at first when it was instituted and went forth under the authority and protection of Almighty God; also that the reason the professed Church today has become powerless and trodden down by enemies, is because the command of God has been wilfully disobeyed, the authority of God and His Word laid aside, and the counsel of false prophets followed.

In the first place let us notice that this prophet was sent of God and he spoke the Word of God; and when opposing sinners tried to lay hold of him to make him stop, God openly rebuked them and made them cry to the man of God for mercy. So it was with the early Church (Acts 5 and 16). When the disciples of Christ went forth under the authority of Jesus Christ (Matt. 28:19,20), there was no one that could hinder or overcome the power of God thru the Holy Ghost. Not only did the opposing ones have to give to them, but (Acts 16:30) they had to bow at the feet of God's servants for mercy—so wonderful was the manifestation of the power of God.

But there have always been enemies to rob God's servants of their power and authority, by getting them to disobey His commands and take someone else's way for it. So it was with this mighty prophet. He stood for the command of his God—until he listened too much to the advice of some one else, then he seemingly forgot the strict command of His God, to the extent that he decided that the command of his deceitful enemy was just as (or perhaps more) authoritative as the command of God. Anyhow, he must have gotten a little too hungry for the enemy's bread and water, so he stepped on forbidden ground, and the result was that his God forsook him, judgment was pronounced

upon him, and soon he was dead, his dumb beast standing by as a witness that he once was a live man but is now a dead carcass.

What a sad picture! But sadder yet is the picture of a chosen people, who have a nobler calling and have for their authority the very words of the Son of God Himself, (Matt. 28: 18-20), but have been charmed by the voice of the enemy and by the bread and water that God has forbidden to His servants. Hundreds had perhaps thousands of empty churches and Christless homes stand as did the dumb ass of the prophet, to witness that once there was power and life but now nothing but a dead carcass remains.

The command of Jesus Christ was given with the promise that He would be with His people alway, if they would obey Him. Then why does not the Church have the power that it once had? The story of the prophet will show it at a glance. The moment the prophet disobeyed the command of God and began to eat and drink the bread and water of the enemy, his power and authority were gone. So it is with the Church. Churches have disobeyed the command of God. He could no longer bless the prophet when he began to eat the forbidden bread. God cannot bless the Church when the people will forsake Him and begin to eat and drink the bread and water of the world which God has positively forbidden. The promise that He will be with His people always becomes void to His people only by their disobedience to His commands. The Church has not all at once disobeyed the command of Jesus Christ, but more and more of His people, since the beginning of the Church, have been spending their time and money for the bread and water of the enemy, instead of obeying Him and using all for the spreading of His blessed Gospel into all the world.

In Rev. 3:8 we have God opening a door to His people, which can be rightly interpreted to show to the Church the great field that has been opened to her to spread the Gospel. But in verses 14-18, we see the sad picture of the Church which failed to enter the open door. Instead of using their wealth in obedience to the command of Christ (Matt. 28:19, 20) they had used it for the bread and water of the enemy, until seemingly God was entirely forgotten and the result was, or is, that God has forsaken His people.

Altoona, Pa.

The innovations now being introduced in many Sunday schools are, in many cases, synonymous with sin.—Melvin D. Landis.

DRIFTING WITH THE CURRENT

By Fannie R. Holsinger

For the Gospel Herald.

If a boat or a ship is placed out on the water without an oarsman or captain, it will drift with the current. It will always go down stream.

Just so is it with life. If a person is placed out surrounded by the responsibilities of life and does not have Christ in his or her life, that person is sure to be carried along with the world current. He is unable to sail against the stream, to meet life's duties and obligations as they should be met. If we take Christ as our guide and our Master, He can solve any problem of life which we may have before us. "I can do all things through Christ who strengtheneth me" (Phil. 4:13).

The tendency of the world is to go down stream and then push with more power to sail faster than the current will actually carry; that is, to sail as fast as possible. Again, after one is once moving down the stream, he goes faster and faster—and the farther we go, the farther we have to go back and start in the opposite direction. The world in general is pushing on and on in educational lines, business affairs, and so-called religious organizations. Can we imagine the final outcome and destiny of such conditions? When we think back over the history of conditions one hundred years ago, we are made to wonder what the next hundred years will bring forth, if the world is permitted to stand that long.

Where do we stand? Are we as a people, a church, letting the world move us or are we moving the world? Is God preserving the world because of a faithful people? Are we keeping all the teachings of the Bible, or are we letting them slip away one by one?

Dear readers, may we take God at His Word and accept His help in sailing up the stream and anchor in eternal glory. May we not allow ourselves to be carried down the stream and finally be hurled into eternal punishment and torment.

Linville Depot, Va.

A FEW THOUGHTS ON JAS. 5:19, 20

By Lena Fetter

For the Gospel Herald.

> Brethren, if any of you do err from the truth and one convert him; Let him know, that he which converteh the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.—Jas. 5:19, 20

How can we expect to convert the the one that has fallen when we do not show charity toward them? I do not mean to uphold the sinner in his way, for God has said, "The soul that sinneth, it shall die"—unless they again turn to God, and be converted. But why this gossip? Why not turn the word "gossip" to Gospel? Why spread the slander? Why this human weakness of talking so much? Oh that we would all, like Isaiah, have a live coal of consecration laid upon our lips. How much more good we could do for humanity if we would all lift the fallen ones to God's throne in prayer. How much greater would be the results. May each brother and sister softly breathe their name in prayer. God does not forsake the fallen ones, as is taught us in His Word, but is ever seeking to bring them back to Himself. My heart aches when there is one who has fallen or made a mis-step, but God's grace is all sufficient, if we will but hold them up to Him. May we all with one accord seek more sincerely for God's guiding hand that we do not fall from the truth, but that we may help others, pointing them to Jesus the great and loving Shepherd of their souls.

Orrville, Ohio.

RELIEF NOTES

For the Gospel Herald.

(Conducted by Vernon Smucker)

The following cablegram has just been received from Bro. A. J. Miller:

"Feeding daily in Wolosts, Chortitza six thousand, Halbstadt sixty-nine hundred, Gnadenfeld thirty-five hundred, Prischib fifteen hundred" Miller.

* * *

Rev. Jacob Wagner, representing the Central States Volga Relief Society of Lincoln, Nebraska, on the staff of the American Relief Administration in Russia, has made an intensive study of conditions on the Volga and gives some very interesting advice on the matter of the kind of relief that is most appreciative to the Russian adults in the famine areas. Among the points which he emphasizes very strongly are the following:

1. Stop sending letters of enticement to have your friends and relatives to immigrate to America, unless you first make arrangements with the proper authorities with reference to passports, transportation, etc.

2. Stop sending money to private individuals in any form except in A. R. A. food drafts. On this point he says,

"I have now been in eleven villages and in these as well as in other villages people come to me with drafts from America. Even in Saratov people come to me with American bank drafts. What can these people do here with such drafts when there are no banks or anything similar to a bank? The answer is nothing, absolutely nothing: The only thing I can tell them is that they must return their drafts to

America and direct the senders thereof to send this money to the American Relief Administration Russian Food Remittance Department, 42 Broadway, New York City, giving the name and address of the person for whom it is intended and in about ten weeks they will receive an order for foodstuffs. This only brings tears to the eyes of these hungry, starving people who apparently have been helped and yet must prepare to wait some more. This is the result of smartness and ignorance of Americans who will not follow the directions of the proper authorities."

3. Do not send packages. Most of them never reach their destination, and some that do have all the contents removed and stones and rags substituted. Sometimes notes or letters are enclosed in these packages by well meaning friends and when found the recipient is fined 20,000 roubles and even then does not get the package

4. Do not send money or food through any foreign bank or organizations. The A. R. A. (and the agencies working with it) is the safest organization by far and does far more for the money than any other independent organization can possibly do.

5. You can aid anyone you wish. We quote again from his words:

"You can have them sent where and to whom you wish. The American Relief Administration will comply with your wishes, if possible, but I would like to suggest that if you contribute for a community then do not write your relatives that you have contributed so much to the relief fund, and that your father and other relatives have a share in the community fund, for often these people come to the relief kitchen and insist on having their share and only cause trouble. When funds are contributed for a community we divide the supplies obtainable for these funds equally among the people of the community since one is as poor as the other. They are all alike. The relief kitchens are now supported entirely by the general fund of the American Relief Administration. The contributions to the general fund of the Volga Relief Society are used in the German villages for the feeding of all adults and all are treated alike. From the general fund we are feeding especially those communities for which nothing has been designated. Friends and relatives should continue to send food remittances at regular intervals and not too much at one time, since stealing is very common here. Food Remittances should be sent once or twice a month in small denominations according to the size of the family, for whom they are intended Do not tire in this great work. Conditions here are indescribable."

* * *

The following letter has been sent out to the sewing circles by Bro. Orie O. Miller for the Relief Commission:

To the Sewing Circles:

Last year the Mennonite Church sent overseas thirty two tons of new and used clothing for our Russian and Constantinople work. Into thousands of lives has come a new ray of hope and cheer as they received these gifts from our workers. Our workers have called for more. Their supplies are practically exhausted. The Relief Commission plans to gather and send them as much as possible during this coming summer.

The Need

The scarcity of clothing in Southern Russia and the consequent misery due to this lack will be worse this coming winter than in any period since 1915. The extra supply gathered in prosperous years has long ago been exhausted. Already for more than a year most of these people have worn all of their clothing all the time. Much of this is in rags now and many of them do not even have thread to make these rags hold together. During the past winter their first thought was food. When in a starving condition men will even trade necessary clothing for something to eat. The food crisis is probably passing now. Many little children will have to be fed over another year, but the bulk of the population will be able to get along after the next harvest. Then the discomfort and mental suffering on account of lack of clothing will come to the forefront again.

Almost no clothing has been bought by these people since 1915. The relation of wages to the cost of living since the drop in the rate of exchange has made such purchase practically impossible during the past three or four years, even had stocks been ample Imagine a day laborer working a whole month for a cheap pair of American shoes. At today's wages in Russia and today's rate of exchange any Russian laborer would have to work that long to pay for any shoes made from leather. And then to think of children babies and mothers who cannot work makes one shudder. Many of these are our own Mennonite Brethren or their families To these we have a special responsibility.

The clothing for distribution next winter must be collected during the summer months and shipped by August 15 or it will arrive in Russia too late. Congregations and sewing circles can begin any time the local gathering of such used clothing that is to be given to Russian Relief. This matter should be actively taken up by the leaders in every Mennonite congregation in America.

A good plan is first for each family to prepare their bundle. Let the children help in its preparation. Let the father dig deep into his pockets once more and provide the wherewithal to buy a dozen or a few dozen spools of thread, some hooks and eyes, needles, snap fasteners, darning cotton or cloth. Put it all together in the bundle. Love must go into this service. All this work should be done with an imagination that perceives why it is done and with a feeling of sympathy for the recipient. Every home should send with its bundle a prayer, and then continue to pray, as the bundle goes on its journey across the seas.

Second, in each congregation, a day should be set aside for these bundles to be brought together. Arrange for this day sometime between June 15 and July 15. Here the congregation's gift should be roughly sorted into boys, girls, mens, womens, baby and miscellaneous clothing. Pack in barrels or burlap bags and ship to Scottdale by freight prepaid. The Lancaster and Franconia District congregations should hold their goods until shipping instructions are sent by the Eastern Board. Send your shipment of used clothing not later than July 15 and preferably not before June 15. New clothing can be shipped at the same time, or any time before or after as it accumulated.

What is Needed?

Knitted garments of all kinds. Second hand clothing that is good, strong, clean and serviceable and worth paying freight on to Russia, shoes for all ages, coats, overcoats, dresses, suits (all sizes) sweaters, mittens, wool stockings, woolen gloves, and woolen shirts Baby outfits and bedding are needed in unlimited quantities

Do not send canvas, satin, patent slippers, high heeled or pointed toe shoes, silks, veils, laces, muslin underwear, straw or stiff hats.

Ask yourself
Is it serviceable?
Is there wear left?
Will it keep warm?

May God abundantly bless all the efforts that shall be put forth along these lines.

Yours for Russia's Needy Ones.
MENNONITE RELIEF COMMISSION
By Orie O. Miller.

Watch your church paper for further announcements and details.

Write to Orie O. Miller, Akron, Pa., for any special information concerning this phase of our work.

April 28, 1922.

REPORT
Of the Twentieth Quarterly Sunday School Meeting, Held at the Salem, Alta., Mennonite Church March 26, 1922

For the Gospel Herald.

Officers: Mod., J. K. Lehman; Sec. H. L. Yoder; Chor., W. S. Stutzman.

Devotional. V. L. Roth

Folly of God's leaders Compromising as the result of divisions in the Church. M. M. Burkholder, Jacob Brenneman, Barbara Yoder.

Necessity of prophets in ancient days. Ezra Stauffer, Emma Burkholder.

Children's exercises, conducted by N. E. Roth.

Compare the prophets' responsibility and their influence, with the present day ministry. Simon Stalter, Noah Detwiler, Emma Roth.

Past and future chastisements upon a disobedient and gainsaying people. O. O. Hershberger, Elmer Maurer, Fannie Voegtlin.

Secretary.

REPORT
Of the Oak Grove and Bethel congregations West Liberty, O., of the Ohio Branch for the year ending Apr. 1, 1922

For the Gospel Herald.

Cash on hand Apr. 1, 1921	$ 41 81
Received for foreign missions	185 51
Expended for foreign missions (for Sisters Warye and Miller)	60 00
Material made for foreign work	188 78
Average attendance	26
Total visitors present	7
Garments made	
Women's	50
Children's	660
Bedding made	
Comforters	9
Quilts	4
In December the Circle contributed a Christmas dinner to the Lima Mission. Approx. value	$20 00

The sewing for the year was all sent for the Near East, with the exception of fifty garments made for India in July.

The $60 00 disbursed for the support of Sisters Warye and Miller was not taken from the treasury, but from a fund for special purposes.

Belle Stoltzfus, Secy.

"A fixed heart is a well of water, a river of life, a stream of joy, and a peace glory to our Christ."

REPORT
Of the Weaver Pa., Mennonite Sewing Circle for the Year, April 1, 1921—March 31, 1922

For the Gospel Herald.

No. of Meetings	12
Average attendance of members	11
No. of average absent members sending Contributions	5
No. of Visitors	26
No. of garments and articles made	115
No. of garments and articles donated	21
No. of comforts made	1
No. of quilts quilted	8
Amt. in Treas. from last year	$ 6 15
Amt. of collections	144 64
Expended for Miscellaneous	43 01
Expended for support of Bible women	12 00
Expended for support of Sister Nellie Warye	
Expended for Mennonite Pub. House	35 00
Expended for India Relief Fund	18 56
Amt. in Treasury	15 07

Myra V. Yoder, Secy.

"Our prosperity should lead us to gratitude and turn our hearts and hands to a larger service for Christ on every hand."

Married

* * *

Roth—Stutzman.—On Thursday, Feb. 9, 1922, Bro. Will Roth of East Fairview, Neb., and Sister Emma Stutzman of Chappell, Neb., were united in marriage, Bro. J. E. Zimmerman officiating. May God ever bless them in their new relation.

Diller—Lantz.—On April 20, 1922, Bro. Harry Stemen Diller and Sister Nellie Belle Lantz were united in marriage at the home of A. D. Lantz, near Gomer, Ohio, Bro. George Ross officiating. May the blessings of God be theirs through life.

Ruth—Ruth.—On March 29, 1922, Bro. Linford M. Ruth and Sister Mary M. Ruth, both of the Line Lexington, Pa., congregation, were united in holy matrimony at the home of the officiating bishop, Bro. A. G. Clemmer Franconia, Pa.

Detweiler—Miller.—On April 4, 1922, at the home of the officiating bishop, Bro. Menno Esch, near Fairview, Mich., Bro. Oren Detweiler and Sister Nettie Miller were united in the holy bonds of matrimony. May our heavenly Father lead them safely through life.

Obituary

* * *

Brubaker.—Sister Anna N. Brubaker died at the home of her parents at Millersville, Pa., April 5, 1922; aged 30 y. 6 m. 5 d. She leaves her parents, 4 brothers and one sister. She was received into church fellowship by water baptism in the spring of 1911. She bore great afflictions for 9 years, then the Lord called her home. Brief funeral services were conducted by Bro. Jacob Hess at the house. Further services at the church by Bro. D. N. Lehman and Bro. Hess. Text, Rev. 7:17.

Hodam.—Claude James, son of Robert M., and Sadie Hodam was born at Downs, Ill., Jan. 26, 1909. His age was 13 y. 2 m. 21 d. He confessed Christ as his Savior, and on Easter Sunday he, with six other boys, was to unite with the M. E. Church at Ludlow, Ill. On Apr. 13, he was stricken with appendicitis. On Saturday he was taken to the hospital at Champaign, and everything possible was done to save him. He died on Easter Sunday. He leaves parents, 2 brothers, (Lowell and Harold), and 3 sisters (Florence, Gladys, and Helen). The funeral was held Apr. 18, at the M. E. Church in Ludlow, Merrill Faulk officiating. Text, Eccl. 12:1. Burial in Rapton Cemetery.

Harnish.—Catherine (Herman) Harnish was born Feb. 23, 1856; died April 11, 1922; aged 66 y. 1 m. 18 d. She is survived by her husband (David F. Harnish), 1 daughter (Cecelia, wife of Tobias Duncan), 1 son (John E. Harnish) and 1 granddaughter. Funeral services were held at the home April 15 at 9 o'clock, and at the New Danville, Pa., Mennonite Church conducted by Brethren Aaron B. Harnish and Jacob B. Thomas. Texts, Prov. 27:1; I Peter 4:5. Interment in the adjoining cemetery.

"How we miss your gentle footsteps,
Oh we miss your loving smile;
But we're glad it's not forever,
We are only parted for a while."

By the family.

Herr.—Levi Herr was born June 17, 1838; died at the home of his daughter, Mrs. John M. Haverstick, Lancaster, Pa., Apr. 9, 1922. He was in his eighty-fourth year. His wife, Susan L. Groff, preceded him 20 years ago. His sickness was of two weeks' duration. He was a member of the Mennonite Church, taking a great interest in Sunday school and church work. His cheerful and kind disposition endeared him to all he met. He leaves 1 son (Newton G.), 2 daughters (Mary Haverstick and Emma Kreider), and 1 brother (Christian, Jr.). Funeral services at the home and at Strasburg Mennonite Church, conducted by Bros. C. M. Brackbill and Frank M. Herr. Interment in adjoining cemetery.

"Father, thou art sweetly resting,
Gone from all thy toil and pain;
Far from earth and all its wrestling,
Thou didst now thy crown obtain."

Martin.—Henry H. Martin, son of Jacob and Elizabeth (Horst) Martin, was born May 2, 1845; died March 2, 1922, aged 76 y. 10 m. 19 d. About the time of his birth his parents moved from Lancaster Co., Pa., to Washington Co., Md. In 1872 he was married to Fannie Miller, daughter of Jacob Miller and Fannie Snively of Leitersburg, Md. To this union were born, a daughter (Mrs. John D. Brunk) and a son (J. Harry Martin). Both his children, nine grandchildren, 4 brothers, 2 sisters, a large relationship, and many intimate friends survive him, his wife having gone to rest three years ago. Soon after their marriage they both became Christians and joined the Mennonite Church of which they were consistent members until death. Both children have chosen the same Church home. The funeral was conducted from the home and Reiffs Church by Brethren Geo. Keener, C. R. Strite, and Ed Miller.

Nesselrodt.—Jackson, son of Wm. J. and Rachel Nesselrodt, was born Sept. 5, 1854; died April 16, 1922; aged 67 y. 7 m. 11 d. He was taken suddenly ill on Good Friday morning and died peacefully while unconscious Easter Sunday morning. He was buried Monday at 10 A. M. in Pleasant Grove Cemetery. The burial was conducted by N. D. Wilson of Milam, W. Va. On Aug. 25, 1880, he was united in marriage to Susan Shaver. To this union were born five children: Anna R., deceased, Charles F., G. Mitchell, and J. C., and Joseph A. There are eighteen grandchildren. Surviving are also two brothers: B. F. and James S. For more than thirty years he had been a consistent member of the Mennonite Church, faithful in attending its services and observing its ordinances. He was kind to his children and devoted to his wife, and during the long period of married life they were seldom apart.

A Friend.

Neff.—Elizabeth Neff (nee Musser) was born in Lancaster Co., Pa., July 4, 1847; died near Medway, O., Apr. 16, 1922; aged 74 y. 9 m. 12 d. In 1867 she was united in marriage to Daniel Nissley. To this union was born 1 daughter. The husband preceded her in death 6 months after marriage. The daughter died 9 years ago. In 1871 she was united in marriage to David Neff. To this union were born 5 sons, all living and present at the funeral. Her second husband preceded her a number of years. Besides her sons she also leaves 4 sisters, 8 grandchildren, besides a host of relatives and friends. She confessed Christ as her Savior, united with the Mennonite Church a number of years ago, and remained faithful to the end. Funeral services were conducted at the home on April 18, in charge of Moses Brenneman. Text, John 19:27. Buried near Medway, O.

"Just a rest for weary footsteps,
Just a folding of tired hands;
Just a glimpse across the river,
Where the holy city stands."

Kurtz.—Maidy (Hershberger) Kurtz was born in Miami Co., Ind., Mar. 27, 1882; died near Fairview, Mich., Mar. 27, 1922; aged 40 years. She leaves 5 daughters (Letha, Freda, Hilda, Cleta, and Zella), 2 sons (Marvin and Melvin), the youngest son only four months old; also parents, 2 brothers, 1 sister, and many friends. Funeral at the Fairview Mennonite Church, Mar. 29, Bro. Menno Esch officiating. Burial in cemetery nearby. She was much needed in the home, but God's ways are best. She had her arm broken a few months ago which was not fully recovered. She was not feeling well the week before, but not thinking she was serious, until Sunday, Mar. 26, when she became unconscious and passed away the next morning, in that condition, of apoplexy. This again is a loud call.

"Not now but in the coming years,
It may be in the better land;
We'll read the meaning of our tears,
And there, sometime, we'll understand."

Shenk.—Icie Pearl Shenk was born near Versailles, Mo., May 9, 1893; died at the Elizabeth Buxton Hospital, Newport News, Va., Feb. 26, 1922; aged 28 y. 9 m. 17 d. She was the only daughter of David (deceased) and Emma Shank and her widowed mother is deeply bereaved but resigned to God's will. On June 27, 1917, Icie was married to Coffman Shenk and lived happily in wedlock for almost five years. An attack of the influenza during the epidemic three years ago left her heart in a weakened condition, and caused stomach and kidney complications which resulted in her death. She accepted Christ in early youth and was a faithful member of the Mennonite Church. She had a loving, helpful disposition which won for her many friends, and she is greatly missed in her home, the Church, and the community. She was fully conscious of her condition and expressed herself as desiring to live for the sake of her little son, but that if it was the Lord's will she was satisfied and ready to go. She leaves husband one son, mother, and many relatives and friends. Funeral services on Feb. 28 at the Warwick River Mennonite Church, near Denbigh, Va., conducted by Daniel Shenk.

Hannah Brenneman.

Landis.—Susan Landis, widow of Benjamin F. Landis, was born at Witmer, Lancaster Co., Pa., Feb. 27, 1845; died at her home, Washington, D. C., April 11, 1922; aged 77 years. She is survived by three daughters (Anna J., Mary F., and Dora M. Glass). She was a faithful member of the Mennonite Church, and at her death was a member of the East Chestnut Street Church, Lancaster, Pa. She was ill for more than two years, and was called home suddenly. Her passing away was like her life, calm and sweet. A blessed comfort to the bereaved children is the fact that she was a faithful disciple of the Lord Jesus, devoted to her church, and was greatly encouraged by the reception of the sacred elements shortly before her death from the hands of Bishop D. N. Lehman. How true of her that she proved by her life in words and works her faith in Christ. Of a kind and loving disposition, with a strong personality, she drew many friends to herself. One of the many tributes paid her was that she was never seen angry, but willingly and humbly received all her experiences as part of God's plan in her life. Another said it was an inspiration to visit her as one took away more than they were able to give. She loved her home and lived for her children. Funeral services were held from the home of her daughter, Mrs. D. G. Glass, Lancaster, Pa., on Good Friday afternoon; a day of solemnity, but soon followed by the joys of Easter, the day which inspires a blessed hope in the resurrection. The services were in charge of Bros. D. N. Lehman and D. H. Mosemann, and the interment took place in Riverview Cemetery. She always looked forward to the coming of every issue of the "Gospel Herald," and read it carefully and with interest.

The family.

Items and Comments

"The Gentile Tribune" is the name of a new paper started recently in Scranton, Pa. If one-fourth of what that paper says about the Jews of the present time is correct, Henry Ford's criticisms of the Jews are very mild.

An enviable record is said to have been made by Ocracoke, N. C., a town of about 700, where no arrest has been made for ten years and where they have had no justice of the peace for two years because there is nothing for him to do. The town has never had a theater or a movie.

Reports from the international conference at Genoa, Italy, are not calculated to inspire hopes of world peace. But they are just now at the bargain stage, and it may still be that the meeting may end harmoniously, with a better understanding among the late enemies. It takes such exhibitions to convince the nations that this is still a very sick world.

Reports from Czecho-Slovakia tell of indications of a coming revival in that country. So marked is said to be the religious fervor of the people that they are in danger of turning to most any kind of a form of Protestantism unless there is prompt attention and direction given to the matter of presenting the truth of the Gospel in its proper form. "The difficulty of providing sufficient ministers and Christian workers to carry the Word of God to these people in their hunger for it, is the great need of the hour."

China's weakness is not in population, not in lack of loyalty, but in internal disorders and contentions which stand in the way of a strong central government. At this time the country is facing a civil war between contending factions. All factions favor unity, but the passion of self-interest in stronger than the yearning for unity. With a strong central government the country would now be compelled to do the bidding of Japan or ask the other nations to save her from the aggressions of other powers.

The manufacturing industries in the United States, formerly located almost altogether along the Atlantic coast, are steadily traveling westward. The latest census figures show that the New England, Middle Atlantic, and South Atlantic states produce slightly less than half the manufactured goods of the United States, as against more than two-thirds a half century ago. The great states in the Middle West are rapidly approaching and outstripping states farther east as manufacturing states.

A recent circular sent out by the National City Bank of New York publishes some interesting figures concerning exports from the United States In the list of cereals corn still takes the lead, the 1921 crop being 3,152 000 000 bu, or about 80 percent of the world output of corn. In value, the total is estimated at $2,563,000,000, nearly half of which is attributed to corn. Of the $100,000,000 worth of corn exported, about half went to Europe. Perhaps the most important item did not appear in the report referred to. It is this: Had the Americans practiced tithing the cereals alone would have yielded $256,300,000 for the Lord's treasury.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will be held this year at the Martins Creek Church, Holmes Co., O., May 30 and 31; Conference members to meet with the Executive Committee the preceding day at 4 P. M., to arrange for the work of Conference. Persons coming from the East and West will take the C. A. & C. railroad, either at Columbus or Orrville, O., and stop off at Millersburg, O., where trains will be met to convey passengers to the Conference.

Everybody welcome.

E. L. Frey, Moderator.
C. Z. Yoder, Secretary.

Ohio

The annual Ohio Mennonite Church Conference will be held at the Martin's Church, near Orrville, May 25 and 26. Members of Conference are requested to meet with the Executive Committee the preceding day, May 24, to continue the work left over from last conference. You will be met at the train at Orrville by writing Bro. I. J. Buchwalter or Bro. Aaron Eberly, Dalton, Ohio. A cordial invitation is extended.

A. J Steiner, Moderator.
J. Y. King, Secretary.

ANNOUNCEMENTS

Mennonite Board of Missions and Charities

The Annual Meeting of the MENNONITE BOARD OF MISSIONS AND CHARITIES will be held with the brotherhood in Fulton Co, Ohio, June 5 and 6, 1922. The Executive and Mission Committees will meet in the same community in joint session June 1 and 2 to arrange for the meeting and transact such other business as may come before them.

All committees which are to report before the General Meeting on June 4 and 5 will kindly have their reports ready to be submitted in writing.

A cordial invitation is extended to all who are interested in the mission activities of the Church to be present at the meeting. Parties desiring information as to train service may receive same by addressing J. C. Frey, Archbold, Ohio.

D D. Miller, President.
S. C. Yoder, Secretary.

Mennonite Relief Commission for War Sufferers

The annual meeting of the Mennonite Relief Commission for War Sufferers will be held, the Lord willing, at Wauseon, Ohio, on Saturday, June 3, just previous to the meeting of our General Mission Board All members are requested to be present and the public is invited to attend each session. Information as to railroad connections, etc., may be had by writing to Bro. J. C. Frey, Archbold, Ohio.

Aaron Loucks, Pres.
Levi Mumaw, Secy.

Ministerial Meeting

The annual Ministerial Meeting of the Virginia Conference is scheduled to be held at Zion Church near Broadway, Rockingham Co., on May 19 and 20, 1922. You are invited.

Lewis Shank.

"We need not expect souls to be won unless the church gets in the right attitude and proves that attitude by her walk."

OUR MISSIONS

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E, Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73 St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Allen B. Christophel, Editor.

"Look on the fields; for they are white already to harvest."

"Come over into Macedonia and help us."

At this time two of our India missionaries (Bro. P A. Friesen, with his family, and Sister Florence Cooprider) are in America on furlough. With the exception of one furlough, Bro. Friesen has been in India since 1907. He is returning because of the death of Sister Friesen last July. Sister Cooprider has been on the field since 1916 and is returning for regular furlough. May God make their stay in this country profitable for them as well as for the Church. Their absence leaves the force of workers at twenty-one.

Missionary instruction is one of the most important means of encouraging mission work. Knowledge always precedes true conviction. Mission meetings and mission study classes are among the most important means of promulgating such knowledge. Every congregation should have at least one mission meeting each year, and wherever there are enough young people to form such a class, there should be a mission study class. A missionary sermon each quarter year, and a few minutes' talk on missions by the superintendent or some member of the school, at least every other Sunday, would not be too frequent.

In this number Bro. J. S. Shoemaker gives us a brief history of the mission activities of the Church as he experienced them in his many years' service as secretary of the Mission Board. It impresses us with two facts: (1) We should not despise the day of small beginnings; (2) The Lord's work cannot prosper without sacrifice on the part of someone. In our August number we hope to print an article "A Glimpse into the Future," by Bro. Vernon Smucker. The June and July numbers are to be given over to the India and Mission Board Meeting reports, respectively.

June 1—6 is the time set for the meeting of our General Mission Board. It is to be held with the congregations of Fulton County, Ohio. The first four days are to be devoted to committee work and other meetings, while the last two are to be given to the Board meeting proper. This meeting will in a large measure determine the mission activities of the Church for another year, and to a great extent, for years to come, At the present time, no new issues of considerable proportion are in prospect. There will be the usual transaction of business and the consideration of local problems. One of the great problems in these times of uncertainty is to advance at the proper rate, and yet keep all conditions balanced. One thing is necessary, however, and that is such a condition on the part of all concerned that the Holy Ghost may have full control at the meeting. When He directs, nothing will be done amiss.

"Bringing in the kingdom" has been given as the task of Christ's Church. The full realization of this ideal cannot be accomplished without the appearance of Christ Himself and the regeneration of the physical, social, and political order. Education, social reform, moral improvement, time and life-saving inventions may all contribute to better world conditions, but they in themselves, apart from Jesus Christ, can at the best be only veneer, and may lull men to sleep, allowing them, in a self-satisfied delusion, to go on to destruction. "The kingdom of heaven is within you," said Christ, and in this dispensation it is a spiritual power, imbedded in the hearts of those who receive it. Christ warned the Jews that if they would clean and garnish their own lives, but not have them infilled by the Christ-life, the evil would come back seven-fold. Avarice, ambition, paganism, idolatry, murder, and all other sins can best be abolished by having the righteousness and Spirit of Christ established in the heart.

India is a land of problems as well as possibilities. There is perhaps no other country that presents both the needs as well as opportunities of Christianity as thoroughly as India. Following are a few interesting statistics:

Area.—Including Assam and Burma—1,876,182 square miles. As large as the United States east of the Rocky mountains.

Population.—321,925,000. Density, 167 per square mile (America 30 per square mile) equal to all North and South America and Africa.

A Land of Villages.—2,153 towns (over 5,000) and 723,605 villages. Only 2% in cities of 10,000 (in America 25%). Unoccupied as stations or outstations, 710,000 towns and villages.

Languages.—Thirty-three spoken by over 300,000 and 150 other dialects. Hindi (82M), Bengali (48M), Telugu (23M), Marathi (20M), Tamil (18M).

Problems.—Caste, idolatry, polygamy, zenana, child-marriage, temple prostitution, illiteracy (9-10 male, 99-100 female).

Religions.—Hindus (217M), Moslems (67M), Buddhists (11M), Animists (10M), Sikhs (3M), Christians (5M), Jains (1¼M).

Protestant Missions.—Dutch, 1602; Danish, 1706; British, 1793; American, 1812.

Protestant Data.—Societies at work, 146; Resident stations, 1,146; Outstations, 10,082; Missionaries, 5,465; Indian Christian workers, 42,930; Baptized Christians, 849,299; Total adherents, 2,520,895; Non-Protestant Christians, 2,876,000; Total Christians. 5,396,895. —Missionary Review.

There is yet much land to be possessed. Our responsibilities are as great as our opportunities. If we fail, who shall bring them the Gospel?

The advisability of launching a missionary magazine is often discussed and needs consideration. Such a paper would have some decided advantages, but until the present time, it has been considered best to have our principal missionary organ a part of

the Gospel Herald. In any transactions, it is necessary to deal with resources at hand. In any enterprise, additional equipment might often have advantages, but if these would surpass the benefits and resources, the result would be evident. Because of the existing status of the Church as to size, finances, and policies, the present plan has been followed for three reasons:

1. Circulation. The present circulation of the Gospel Herald is approximately 12,000. This will bring the missionary information into an equal number of homes. It has taken more than fourteen years to build up this list. We cannot estimate how long it would take to build up a similar list with a new magazine, but judging from the records of past efforts, it would take a long time. The more widespread the information we can give, the better for the work as a whole. The present arrangement is more extensive than another would be—for a number of years at least.

2. Expense. A conservative estimate, considering cost of material, makeup, and editing—places the cost of the present arrangement at approximately one-third that of a regular magazine. While progress should never be subject to money, sound financing is always a part of our work. As far as amount of space and makeup are concerned, any material that can be used in a missionary magazine can also be used in the Mission Supplement. If all other factors were in favor of a separate magazine, expense should not necessarily stop it; otherwise it should be considered.

3. Unity of our activities. While mission, publishing, relief, local church, and home activities all have different aspects, they should be a unit. The Gospel Herald is recognized by sixteen conferences as the official organ of our church publications. A separate paper would tend to separate the mission work from the rest. Material and policies that are approved by these sixteen conferences can be used in the present arrangement. Mission work needs emphasis that other work does not receive, but we accomplish most when our activities are united, working as a whole. "In unity there is strength."

REMINISCENCES OF OUR MISSION ACTIVITIES

By J. S. Shoemaker

For the Gospel Herald.

It is a comfort in my declining years to remember God's mercies, and the gracious leadings of the Holy Spirit in prospering the mission activities of the Church during the past two decades. Many pleasant and inspiring memories come to me in allowing my mind to take a retrospective view of the pleasant associations, helpful experiences, and personal benefits enjoyed during the time of my official relation to the mission organizations of the Church which has covered one and a half decades. To retrace our steps is denied us, but to look back and recall helpful and pleasant experiences of the past, is a means of inspiration and encouragement both to one's self, and to others, if the reminiscences are spoken or written in a way that is edifying. In remembering the encouraging scenes and experiences of bygone days, we are inspired to press forward in the Lord's service the faster, and leave the beaten paths still farther behind.

I shall ask the reader to bear with me and lend a listening ear while I endeavor to call attention to past scenes, incidents, and experiences bearing on our mission activities. Since others with me remember many of the things I have in mind, I shall use the term **We remember** when referring to the Board's past record, etc.

We remember the small beginning of the organization known as the "Evangelizing Committee" which was organized at Elkhart, Ind., early in the year 1883, with J. F. Funk, Pres., J. J. Hostetler, Secy., and Jos. Summers, Treas. J. S. Coffman succeded Bro. Hostetler as Secy., ten months later. Contributions for the first year amounted to $26.36.

We remember also that a new organization was effected in the year 1892, called the "Mennonite Evangelizing Board of America," with the following named officers: F. W. Brunk, Pres., Hermon Yoder, V. Pres., A. B. Kolb, Secy., Jos. Summer, Treas. This organization lived but four years. During the year 1893, mission work was opened on 18th Street, Chicago, with M. S. Steiner in charge as superintendent.

We remember furthermore that in the year 1896 the organization was incorporated under the laws of the State of Indiana, and its name changed to "Mennonite Evangelizing and Benevolent Board," with the following officers: A. B Kolb, Pres., Silas Yoder, V. Pres., G L. Bender, Secy., and C. K. Hostetler, Treas. This latter organization launched out into more extensive mission and charitable work. By the end of the year 1905, three mission stations were established in India, with thirteen missionaries on the field. Three charitable institutions were founded, also four city missions were opened up, viz., in Chicago, Kansas City, Ft. Wayne, and Canton.

We remember, but not very distinctly, that on account of some local needs another organization sprung up and was incorporated under the laws of the State of Ohio. The same was christened "Mennonite Board of Charitable Homes and Missions." M. S. Steiner was elected President of the organization. The Old People's Home and Orphans' Home, both of Ohio, were in charge of ths latter organization.

We remember with appreciation the evening of Nov. 4, 1898, when a special meeting was held at the Mennonite Church in Elkhart, Ind., at which a number of ministers and other church workers were present and took part in the service. The needs of India and the matter of appointing missionaries to India were considered, and at the close of the meeting hands were laid upon the brethren J. A. Ressler and W. P. Page, by which they were appointed and set aside as missionaries to India. They sailed several months later, landing in India, Mar. 24, 1899.

We remember very distinctly the joint meeting of the "Mennonite Evangelizing and Benevolent Board" and "Mennonite Board of Charitable Homes and Missions," held May 19—22, 1906, at the Old People's Home, near Marshallville, O., for the purpose of consolidating the two Boards into one. Rules and bylaws had been drawn up by a committee of nine which had been previously appointed. The same were adopted and the two Boards merged into one organizatiton, named "Mennonite Board of Missions and Charities." Officers elected were as follows: M. S. Steiner, Pres., C. Z. Yoder, V. Pres., J. S. Shoemaker, Secy., G. L. Bender, Treas., and D. S. Yoder, Trustee, or fifth member of the Executive Committee. The organization was incorporated June 20, 1906, and began to do business July 1, of the same year.

Since the time of the merging of these two Mission Boards the work has steadily grown. There are at present twenty-three missionaries on

the field in India, besides quite a number of the native workers. (Since this writing two have arrived in America on furlough.—C.). New Stations have been established with marked success, and the Church membership numbers over 1100.

Three stations have been established in Argentine South America, with eight missionaries on the field and some native workers. Work is reported to be very encouraging.

The work in the homeland in the way of charitable and mission activities also has grown to a marked degree for which we give the Lord the praise.

Contributions have increased greatly the past fourteen years as the following figures will prove: Total receipts in 1907 a little over $41,500; in 1921 a little over $219,300. Receipts for foreign work in 1908, a little over $17,200; in 1921, a little over $67,500 Resources of Board in 1907 $133,700; in 1921 $701,766.

During our fifteen years' experience as Secretary of the Mennonite Board of Missions and Charities, many things have taken place which leave with us pleasant memories, among them are the following:

The ideal fellowship and oneness of spirit which actuated us as officers and members of the Board in all our Annual Meetings and Executive and Mission Committee meetings in the transaction of the business of the Board;

The pleasant visits and associations with the superintendents and workers at the various mission and charitable institutions under the auspices of the Board;

The appointment of J. S. Hartzler and the writer as representatives of the Board to visit the work and workers in India, with the privilege of attending the World's Missionary Conference in Edinburg Scotland, and stopping off in Palestine and other places, cities, and countries along the way to India, brought to us many scenes, associations and experiences never to be forgotten;

Our six months' stay in India from Sept. 15, 1910, when we landed at Bombay, to Mar. 15, 1911 when we set sail for home from Calcutta, were six months which brought to us many helpful and interesting experiences. Having had the privilege to visit a number of mission, charitable, industrial, and educational institutions in various parts of India which are not under the auspices of our Board, and comparing the same with the work done by our missionaries in the Central Provinces, we were greatly encouraged because of the aggressive and faithful efforts put forth on the part of our missionaries along the various lines of work which has been established in that heathen country.

The only remembrance of the past which brings to our hearts sorrow and sadness is the loss of some of our faithful workers thru the call of the death messenger. The first to leave the mission ranks was Jacob Burkhard, who passed to his reward from the field in India in the month of September 1906. The next one called to receive his crown was M. S. Steiner the president of the Board, who passed hence in the month of March 1911, several months before we arrived home from India. The next to respond to the death summons was Esther E. Lapp whose spirit took its flight in the month of May, 1917. The last of those connected with the official duties of the Board to answer the summons was Bro. G. L. Bender who departed this life in January, 1921, having faithfully served as Treasurer since 1906. The last to be called to her eternal reward was Helena Friesen. These departed ones were all earnest, devoted, faithful servants of the Church, and loyal to their Lord and Master, which to us all is a comforting thought.

The realization that the missionary spirit is growing rapidly in the Church, and that the Church in general is liberally supporting both the Home and Foreign work with its sympathies, prayers, and means, is very encouraging to the Board, and worthy of our highest appreciation, and continued prayerful remembrance.

Dakota, Ill.

SIDELIGHTS ON RUSSIA

By Orie O. Miller

For the Gospel Herald.

III. Other Religious Sects

Russia has been both tolerant and intolerant towards beliefs differing from that of the Orthodox State Church. Many different sects exist in the country. To those of the population who were alien born or belonged to foreign stock, considerable freedom was given in choice of religion. The Russian law however dealt severely with an Orthodox Russian who joined one of the sects. The penalty for this was the loss of all that person's civil rights. Usually such person's property was divided among the heirs, and he was in all things regarded as one physically dead. Should an outsider marry a member of the Russian church, the children of such union were considered Orthodox, and had to be brought up in that faith. Likewise, these alien sects were not permitted to do any missionary work among the members of the Russian Church. This accounts for the fact that the Mennonites of Russia never were allowed to engage in any missionary efforts in their own country. Only those who were children of Mennonites in that country could become members of that church.

The Doukhobors

During the reign of Peter the Great, the Patriarch of the Orthodox Church slightly revised the Church ritual and published a revised edition of the Mass-book. In introducing these changes, many sections of the Church more conservatively inclined split off from the mother Church. Some of these nonconformists became almost fanatical in their practices and beliefs. The sect of the Doukhobors was one of the outgrowths of this split. "Their doctrines are very complicated and contain many strange ideas. They do not believe in God as a separate being. The Deity dwells in the souls of men. They accept the scriptures but with their own interpretation. They consider themselves as the only true worshipers, while all the rest of mankind are wallowing in superstition and idolatry. They likewise believe in the transmigration of souls. A newly born child has no soul, and the soul enters the body gradually from the sixth to the fifteenth year". These people have at times been severely persecuted in their own country and many of them have come to this country and Canada. Even in Canada their very peculiar practices have caused some trouble.

Of the many other small sects that split from the Orthodox Church at the same time were the Molakanes. Their belief is very similar to that of the Protestants. This sect places great stress on the life of its members. They are thorough students of the Bible. Their leaders know it almost by heart from cover to cover. Their emphasis on education and temperance have made them very good citizens. They are a peace loving people, and upholding the doctrine of nonresistance. A Near East Relief worker who came in contact with one of their communities in the Caucasus described them as similar to the Mennonites of this country

The German Colonists

This group of foreigners naturally divides itself into three religious groups, namely Roman Catholics, Lutherans, and Mennonites. The Roman Catholics make up the major part of the population in what was formerly Polish Russia, and what is now Poland. They are also quite strong in various parts of South Russia. In the whole country they have millions of adherents. The Luther-

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ans of Russia number about six millions. They are scattered all over the empire, but are strongest in Esthonia, Finland, Courland, and in South Russia. It was through the far-sighted policy of Catherine the Great during the last of the eighteenth century that these colonists were invited to the country. During this same time the first Mennonite migrations to South Russia took place. About this time the territory of the empire had expanded very much. Large expanses of rich, black, grain-producing soil were lying idle. Liberal inducements were made these colonists to settle and improve this land. In 1780 the first Mennonite colony was started, and in 1804 the second settled in what is now the Meletchow colony. Two more were later opened in the Samara. Since then, between thirty and forty daughter colonies have been founded in various parts of the empire. The Mennonites of Russia now number about 100,000 members. They have their strongest settlements in South Russia, and in faith and practice differ very little from Mennonites in America. The Church in Russia has many charitable institutions and has organized a quite thorough educational system. Though divided into various groups by minor divisions, the central authoritative body of the Church is the Mennozentrum. This body is organized by all the various different groups.

Of other Protestant denominations, there are comparatively few members. In 1905 a rule was made which favored the Protestant cause somewhat. This rule provided that wherever fifty members of the same sect lived in one community, a church edifice could be erected. Since then a considerable number of Baptist and Methodist churches have been established. At a very recent convention of Baptists in Moscow, delegates from 3650 individual churches were in attendance and a thousand more reported who had no delegates.

Mohammedans And Jews

The followers of the Moslem religion mostly descend from nationalities which were earlier conquered and subdued by the Russians. In Southeast Russia they are strongest, although just lately, a very costly mosque has been erected in Moscow itself. In all of Russia they number over seventeen million members, and in themselves present a wonderful need and challenge to the Protestant missionary forces of the world.

From the fifth century before Christ, the Jews have had large settlements in Western Russia. Today, over half of the Jews of the world live in what was formerly the Russian empire. As a class, they have always been more or less the subjects of persecution, and have been largely kept within a certain section of Russia. Only students, or those of considerable wealth, were able to live outside of this Russian Pale. The mass of them, however, have always been miserably poor, and live in the most unsanitary condition. From this class has come our most undesirable immigrant. This mass of over seven million also makes its peculiar appeal to the Protestant missionary.

With the recent change in Russia, politically, has come a change on the part of the government towards religion. At first Bolshevism took a stand against all religion. Its stand was pronouncedly atheistic. Changes for the better seem to be taking place in the empire. Another paper will take up the great present appeal coming from this mass of people of all religions who in spite of it all are, "As sheep without a shepherd."

Akron, Pa.

(To be Continued)

THE MISSIONARY PROGRAM OF THE SUNDAY SCHOOL

By M. D. Landis

For the Gospel Herald.

Outside of the home there is no institution in the world that should affect the life and future destiny of a young person so much as the Sunday school. There is no work in the world, moreover, that is more vitally connected with the future life and destiny of a genuinely converted young person than that which is set forth in the Great Commission. The question of his relation to the missionary program is one which every saved person has to face. One cannot be a Christian without being a missionary. This is true as much today as it was when the Church was first started. If it does not seem so evident as it did then it is not because the program has changed, but rather because the Church has long lost its first love and has never since done the first works necessary to be restored in the bosom of Christ's love.

To bring the Church back to her first love is surely one of the main things God had in mind when He started the Sunday school movement. When we see the dead, formal, worldly, and slovenly way in which the work is sometimes conducted, we are almost forced to believe that the devil is doing a good job defeating the original purpose of this divinely instituted work. It is often said that the only way God has for telling the lost world of His love is thru the testimony of His own. We are the only means thru which the world is to be told the story of Jesus. And, strange to say, we are the only means the devil has for preventing that story from being told. If he can have charge of the Sunday school in any way, either by getting lazy, irresponsible people in as workers, or by stirring up mere worldly enthusiasm along some superficial line, he will have achieved his evil work so far as the Sunday school is concerned. Any one in the community has the means at his command to make the Sunday school he attends fulfil either God's purpose or the devil's. Any one in the Sunday school has the means at his command to make the Sunday school to which he goes either a place to spend some time in a profitless pointless discussion preliminary to being invited out to dinner, or a place where in the presence of the Holy Ghost, the living Word, quick and powerful, sharper than any two edged sword, discerner of the thots and intents of the heart, searches the inner depths of the soul and sanctifies it by heaven's refining fire.

And this is indeed the first step in carrying out the Sunday school's part in the Great Commission. Any Sunday school that pretends to do missionary work without this kind of dynamic back of its efforts is a humbug to start with, unless Paul could say of it as he did of the preachers at Rome: "Notwithstanding, every way, whether in pretence, or in truth, Christ is preached." But if it is true that the Sunday school is the Church at work, it is then indeed an instrument, which, if quickened by the Holy Ghost, becomes a power irresistible in its community. More than that, it is a power that is felt in the ends of the earth. A Sunday school does not need to be a cipher among the living things of the neighborhood. It can be like the followers of the Lord in Thessalonica, who were ensamples to all that believed in Macedonia and Achaia, for from them sounded forth the word of the Lord not only in Macedonia and Achaia, but also in every place their faith to Godward was spread abroad.

A Sunday school thus energized by the Spirit will not be a congenial place for worldlings and hypocrites to sit and help lukewarm church members discuss non-essentials of the lesson. There will be a definitely evangelistic purpose in every class, and that purpose will be the burden of every lesson. A teacher and class who keep such a purpose earnestly in mind will constitute a prayer group that will find their most natural activity that of intercession. They will continually be made to feel, as they abide in Christ, a strangely beautiful adapt tion of the golden truth of each

lesson to the very present need of the class. Two or three members in a class who can get a vision of that kind of a spirit of religious activity can change a dead class, teacher and all, into a power whose contagion will spread over the entire Sunday school. And they cannot fail if they know the Lord and only believe. "And I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." These are not figures of speech; they are the promises of God.

No one will long remain in such a group of Spirit-filled men without having his own life quickened by the gracious gift of Pentecost in his own soul. He will see that the one great qualification of a man of God is the same today as it was in the Apostolic Church. Jesus had told them, "Ye shall be baptized with the Holy Ghost." "Ye shall receive power after that the Holy Ghost is come upon you." After that which He had promised really happened then they were "Filled with the Holy Ghost," and when some saint of God received some special mention it was most usual to say he was a good man and "filled with the Holy Ghost." God is the same yesterday, today and forever. Men who walk with Him are exactly the same type of men spiritually as they have ever been—filled with the Holy Spirit, and that is the spiritual qualification they will not halt short of. They will walk in the light as He is in the light, and will have fellowship with one another and the blood of Jesus will keep them cleansed from all sin.

A Sunday school class thus saved and sanctified and interceding, constitutes a basis for carrying out a definite missionary program in the Sunday school. I believe there must have been some sort of prayer groups similar to that in the Church at Jerusalem after Pentecost; or why not also at Caesarea, or at Antioch, or at Tarsus? If so is it any wonder that the "word of God grew and multiplied?" Notice what happened in that school of intercessors at Antioch. There were prophets and teachers and learners there together generating power in this wonderful fellowship of prayer. "And as they ministered unto the Lord, and fasted, the Holy Ghost said Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

This was the logical effect of real Bible study and prayer as God intended men should do it in all the ages since. But we have failed utterly. The entire history of the Church has been one of wretched failure thru its dreary chronicles of unbelief, worldliness, corruption, internal strife, dawdling, and neglect, until nearly two thousand years have been wasted. And in every one of these years there have been a world of scoffers, walking after their own lusts, who said, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning." But in none of the centuries have there been more than a sordid few who loved His appearing enough to do anything toward carrying out the program He commanded and which must be finished first. Those who were at ease in Zion and dawdled and did nothing, all accomplished the same final results as did the scoffers: they caused millions of souls to go to hell and made a mockery out of the fact that "one day is with the Lord as a thousand years, and a thousand years as one day," and that "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, and not willing that any should perish, but that all should come to repentance."

Every class in a live Sunday school will be eagerly asking, "Lord, what wilt thou have me to do?" And while they wait for the larger things, they will at once have their ears open to hear the smallest whisper of His voice. The Word of God has quickened them with a new vision of life; the Holy Ghost has made it most natural to witness for Him who saves and keeps them. This witnessing is done primarily in the same old-fashioned way as it was at first—orally, and whenever the opportunity presents. It is also done through a conduct that the world can't stumble over. It is done through liberal, whole-hearted contribution to the mission funds. Sunday schools awakened by the Holy Spirit will find their contributions more than doubled rather tripled and quadrupled. Those who have cheated the Lord's treasury all their lives will begin to bring their tithes. The most of them will be compelled, both financially and spiritually to be ashamed to talk about "Sunday school pennies." They will begin to deny themselves of things that they actually need in order that they may have to give. It might do us good to be reminded along this line that some of our most liberal givers along this line are young people who get along on one square meal a day, struggling their way thru school, putting their all into the hands of God for what ever He may want to make of them. They are also the ones who love to give long after the pain of giving has ceased. Such people always have to give, it seems, when those who spend from five to ten dollars a week on themselves feel that they cannot afford it.

Some Sunday schools—even some classes,—if they cannot serve in person on the mission field will want to have their own representative on the field. They will either want to support one already in the field or they will pray earnestly that one or more of their own number might be found willing and worthy to be called. . .

These facts show the real missionary program of the Sunday school. In fact, it is its only program. It is the inevitable result in a Sunday school that is alive. God has told us very definitely His feeling toward mere formal religious exercises. He tells it with startling clearness in the first chapter of Isaiah. When he said that He was talking directly to His own chosen people. It means exactly the same thing today as it did then

Hesston, Kans.

TRAVELING IN INDIA

Geo. J. Lapp

For the Gospel Herald.

The above topic impressed the writer very much as he accompanied his family part way to Darjeeling last week. There are three classes of travel in the mail train from Raipur to Calcutta, viz, First, Second, and Third. First Class is for aristocrats and high officials. Missionaries would hardly think it possible for them to travel in that class, although the rate is about the same as on all trains in the United States. Second Class is considered that for all people of moderate means. The conveniences are much the same as for first class except the little extra furniture and finer upholstering and better finish found in the first class compartments. In both the above the traveler is able to reserve a berth in the compartment without extra charge. The rate of traveling second class is slightly more than one and one half cents a mile. One is also able to carry sixty pounds of baggage besides bedding and hand-bags.

Third Class fare is slightly more than half cent a mile. On the Bombay-Calcutta line they have what they call European third Class compartment with bare board seats and a miniature toilet room with no decent accommodation. Any one of any shade or complexion who wears European garb or a modified form thereof is able to occupy this com-

partment. Some Indians ride Second but all of the poorer classes of Indians ride third and are generally huddled together like cattle.

The European riding Third runs the risk of not getting a place at all in such a compartment or of coming in contact with vile insanitation and corrupt diseases especially at this time when prices are high and so many are careless in regard to their personal cleanliness.

Many of the missionaries ride Third in order to save money for the work. They are conscientious in the matter and the writer is willing to share the lot with them. One missionary was asked why missionaries ride third and he answered, "Because there is no Fourth class." But nevertheless there are things to consider which make us wonder whether after all the home brotherhood would be in favor of our running the risks we do actually run by riding the cheapest way in this country. One visiting brother of the Brethren in Christ Mission in Eastern India absolutely refuses to ride Third class because of what seem to him grave dangers and is not willing that their missionaries patronize that class. He favors traveling less and better rather than traveling the cheap way and paying dearly for it by becoming victim to disease. There is more truth to this than fiction but we as missionaries located in the Central part of India have so far to go to our High Hill stations that unless we travel third class we find that our expenses are more than we are financially able to bear.

From Calcutta to Darjeeling there are four classes of travel. First, Second, Intermediate, Third. We generally travel Third to Calcutta and then step up one notch and go Intermediate. There may be upholstering on the seats of a cheap sort or there may not. We must share the same toilet with all the different classes of natives who are in the same car. Not desirable, but possible.

Now this is not given by way of complaint but we merely give you the facts. The Railway companies discourage Europeans traveling anything less than Second class and give as reasons that they are not able to give them the accommodations they should have and that Third is considered for native people who are willing to put up with the most scant accommodation and therefore the companies are not able to safeguard the European against exposure to all kinds of diseases, even leprosy.

We want to do the right thing. We want to save for the work in India. We must travel occasionally. We must travel far when we go for our hot season leave. Shall we strive to safeguard ourselves from dangers by paying the Second class rate or shall we go Third? It is a matter of means. We have our opinion reguarding the matter but desire to incur the least expense possible. Some pay the difference with personal money but that runs out too.

Dhamtari, India.

ONE OF SOUTH AMERICA'S CURSES

By J. W. Shank

(A short extract from "South America an Open Door.")

One of the resulting conditions of Catholicism is what may be called **Mariolatry,** or the worship of Mary instead of Christ. Following are some of the teachings of the Roman Church regarding Mary's place in religion:

"If Jesus is the king of the universe, Mary is also its queen, and as its queen, she possesses by right the whole kingdom. Our redemption is her mission for she has been divinely appointed to intercede for us at the throne of grace. If Mary undertakes our defense, we are certain of gaining the kingdom of heaven.



A SCENE IN SOUTH AMERICAN WORSHIP

A snapshot taken at Santa Rosa on the day of Our Lady Maria, the Mother of Jesus. They carried an image of the Virgin and carried it for four squares. All work was suspended and the women and children filled the Church, bowing down to the image with their beads. God pity these priests who are keeping these people in such awful ignorance in not allowing them to read the Bible.

On a tablet beside the door of a Jesuit Church in Cuzco are found the words "Come to Mary, all ye who are laden with works, and weary beneath the weight of your sins and she will succor you."

A scholar of high authority in Brazil said, "My countrymen are not Christians; they are Virgin-ians." "We confess," the Jesuits taught their converts to say, "that the holy Virgin Mary should be held in greater esteem than Christ Himself, the Son of God."

When such things are everywhere taught in South America, little may be expected in the way of real Christianity. In fact the greatest cry against Romanism arises from the fact that **she does not preach Christianity.** In all the Churches we see crude images of a dead Christ. Many of them are almost imbecile in appearance. There is nothing that suggests the great, manly Christ as we know Him from the sacred scriptures. The people are taught nothing but the barest facts about Christ: about His real character they know nothing. The Bible is a closed book to South America. In our work of tract distribution, hundreds of people confess that they never heard of such a book as the Bible. On the other hand, some who have heard of it declare that they do not want to waste their time reading a book that teaches a religion of such falsity as Roman Catholicism. The practical and spiritual phases of Christianity have never been taught the people in any form.

Trenque Lauquen, Argentina.

A REVIVAL NEEDED

By Edward Yoder

(In Hesston College Journal)

There is and has been for some time a great need felt among spiritual and devoted Christians of all denominations for a true spiritual revival of the professed church. Many earnest and devout believers are praying for a revival, for an outpouring of the Holy Spirit, among the great mass of professed adherents of all Churches who are cold, formal, worldly, and in-

different. They painfully feel that the Christian Church has lost her power to witness for her Lord, that she is blind or indifferent to the present day unparalleled needs of the world and the phenomenal opportunities that are lying before her just now. The rank and file of church members live either as if they were absolutely selfish about the salvation they think they enjoy, or else as if they did not believe in any real sense the things they profess. The person who really believes in the Gospel with a saving faith will not rest, cannot rest at ease so long as there are millions who know nothing of this Gospel. We reverently profess to hold the Gospel of Christ as the only means thru which any soul can be saved, and at the same time the way we treat the millions of lost souls emphatically denies every word of our profession. No wonder that earnest praying Christians are praying for a revival of the Church, not primarily for more missionaries and more money and more organization, but for a thoro shaking-up within the Church, a violent dislocation of people from their seats of ease in Zion, an out-pouring of the Holy Spirit that will set church members in line with God's plan.

This applies to the Mennonite Church with just as much force as to any other denomination, more so from our viewpoint, because we happen to, or at least should, know more about our own denomination than about any other. It is true that advances have been made by our church along lines of missionary work and missionary interest. But this fact seems to get much more emphasis than it justly deserves. Considering the wealth and the heritage of our people, this little that has been done is insignificant compared to what could be done did every member actually believe as an eternal fact what he professes in theory. So far only the surface has been scratched, a revival, a complete shaking-up by the power of the Holy Spirit, is needed to make the Mennonite Church a missionary Church. As it is, we listen to splendid missionary programs, we read excellent missionary articles, talk enthusiastically about the fine missionary principles of the Bible, and then—do nothing. Some one in address or written article shows clearly how every Christian should be a missionary and we all agree—in theory, and go on with our worldly plans and worldly pursuits much as before. The truth that the Christian is only a steward of the things of this world he may have is demonstrated with great forcefulness, and we all heartily agree to this truth—in theory, then go on spending money on our own appetites, pleasures, comforts, and even luxuries. Prayer is discussed fluently and its power and efficiency are proven beyond question, and again we all agree—in theory only; we are always ready to talk with eloquence and even with conviction about prayer, and yet how few really pray in true intercession and supplication for an indifferent church and a lost world; we never take time to wait in contrition before God, to lay hold of Him with a prevailing faith. While there are scattered individuals that get a vision of these things, and set about to do them, and so make their lives count in God's sight, it remains a sad fact that the rank and file of professed Christians are seemingly unmoved because they do not have the Holy Spirit in their lives in His power. A genuine spiritual revival is what is needed to awaken the church to her highest duty and privileges along missionary lines.

Such a revival would not only solve the problems of missionary interest but it would also indirectly solve a great many of the difficulties and problems that confront our Church along the lines of discipline and doctrine. Someone has expressed the truth along this line by saying that the Mennonite Church must experience either a revival or a revolution. Our Church has abundance of organization, fully as much as the present available spiritual power of the church can drive efficiently, if not more. The Church has spiritual and able leaders who are able to cope as efficiently as Spirit-filled human beings can with the multitudinous, serious, and perplexing problems which a generally indifferent, formal, and worldly laity presents to them. What is needed at this time is not agitators, kickers, and knockers, but more Spirit-filled laymembers who will join in the work of praying down a genuine spiritual revival upon the whole body of the Church.

What should be the attitude and the relation of our school to this great present need of the professed Church? We have had a very helpful revival among us this school year, and within a few weeks we hope to have another. Numbers of young men and young women have received this vision of the need for a spiritual revival of our church thru the experience of what the Holy Spirit has done for them personally. The Sunday school work of the local congregation has for some time been assuming more and more the nature of a constant evangelistic and revival force, and it must become still more so. All religious and devotional exercises of the school should constantly serve to this end of making the revival effort effective and of spreading it to other places. There need be no outward agitation, no demonstration, but an invisible power working thru mighty intercessory prayer will bring results. The real resources of intercessory prayer have been realized by only a comparatively few. We believe in the power of prayer, then by all means let us not be hypocrites but let us live and pray as tho we believe it, not be of those who say and do not. Every student among us should become a nucleus for a prayer circle to pray for this much needed spiritual revival in his own home congregation.

Hesston, Kans.

THE ARGENTINE "BOLICHE"—SALOON

By J. W. Shank

For the Gospel Herald.

Considering all appearances, the men of Argentine would raise a storm of opposition if one should talk of doing away with the "boliche." It is one of the most thriving kinds of business in the country. This statement may be proved by the fact that there is an average of one "boliche" for about every block in town. In the central part of town there are often as many as three or more in one block.

The "boliche" is really a sort of public saloon. Nearly every grocery store, restaurant, hotel or tea parlor has its department for drinks. Each week we go into these places carrying our tracts and other religious literature. We always have an opportunity to distribute to from ten to twenty-five men in each one of them. It does not matter at what time of the day one enters, there are always some men there drinking. In the late evening every place is full of men. They spend their time playing cards, playing pool, or in drinking and gossiping.

There are at least three cases on our record of women who have become interested in the Gospel, but whose husbands oppose them. In each case the women have told us that the reason for the opposition lies in the "boliche." The men go there every night to drink and talk. Of course the persons who frequent these places talk about everything in the community life. The mission and her work has become a favorite topic for sport on the part of the regular class of men. They really do not aim to scorn the mission as a mission but to make sport of religion in general. They are always discussing the mat-

ter and talking about the people who have become regular attendants. The result is that the husbands of these woman are ashamed to come and see for themselves what we teach, for fear they will later be the topic for conversation in the "boliches." It seems that people the world over are alike in this way that they do not like to be laughed at.

Some people have said that the evil results of these drinking places can not be so great as in other countries where they drink behind closed doors. It is true that they drink wines here which are not so likely to cause drunkenness as whisky. But the majority of the wines are very badly adulterated and are actually poisonous. It is also true that there are plenty cases of slavery to the vice of drinking. Men lose good jobs because they have gotten to the place where they cannot control their appetites. There are cases of men who have good wives and pretty children who have gotten so far along that they come home drunk and make their wives and children lead a shameful life. One of these cases has come to our personal attention during the last few days. The wife and children come to the mission.

While there is not so much drunkenness as one would expect for the amount of drinking that is done, yet there are enough counts against the "boliche" to condemn it completely.

Nine-tenths of the crimes committed occur at the "boliche" or can be traced to the "boliche" as a direct cause. The amount of gambling done at these places is alarming and the effects on the financial condition of the country is every day more evident. The wives and children who are neglected and cheated out of their proper inheritance because of the "boliche court" number millions in the Argentine. The wife is compelled to rear all the children and manage the house day and night, while the husband comes home late at night and at meal time to lord himself over those of the home. The filthiness, the vile talk, the breeding of unbelief and crime—these are all fruits of the "boliche." No! we positively can see no good whatever in these godless places. We must testify against them always.

Trenque Lauquen, F. C. O., Argentina.

MISSION WORK OF THE APOSTOLIC AGE

By W. Wilbur Miller

For the Gospel Herald.

In a discussion of this kind, it is necessary to distinguish clearly at the outset the plan of the article. A survey of the missionary work of the apostolic Age would furnish material enough for a large book. The aim of this article will be to give a general picture of the early Church, an account of the way it was scattered, and a record of the lives and methods of work of the first delegated missionaries. The age begins with the opening date of the ministry of our Lord Himself, and extends until about 100 A. D. While there were many carriers of the Gospel message during this period, this article will consider more especially the work of Jesus, the apostles, and Paul.

For three years, Jesus Himself was a missionary, and both in Spirit and method of work, He will ever remain our perfect example. It is true, He never traveled thousands of miles to a foreign country, but considering ways men had to travel in Christ's day, the journeyings from Judaea to Perea and back and forth across the valleys and regions of Palestine were exceedingly far-reaching in their scope.

Christ did not work with one class of people only. True, the common folk, the unprejudiced Jews, and the earnest seeking Gentiles responded most to His message, but He also healed the rich, He taught the scribes and Pharisees, and even the unlearned and despised. His salvation was for Lazarus the friend, for Matthew the publican, for James the brother, for John the beloved, for Peter the rock, for Paul the opposer, and for the adulterous woman. It was for the lost, both Jew and Gentile.

Having noticed the far-reaching character of Jesus and his message, let us now see how the first Christian followers took up the message and carried it forth.

For a number of days after the resurrection and ascension of Christ, the early Christians lived together inside of Jerusalem and there continued breaking bread and in prayer. It was then on the day of Pentecost that they first received the true Spirit of Christ, and from that time forth, they preached and taught, and continually those who were willing to be saved were added unto the Church.

There are certain interesting things to note about these early Christians. They had their possessions in common. They all remained in Jerusalem. The work and membership of the Church grew so that deacons were chosen to help the apostles. Of these new helpers, Stephen is our most familiar example.

As the Church became larger and its activities became known to the people at large, opposition arose from the Jewish leaders in Jerusalem, for that notable miracles and wonders had been done in the name of Jesus, could not be denied. As the opposition grew stronger, the disciples were sometimes beaten and thrown into prison. So it was that they seized Stephen and stoned him to death, and from that date the believers, all except the Apostles, were scattered over Judaea and Samaria, and we have reason to believe that some even went as far as Rome, for there were believers there when Paul came there.

Just how great a part these played in the spread of Christianity we can not say. We read the story in Acts 8 and it tells us they went through the land preaching the Gospel of Jesus Christ. We read in this connection the story of the African servant who came to Philip to learn the meaning of the Scriptures. What influence this may have had on this man's people as he returned to them, we do not know. By far the largest number of these scattered believers, we may suppose, returned to their homes and took up their old occupations. How true they remained and how much they accomplished, we do not know. Very likely in their association with their fellowmen on the street, in the market places, and in their synagogues, they worked for the new hope and faith.

At this point of our missionary history we must mention another powerful follower and soldier of Christ and his message. Paul had been one of the strongest persecutors of the early Christians. He knew very little concerning the life of Jesus or about his teachings. To him Jesus and the early Christians were destroyers of Jewish religion and consequently a group to be wiped out.

But Paul met the Christ while on his way to oppose Him. It was a miraculous meeting which resulted in the dedication of the life of Paul to the service of Christ. We can not in this short account tell the story of this man Paul. Suffice it to say that he was instrumental in overcoming the barrier which threatened to limit Christianity to the Jews and keep it from being salvation for the whole world as it was intended to be.

Not only did Paul prove and establish the truth that Christianity was not a religion of Jewish custom and belief, but he touched it's deeper principles of love, grace and service, and set about to win the world through its saving power. During a comparatively short life of service, Paul made four missionary journeys into the regions north and west of Palestine, going over to Rome in Europe. His method of work was simple, yet efficient. He would enter into a city, seek out its center of worship which

was usually a Jewish synagogue, and there, when opportunity afforded he would proclaim his message. During the week he would work at a trade and do personal work. The following Sabbath he would continue his synagogue teaching. This he usually continued until persecution drove him out of the city. But as he went to another city to repeat his efforts, he nearly always left a band of believers behind. In course of time he in this way started and organized centers of Christian worship in all of the most important centers of civilization in the world of his day.

One other great apostle of this age deserves our attention. John was one of Christ's closest companions. We know little about his life history. He early entered the service of Christ and was one of the three who shared the most sacred thoughts of the Master. From 50 A. D. until about 70 A. D., we know practically nothing about John's life and work. But from that time on until the close of the age, we find in him the real leader and adviser of all the churches. He probably lived and worked from Ephesus as a center. He continued the spread of Christianity by instilling into its beginnings a deeper and fuller spirit of love. He completed the writings of the apostles. His last years were spent in exile on the Isle of Patmos.

Significant is this period of the apostolic age for during it Christianity shaped itself, and spread by the mouths of tradesmen, travelers, and apostles, until it had found lodging in greatest centers of the Roman world. It broke the bands of Judiaism and answered the longing of all the other religions, and really proved itself to be salvation for all classes.

Middlebury, Ind.

THE MENNONITE SANITARIUM AND CITY HOSPITAL

Report for the Year Ending Feb. 28, 1922

For the Gospel Herald.

For some time we have felt the need of presenting before our people the work of The Mennonite Sanitarium and City Hispital. We believe that a printed annual report published in the Mission Supplement and a form letter to individuals will accomplish this purpose. We commend this report to the careful, prayerful attention of our brethren and friends.

The Mennonite Sanitarium was built and dedicated to provide necessary treatment to those suffering from tuberculosis. Since its dedication in 1908, over 1,000 patients have thus been helped.

Tuberculosis is considered a curable disease. A sanitarium functions largely in teaching people how to fight the disease. If the sanitarium has succeeded in educating the patient how to care for himself it has accomplished one of its important duties. One of the biggest mistakes made by tuberculous people is that they do not detect the disease soon enough and wait till too late to take remedial steps to arrest the disease. For this reason our percentage of cures is low. If the typhoid fever patient waited till the disease had gotten a firm hold before efforts were made to stop the disease the chances for recovery would be greatly decreased. It is encouraging to know that many have gone out from the institution with renewed health and are today engaged in the normal persuits of life. Below we give a tabulated report of patients admitted, discharged and died during the year ending Feb. 28, 1922.

	men	women
Patients in inst. Mar. 1, 1921	17	11
Patients admitted during year	34	21
Patients healed and discharged	30	19
Patients died	10	2
Patients in inst. Mar. 1, 1922	11	11

At the City Hospital we care for all surgical, medical and obstetrical cases. The City Hospital is open to all regularly licensed physicians in La Junta and most cases are brought to the hospital by the physicians. Almost every type of disease and sickness has been treated in the hospital since we have acquired the lease. This has meant wide experience in nursing for our nurses. Below is a report of the patients at the City Hospital for the year ending Feb. 28, 1922:

	men	women
Patients in inst. Mar. 1, 1921	9	19
Patients admitted during year	136	332
Patients healed and discharged	130	231
Patients died during year	14	19
Patients in inst. Mar. 1, 1922	2	11

Finances

THE CITY HOSPITAL

Receipts

Cash on hand Mar. 1, 1921	$ 76
Hospital fees	14,666 91
Donations	4 00
Merchandise	82 73
Refund	20 00
La Junta Hospital Association	550 00
Deficit February 28, 1922	72 04
Total	$15,396 44

Paid Out

Clothing	$ 55 43
Drugs	605 11
Express and freight	457 51
Fuel	656 44
Furnishings	252 99
Improvements	199 15
Ice	145 80
Living	4,570 96
Light and water	364 15
Literature	23 41
Labor	3,043 00
Car expense	100 00
Railroad fare	10 00
Repairs to building	247 16
Repairs to machinery	358 05
Stationery and postage	57 28
Surgical appliances	836 39
Telephone	103 15
Hospital supplies	576 45
Laundry	2,133 39
Taxes	33 56
Refund	18 00
Books	94 50
Sundries	454 56
Total	$15,396 44
Number of hospital days	3,700
Average cost per hospital day	$4 15
Charity work done	$1, 815 55

THE MENNONITE SANITARIUM

Receipts

Cash on hand March 1, 1921	$ 1,746 03
Hospital fees	11,520 18
Donations	77 15
Laundry	375 00
Litwiler income	50 00
M. B. of M. & C.	1,439 92
Merchandise	13 30
Sanitarium Farm	1,000 00
Note	1,000 00
Refund	298 53
Deficit February 28, 1922	326 55
Total	$17,846 66

Paid Out

Drugs	$ 271 84
Express and freight	275 67
Fuel	698 53
Furnishings	320 87
Improvements	71 10
Ice	331 31
Living	6,942 51
Light and water	821 40
Literature	94 20
Labor	4,340 46
Notes paid	370 00
Railroad fare	50 00
Repairs to building	224 39
Repairs to machinery	561 92
Stationery and postage	26 94
Surgical appliances	3 30
Telephone	89 46
Laundry	10 90
X-ray equipment and supplies	1,112 80
Loan	160 00
Refund	56 70
Hospital supplies	526 62
Sundries	485 74
Total	$17,846 66
Number of hospital days	11,058
Average cost per hospital day	$1 61
Charity work done	$6,936 54

How to meet the expenses of the work is the big financial problem of every institution. We first want to testify that God hears and answers prayer and many times He and He only thru His people has made a way. To Him be all the glory.

We have three sources from which we secure funds. First, hospital fees charged the patient treated. Second, donations received from the churches and interested friends. Third, the proceeds from the Mennonite Sanitarium Farm.

All who can pay are asked to pay for actual cost of their treatment. Rates are made so as to meet actual expenses. Those who can not pay are not refused admittance unless investigations prove them to have made application under false claims. We are supporting this class of patients thru donations and the net proceeds of the Sanitarium farm. In the City

Hospital lease we have arranged to receive the proceeds of an endowment property held by the La Junta Hospital Association. This amounts to about $100 per month and covers some of the charity work done at the City Hospital.

Evangelistic Effort

The Church of Jesus Christ should take better care of the human body than any other organization on earth, but she does not only care for the body; she also cares for the soul. The combination of body healing and soul healing is only possible by the Church. Then to her only is this task assigned. For her to help only the body and not the soul is sinful. Her most important duty has been neglected. As a consequence her secondary duty—caring for the body—will also be neglected.

In the past year our hospital work has made a point of contact for the church with 533 individuals. The responsibility for taking care of these 533 souls cannot be shifted by lightly saying that others would have done the work if we had not. The vital question is whether we are willing to miss the opportunity of putting these 533 souls in direct personal touch with the Christian testimony. I shall give two illustrative cases:

A lady whose husband was in the trenches in France came to the Sanitarium. She had not had Christian home training. After being here for some time she began reading her Bible. One day she came into the office to pay her account. After having made the payment we told her that we had been interested in her physical welfare but we had never said anything to her about her soul. She said, "I know I am a sinner and I want to be a Christian." We asked her, "Do you know how to become a Christian?" She replied, "I guess I must repent and believe in Jesus as my Savior." We told her that is exactly what she must do. We asked, "Are you willing to kneel in prayer right now and give your heart to God?" She replied, "I am." So on her knees she prayed her way to the cross. We asked her if she was willing to confess Christ before men. She replied that she was. In the regular weekly prayer meeting she stood and testified that she wanted to own Jesus as her own personal Savior. She went to her home and awaited the return of her husband from France. Her husband returned from France and testified to a changed life in his wife. Some time after she gave up her life in bringing another life into the world. God gave her visions of heaven and she asked that her testimony for Jesus be announced in the Church after she passed away.

A young wife and mother came to the City Hospital for treatment. She recovered and went home but had to come back again. She made a long and stubborn fight against disease but she gradually lost out. She had a pleasant, agreeable disposition and the nurses enjoyed conversation with her. Bible reading and prayer were engaged in and she was spoken to frequently about her soul. She wanted to be saved but argued against deathbed conversions. One night she reported that she had settled it with God. In a few days she was received into church fellowship. She longed to see Jesus and her relation to Him seemed to be personal and real. She had foretastes of glory beyond and passed into heavenly rest.

The Church gave to these people physical aid. They came seeking physical help. Originally they had no thought of spiritual need but they were thrown into touch with those who had the Christian witness and this brought to them the free grace of God. If by the operation of hospitals we can reach souls which otherwise we could not reach are we not responsible for those souls?

At the Sanitarium we have a weekly prayer meeting Thursday evening, a Sunday school class and home department work on Sunday morning and Young People's Meeting and preaching every Sunday evening. Every morning a service of worship is conducted in the dining hall to which patients are invited. At the City Hospital the workers conduct worship every morning but besides this there is no public worship in the hospital. Patients are all confined to their beds and it would be impractical.

At both the Sanitarium and Hospital, personal work is done with each patient as much as possible. Each worker is supplied with a Christian Work Record Chart. This chart has blanks for a record of the Christian work done daily in the institutions. Each nurse is required to hand in her report of work done each week. A general record is kept thus furnishing a complete report of the evangelistic work done in the institution. Below we publish a partial report of the work done in the year ending Feb. 28, 1922.

Christian Work Done in the Mennonite Sanitarium and the City Hospital

Number of public prayer meetings	52
Number of Sunday school services	52
Home department recitations	100
Preaching services	52
Special programs	53
Number of times recorded of personal work done in the form of Bible reading, prayer, and conversation	1,088
Much work was donewhich was not recorded.	
Number who confessed Christ as Savior	5

The Mennonite Sanitarium Farm

The Sanitarium farm contains 400 acres. About 300 acres of this land is tillable. The remaining 100 acres are above ditch water and produce only a little pasture. On this farm a wide variety of crops is grown including beets, cucumbers, corn, oats, wheat, alfalfa, garden crops, cherries, etc. The main crops are alfalfa, corn, wheat, and sugar beets. Sugar beets is the main cash money crop.

A good dairy herd is kept which supplies dairy products for both institutions. A good flock of chickens supplies part of the poultry and eggs. Neither the cows nor the chickens have supplied quite all the dairy and poultry supplies used during the year.

ALL the net proceeds of the farm is paid into the Mennonite Sanitarium account and is used in the support of the work in that institution. Our net proceeds have been reduced this year on account of the general depression and more especially of the reduction in the price of sugar. Last year the sugar beets brought $13 per ton, this year they are worth not more than $6. Probably not this much, depending on the price of sugar this summer. This depression is felt in our institution. Below is our financial report for the year ending Feb. 28, 1822:

Report of the Mennonite Sanitarium Farm

Receipts

Cash on hand Mar. 1, 1922	$ 1,809 64
Chickens	416 49
Beets	4,704 29
Dairy	2,279 13
Feed	7 90
Cucumbers	166 70
Cherries	286 11
Miscellaneous	38 55
Notes	1,500 00
Rental	347 25
Refund	981 17
Stock sold	607 78
Wheat	932 50
Total	$14,077 51

Paid Out

Charity fund	$ 1,000 00
Clothing	8 13
Feed	827 12
Express and freight	149 72
Fuel	57 80
Improvements	348 35
Interest	60 55
Living	218 72
Light and water	2 00
Labor	6,260 36
Machinery	681 70
Notes paid	1,166 40
Repairs to buildings and machinery	1,020 85
Running expenses	1,359 83
Refund	8 39
Taxes	313 88
Miscellaneous	233 29
Stock bought	350 37

Cash balance	10 03
Total	$14,077 51

Nurses' Training School

The Mennonite Sanitarium Training School for Nurses is a school of nursing accredited under the laws of the state of Colorado. All graduates of this school of nursing are eligible to examination for state registration. The length of course is three years. The curriculum is the regular curriculum recommended by the Colorado State Board of Nurse Examiners with the addition of Bible and Christian Workers' training courses. At present we have arranged for our pupils to take nine months affiliated work at Minnequa Hospital, Pueblo, Colo., and three months affiliated work at Children's Hospital, Denver, Colo.

A short practical course in Bible is required for graduation. Our standard is Gospel evangelism thru the ministry of healing. We are aiming by the grace of God to have all of our nurse pupils and graduates live true to this ideal. Our present record is that one hundred percent of our graduates are true loyal workers in the Church. We want to keep this record.

Four of our sisters have completed their training. Three of these are associated with the work here, and one has a home of her own in North Dakota. Four of our pupils will graduate this spring and will take the examination for registration in the month of May. Four nurses are taking affiliated work at Minnequa Hospital. Eleven nurses are in training here at the Sanitarium and Hospital. Our number of nurses has been inadequate for the amount of work which we have had.

There are three reasons why sisters in our church should take training here. First, it is the nurses' training school of our own church, the only one so far. Loyalty would demand patronage of our own institutions. Second, the training received here gives the required standard for nursing and compares favorably with the work done in other schools. Third, the nurse while acquiring training for herself is making a large contribution to the mission cause by becoming an essential factor in the growth and development of hospitals in our own church. Below we print our school curriculum:

First Year

Nursing Ethics	Aikens
Personal Work	Torry
Solutions	Smith
Primary Sturies	Aikens

Contains a section on each of the following:
1. Anatomy and Physiology.
2. Hygiene.
3. Bacteriology.
4. Chemistry
5. Dietetics.
6. Therapeutics and Materia Medica.

Modern Methods in Nursing	Sanders

This includes—
Treatments,
Examinations
Temperatures
Medicines,
Poisons,
Surgical Procedures,
Accidents, Emergencies, Etc.

Bandaging	Sanders
Massage	Painter and Bohn

The practical work covered during the three years includes general nursing procedures, medical and surgical nursing of men, women and children; tuberculosis nursing, obstetric nursing, laboratory and X-ray work, operating room technique, contagious diseases, night duty Drug room work is to be arranged for.

Second Year

Nursing Ethics	Aikens
Anatomy and Physiology	Kimber
Bacteriology	Roberts
Obstetrics	De Lee
Dietetics	Pattee
Materia Medica	Blumgartner
History of Nursing	Goodnow

Reading Course in Bible.

This year is spent at Minnequa and Children's Hospitals, located respectively in Pueblo and Denver, Colo. Two and one-half months are spent at Children's Hospital, during which time the nurse receives special training in the nursing, care and feeding of sick babies and children.

Third Year

Religious—
Bible Memory Work.
Bible Doctrines—Bible.

Mental Nursing	Bailey
Internal Medicine	Farr
Materia Medica	Blumgartner

Invalid Cookery.
Laboratory and X-ray Technique.
Physicians' lectures as follows:
Surgical—
Eye, Ear, Nose, Throat.
General.
Orthopedic.
Medical.
Contagious and Skin Diseases.
Pediatrics.
Genito-Urinary.
Obstetrics.
Anaesthetics.
Laboratory Procedure and Findings
Roentenology.
Neurology.

La Junta, Colo.

THE SECRET OF POWER

By S. E. Allgyer

(From Mission letter No. 94)

In every undertaking and decision in life, two things should be given special consideration: (1) the Father's will, concerning my life; (2) the welfare of my fellowmen. This was the attitude of our Master at the age of twelve when He said, "Wist ye not that I must be about my Father's business?" This, however, does not only apply to volunteers but to every believer. If the Father's will were given first consideration in every decision and activity of life, the interest and welfare of the Church and the cause of Christ were given the preeminence (instead of selfish interests receiving first consideration) there would be less spiritual dwarfs and absolute failures, so far as the extension of the Kingdom is concerned, greater blessings enjoyed by the individual, and every vacancy filled with efficient workers, and the Church experience smooth sailing, because of the oneness, love, and interest manifested under these conditions. This is really God's program for the Church. May we not strive toward this end?

The Father's business is the salvation of souls—not only in foreign fields but wherever man is found. Someone has said, "Missionary zeal that is only for export trade is but a thin veneer. Underneath it lies solid indifference to the souls of men. Neither the gift of money for missions, nor the gift of days spent in creating missionary interest and directing missionary enterprize can release any among us from personal responsibility for leading souls to Jesus Christ."

Not much is said of Andrew, but his life gives testimony of real genuine conversion, without hollowness or indifference, but interest in the salvation of men. "He findeth first his own brother Simon. He brought him to Jesus." Another example is that of Philip, finding Nathaniel. Unless we are interested in the finding of men, and leading them to Christ, in any land, we are as sounding brass or a tinkling cymbal.

Peter and John, though intensely enthusiastic, with many pressing duties and responsibilities, had time for the individual need. We may have visions of world-wide evangelization, but unless we can deal with the few opportunities afforded, we will not be filling the largest place of life.

West Liberty, O.

WHAT IS MISSIONARY WORK?

By Orrie D. Yoder

For the Gospel Herald.

We often wonder why there are so many people who seemingly do not believe in missionary work, why so many think that the call is only to a chosen few of the Church. Missionary work, according to the Bible, is doing the work that God has given us to do and fulfilling the purpose for which we were created.

God created man to glorify Him. He instituted His Church through Jesus Christ to maintain and spread His Gospel into all the world. No one can truly serve Him and wilfully refuse to take his God-given

place and help the Church fulfill her God-given mission.

The greatest Missionary example that we have is Christ Jesus. He left His home in heaven and came to this sin-cursed earth for one reason alone, and that was to fulfill the mission for which His Father had sent Him. At the beginning of His ministry He solemnly declares His mission as it had been prophesied of Him (Isa. 61:1,2; Lu. 4:18,19): "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," etc. "Lo, I come to do thy will O God" (Psa. 40:8; Heb. 10:7), shows what His mission was, and also how He fulfilled it. He submitted to the Father's will and obeyed Him even unto death. Phil. 2:8.

If Christ would not have fully obeyed God, He could not have fulfilled the mission for which He was sent. Neither can we fulfill our God-given mission unless we endeavor to obey Him fully in all things. Nor can we fully obey Him without recognizing that we as individuals and as a church have a God-given mission to fulfill, besides accepting His salvation and waiting for a home in heaven when we die.

The children of Israel had a mission, just like the Church has today (Josh. 2:24; I Kings 8: 43), of exalting God's name until all the nations of the earth would know of God; but they disobeyed, and were captivated by the other nations instead of fulfilling their mission toward them.

We as individuals all have our mission to fulfill; the work that God has given us to do can be done by no one else. Each one has his or her own mission to fulfill. It may be the work of a Joseph (Gen. 45:8), Abraham (Gen. 22:12), Hannah (I Sam. 1:11)) Moses (Deut. 34:10-12), Cornelius (Acts 10:2), Paul (Acts 20:25, 27,31), a little maid (II Kings 5:2,3), a little lad (Jno. 6:9), Jonah (1:1,2). The only way to know what our mission is, is to honestly say to God, as did Paul; "Lord, what wilt thou have me to do?" or, as Christ said, "Lo, I come to do thy will, O God," and then obey and follow Him. As we are members of His Church, and His Church's Mission is to carry His Gospel into all the world, we can never as a church, or even as individuals, fulfill our mission, until the whole world is included in the burden, of our prayers to God.

It is vain for us to think of ever fulfilling our mission, either as a church or as individuals, if we are not willing to pray, to give of our money, or go ourselves (if God leads) that His Gospel might be carried to the darkest heathen land on earth. It is vain for us to try to fulfill our mission if "Go ye into all the world" does not mean as much to us as, "God so loved the world." If Christ's mission was to bring salvation for the whole world, it must be the mission of some one to bring this salvation to those who do not yet know it. If John 3:16 is for all, then Matt. 28:19,20, is for all. So everybody has a part in the mission of the church. Everybody can help to bring the Gospel to those who do not have it, either by prayer, giving, going, or helping to go, and if we want to be sure of having our mission fulfilled, let us at once make the whole world our field of labor. Let our wills, time, money and all, be laid on His altar, and let the mission of our Lord Jesus Christ and His Church be the first and last things to occupy our minds and hearts.

Altoona, Pa.

WEEKLY LETTER FROM SOUTH AMERICA

By D. Parke Lantz

For the Gospel Herald.

Trenque Lauquen

(March 28, 1922)

The series of meetings has ended with 15 confessions. Will you pray that they may continue faithful?

Bro. Albano Luayza was with us a week and preached the Gospel with power. He is not afraid to preach the Word and show folks their lost condition without Christ.

Bro. T. K. Hershey also spent some time here and the last evening he conducted a special service, instructing the new converts, also baptizing one young man and receiving into the Church as a sister one who had been a member, for years of another congregation in the town from which she came.

Bro. J. W. Shank is now kept busy instructing the new converts who need to be taught much before they can be received into the Church.

The kindergarten has been started with good attendance and interest. It is quite interesting to watch the children. They love to sing of Jesus and listen to the Gospel stories, their little hands also are kept busy with the work given to them by their teachers, Sisters Shank, Lauver, and Anita Cavadore.

Pehuajo

On Friday evening, March 17, the missionaries and also the members were filled with joy because of the 16 souls received into the Church by water baptism, after some months of patient instruction by Bro. T. K. Hershey.

Bro. Hershey, D. V. will preach Sunday evenings during the month of April on "The Second Coming of Christ" and in May will hold a series of evangelistic meetings. Will you pray that the Word may be preached in power and that many souls will be converted from darkness into light.

The kindergarten and school have opened with full attendance, Sister Hershey and her assistants have their hands full from 8:30 A. M. until 5:30 P. M. These schools help to interest the parents and children in the Bible school and work being done by the Mission.

The Bible readers ars now reaching 82 homes, Sisters Lantz and Hershey taking turns in going with the readers, thus getting better acquainted with the customs and language of the people we are trying to reach with the good old Gospel story of Jesus and His love. May God bless the dear brethren and sisters who are, by their gifts and prayers, making this great work possible.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville, Tenn.

(1308 W. Fourth Ave.)

Dear Gospel Herald Readers: We feel to express our appreciation to the Church for her open-hearted cooperation in supplying the needs of this Mission, especially for the liberal contributions to this worthy cause. May those who have the institution in charge make it a blessing to humanity, and may a full-Gospel standard be maintained.

The work here is encouraging, and we appreciate the general interest shown by the small body of Christians at this place. We appreciate the kind assistance of Bro. and Sister Dowlings, who have recently located on the mission property; also Bro. Jennings and family, who have been laboring here are rendering faithful service in spite of 13 miles bad road and the illness of Sister Jennings. Bro. Powell is deprived of church privileges, due to illness, which places greater responsibility on Bro. Jennings. Pray for the healing of these much needed ones.

The colored Sunday school is an interesting feature of our work. It is held on Thursday afternoon. There could be some good work done among these people if there would be more support from the Church.

The day school is doing well, considering circumstances. There are 30 on the roll. We appreciate the teaching accommodations. Teaching the children is very important.

Evil in this city is alarming, as well as in any other city. God pity our boys and girls in the city exposed to

degrading evils that are almost indescribable. A glance at the news gives us an idea when 7 are electroucuted within 40 days.

The use of tobacco is the most common evil. We are confronted with it, even among young children. Permit me to appeal to the conscience of every intelligent Christian, responsible for its growth. If you would put yourself in our place and look from our angle and see the dreadful effects of tobacco, as it is used here in every form, you would not plant a stalk this spring. A little experience would thoroughly convince you. It is the direct or indirect cause of many diseases. I am thoroughly convinced of its evil and pray that its evil effects may appeal to every one who is responsible for its growth or sale.

School closes June 1, after which we will return home, it the Lord will, to see our loved ones. Is there some brother or sister who feels directed to spend some time at a mission? You would be needed here.

Pray for the work and workers here and remember that there is a financial deficiency of several hundred dollars which we trust will be covered soon. Yours for Christ and souls. B. N. Baer.

April 23, 1922.

Lima, Ohio

(825 N. Jefferson St.)

Greetings in Jesus' Name: The work at this place is moving along about as usual. Some are drifting, others pressing toward the mark.

Five have been added to our list of membership this spring—one from another congregation in the city and four by water baptism. A few are under instructions. One other sister who was among the first ones received at the Mission and always worshiped with us, yet not in full fellowship for some years, has again taken upon her the ordinance as given by Paul in I Corinthians 11. We greatly rejoice with her.

On April 16 the story of the death, resurrection, and coming again of Jesus, was rendered in songs, recitations, and scriptures, principally by the children and younger people of the Sunday school, both morning and evening.

The precious old story, that never grows old,
Grows sweeter, more precious each time it is told.

False prophets and deceivers are very active all over the city. Many are following these different organizations, each one claiming to be the only true church. Many are being confused and run here and there, unsettled and unsatisfied. We trust that some will search the scriptures.

At the annual Local Board meeting it was decided to have all the buildings on the lot painted on the outside during this year, a thing much needed. Some repairing has been done to the mission home so the spring house cleaning could be done. Three sisters from the country and four of our members from the Mission came in and spent a day in general house cleaning. We appreciate their kindness very much.

We desire an interest in your prayers. Emma Stoltzfus.

April 24, 1922.

Millersville, Pa.

(Mennonite Children's Home)

A number of children were placed into homes on trial since our last report to the Gospel Herald. Three support children who were with us since the opening of the school term last fall were taken home by the father. The mother of a family of nine children died one year ago, leaving the father and nine children to fight the battles of life. On account of the strict school laws the father was compelled to place the three smaller ones into the Home in order that the oldest daughter might attend school.

This daughter, now fourteen years of age, is doing her part nobly. Our prayer is that the father and family might be won for Jesus Christ and live for Him who died for them.

We rejoice because of the continued support the brotherhood is giving toward this institution. The D. H. Charles family again volunteered to do our butchering for the winter, which should have been reported earlier. Another brother has already placed two shoats into the pen for next winter and thus the blessings come. Cash contributions are needed and we are glad to state that along this line the Lord is still mindful of us.

By the time this letter appears in print, the thirteenth Annual Meeting of the Children's Home Association will be history and new problems will again confront us as we continue the work in behalf of the needy. Pray for us and the work.

Yours in the Master's service,
The Workers
Per Levi Sauder.

April 21, 1922.

Canton, Ohio

(1939 Third St., S. E.)

This finds the Mission family quite well for which we are thankful to the Father of all grace. We have also been experiencing quite a variety of weather—some days almost like summer, then some rains of the 'old soaker' type, and some little whiffs of the destructive storms which have visited some sections, and on the morning of Apr. 21, we were surprised to see a 1½ inch coat of snow on the ground. But fortunately, as it served as a blanket to the fruit trees, many of which were already in blossom.

We likewise find a great variation in the lives and experiences of people we come in contact with. Some whom we think are about to yield to the sunshine of God's love revealed in Jesus our Lord—then perhaps there is a real storm comes over that soul with such a chilling effect that it seems all hope has been swept away again. And others who have a start in the way of life are having stormy days.

The brethren and sisters of the Beech congregation sent in a bounteous supply of eggs for Easter which were distributed among Sunday school children and needy families. The glad story of the risen, living Lord was the tenor of the services of the day.

The general epistles which are being studied in the Thursday evening prayer services are very interesting and uplifting.

Several of our faithful Sunday school girls who were anticipating membership in the Mennonite Church, were on last Sunday sent to the Lutheran Church by their mothers for baptism; also a number of other children were ordered by their parents to change Sunday schools now, as it was time to go to that of their parent's choice. So we labor on.

Sincerely,
Workers.

Apr. 22, 1922.

Lancaster, Pa.

(112 E. Vine St.)

Dear Herald Readers, Greeting: We are having prayer meetings every evening but one this week. The burden of our prayer is—a revival among God's people and an awakening among the unsaved. We made out a list of persons in whom we are interested and come in contact with, and who need salvation. The list is quite large. This is preparatory to a series of meetings beginning on Sunday evening April 30, the meetings to be conducted by Bro. David Garber. We beg an interest in your prayers. We hope for much at this time, and we pray that the saints be strengthened and many souls be saved.

Bro. Seth Ebersole preached for us last evening—his theme being "The Prodigal Son." The Sunday evening before, Bro. Bressler preached for us.

We are glad for the visits of these brethren. Come again.

Sister Eva Yost of the Altoona Mission spent some time with us several weeks ago; also Sister Amanda Musselman of Philadelphia Mission was here one night previous to the Mission Meeting that was held at the church on Chestnut St., Lancaster Pa., on April 4, 5, and which we all attended.

We thank you for your support and your prayers, and crave a continual interest.

The grace of our Lord Jesus Christ be with you all.

Yours in Christian love
Elizabeth E. Myers.

Apr. 24, 1922.

GLEANINGS

* * *

Chinese Famine Fund

In December 1920 it was estimated that 20,000,000 people in China would need relief over a period of seven months. Gifts from the United States have amounted to $7,750,000, sent to China by the American Committee, church boards, the Red Cross, and Chinese organizations in America. Heavy rains which fell in August, 1921, in time to save the new crops and large contributions form a balance on hand of about $550,000. In China, also, monies unused amount to $700,000 making a total of $1,250,000. The Committee is planning to reserve this money for a future calamity if needed.

In the Depths of Sin

A missionary in Armenia writes the following pathetic story in "Pilgrim Voices":

When I returned to Baku, I found the Turks had robbed me of everything and by business which had been valued at considerable, had been taken by the Soviet government. So we are left without work, and no means in these terrible times. **** Daily the poor Christians in our assembly come to me for help and I am obliged to send them **away, naked and starving.** **** People walk **around like skeletons.** Do help us! **You all know us as givers** not as those who **ever receive.**

The same periodical gives these facts:

"Something to think about—Philippine Islands. 11,000,000 people and United States territory for twenty-one years, yet scarcely any missionaries working amongst them and preaching the pure Gospel. Mexico, a close neighbor of ours, also has very few missionaries."

Child Trading in China

As one result of the recent famine in China, the custom of selling children has gained strength. A committee has been appointed to investigate cause and prevention of this evil, but work was begun so late that little has been accomplished. While some of the children sold have been adopted, the large majority are in a deplorable condition. Though there is a law forbidding this custom, it cannot be enforced, because there is no public sentiment behind it.

Gandhi on India's Needs

M. K. Gandhi, the Nationalist leader of India, is quoted in "The Christian Patriot" as saying that India must rise above her present state of spiritual and secular degredation before she can hope to reach the world. Rabindranath Tagore and others have been upholding the power of the ancient Shastras, but Ghandi replies:

"They are printed in many editions and an incredulous and idolatrous world refuses to look at them, because the heirs and custodians do not live by them. A drowning man cannot save others. In order to be fit to save others, we must try to save ourselves. Indian Nationalism is not exclusive, nor aggressive, nor destructive. It is health-giving, religious, and therefore humanitarian. India must learn to live before she can aspire to die for humanity."

The ancient Shastras and Indian Nationalism may both have features that are commendable, but a worshiper will never be higher in spiritual quality than the object worshiped, and the real, genuine Christianity is the only salvation for India, just as well as for all the lost world.

Less Bigotry in Persia

According to the "Missionary Review" a mission work of the Church Missionary Society, itinerating in company with an Armenian assistant in some villages near Isfahan, Persia had some experiences which illustrate a gradual breaking down of bigotry. During three days, ever fifty Bibles and Scripture portions were sold, and some 500 people in the aggregate listened attentively to direct and simple Gospel addresses. The chief of the village entertained them, and they sat down to a meal, all of them—Christians and Mohammedans—eating out of the same dishes. This willingness on the part of Moslems to eat with Christians is increasing.

Missionary Conditions in Turkey

The Kemalist government in Turkey has shown its hostility to missionary work not only by obstructing relief measures in Kharput but by inmosing a tax of 6,000 Turkish lire on the allowances of American relief and mission workers. All but three of the American Board missionaries have been expelled from Marsovan and even Dr. Mardan's big hospital has been closed. In some sections work is going well. Eighty percent of the Board's 137 missionaries are on the ground. Of these, twenty-six are engaged in Near East relief, and eighty-four are doing regular missionary work. Thirteen stations are still in existence, while three others are in regions under Soviet control. Schools in the coast cities are in progress with large enrollments, Moslem students being much in evidence.

"The Master keeps the lips of His servants by so filling their hearts with His love that the outflow cannot be unloving; by so filling their thoughts that the utterance cannot be unChrist-like."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

GENERAL

Freeport Cong Ill	$51 82
Plum Creek S S Nebr	6 00
Forks Cong Ind	24 30
A Sister Weaver Cong Va	3 00
Union S S Ill	10 50
Sylvester J Miller & Wife	5 00
Young Women's SS Class No 6 Shore SS Ind	1 50
Sterling Cong Ill	9 45
East Union Cong Ia	20 86
Sugar Creek Cong Ia	79 53
Liberty Cong Ia	1 50
Roseland Cong Nebr	4 50
Lower Deer Creek Cong Ia	38 90
Cherry Box Cong Mo	1 25
E Holbrook Cong Colo	12 66
Creston Cong Mont	2 77
C H Hummel	1 00
Pinto Cong Md	1 27
Glade Cong Md	1 30
Springs Cong Pa	8 25
A Bro Marion Cong Pa	30 00
Mission meeting Chambersburg Pa	30 00
	$345 36

INDIA
General

Plum Creek S S Nebr	$ 6 00
Brethren in Christ S S Upland Calif	47 52
Warwick River Cong Va	15 30
F J Kinzer	2 00
East Fairview S S Nebr	82 48
Carstairs Cong Alta	7 20
Mrs Pearl Wambold	5 00
Salem Cong Tofield Alta	32 80
Vineland S S Ont	20 76
Wanner Cong Ont	17 50
Coalridge Cong Mont	10 00
Salunga S S Pa	38 00
Joseph K Charles	20 00
Souderton Teachers Meeting Pa	19 00
White Cloud Cong Mich	4 62
Maple Grove Cong Ind	24 00
Middlebury Cong Ind	26 84
Liberty Cong Ia	8 50
Roseland Cong Nebr	33 00
La Junta S S Colo	16 58
Mt Zion Cong Mo	50
Spring Valley S S Kans	4 36
Cherry Box Cong Mo	2 83
Berea Cong Mo	1 00
Midway Cong Ohio	18 70
Fairview Cong Ore	9 63
Zion Cong Ore	10 00
Blough Cong Pa	14 20
	$498 32

India Missionary Support

Friends West Liberty O	$50 00
Roanoke Cong Ill	75 00
Martins & Pleasantview Charity Sew Circle O	24 00
Manson Ia S C	7 25
Woman's Mission Com	337 50
A Friend Kitchener Ont	1 00
First Menn SS Kitchener Ont	125 00
Children's earnings from quarter inv Kitchener S S Ont	55 00
Blooming Glen S S Pa	122 33
A Sister Miller Cong Md	3 00
A Sister Reiff Cong Md	1 00
Sisters Stauffer Cong Md	19 00
Sisters Chambersburg Pa Sewing Circle	11 79
Spring Valley S S Kans	37 50
	$869 37

India Missionary Children Support

Logan Co S C Ohio	$ 3 50
Prim Dept S Union & Walnut Grove SS O	6 78

Woman's Miss Committee 5 00
Earnings from quarter inv Freeport SS children Ill 25 00
Clinton Frame S S Ind 9 00
Penna S S Kans 20 00

$69 28

India Native Workers Support

S P Good $120 00
Doylestown S S Pa 30 00
Baden Mission Ont 15 00
Spring Valley Cong N D 5 00
Two Classes E Petersburg S S Pa 7 50
E Petersburg Pa YMBC 7 50
Manheim Pa Bible Study Class 7 50
D L Leatherman 10 00
Esther & Mary Leatherman 5 00
West Union Ia YPBM 15 00

$222 50

India Bible Women

Logan Co S C Ohio $ 4 00
Doylestown S S Pa 18 00
Geo B Hilty 2 50
Y M Bible Class Mummasburg S S Pa 40 00
Bowne Cong Mich 3 00
Sisters B C E Petersburg S S Pa 12 50

$80 00

India Native Woman Teacher

Mary K Zimmerman $6 00
A Sister Souderton Pa 6 00

$12 00

India Medical

M B Showalter $ 12 00
Warwick River Cong Va 1 00
A Sister Clinton Frame Cong Ind 50 00
Lower Deer Creek Ia S C 31 47
C K Hartzler & Family 24 00

$118 47

India Native Nurse Support

Fuss Sisters $ 8 00

India Famine

Bethel S S Ohio $13 00
A Sister Guernsey Sask 5 00

$18 00

India Widow Support

A Friend Grantsville Md $10 00
Lena Zehr 20 00
Stahl S S Pa 25 00
Mrs Percy Troyer 5 00
A Sister Broadway Va 20 00
Mary B Nafziger 25 00
Goshen College S C Ind 5 00
Doylestown S S Pa 5 00
Bowne S C Mich 2 60
Class 12 Middlebury SS Ind 5 00
Helping Hand C Elkhart Ind S S 3 00
Willing Workers C Elkhart Ind S S 5 25

$130 85

India Orphans

S A Yoder $ 2 50
A Bro & Sister Marion Cong Pa 7 50
A D Diener 10 00
Walter Gray & SS C Ill 13 00
Jul Albrecht & Vernon Eigsti 6 50
Carl Magnuson 1 00
Lydia H Smith and S S Class 14 2 50
Sam & Anna Studer 50 00
Boys & Girls S S Classes New Stark O S S 16 50
Bethel & Guilford SS O Classes 2, 5, 9, 10 12 50
Bethel & Guilford SS C 3 13 00
L S Kreider 6 50
Stahl S S Pa 50 00
Boys & Girls Cl Chapel S S Ohio 13 50
Prim Class Roanoke SS Ill (Birthday offering) 3 00
Rockton S S Pa 7 50
Maple Grove S S Ind 69 00
J W Springer's SS Class 31 00
Yellow Creek S S Ind 66 10
Mrs Erie Yoder's SS Class 3 75
Gortner Union SS Md 9 25
S J Kauffman's SS Cl Martin's Creek SS Ohio 6 50
Mr & Mrs Paul Jacobs 2 50
Hopewell SS Class 6 Ind 3 75
A M SS Mattawana Pa 10 82
Sylvester J Miller & Wife 6 25
Harvey E Yoder 25 00
Jno V Albrecht 19 50
Ed Springer 6 50
H V Albrecht 6 50
Jesse Schrock 13 00
Wm Eigsti 13 00
Waldo A M SS Cl 11 Ill 7 50
Dohners & Gingerich S S Pa 50 92
Pleasant Hill S S Ill 6 00
Mary Cressman 7 50
Latschar Cong Ont 60 00
Mabel Groh 15 00
Eph Weber 30 00
Amos Shoemaker's SS C 2 50
Waterloo S S Ont 15 00
Menno Snider 20 00
No 5246 Pa 5 00
Sunshine C Mt Joy Pa SS 25 00
Jr Girls C Mt Joy Pa SS 25 00
Myra Amelia Herr Salunga Pa S S 13 00
Cross Roads S S Pa 5 00
Mt Pleasant Cong Pa 17 10
J Mylin Harnish 1 25
Paradise S S Class 6 Pa 20 00
Paradise S S Class 5 Pa 25 00
Paradise Cl 3 & 4 Pa 30 50
Friends Paradise Pa 9 25
Allen Gantz 6 25
Barbara Musser 12 50
S B Landis S S Class 12 50
Sam'l Fry's S S Class 12 50
A Bro & Sister Marion Cong Pa 15 00
A Sister Clearspring Cong Md 7 00
Peter Garber 12 50
Mrs Overholts Bowne SS Class Mich 2 00
Bethany S S Mich 5 00
Shore SS Classes 1, 2, 11, 12, & 13 Ind 4 34
Shore S S Classes 9 & 18 Ind 4 34
Shore S S Class 3 Ind 2 50
Shore S S Ind Classes 17 & 19 4 34
Inter Dept Middlebury SS Ind 6 50
Cl 12 Middlebury SS Ind 6 25
Cl 15 Middlebury SS Ind 6 25
Cl 16 Middlebury SS Ind 26 00
Cl 19 & 20 Middlebury S S Ind 9 25
Cl 21 Middlebury SS Ind 6 50
Amanda Kauffman 5 00
MB Class Elkhart SS Ind 6 50
Busy Gleaners C Elkhart S S Ind 6 75
Opening Buds and Busy Bee Classes Elkhart SS Ind 6 25
Helping Others C Elkhart SS Ind 9 00
Berea Bible Class Elkhart S S Ind 12 75
Manson Cong Ia 19 27
Liberty Cong Ia 15 00
Isaac Kulp & Wife 26 00
Sycamore Grove S S Mo 40 88
Cherry Box Cong Mo 5 00
D A Diener 30 00
Plainview S S Ohio 11 25
ZDZ SS Class Bethel SS Ohio 2 00
Oak Grove S S Ohio 22 50
Junior Mission Cl Nampa Ida 5 00
SS Class No 3 Albany Ore 5 00
SS Class No 4 Albany Ore 2 50
Prim Classes 7, 8, 9, 10 Albany Ore 5 00
Blough S S Pa 2 50
Thomas Cong Pa 33 71
Pinto S S Md 12 75
Scottdale S S Pa 22 50

$1,367 07

India Bible Fund

Goshen College SS Ind Jun Dept $9 00

India Head Master

John Schertz Sr $100 00

India Ghatula Dispensary

Anna N Ranck $5 00

India Hospital Endowment

A R Miller $10 00

India High School Endowment

Jonathan Kurtz $10 00

India Hope Evangelistic Station

D B King $10 00

India Village Prim School

Mt Zion Cong Mo $17 45

India Hospital

Berea Cong Mo $ 65

India Personal Fund

26th St Mission Chicago Missionary Committee $50 00
Total for India $3,605 96

SOUTH AMERICA

General

Warwick River Cong Va $9 50
L E Weaver & Wife 10 00
Mabel Groh 5 00
A Bro & Sister Geiger Cong Ont 25 00
Anna N Ranck 10 00
Ranck Memorial Pa 20 00
L K Morgantown Pa 2 00
Souderton Cong Pa 56 30
Spring City Cong Pa 60 00
Souderton Bible Study Pa 13 00
Hopewell Cong Ind 20 50
Liberty Cong Ia 2 75
La Junta S S Colo 16 58
Berea Cong Mo 60
Schellburg Cong Pa 2 00

$253 23

So Amer Missionary Support

A Brother & wife Scottdale Pa $ 8 00
Schertz Bros 75 00
Goshen Coll Cong Ind 100 00
Doylestown S S Pa 10 00
John Schertz Sr 100 00
East Union Cong Ia 100 00
West Union Cong Ia 54 67
Isaac Kulp & Wife 5 00
Sycamore Grove Cong Mo 150 00

$602 67

So Amer Missionary Children

Howard-Miami S S Children's Earnings Ind $19 05
Children's earnings Freeport Cong Ill 25 00

$44 05

So Amer Bible Readers

Old Sisters Class E Union S S Ia $ 9 00
Shore YPBM Ind 9 03

$18 03

So Amer Book & Tract Fund

Check 100 Pa $10 00
Sterling Cong Ill 5 00

$15 00

So Amer Pehuajo Church Bldg

Henry Gertman $15 00
A Sister Guernsey Sask 5 00

$20 00

So Amer Investment Pehaujo Property

C B Showalter $350 00
Total for So America $1,302 98

CITY MISSIONS

Altoona

Pinto Cong Md $ 1 20
Casselman Cong Md 3 06
Glade Cong Md 1 16
Thomas Cong Pa 21 28
Kauffman Church Fund Pa (Bldg) 100 00

$126 70

Canton Mission

No Lima Ohio Cong $12 00
Regina May 1 00
Sister Nussbaum 25
Trail S C Ohio 5 00
Martins YPBM Ohio 5 30
Provisions
Benj Hartzler 50
Trail S C Ohio 10 15
C M Graber 90

$35 10

Chicago Gospel Mission

Willow Spgs Cong Ill $ 8 11
Waldo Cong Ill 27 00
J D Hershberger 5 00
C H Hummel 6 00
Willow Spgs SS Ill 4 75
Ranck Memorial Pa 15 00
Cullom Cong Ill 100 00
J D Smith 25 00
Friends Amboy Ind 62 00
Willow Spgs SS Ill 4 25
Manson S S Ia 16 82
I W Royer 10 00
Ira Deter 5 00
Bro Eigsti 1 00
Tiskilwa S S Ill 5 75
Friends Kokomo Ind 22 00
Friends 6 00

$323 68

Chicago Home Mission

Willow Spgs SS Ill $ 5 75
J D Hershberger 5 00
Woman's Mission Com 3 00
Willow Spgs SS Ill 4 75
Ranck Memorial Pa 15 00
A Brother 5 00
Bro Leaman 2 00
Provisions
Freeport Cong Ill 13 00
Roy Buchanan 4 00

$57 50

Ft Wayne Mission

Ranck Memorial Pa $11 00
L K Morgantown Pa 1 00
Olive Cong Ind 19 00
Howard-Miami Cong Ind 18 00
Shore Cong Ind 11 00
Fairview Cong & YPM Mich 16 51
J D Hershberger 5 00

$81 51

Kansas City Mission

Liberty Cong Ia $ 2 75
Mt Zion Cong Mo 1 35
Cherry Box Cong Mo 2 50
Palmyra Cong Mo 2 00
Berea Cong Mo 50
Elias Falb 1 00
Ida Kauffman 1 25
John Showalter 50

H F Lehman	1 00
Provisions	
Pleasant Val Cong Kan	4 80
	$17 65

Knoxville Mission

Lower Salford S S Pa	$45 00

Los Angeles Mission

Creston Cong Mont	$12 75
Bethel S S Aurora Ore	5 00
Hopewell Cong Ore	6 66
A Bro & Sis Albany Ore	5 00
Los Angeles Mission offerings	45 50
Los Angeles Mission SS Offerings	10 46
	$85 37

Lima Mission

Lena Stoltzfus	$10 00
Lima Mission SS offer	11 61
Lima Mission Sun Eve offerings	4 30
Provisions	
A S King	1 00
Henry Mueller	45
	$27 36

Peoria Mission

J D Hershberger	$ 5 00
Tuleta S S Tex	5 00
Ranck Mem (tract fund)	15 00
L K Morgantown Pa (tract fund)	1 00
Harmony Y P Meeting Ill	2 81
M H Plank	1 00
Mary Imhoff	5 00
Ella Harnish	2 00
Union Cong Ill	1 00
Garage Rent	3 25
Provisions	
W N Schrock	3 50
E E Schertz	1 25
John Weaver	1 25
East Bend Cong Ill	16 20
	$63 26

Toronto Mission

L K Morgantown Pa	$ 1 00
Weber Cong Ont	16 50
Geiger Cong Ont	22 11
Hagey S S Ont	28 32
Hagey Cong Ont	19 00
Snider Cong Ont	18 15
Oscar Burkholder	10 00
Bean Cong Ont	46 31
A D Snider	25 00
Ontario Sewing Circles	95 00
Various Sources Ontario	63 00
Clothing	
Ontario Sewing Circles	80 00
	$424 39

Toronto Mission Building

Per Canadian Treas. report	[illegible] 82

Wichita Mission

Larned Cong Kans	$ 6 02
Cherry Box Cong Mo	1 00
Sycamore Grove Con Mo	15 32
	$22 34

Youngstown Mission

Berlin O S S	$21 83
Warwick River Cong Va	24 11
Youngstown Mission SS Offering	4 36
Youngstown Mission Sun Eve Offering	8 08
Youngstown Mission Day Nursery	14 90
House income	12 00
Provisions	
Walter Shank	9 00
Leetonia Cong O	45 00
J M Wenger	4 00
	$143 28
Total for City Missions	$4,026 96

CHARITABLE INSTITUTIONS

Children's Welfare Home

Plum Creek S S Nebr	$ 6 00
Liberty Cong Ia	1 00
Mt Zion Cong Mo	15
Cherry Box Cong Mo	1 00
E Holbrook Cong Colo	3 50
Berea Cong Mo	50
L G Autenrieth	1 54
Samuel Freyenberger	5 00
Mattie Swartzendruber	2 00
P O Swartzendruber	10 50
Special Support	193 00
Provisions	23 75
	$247 94

Orphans' Home Ohio

Miss Edna Jenny	$ 5 00
Bethel & Guilford SS O	22 00
Plum Creek S S Nebr	6 00
A Sister Broadway Va	20 00
Earnings from children's invest Freeport Con Ill	22 92
Fairview S S Mich	46 00
Mt Zion Cong Mo	25
Bethel S S Mo	6 23
Logan & Champaign Co O Mission Meeting	79 36
Oak Grove & Pleasant Hill Cong Ohio	100 00
Elmer Graber	10 66
Mrs C Britsch	5 00
Clarksville S C	10 00
F I Smucker	5 00
Berryville Ind S C	10 00
A Sister	1 00
Marion Pa S C	5 00
Gertrude Kauffman	1 00
Mrs Eli Yoder	1 00
Lydia Hartzler	5 00
Reed S C Md	5 00
Sugar Creek S C Ohio	15 00
Special Support	346 00
Farm Receipts	18
Provisions	
Amanda Hartzler	4 08
C A Hartzler	23 10
Jacob Detwiler	1 70
J F Kanagy	1 70
Moses Brenneman	75
	$758 93

Old People's Home Ohio

J D Hershberger	$15 00
A Friend Shipshewana Ind	1 00
Maple Grove Cong Pa	15 50
Liberty Cong Ia	1 00
Alpha Minn S S	2 00
Berea Cong Mo	25
Weaver Cong Pa	15 52
Scottdale Cong Pa	23 61
	$73 88

Orphans' Home Hospital

Jun Dept Goshen College S S Ind	$5 00

Old People's Home Bldg Ill

J E Kennell	$50 00
S A Yoder	25 00
Birky Bros	5 00
Henry Bohn	25 00
O J Hooley	20 00
A W Hartman	5 00
Walter Hygema	10 00
J W Christophel	15 00
Jacob G Stauffer	10 00
Ezra N Stauffer	5 00
Sol S Metzler	20 00
E J Kauffman	5 00
Dan Stauffer	21 00
J B Yoder	5 00
J D Mishler	5 00
Levi Hershberger	10 00
Amos Nussbaum	10 00
John Boyer	5 00
Charity Nussbaum	10 00
Abram Honderich	10 00
Frank Gardner	25 00
M J Yoder	5 00
J E Neuhauser	5 00
D S Hoover	10 00
D S Oyer	10 00
Henry Gertman	15 00
M J Yoder	5 00
W M Martin	10 00
Emma Kohli	10 00
H J Ringenberg & Wife	20 00
Polly Lantz	10 00
Reuben Weaver	2 50
J S Hartzler	10 00
John Lugibill	5 00
J C Lugibill	5 00
Jos S Neuhouser	5 00
Moses J Miller	50 00
Leo Cong Ind	12 55
Yoder Sisters Ind	25 00
August Habeg	5 00
Mrs Ed Birley	1 50
Ft Wayne Cong Ind	5 10
Berea Cong Ind	5 00
Chris Shirk	10 00
Joe Pletcher	5 00
Elkhart Cong Ind	31 00
Ellen R Mast	10 00
A R Miller	10 00
Geo Weaver	10 00
Samuel Brunk	15 00
Joe Grabill	5 00
Lovina Stealy	5 00
Mary Shaum	1 00
Sarah Bullard	1 00
	$630 65

O P Home Ill Furnishings

A Brother E Union Cong Ia	$ 2 00
Emma S C Indiana	31 80
Freeport Ill S C	20 00
Upper Deer Creek S C Ia	27 27
Henry Imhoff	5 00
Mollie Schrock	13 50
Roanoke S C Ill	18 00
A Sister	5 00
Dorcas Circle Tiskilwa Ill	12 00
Hopedale S C Ill	12 00
Fisher S C Ill	5 00
Sterling S C Ill	5 00
Clinton Brick S C Ind	5 00
	$161 57

La Junta Sanitarium

Hospital Fees	$747 40
Wm S Landis	10 00
	$757 40

La Junta City Hospital

Hospital Fees	$1206 95
Total for Charitable Institutions	$3,842 32

OTHER FUNDS

District General Funds

Spring Valley Cong ND	$10 10
Lakeview Cong N D	5 00
Fairview Cong N D	6 15
Calkins Cong Mont	1 25
Coalridge Cong Mont	10 00
Leo Cong Ind	15 39
Midland Cong Ind	6 50
Clinton Brick Cong Ind	14 75
Berean C Clinton Brick S S Ind	2 25
Bowne Cong Mich	11 00
Clinton Frame Cong Ind	35 06
Liberty Cong Ia	1 00
Pleasant Valley Con Kan	22 51
White Hall Cong Mo	4 00
Milan Valley Cong Okla	5 33
Mt Zion Cong Mo	10 00
Cherry Box Cong Mo	1 00
Berea Cong Mo	50
Albany Cong Ore	9 30
Hopewell Cong Ore	11 16
Bethel S S Ore	4 23
Nampa Cong Ida	6 52
Creston Cong Mont	1 93
Thomas Cong Pa	18 15
Kaufman Cong Pa	19 25
	$232 33

Rural Missions

Berea Cong Ind	$9 46
Shore Cong Ind	10 33
Liberty Cong Ia	2 00
Mt Zion Cong Mo	25
Cherry Box Cong Mo	1 50
Springs Cong Pa	6 00
	$29 54

Church Building Fund

Bethany S S Mich	$ 9 82
Manitou Church Colo	
Hesston Cong Kans	26 50
Pleas Valley Cong Kan	20 00
W Liberty Cong Kans	11 36
La Junta Cong Colo	34 86
Penna Cong Kans	16 00
	$118 54

Hesston College

Mt Zion Cong Mo	$ 25
Liberty Cong Ia	50
	$ 75

Personal Funds

Mary Burkhard:	
Logan Co S C Ohio	$ 2 50
Harry Philips:	
Palmyra Cong Mo	17 04
	$19 54

Evangelistic Funds

Houghton S S Colo	$5 00

Annuities

S G Good	$1000 00
Samuel & Leah Linder	100 00
	$1100 00

Mo-Kans Conf Expense

Pleas Valley Cong Kan	$4 00

Southwestern Pa Conf Fund

Blough Cong Pa	$20 65
Thomas Cong Pa	18 00
Stahl Cong Pa	15 75
	$54 40

Southwestern Pa S S Conf Mission Fund

Kaufman S S Pa	$ 22 00
Blough S S Pa	11 30
Casselman S S Md	6 41
Weaver S S Pa	7 00
Masontown S S Pa	9 35
Scottdale S S Pa	44 57
	$100 63
Total for other Funds	$1,664 73

SUMMARY

Alta-Sask Dist Mission Board	$ 55 00
Canadian Treasurer	3173 47
Eastern Menn Board of Missions & Charities	418 85
Dak-Mont Dist Miss Bd	47 50
Franconia Dist Miss Bd	338 63
Franklin Co Pa & Washington Co Md Dist Mission Board	57 39
Ill Dist Mission Board	226 95
Ind-Mich Dist Miss Bd	638 58
Iowa-Neb Dist Miss Bd	445 20
Mo-Kans Dist Miss Bd	584 26
Ohio Dist Mission Bd	182 81
Pacific Coast Mission Bd	102 45
So-West Pa Dist Mission Board	462 74
Middle District Va Mission Board	31 00
Mennonite Board of Missions & Charities	8023 48
Total for March	$14,788 31

Gratefully acknowledged,
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 11, 1922 (Gospel Witness Established 1905) No. 6

EDITORIAL

"Blessed be his glorious name forever: and let the whole earth be filled with his glory."

If your heart fails to respond to the idea of gratitude, make a partial list of blessings which come direct from the Giver of all good gifts.

Our standing before God is not determined by what we say or do in public but by what we do and are when none but God sees us.

The attention of all members of the Mennonite Board of Missions & Charities is called to an announcement, found elsewhere in this issue, proposing a few amendments to the Regulations of the Board. Read it in the report of the Executive Committee.

Did Christ eat the Jewish passover? We are in possession of a pamphlet which says positively that He did not. But since Matthew, Mark, and Luke say as positively that He did we are minded to accept their word, the testimony of modern authorities to the contrary notwithstanding.

Isaiah's Consecration.—"Here am I, send me," said Isaiah in response to the question, "Who will go?" In this response there was no reference made as to place or position. God needed workers, and Isaiah was a volunteer for service. His response was the voice of consecration. How many Isaiahs among us?

This is not the same world into which you were born. Many of your friends whom you knew ten or twenty years ago have crossed over on the other shore and, if God permits you to live that much longer, many more will probably be missing from your company by that time. But you still have the same God, your obligation is to the same Bible, and you have the same opportunity you have always had to point lost souls to Jesus. While the personnel of friends and companions changes, let there be an unchanging devotion to the cause of Christ and the Church.

Pleasure.—There is a vast difference between taking pleasure in some things and seeking pleasure for pleasure's sake. The former may be right or wrong, depending upon what the thing is in which we take pleasure; the latter is deceptive and ruinous. As for pleasure itself, there is none more satisfying to the earnest, honest soul than that of a consciousness of duty well performed. A life blessed with an approving conscience as based upon a knowledge of God's Word is far ahead of a life of ease and pleasure, even from a pleasure standpoint; and all the Gospel testimony with reference to pleasure-seeking is against it. "She that liveth in pleasure is dead while she liveth." Countless thousands of ruined souls owe their condition to pleasure-seeking. Like Solomon, after seeking it and going to its depths, they found that "all is vanity and vexation of the spirit." Beware of any place dedicated to amusement —whether you call that place theater, movie, pool room, ball room, park, or some other name. At first it means pleasure; but "at the last it biteth like a serpent and stingeth like an adder."

A writer in one of our exchanges justifies the naturalist who holds to the theory of Evolution on the ground that Evolution is a hypothesis, one among a number of things upon which "to build a system of facts." But Evolution can not even be entertained as a hypothesis without letting go of the belief that the Bible is absolutely reliable and contains no mistakes. The Genesis account of the creation says distinctly that God formed man out of the dust of the earth. Evolution supposes that man originated from the lower animals. Both cannot be right. Either the Bible must be discredited or the hypothesis must be abandoned as untenable. It is folly to attempt to build any system of facts upon false hypothesis. Admit that the Bible may be wrong in any one thing, and you destroy the whole Book.

Russian Mennonites.—We are in possession of letters from Russia and elsewhese picturing the situation of Russian Mennonites as being most deplorable. To the sufferings occasioned by war and famine are added the horrors of persecution. With scarcely any horses with which to cultivate the crops, with an insufficient quantity of food to give strength to the tillers of the soil, with a prolonged drouth that would have cut the crops short under the most favorable conditions, with the country overrun with bandits who were ready to confiscate anything and everything of value, there would have been nothing ahead but starvation had not help from America and other countries arrived to allay the sufferings. Added to this is the fact that the government (if such it can be called) is not at all friendly to the Mennonites and various plans have been under discussion looking to a confiscation of part or all their lands, or sending native Russians into Mennonite communities to occupy part of their territory. These conditions have added to the longings of those people for a land of greater freedom. An appeal has been entered by the stronger Mennonite communities in

Russia for permission to emigrate to America.

But two obstacles stand in the way. In the first place it is not at all certain that the ruling class in Russia will give its consent for them to leave. Even if this consent should be given, where is the money coming from to finance such an undertaking? It is estimated that it will take about $2,000 or $3,000 to move a family from Russia to America and give it a start on an American farm, also that there are about 80,000 Mennonites in Europe. Estimating the number of families at 16,000 and the average cost per family at $2,500, it would require $70,000,000 to move them. Who would stand back of the sum?

Yet there are those who do not stagger at even these figures. There are those ready to mortgage their real estate and transfer the mortgage to lands to be occupied by the Russian brethren. Others are ready to do what they can in the way of a guarantee that the money would be paid back in time, something similar to what was done fifty years ago when a previous Russian colonization was under way. It is reported that the Canadian Pacific R. R. has offered to transport the Mennonite immigrants to their place of settlement without immediate pay. One proposition is that a syndicate be formed large enough to finance the enterprise.

These are a few of the things talked about. One thing is sure: in answer to the fervent prayer of faith some way will be found—if it is the Lord's will that these people come to America. In the meantime, until such means be found or until some relief comes whereby these people are enabled to make their own living, let the well favored people of America continue their generous donations and "the law of Christ" that says "bear ye one another's burdens" be given practical demonstration by the Mennonites in America.

Church Music.—A generation ago one heard many protests against the introduction of the lighter strains of music into the church services. The protest, while not immediately effective, had its influence, and now the pendulum seems to be swinging in the opposite direction, so far as church hymnals are concerned. Not only is there a demand for hymnals that have all the light, fast, operatic music eliminated, but some would go even farther than that and exclude all hymns having choruses or refrains. We are quite willing to follow the swing of the pendulum until it stops in the midst of hymns and tunes that are solid, scripturally sound, of poetic fervor, having stood the test of time and proved their qualities in stirring congregations to heights and depths of devotion and praise; but we are not quite willing to follow it to the other extreme of excluding some of the most inspirational hymns known to present day worshipers. We love to hear such songs as "Jesus, Lover of My Soul," "Rock of Ages," "Coronation," "Saw Ye My Savior," "How Firm a Foundation," and other standard hymns before our fathers were born; and fully as much do we appreciate such hymns as "Hear the Royal Proclamation," "On Jordan's Stormy Banks I Stand," "Is not this the Land of Beulah?" "Look, Ye Saints, the Sight is Glorious," "On Higher Ground," "Marching to Zion," and other hymns that are all the more stirring because of their choruses or refrains. That hymnal is most serviceable which has the widest range of hymns consistent with poetic fervor, sound doctrine, good music, pure devotion, and power to stir.

One defect in the program of some who would confine church hymnals to but one class of hymns is that they are just as strongly in favor of admitting almost any kind of music into books designed for use in Sunday schools, young people's meetings, revival services, etc. Our conviction is that a three-mile gate for church music and a fifty-mile gait for music designed for other gatherings is not conducive to best results. A double-minded church is unstable in all its ways.

We trust that our Hymn Book Committee, which is now at work collecting material for some future hymnal, will not only retain all the tried and true hymns that have proven their wearing and stirring qualities, but also select a liberal share of hymns with choruses which have contributed so much to the spiritual uplift of our congregations.

SAFE THRU THE BLOOD

"When I see the blood, I will pass over you.—Exod. 12:13.

God's people are always safe. But God's people are only safe through the blood; because He sees the blood-mark on their brow. They are bought with the precious blood of Christ. Nothing can hurt them, because "the blood" is upon them. It was so that night in Egypt; God spared, because He saw the blood-mark on the lintel and on the two sideposts. And so it is with us. In the case of the Israelites it was the blood of the Paschal Lamb. In our case it is the blood of the Lamb of God. The blood—the blood of a divinely appointed victim. Jesus Christ did not come into this world unappointed. He was sent by His Father. Sinner! the blood of Christ is well-pleasing to God; for God Himself did choose Christ to be the Redeemer; and He Himself did lay upon Christ the iniquity of us all. It was God's will that the blood of Jesus should be shed. Jesus is God's chosen Savior for men. Sinner! He is able to save you.

Christ Jesus, like the lamb, was not only a divinely appointed victim, but He was spotless. Had there been one sin in Christ, He had not been capable of being our Savior; but He was without sin. Turn, then, your eyes to the cross, and see Jesus bleeding there and dying for you. Remember those words:

The blood of Jesus is able to save thee, because "He died, the just for the unjust." But some will say, "Whence has the blood of Christ such power to save?"

Because Christ Himself was God. If Christ were man only, there would be no efficacy in His blood to save.

The lamb was slain every year, but Christ, once for all, hath put away sin by the offering of Himself. He has said, "It is finished." Let that ring in our ears.

The blood of Jesus Christ is blood that hath been accepted. Christ died—He was buried; but neither heaven nor earth could tell whether God had accepted the ransom. Until God had signed the warrant for acquittal of all His people, Christ must abide in the bonds of death. The blood was accepted, and sin was forgiven.

For a moment try to picture to yourself Christ on the cross. Lift now your eyes and see the three crosses put upon that rising knoll. See in the center the thorn-crowned brow of Christ. See the hands nailed

fast to the accursed wood! See His face, more marred that that of any other man—see it now, as His head bows upon His bosom in the agonies of death! He was a real man, remember. It was a real cross. Do not think of these things as fancies and romance. There was such a Being, and He died as I describe it. Sit still a moment and think: "The blood of that Man, whom now I behold dying, must be my redemption; and if I would be saved, I must put my only trust in what He suffered for me. God says—"When I see the blood, I will pass over you."

The blood of Christ, nothing but it can ever save the soul. If some foolish Israelite had despised the command of God, and had said, "I will sprinkle something else upon the door-posts," or "I will adorn the lintel with jewels of gold and silver," he must have perished; nothing could save his household but the sprinkled blood.

And now let us all remember, that "other foundation can no man lay than that is laid, Jesus Christ." My works, my prayers, my tears, cannot save me; the blood, the blood alone, has power to redeem. Sacraments cannot save me. Nothing but the blood of Jesus has the slightest saving-power. Oh, you that are trusting in baptism, confirmation, or the Lord's Supper (for salvation), nothing but the blood of Jesus can save. I care not how right the ordinance, how true the form, how scriptural the practice; it is all a vanity to you, if you rely on it to save. God forbid that I should say a word against ordinances, or against holy things; but keep them in their places. If you make them the basis of your soul's salvation, they are lighter than a shadow. There is not—I repeat it again—the slightest atom of saving-power anywhere but in the blood of Jesus. That blood has the only power to save. THE BLOOD stands out the only rock of our salvation.

It must save alone. Put anything with the blood of Christ, and you are lost; trust to anything else with it, and you perish.

(To be continued)

NONRESISTANCE

By Mary M. Zook

For the Gospel Herald.

Nonresistance is a fundamental principle of the Gospel as taught by our Savior. There can be no real Christ-life without the spirit of nonresistance. A careful reading of scripture, a searching after what Christ taught, and how He lived, make it clear that His life was a life of nonresistance. He did not resist evil although He had all power in heaven and on earth, and by one word or wave of the hand could have destroyed all those that did Him evil. Yet He suffered much, did not strike back, rendered good for evil, and prayed for His enemies. By his patient suffering, His sweet disposition, and His self-denial, He set an example for all ages, for all nations, for all conditions of mankind. He says Himself, "I am the way," thus showing us what kind of an attitude to have toward our enemies, showing us how to walk through life. It is evident that there is but one way to live right, and that is the way of nonresistance.

The teaching of our Savior is in harmony with His life and example. He says, "Whosoever shall smite thee on thy right cheek, turn to him the other also." Nonresistance implies suffering wrongfully, innocently. If we suffer patiently for well-doing, how much less should we be smitten for our faults. If we are willing to suffer for that which is good, how much more willing should we be to be smitten on the left cheek! To suffer as a thief is not grace, but to suffer as a Christian means to glorify God. Jesus says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely for my sake."

To be nonresistant means that no matter what it is that brings the persecution, it will be borne in patience. It is not in accordance with the principle of nonresistance to sue at the law for any grievance whatever. We should rather suffer wrong, suffer ourselves to be defrauded. Peace is not restored by suing at law. If any controversy arises, resistance aggravates and makes matters worse. By obeying the teaching of Jesus all differences between His followers can be adjusted. Nonresistance implies a willingness for peace, forgiving each other from the heart. Rendering evil for evil is not in accordance with the teaching of Jesus—is not following His example. "Where envying and strife is, there is every evil work." This wisdom is not from above, not from God, not from Christ, not heavenly, but earthly.

Though nonresistance may lead to loss and suffering, yet it will bring a blessing from God—the sweet promise of a reward an hundred-fold. It means cross-bearing and requires self-denial. It is not agreeable to the carnal mind but by practicing self-denial and patiently bearing the cross. The crown of life is a sure reward. No Christian can assume official duties which require him to resist evil, and to punish evildoers, to execute wrath upon him that doeth evil, this being plainly set forth in the scriptures. In comparing scripture with the art of reasoning for war, there are many inclined to contradict which cannot escape the notice of the sincere seeker after the truth. Christ says, Love your enemies. In war the command is, Kill your enemies. The Bible says, Do violence to no man. There is no such thing as carnal warfare without violence. Christ came to seek and to save the lost. Armies are out to seek and to kill. Christ says, Preach the Gospel to every creature. Soldiers on the battle field endeavor to surprise the enemy and thus send thousands to eternity without a moment's warning or a chance for repentance. We are taught to pray to have our debts forgiven as we forgive our debtors. If God were to answer this prayer to each one, what would become of soldiers? The Bible says, Thou shalt not kill. This command put into practice would end all wars. When governments call on us to do something which the Word of God forbids, we should not hesitate to do as did the apostles—obey God rather than man. As citizens of a heavenly kingdom, we want to be subject to all the laws of that kingdom, including that the servant of God must not strive—that the weapons of our warfare are not carnal. Christians should love their enemies, resist not evil. Never be overbearing in their attitude toward others, return good for evil, avoid lawsuits, avoid disputes of all kinds, never seek revenge, be peaceful at all times, be satisfied with their lot, never grasp carnal weapons for offensive or defensive purposes, and many more Bible doctrines might be quoted.

Nonresistance fills the home with goodwill and sunshine, banishes quarrelings from the community, puts the gossiper out of commission. In the Church it binds all the members together in the bonds of peace. All differences of opinion will be considered in love in the light of God's Word, a united body, bound together by the bond of perfectness which means strength for the cause and prosperity of the Church.

Nonresistance applied to nations would put an end to all wars, disband all armies and navies, convert ambition into desire to promote the welfare of others, swords would be beaten into plowshares, and spears into pruning hooks, hatred and strife would cease, and all nations would join in the heavenly refrain, Glory to God in the highest, peace on earth, goodwill toward men.

Fairview, Mich.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Dhamtari, India.

The March winds are blowing, but they are a little different temperature than they are at home. However, there has been no very hot weather as yet and we don't think that it will get as hot as it was last year, as there is so much moisture in the earth.

Mangoes promise to be a very good crop this year and all are happy over the prospects of plenty of good fruit. Already the children are after them just like you and I did with green apples when we were young. And it is showing in the attendance in the dispensary, where the little ones are brought for stomach ailments, etc., but none will admit of eating green mangoes. Quite natural, but the same remedy works as if they did.

All the school children are gone for the year and things are very quiet around this place at last. The only child on the plains now among the missionaries is Earnest Smucker, and he will be gone too soon. It is rather lonely for those of us that are left, but we are glad for those that can escape the heat. A number of the missionaries now remaining will also be going immediately after Easter. We hear from the folks that all the children are doing well and are happy to be back in school again.

Sunday, the 19th, was rather a memorable day for the folks at the Leper Asylum. In the morning service a class of 20 applicants were baptized and all seemed to be happy to know that they too could be disciples of the Great Friend of the lepers. One old man who is blind and very tottery was very happy. In spite of his age and infirmities he is bright mentally and understood much better than most of the others. It is a great pleasure to us to help those poor afflicted people into the Kingdom of God and give them some hope for the future since they have nothing as far as this world is concerned to look to. Their faith is very simple and childlike. Will you pray for them that they may be faithful? for they have temptations too and need a great deal of help.

In the afternoon we observed communion. The service was in charge of Bishop M. C. Lapp. Bro. Smucker was also present and helped in the service. The church building is too small to accommodate the whole congregation, especially when one wants plenty of room to get around among the people in serving communion; so that the afternoon service was held under the large shady trees near the Church. The service was enjoyed by all who could be present, but quite a few were not able to be present and were served with the emblems in their rooms or on the verandas in front of their rooms.

Another very important feature of the afternoon service was the ordination of a Deacon for the Leper Church. Brother Budhbal, who has been a very faithful servant of the Mission for many years, has been working in the Leper Asylum as teacher of the day school and also as Bible teacher among the men especially, and in general assistant of the missionary in charge in all the religious work including the Sunday school, was ordained. He is also in charge of the untainted Boys' Home in the Asylum where we have 25 boys now. He has been doing the work of a deacon and assistant pastor for some years. He is a very faithful worker, and by the request of the Congregation, according to the rules of Conference, he was ordained. We are glad for this, not only for the help it gives one but for the fact that we have another Indian brother who is shouldering more of the responsibility of caring for the flock of God. When we spoke to him about the ordination he said he was willing to do what God required of him, but he very much feels the need of more Bible training. Will you pray that he may be a faithful servant of God and the Church and a pillar in the house of God?

Mr. Ghandi, the leading agitator of the country, has been arrested and sentenced for 6 years' imprisonment. All seems to be quiet around here. There never was a time when services of the mission doctor were more appreciated, it seems. I think people in general are realizing that the Mission is separate from Government.

In His glad service,

C. D. Esch.

March 28, 1922.

Altoona, Pa.

(1614 Eighth Ave.)

We have many reasons to be thankful for the blessings of the Lord. Services were held at the Mission on Good Friday evening. Previous to the sermon, each of the workers gave an incident in order from the betrayal of Christ until He was in the grave. On Easter Sunday, at Y. P. M., the members of the congregation gave an account of the incidents of Christ's resurrection from the tomb until His ascension. This was followed by a sermon from I Cor. 15:20.

The Lord willing, there will be preparatory services held here May 14, followed by communion on Sunday, May 15. We are expecting Bros. J. N. Durr, Martinsburg, Pa., and C. F. Derstine, Eureka, Ill.' at these services.

The Belleville congregation, Mifflin Co., Pa., and brethren of the Greenwood, Del., congregation sent the Mission a crate of eggs for Easter which certainly were appreciated.

We enjoyed to have with us in Sunday school the young brethren, David and Clarence Dodson, Martinsburg. We were pleased to see their willingness to be used in the Master's service.

Receipts during April:

Cash

Pinto congregation,	$1 20
Casselman "	3 06
Glade "	1 16
Thomas "	21 28
	$26 70

Clothing and Provisions

Beech S. C., O.,	$12 00
Belleville S. C., Pa.,	15 00
Crossroads and Lauver's S. C.,	1 00
Greenwood Cong., Del.,	7 50
Belleville " Pa.,	9 50
	$45 00

Many thanks for your support. Pray for the work,

Joseph M. Nissley.

Chicago, Ill.

(1907 So. Union Ave.)

We are enjoying many blessings continually. On Easter morning we commemorated the death and suffering of our Lord by observing communion. Bro. John Nice of Morrison, Ill., was with us to officiate at this service. In the afternoon a similar service was held at the home of Sister Knopp, who has been an invalid for many years. On the same evening Bro. Nice gave us a message on the Resurrection of Christ.

Recently a mother of six children has decided to give her heart and life to God. We are praying that she might make a complete surrender, and that her husband and children might also be led to Christ. Others are thinking seriously of making the same decision.

Sister Anna Yordy has gone to Eureka, Ill., to spend a few weeks at her home.

Bro. J. S. Shoemaker is visiting with us today. He is on his way home after an extended trip thru the East.

We are expecting Bro. C. F. Derstine to give us a message on the evening of May 8.

April 28, 1922. Emma Oyer.

Knoxville, Tenn.
(1308 W. Fourth Ave.)

To the dear readers of the Gospel Herald:—The delay for this item is not through negligence. You know all children of the heavenly King are busy. We are still blessed with health and strength, and cannot sufficiently thank our heavenly Father for all the goodness bestowed upon us.

This is a beautiful country to one that is not afraid to labor hard. Fruit trees look promising.

Of late we had a pleasant trip in the country. And very much like to live in the country this summer, however the Master calls us to leave Tennessee. The way is open and we feel loathe to leave, but in the name of the Lord we will do so, knowing that His way is always the best way.

First winter, our house was taken up with children, second winter, it was taken with grownups, children of our King. We need not say that we were all busy and happy in the Lord and appreciated the blessings received. Christmas brought us a box from Sugar Creek, Ohio, R. 4, containing popcorn, home made candy and about eight pounds of good home made smoked sausage. These children (colored) were all made happy when the brethren, B. N. Baer and Wm. Jennings, reached their homes with the gifts. They are ready to come to Sunday school every week. They have no mission yet, and are much interested in us and want us to start a mission for the sake of their worthy poor and offered us a few rooms for the purpose; but under circumstances we were not able to accept the offer. Yes we received also $6.00, and the balance was added by interested friends here. God bless your labor. And let us all labor real hard, as there is a mission for each child of God and we must be after business for our King, if the work is to prosper. Are we willing to labor to the end?

No I am not sorry that we moved here. The moving this time will not cost me a cent, and of course the agreement will cost a little and preparation being made to leave Knoxville tomorrow morning (Tuesday) God willing. Our first stop will be 200 S. 7th. St., Kansas City, Kans. Any information will be welcome. I will by His help let you hear from me through the Herald from time to time. God bless you all and keep you until we meet at His feet. Pray for us that we may always do His will

Yours happy in His service,
Lizzie M. Wenger.

May 1, 1922.

WEEKLY LETTER FROM SOUTH ARERICA

(April 4, 1922)
By Florence B. Lauver

For the Gospel Herald.

Dear Herald Readers, Greeting of Love in the Name of THE FRIEND that sticketh closer than a brother. The week has ended with the usual routine of work—services, kindergarten, home duties and study.

The weather has taken a sudden change from the hot days to days that are cold and damp, so cool that we need sweaters on in the house to keep warm. For several days in succession it rained continuously.

A few items of interest from the several stations.

Pehuajo

The apt manner in which the Sunday school scholars answered the questions on review Sunday demonstrated their great interest in the lessons they had studied during the quarter.

In spite of the fact that Sunday, April 2, was election day and therefore dangerous to be out on the streets (last election a number of people were wounded and killed, some of them innocent bystanders) also a rainy day, yet there were present at the three Sunday schools over 300 men, women, and children.

To aid in the relief work in Russia, the church at Pehuajo has contributed 120 Pesos, the young people's meeting 62, and various others 50 Pesos.

Trenque Lauquen

Plans are being made for special meetings to be held each night during the week before Easter The theme of these meetings will be to study events that happened just previous to the crucifixion and also the resurrection of Christ. That much good may result from these special meetings is our prayer.

At Santa Rosa they are planning a series of evangelistic meetings for the week before Easter, Bros. Luyaza and Shank will have charge of these meetings.

The great need of the starving millions in Russia has touched the hearts of the church at Trenque Lauquen. The Y. P. M. and Sunday school gave of their means although some were in need of help themselves. We are glad for their giving spirit and know Christ is pleased even as He was with the widow's mite.

Recently Bros. Hershey and Lauver took an auto trip of thirty miles to Pelegrine, a city between Trenque Lauquen and Santa Rosa, to see the place as to size and general appearence in regard as to which should be the next town to open permanent work. May those at home pray that the Lord may lead in the selection as we need His guiding hand in every undertaking. While they were there the Lord lead them to the shop of an old man with a large family. He has a Bible and seems to know the Lord. While in conversation the tears streamed down his cheeks, so great was his joy in speaking of these things. Bro. Hershey says surely a man like him will be saved. There is no Catholic church in this town but the ruins of one started six years ago. A priest lives in the town.

Trenque Lauquen, F. C. O. Argentina.

SEEN AND HEARD

In connection with the Recent Revivtl Meetings Held at 200 So. 7th St., Kansas City, Kans.

By J. D. Mininger

For the Gospel Herald.

Last evening marked the close of a two-week's evangelistic effort in special meetings here. As previously announced, Bro. J. M. Kreider, the district evangelist of the Missouri—Kansas Conference, was the spokesman throughout these meetings.

Good attendance, good interest, sound preaching, and the presence of the Lord in convicting and converting power—these are among the things that characterized these meetings.

Among out of town friends who were here during these two weeks in one or more meetings we mention: Brethren I. G. Hartzler, Daniel King, and Sister Sylva King, East Lynne, Mo., Bro. Buch, Olathe, Kans., Bro. Albert Leasa, Blue Springs, Mo. Then too, various parts of greater Kansas City were represented in the meetings. Below are mentioned a few incidents connected with these meetings:

Before preaching the first sermon, the first evening, Brother Kreider asked the audience to sing: "I am so happy in Christ today, Jesus included me too." "I like that so well that I have been singing it every evening since the close of our Argentine Meetings where I first heard it." I believe that if you dear reader, had heard it sung the way he did, you too, could not forget it.

Among the most interesting and instructive features were the queries that were handed in for Brother K. to answer. The second last evening was largely taken up with queries pertaining to the live subject (live especially in the cities of our land) of "Divorce and Remarriage." You may depend upon it that the speaker was

armed with the Word of God on this subject and there was the best of attention while this subject was being discussed and as query after query was put to the speaker.

One touching sight: A dear young lad of possibly 12 summers gave his heart to God. Aside of him in the meeting sat a young boy friend of his, possibly a year or two younger than he. When the invitation was being extended what did this young convert do, but plead and plead and plead with his boy friend to also take Christ as his Savior. With tears in his eyes the boy responded to the invitation and later these two lads were both admitted into the Church by water baptism, observed the ordinance of feet-washing and partook of the communion. You may not be surprised when I tell you that these dear lads are staying at the Children's Home, Argentine, where they are daily instructed in the ways of the Lord.

It would make interesting reading to read all the queries that were handed in. Many doctrinal questions were asked, and even one on the Mennonites that emigrated from Canada to Mexico.

Did you ever meet anyone who was guilty of having blasphemed against the Holy Ghost? Brother Kreider and the writer visited twice in the home of a person in Kansas City who bears the marks of that awful sin.

"I could not help but shed tears of joy when I saw those girls come into the mission-hall so nicely in the order of the church." Thus spake Brother Kreider of a number of young members whose mother found Christ and "died in the Lord" a number of years ago.

Picture to yourself this scene: In a dilapidated home on the edge of town were a number of children alone and sick at midnight. Where were their parents, do not ask? The mother deserted them quite a while ago, their father had gone to work but for some reason did not return; at mid-night there came some one to the door. In tones of sympathy the midnight caller assured the children that they should not be afraid, that he would certainly not harm them. Only he had come to tell them of the whereabouts of their father. The caller happened to be the undertaker who had come with the sad message that their father had gotten killed that day and that accounted for his failure to return. Have you anything to be thankful for?

While the meetings were in progress at nights, during the day the Mission hall and a number of rooms received a new coat of wall-paper.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A PRAYER

By Ursula Miller

For the Gospel Herald.

Dear Lord, I have no time to do
Great things for Thee;
My hands do naught but little things:
Please pardon me!

There are so many humble cares
For every day,
As children needing watchful love;
Such need to pray!

The home has labors long and hard,
As mothers know.
The hands must work, but Thou canst grace
On us bestow.

There are so many lonely ones
Who need some love.
O, give me grace for kindly acts,
Dear Lord above.

There are the aged and the sick
Who need Thy care;
These I remember when I come
To Thee in prayer.

And so I serve but humbly, Lord,
From day to day,
And sweet that service, serving Thee
In Thine own way.

When comes the time of sunset shades,
No great deeds done!
Just humble hands which toiled in love
For Thy dear Son!

Hesston, Kans.

HOME

By Howard Stahl

For the Gospel Herald.

I. **Its institution.**

Home was the first institution ordained of God. He said, "It is not good for man to be alone; I will make him a help meet for him." "And the Lord caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: She shall be called Woman." (Gen. 2:18,21-23).

II. **Its Mission.**

It is the mission of the Christian home to live such lives at home as will influence the neighborhood for good. A life of unity, love and happiness is necessary. This is the true spiritual life; for unity, love, and happiness are fruits of the Holy Spirit. She is to let her light shine brightly; not keep it hid under a bushel, or dimmed by many worldly things.

III. **Live Your Professions.**

So many professing Christians just live according to the company they are in. And many do not even shun profanity and vulgarity. They will do their neighbors if they have a chance. But the true professors are not so. They will live a pure everyday life and be true to their Master no matter with whom they are associated.

IV. **Family Altar.**

Its place in the Christian home is (1) to begin the day with God; (2) to get in close fellowship with Him; (3) to ask His aid over life's rough trail that we might travel it the best way; and (4) to end the day, as well as to begin it, with God. It has its influence on the individuals in the family. It will bring unity. After the children leave home, they will think back. I heard of a son who was rather cold and indifferent. He left home and went west. He came to a town and stepped off the train and walked up the street. As he was walking along, he came to a church house. He heard the singing. He stopped and listened. It touched his heart, and he began to think of home and mother and her prayers and was converted.

V. **Foundation of Church and Sunday school.**

The Christian home is the foundation of the Church and Sunday school In such homes the Bible is taught to the children, and they are reared in a way that will be a help to the Church. Bible teaching is neglected in many homes today.

VI. **As an Earthly Habitation.**

God has blessed some of us with good homes, but oftentimes we do not appreciate this blessing as we should.

It should be consecrated to the Lord. It should be a place of fellowship and not revenge and abuse.

VII. **Its Value.**

Home is valuable. The old saying, "Be it ever so humble, there is no place like home," is especially true of the Christian Home. So many do not appreciate its value until they get away from home. Sometimes children are not satisfied and will leave home, but there will come a time when it seems a pretty good place after all.

But what is home without a mother. I have experienced this for thirteen years. And I realize that home without a father would be still more unfortunate.

"Children, obey your parents in the Lord, for this is right" (Eph. 6:1).

Davidsville, Pa.

The man who is wholly and exclusively self-made is very poorly made.

Sunday School

For the Gospel Herald.

Lesson for May 21, 1922—II Chron. 34:13-33

HILKIAH'S GREAT DISCOVERY

Golden Text.—Thy word is a lamp unto my feet, and a light unto my path.—Psa. 119:105.

Introductory.—Years rolled on. Hezekiah died and was succeeded by Manasseh, who reigned fifty-five years. Manasseh proved a very wicked king—until reverses overtook him. He was taken prisoner and carried to Babylon, then he opened his eyes and called upon the name of the Lord. After his release from prison he made an honest effort to make restitution for his wrongs and the latter part of his reign was marked by deeds of righteousness. His son Amon succeeded him but after two years, having proven himself a wicked, worthless king, he was murdered by his servants. The people disapproved of the murder, took things into their own hands, and made Josiah, son of Amon, king. Josiah proved to be one of Judah's most righteous kings. Among the reforms that he instituted was to restore the house of the Lord for worship, and it was while they were renovating the house that Hilkiah found the book of the law.

Lesson Story.—While looking after the money that was brought into the house of the Lord Hilkiah the priest found a book that attracted his attention. "I have found the book of the law in the house of the Lord," said he to Shaphan the scribe. He handed the book to Shaphan, and Shaphan carried it to the king. This book was a revelation to Josiah. He gathered together the elders, priests, and people, and the book of the law was read in their presence. "And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in the book." He also exacted a similiar promise from the people.

Points for Reflection.—As we meditate upon the profound effect which the discovery of the book of the law made upon the king and through him upon the people, we are made to feel that many of those lessons are for us as well as for them.

1. To neglect God's service means to forget His commandments. Why did the people forget? Because they were occupied in other things. Why do men today forget God? Because their minds are occupied in other things. Israel and Judah had sought the ways of the world, and thus occupied they forgot what God had to say to them. So far had they drifted that even the book was forgotten. It will be understood that here was a nation who professed to be the people of God, though they followed after the ways and sins of the world. The modern professing people of God may well take warning.

2. Light comes when we keep close to the house of the Lord. Josiah was a king of good intentions. He wanted the truth, and he got it. He knew it was right to keep the house of the Lord in good condition and to use it. He instituted this reform, the house was cleansed. In cleansing it they found the book. "If any man will do his will, he shall know of the doctrine." Stay near to God, to His people, to His place of worship, if you would know His will, if you would find the enlightenment which every child of God should have.

3. Josiah proved his honesty and sincerity by the way in which he accepted the revelations found in the book of the law. He made no attempt to justify or to minimize the sins of the people. He confessed before God, made a solemn covenant with Him, and did what he could to lead his people back to proper standards. The proof of the genuineness of a man's repentance is the way he acts upon the light he receives. When people seek all the light they can get and live up to all the light that they have, they prove themselves genuine in their profession.

4. The power of influence is here brought out very prominently. Amon was a very wicked king, and his influence was marked upon the people. When Josiah took an out and out stand for God, "the people did according to the covenant of God." Josiah was positive in his character and decisions, and therefore positive in his influence. Church leaders and others should make a study of Josiah and imitate his example in the way of exerting a positive influence for God and godliness.

5. Another thought worthy of our serious meditation is the fact that "whatsoever a man (or nation) soweth, that shall he also reap." Josiah did nobly; but Judah had drifted so far, had sinned against God so grievously and habitually, had sunken so low, that even the good reign of Josiah could not save the nation. There was temporary prosperity, but the trend of the nation was down hill. The sad end of Josiah's life is proof of this fact. The complete subjugation of Judea by a heathen kingdom during the lifetime of Josiah's sons is farther proof. Nations, as well as individuals, must in time pay the penalty for forgetting God. "Seek ye the Lord while he may be found."

—K.

Our Young People

THE APPEALS FROM OUR MISSIONS. (2) OUR CITY MISSIONS. —Acts 16:9, 10; Lk. 24:44-49.

Topic for May 21

MOTTO

"Go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed, and the halt and the blind."

MEDITATIONS ON THE TOPIC

I. Our City Missions. — The work of city missions is still needed as much as it ever was. While there are a great many conditions in the city for which Christian people are not accountable, yet these conditions are such as are producing a need for which Christian people have a remedy. Because of this remedy for the ills of the soul, God's voice is calling to His people today to arise to all the opportunities of the times and go forth in the rescue of perishing humanity.

Just yesterday a man related the words of a certain pastor from a town Church who berated the man who was qualified to stand among the educated and rich classes, yet chose to give his time and energy to lifting up the poor. It seems strange that a man even named as a Christian minister could be so very blind as to express such a sentiment in public even if he had felt it in his heart. This feeling however is the very heart of the question of the city problem. That fatal caste doctrine is the doctrine of anti-Christ and makes all the cold-hearted unneighborliness of the city life, placing false standards of society and religion before the rising generation.

If we have a message of brotherly love as found in our blessed Gospel and a salvation which has power to save from sin and vice and shame both ragged and gilded, we ought to take it to the city with all our hearts and, in loving ministry, give to all freely of what we have received.

The true city missionary has this vision of the call of the Master and of His loving compassion of the poor and maimed and halt and blind both naturally and spiritually. We, who are not living there, can get glimpses of the field and needs by visits and by testimony of others and can respond to the appeals for help as they come to us.

II. The Text. Acts 16:9, 10; Lk. 24:44-49.—The passage in Acts shows the heavenly call in the person of the man from Macedonia. God is showing us the people of the city who need help spiritually. We should respond, for the text from Luke speaks of the suffering of Jesus for the sake of the salvation of people of all nations. If he could give Himself for all the world, surely we can give ourselves to bear His tidings to those who are without it.

PERSONAL THOUGHT

"Use me Lord as pleaseth Thee." Use me in the city. Use me in the country. Use me in foreign lands. Anywhere that I can be of service to Thee and to the souls purchased by the blood of Jesus.

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 11, 1922

Field Notes

* * *

Bro. D. G. Lapp of Roseland, Neb., filled an appointment in the Mennonite Church, Elkhart, Ind., on Wednesday evening, April 26.

The Mennonite Mission at Altoona, Pa., has announced communon services for Sunday, May 14, at which time Brethren J. N. Durr and C. F. Derstine expect to be present and have charge of the services.

An interesting report of the Mission Board meeting for the Franconia district, held at Souderton, Pa., May 2, is before us. Will be published later.

Bro. S. C. Yoder of Kalona, Iowa, spent several days in Elkhart county, Ind., recently, filling public appointments at Goshen, Elkhart, and Olive churches.

Bro. Lloy A. Knss of Johnstown, Pa., is expected to be with the congregation worshiping at Casselman Church near Grantsville, Md., on Sunday, May 14, and assist in the communion services to be held there at that time.

Sunday School Meeting. — The brotherhood worshiping at Landis Valley Church, Lancaster Co., Pa., have arranged for a Sunday school meeting on Ascension day, May 25. An interesting program has been arranged and the public is invited. L.

A letter from Hesston, Kans., dated May 1, says: "Yesterday was our communion. One man was received into church fellowship by baptism, and 273 brethren and sisters partook of the sacred emblems and engaged in the ordinance of feet washing. It was a most enjoyable occasion."

Sunday School Meeting.—May 13 has been selected as the date for a Sunday chool meeting at Erisman's Church, Lancaster Co., Pa. An interesting program has been arranged, and an instructive meeting is in prospect.—B.

Sunday School Meeting.—The brotherhood of Hanover, Pa., have arranged to hold an all day Sunday school meeting on May 25 (Ascension day). Everybody is cordially invited to attend. Those from a distance named on the program are: Noah H. Mack, C. R. Strite, and Wilson Moyer. S.

Sunday School and Missionary Meeting.—We are in possession of the Tri-county Sunday School and Missionary Meeting, to be held in Orrville Mennonite Church, May 20. A strong program has been arranged, and May 20 will likely find a place in the memory of all whose privilege it will be to attend.

Ministerial Meeting.—Beginning Thursday evening, May 18, and continuing until Saturday noon, May 20, the Ministerial Meeting of Virginia will be in session at Zion Church near Broadway, Va., the Lord willing. These meetings have proven quite helpful during the past, and the program before us indicates that the coming meeting will be up to the standard.

Correspondence

* * *

Beemer, Nebr.

Greeting to all Readers: Bro. Joe Zimmerman of Milford, Neb., was with us last Sunday Apr. 23, and conducted a very impressive communion service in which most all of our members were present and partook. The brother again preached to us in the evening of the same day. Text, Josh. 7:20,21. In His name,

April 28, 1922. Dan Birky

Sterling, Ill.

To the Readers of the Gospel Herald, Greeting:—Another Easter day has come and passed which reminded us again of the resurrection of Jesus Christ in whom we move and have our very being. And we had reason to be thankful for the privilege of attending services at the house of God in the morning. In the evening the message was given in song.

Sunday, March 26, the Brethren A. H. Leaman and Henry Gertman of Chicago spent the day with us at which time Bro. Leaman gave two helpful sermons and conducted the review in Sunday school. Bro. Gertman gave a helpful talk in the evening.

Yesterday, April 30, communion was held instead of on Easter day, which was announced earlier. Bro. John Nice had charge of the service.

All earth, seemingly so, is praising God in its great beauty, manifesting the wonderful works and power of our Creator. It is indeed beautiful to behold, and we feel to say as did the Psalmist, "Oh that men would praise the Lord for His goodness, and wonderful works to the children of men."

May 1, 1922. Melinda Ebersole.

Lancaster, Pa.

(Brick congregation)

Dear Friends and Christian Workers:—Spring is here again. Oh, how thankful we should be for it. With it comes the singing of birds and the springing of grass and flowers. How wonderful the Lord is for giving us these beautiful flowers to enjoy. On Easter I had the privilege to visit a large cemetery near the city of Lancaster. The flowers on the graves were wonderful. I thanked God for the respect many people showed for the silent dead.

I was made to think as I stood looking over the graves that no one knows who will be the next to answer the summons home. And, oh, what

a comfort it is to one's soul when they are prepared and not afraid to die. If we keep our trust in Him, He will guide us safely through the paths of life.

A week or so before that, I visited a prison in the same city. I went there about three o'clock in the afternoon to help in services there. About 30 or 40 went to worship with the prisoners. The prisoners were all seated and quiet, ready for services to begin. They seemed very glad to sing the songs with us. I was surprised to see the deep interest they took in the services. My heart was touched when I saw them and heard them sing. I felt especially sorry for the young men. I think there were 5 or 6 young men between the ages of 16 and 21. How long they will have to stay behind iron bars we do not know, but we do know that their sins can be forgiven if they give their hearts to the Lord. I think some of them were counting the cost while the rest sang. While the brother preached the Word of God to them they listened very attentively. We pray that there may be many conversions at this place.

In His Service,

May 1, 122. Mabel R. Bachman.

Concord, Tenn.

Dear Readers of the Gospel Herald:—Again we are priviledged to report a beneficial misson meeting held at the Concord Mennonite Church on Apr. 30. We were glad for the presence and help of several from Knoxville, including Bro. Benj. Baer, who acted as moderator of the meeting. Some important subjects discussed were: "How make our lives more useful?" Practical Use of the Bible" and "Our Personal Responsibility toward missions," which discussion were preceded by Children's Exercises.

Another one of our members has left our small number. Sister Leo Cooper, with her parents, has moved to Wayne Co., Ohio. Her faithful efforts will be greatly missed by those remaining.

Bro. H. J. Powell, who has been sick since first of the year, was able during March to attend a few day services, but is not so well again and cannot be out. At present he is in Knoxville taking treatments from an osteopath.

Our Mother, (Mrs. Wm. J. Jennings), has been bedfast now for eight weeks—very sick with complications of diseases. At present her condition seems very little improved. She, and we all, are very thankful for the encouragement received and especially to those who have had prayer services in her behalf. We ask you to continue to remember her, that we all may be submissive and cling to the promises of God.

Sincerely,

May 1, 1922. Selina G. Jennings.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—Our Good Friday and Easter services were held as usual. Bro. E. C. Shank preached on Good Friday and clearly pictured to us a crucified Redeemer. On Easter Bro. Amos Heatwole of Rockingham Co., was with us and broke to us the "Bread of Lfe." On Saturday P. M. April 29, our inquiry meeting was held. A good number present. This is one of the meetings that should be attended by every member if possible.

Peace and union were expressed, which is one of the best expressions we can get from a body of believers.

Communion meetings have been announced for the upper district as follows: Hildebrands Church the 2nd Sunday of May. Springdale the 3rd, and Mt. View the 4th. Hope brethren and sisters who can conveniently be with us at these meetings will do so, that we may together be strengthened for the Lord's work. Grace and peace be with you all. Pray for us.

In His name.

May 1, 1922. Maggie M. Driver.

Belleville, Pa.

Dear Herald Readers, Greetings:—On Sunday April 30, we had our communion. The brethern, John and Harry Kauffman, of Mattawana, were with us, Brother John having charge of the services. We ask an interest in the prayers of the Church that we may be more fully consecrated to Him who has done so much for us. What are we doing for Him? Some day He is coming again. Let our lives be such that we need not be ashamed at His coming.

Yours in His service,

May 2, 1922. Lizzie Byler.

Schellburg, Pa.

Dear Gospel Herald Readers, Greetings:—We have many reasons to thank God for the many blessings, both temporal and spiritual, that we are enjoying. We had no preaching services for a few months this winter. On Apr. 6, Bro. C. A. Graybill preached for us. Bro. Orrie D. Yoder was with us at the same time. On Apr. 30, Bro. E. J. Blough and wife and Bro. Paul Jacobs and wife were with us. The first brother named preached on Sunday morning. We certainly appreciated their help in church work as well as their visit in the home. It is a great help when we can associate with God's people and be encouraged in the work. We ask to be remembered in prayer that we may hold out faithful.

In His name,

May 3, 1922. Effie Hoover.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—On Apr. 23 we again had the privilege of partaking of the communion, also of observing the ordinance of feetwashing. The Lord blessed us with nice weather and good roads, so most of the members could be there. Bro. Samuel Gerber officiated.

On Apr. 30 our Y. P. M. was reorganized. Bro. J. D. Hartzler was again chosen superintendent. Brethren Alvin Saltzman, Leo Roeschley, and Emory Schrock were chosen a program committee. Sister Ada Orendorff was elected chorister.

We ask an interest in your prayers.

Yours in His service,

May 3, 1922. Lydia H. Smith.

Gasport, N. Y.

Dear Herald Readers, Greetings:—On Sunday, April 30, Bro. Moses H. Shantz of New Hamburg, Ont., was with us and preached three sermons which we appreciated very much.

We are having beautiful weather for which we feel thankful to our dear heavenly Father.

We would be very thankful to have brethren stop with us as they pass this way. Remember us in your prayers. Cor.

May 4, 1922.

Money, no doubt, is a power; but a power of well-defined and narrow limits. It will purchase plenty, but not peace; it will furnish your table with luxuries, but not you with an appetite to enjoy them; it will surround your sick-beds with physicians, but not restore health to your sickly frame; it will encompass you with a cloud of flatterers, but never procure you one true friend; it will bribe into silence the tongues of accusing men, but not an accusing conscience; it will pay some debts, but not the least one of all your debts to the law of God; it will relieve many fears, but not those of guilt—the terrors that crown the brow of Death.

—Thomas Guthrie.

As sin is not a succession of separate evil acts, but an evil principle of action, so holiness is a state of being, and not the adopting of certain maxims or the performance of certain deeds.

—Hugh MacMillan.

He is no living Christian whom you ever find walking according to the course of this world.

Miscellaneous

"LET US TAKE TIME"

Let us take time, beloved friends,
For the holy, evening prayer;
"Twill make our rest more calm and sweet,
When we have claimed God's care.
His presence like a hallowed spell,
Will near to us abide;
Though dark the shadows gather 'round;
When falls the eventide.

Let us take time to gather words,
Of comfort and of cheer;
Sweet, loving, gentle, childish words,
That those we love may hear.
By and by when they have passed beyond,
The portals of the skies;
Our simple, loving childish words,
Will seem to us more wise.

Let us take time to whisper oft
The "old, old story" o'er,
To those poor, weary, sin-sick souls,
Who ne'er have heard before.
The story of the Savior's love,
Who died to make them free;
Bright stars to shine in heaven above,
Through all eternity.

Ah! noiselessly time's footsteps glide,
Where'er on earth we roam;
And nearer draws the eventide,
Nearer our heavenly home.
Then for that refuge to prepare,
That glorious rest sublime;
If we would fitly enter there,
Dear friends, we must take time.

Sel. by Anna M. Graybill.

THE PRAYER LIFE AND WHAT IT LEADS TO

By Pearl Detwiler

For the Gospel Herald.

Prayer consists of communion with God through the aid of the Holy Spirit. It is to the Christian the very life to the soul. Without it we cannot be Christians. It is one of the most important duties found in the Bible. Through it we receive our spiritual blessings. It also keeps us in touch with the Master, Who has the power to supply all our need.

In Isa. 40:31 we read, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." So let us wait on the Lord that our goal may be in heaven and our eyes set on Christ. The Psalmist often describes prayer as "lifting up the soul" and "looking upward."

Jesus said "That men ought always to pray and not to faint." Paul admonishes his people to "pray without ceasing." While these do not mean that we should be continually praying, yet it means that we should not let the things of this life interfere with that of prayer.

But why is constant prayer so needful? It is because there is one who is always plotting the downfall of the child of God and unless there is a way to supply the needed strength and courage we would be overcome by the evil one. Bunyan says that "prayer will make a man cease from sin, or sin will entice a man to cease from prayer." We should pray because it is God's own appointed way of obtaining things. "Ye have not because ye ask not." I do not know if anyone ever tried to live a Christian life without prayer. If they did they must have failed, for if we ask not how can we expect to receive?

We need mercy and must have grace, or our Christian life will end in failure. Heb. 4:16 is a simple yet precious verse: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Spurgeon says that "Prayers are heard in heaven very much in proportion to our faith: little faith will get very great mercies; but great faith still greater."

There are many ways in which we may pray, but the heart's desire should always harmonize with our words. The thief on the cross prayed, "Lord, remember me when thou comest unto thy kingdom." The Publican smote upon his breast and said, "God be merciful to me a sinner." These were both short prayers but were acceptable with God.

What does the prayer life lead to? Take Jacob for example. He prayed and wrestled and received a blessing. Nehemiah in building the walls of Jerusalem, watched, worked, and prayed, and at last came out victorious. The prayer life of Elijah is one which should be noted. By his prayer at Mt. Carmel caused many people to say, "The Lord, he is the God; the Lord, he is God." The disciples prayed and were filled with the Holy Ghost, and 3000 souls were added to the Church.

Some feel that they do not have time to pray. David was a man who gave orders to generals and magistrates; and yet he says, "Evening, morning, and noon will I pray." D. L. Moody once met the excuse of not having time to pray with these words: "There is many a business man today who will tell you that he has not time to pray; his business is so pressing that he cannot call his family around him, and ask God to bless and keep him and them from the temptations of every day. But look at Daniel: He had the whole, or nearly the whole, of the king's business to attend to, He was prime minister, secretary of state, and secretary of treasuary, all in one. He had to attend to all his own work, and to give an eye to the work of lots of other men, and yet he found time to pray; not just now and then, nor once in a while, not just when he happened to have a few moments to spare, but "three times a day." Time is needed for true fellowship. When intimate friends meet they do not talk all at once of the deepest in their lives. The same way with prayer. It is only as it is sustained that its deepest joys are tasted. When we begin to pray God leads us on and reveals unto us more and more of His character, will and purpose; but if we turn back we fail to receive these.

In studying the life of Christ one is impressed with His prayer life, that Jesus Christ, the divine Son of God, loved to pray, prayed much, and needed to pray, should be enough to encourage us to that of more prayer. In the narrative of His life we have recorded 15 different prayers all prayed at different times. We find that He prayed regularly also on special occasions, just before or after some trying event, and three times during his life that of praying all night. Thus he grew deeper and deeper into the joy of his Father's will the longer he prayed. By these examples have we caught the prayer spirit and what it may lead to?

Columbiana, Ohio.

LET YOUR LIGHT SHINE

By Harold Oyer

For the Gospel Herald.

Ye are the light of the world. A city that is set on an hill can not be hid.—Matt. 5:14.

Who are the light of the world? Those who have accepted Christ as their Savior, and are bringing forth "fruits meet for repentance."

The world is watching you. Are you lighting them to Christ, or leading them away? David said, "Examine me, O Lord; and prove me: try my reins and my heart." It is good to examine ourselves, and also to ask the Lord to examine us and see if there is anything about us that may be a hindrance to some. Let us so live that should another war come and we would decline military service no one would question our sincerity. Now, in the time of peace, is the time to serve God and prove our godliness.

What we are now, some one else may be later. So let us pray often, read God's Word diligently, and compare ourselves with the teaching of Christ.

Be a soul winner by your life; not one it is a hindrance to others.

Mackinaw, Ill.

GRANDMOTHER LONG ON GRATITUDE

For the Gospel Herald.

I am so glad that I lived in the 19th. century. That I got saved in the 19th. century. That the 20th. century has found me here. I am so glad the 20th. century can't make me over. That I ever found the old land mark. That I am living, or ever did live to help somebody. That I have opportunity to shine in the little corner wherever I am. That I counted the cost before I started in the battle to meet the enemy of my soul.

That one can chase a thousand and two can put ten thousand to flight. "PRAISE THE LORD."

That I can feel the essence of God's redeeming grace and feel safe in His presence. That when God adds the increase to our prayers they reach heaven, and that the answer punctures the sky and comes back to bless us.

For that which "eye hath not seen, nor heard, neither entered into the heart of man what God has prepared for them that love Him, hath been in this last dispensation revealed by His spirit; searcheth all things, yea the deep things of God." (1. Cor. 2: 10—12). That "He hath given us to know the mysteries of the kingdom of God and suffering of Christ that which angels desired to look into and we were not able." 1 Pet. 1, 12.

That we can make a good atmosphere in which to live. That I am not a poor woman, but a woman that is poor. That goodness and mercy has followed me all my days. I would be glad if they would encourage a school for morals and manners, and good deportment, for we know more already than we do. That where there is love there is liberty. That we can feel free in Jesus, loosed from the bondage of sin.

I think it is so nice to be old. It is so sweet to feel the child-like, tender love, as we go back to childhood again, and we have such innocent freedom. I am enjoying the happiest time of my whole long life. I am nearing 70 years old. I live alone, make all my own living, and no one feels better. I love every body. May God bless every body.

Knoxville, Tenn.

WHY MODEST APPAREL IS FITTING WITH THE CHRISTIAN SPIRIT

By Susie Hess

For the Gospel Herald.

"Modest Apparel" is a Bible term (I Tim. 2:9). It describes in a fitting word the kind of clothing that should be worn by the Christian.

We might say in a few words—Because Gods word commands it: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves" (I Pet. 3:3—5).

God's commands should not be lightly esteemed (I Jno. 14:15) "If ye love me keep my commandments."

Sometimes we hear the expression, "If the heart is right all is right." How true (right, so far as we have the light); but if the heart is right it will manifest itself on the outside. A changed heart cannot be clothed in the immodest fashions of the world, and will not even desire those things, that would mar the beauty of life within. If we want to have power with God we must let go of the things of the world. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts therof" (Rom. 13:14). "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself" (Deut. 14:2).

God's Word also requires obedience. "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, Casting all your care upon him, for he careth for you" (I Pet. 5:5—7). What a wonderful power the Church would be if all were obedient to this plain command. It grieves the church and is a stumbling block to the world, if the members are not fully obedient. May our dear beloved Church guard herself along this line that she may not lose her power by drifting back into worldliness.

We are not of the world. "Our citizenship is in heaven," is another proof why modest apparel is fitting with the Christian Spirit. Modest apparel will not save anyone, but many a poor soul has been drawn into the clutches of Satan thru immodesty.

The deeper life within should be so devoted and consecrated to God and His service that nothing may be put on the outsie to betray the Christian influence or dim the reflection of the Christ dwelling within. "I beseech you therefore, brethren, by the mercies of God, that ye, present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). The Christian should be entirely given over to God and seek to do His will. If we truly love Him we will try to please Him in all things. Let us ever remember that the greater the sacrifice, the greater the blessing. The Christian dare not take his own opinion, but must take God's Word as it is. God desires wholehearted service and willing obedience, and His desire is that we go with Him all the way.

May we all be drawn closer together, in the bonds of Christian fellowship, stand firm for humility, do all things to the glory of God, be willing to sacrifice all He asks of us, and be obedient in all things, not as we think but as the Bible commands, which becometh **Christians** professing godliness.

Millersville, Pa.

DESTRUCTIVE DOCTRINE OF EVOLUTION

Says "The Searchlight," as printed in the "Baptist Temple News:"

"No use to fool ourselves. The damnable doctrine of evolution has its hand on the throat of our public schools, our state schools, and our denominational schools.

"It wriggled its slimy self out of hell three-quarters of a century ago and took possession of the German Universities, and Germany today, is the finished product of this terrible, diabolical teaching.

"It has swept across the Atlantic and taken possession of our great Universities of the East and the North. Universities like Harvard, Yale, Brown, Chicago and others.

"We have boasted of our orthodoxy in the South. But we are now in times of evolution, higher criticism, which is only modern infidelity in a new name and form, which has swept over our dear Southland, and has its death gripping tentacles on our institutions.

"It still professes orthodoxy. The presidents of our schools lose their tempers and are denouncing any man who challenges their orthodoxy. Professors like Jehudai are cutting to pieces the Word of God, before our eyes."—The Missionary Worker.

Kant was profoundly right when he regarded falsehood as a forfeiture of personal worth, a destruction of personal integrity. Truthfulness is the self-consistency of character; falsehood is a breaking up of the moral integrity.

SEEN AND HEARD

(Continued from page 118)

Thru the kindness of a friend this wall-paper was obtained at wholesale price and it was put on by Sisters Sylva King, Salina Swartzendruber, Bro. Daniel King, and others of the Mission who assisted. There is still needed about $9.00 to cover cost of this and we are looking to the Lord for this as well as funds for other expenses to carry forward His work. Will you join us in prayer that these needs may be supplied? Psa. 62:5.

One of the devoted members of our congregation has some relatives living in an adjoining state for whose salvation she has been praying for years. One or more of these have died unsaved and this makes the burden for this sister very heavy. She desires the prayers of God's people that the way may open that the gospel as we teach it may soon be carried to these needy ones.

Brother Kreider says: "Two wrongs with the present mode of dressing are first, that women do not put enough about their necks and that men put too much there."

After the last benediction was pronounced, one of the members under conviction came to a worker and said, "According to Brother Kreider's teaching tonight I owe the Church a public confession for a certain wrong done, and I cannot sleep this night." When asked if she was ready to make this confession right away, she replied, "Yes." The audience was once more called to order and she herself made the public confession and asked forgiveness of the Church, which was cheerfully granted.

One of the things that swelled the attendance was the liberal use of their "Fords" on the part of Brethren W. M. Smith and Otho Downs who, along with Bro. R. P. Horst (who used the Mission Ford), made trip after trip in hauling folks to and from the Mission hall. Some of these very ones thus brought were caught in the "gospel net."

"That was the happiest woman I've seen for a long time." Thus spoke one of the workers of a certain sister whose husband came forward in response to the invitation to accept Christ the last evening. A son in the same family took a similar stand during these meetings. We believe there was rejoicing not only in that home and in our hearts but also among the angels of heaven.

"Brethren, pray for us."

Kansas City, Kans.

April 28, 1922.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

A meeting of the Mennonite Central Commttee has been called to meet at Chicago, 2812 Lincoln Ave., on May 31, 1922. The usual reports will be given and business that may come before the meeting will have consideration and attention.

* * *

The following letter has been received from the American Relief Administration with reference to the sending of food drafts to Russia by various organizations in the Mennonite Church:

"Would it be possible for you to request all of your branches and affiliated organizations to mention your organization when sending us remittances for bulk relief to Russia?

"There have been several instances where branches of organizations have sent remittances through without mentioning the parent organizaton and had no notation to show that the remittance was not from an individual.

"For statistical purposes we would like to have a record of remittances which are connected with organization work."

* * *

A relief worker tells of destitute boy who was taunted by the villagers for still keeping his faith in God. "What do you mean by saying God loves you?" they asked in scorn. "Would a God who cares for you leave you unaided and friendless?" "He does love me, and wants to help me" the boy still insisted, **"but the man whom He is asking to help me will not listen."**

Are we listening to God's request for us to help the starving peoples of other lands?"

* * *

The following cablegram has been received from Bro. Stolzfus at Constantinople:

"Flour clothing shipped Theodosia twenty-fourth. Orphanage and Women's Home closed. Thirty-two Mennonite refugees here. Propose going to Batoum soon. Weaver Zook sail May ninth."

* * *

Following is an extract from a letter written by Bro. Arthur Slagel, one of our workers in Russia, showing the activities of the workers there:

"We stopped at two dorfs in Prischib Volost, Gruental and Neu Montal, on our way, to make some inquiries. At Gruental we were told that 42 out of a population of about 260 had already died. In Neu Montal 30 out of 450 had died, and the government was giving one pood per week of coarse grain for the whole dorf.

"That evening a group of representative men from Prischib came over and we discussed the Prischib problem.

"On Sunday morning Mr. Janz and I went to Tokmak, met Uhdele, the President of the Uispolkom attended a sitting of the Uispolkom, in which the whole relief program was discussed, and secured Uhdele's promise for the fullest cooperation. In the afternoon at a public meeting in Prischib we announced our program of temporary relief for Prischib Volost, explained the situation, urged the leaders of the community to make every effort themselves to get other aid, and then announced the names of the Volost Committee members, and of as many dorf committees as had been arranged. That evening the newly appointed Volost Committee came over, and we discussed the whole situation, and decided on a program of feeding 1500 for four weeks. The $1000.00 actually figures out only 1300 rations for four weeks, as nearly as I could make it come out, but the committee decided to make the rations slightly smaller. They began work the next day, and as far as I know their program, hope to begin feeding in Prischib and the worst dorfs about April 2nd.

"On Monday I worked all day in conjunction with the Volost Committee in Molochansk, visited the four kitchens nearby, and had a consultation with Bagon.

"On Tuesday morning Mr. Janz and I left for an extended tour thru the two Volosts. That day we went to the end of the Molochnaja row, Altenau, then via Orlow and that row to Altenheim, on thru Kleefeld and Alexanderkron to Lichtfelde. The following day we went on to the end of that row in Bogdanowskaja Volost, then to Grossweide, Gnadenfeld, Waldheim and Rikenau back to Halbstadt. At Waldheim we had a long talk with Hildebrand, on the whole as satisfactory as could be expected. There are many serious problems there, most of which I told them to hold over until I come back."

* * *

"Volga roads are crowded with refugees from Southern cantons. Typhus increases. Whole families eating earth and grass rinds. In an inspection of remote parts of Ufa district, found starvation everywhere and gratitude for American aid. In one small village in the Ural Mountains people had just eaten their last foodsoup made out of the last dog and some charred cowhide. None of the usual bread substitutes, and not even clay, is obtainable because of frozen ground."

* * *

"Long lines of parents stand all night in frightful cold with weakened children often in arms waiting and praying that the medical examination of the American Relief Administration medical staff may find their children famished enough to secure admission to kitchens."

* * *

The following reports of local Russian relief committees to our own unit there will give some idea of the actual work carried on there under our auspices. These local committees are appointed or commissioned by our own relief unit, and the work is carried on through them.

Kitschkas, March 12, 1922.

A. J. Miller, Moscow.

Your letter of February 14, to P. P. Kornelsen, we received with thanks on the 11th inst. and notice from it that before February 3rd the American Relief Administration have made five shipments to us. May the Lord reward our brethren in America. We regret to say that to date we have only received 400 poods of the first shipment.

The need is increasing from day to day. The number of those who, fearing death by starvation, are crying for bread, is getting larger daily. Deaths from epidemic diseases are occuring not infrequently. The population is in despair. Conditions can no longer be adequately described, for dogs, cats and even carcasses of ani-

mals that are partly decomposed are used for food by many.

The number of the population in the Volost of Uran is about 6,000 of which the majority are suffering from lack of food. Our delegation, consisting of the brethren P. Dyck and K. Janzen, will give you detailed information about existing conditions.

The position of chairman of the Relief Committee is now held by J. W. Pries to whom all correspondence is to be addressed.

With friendly greetings
The Executive Committee of the Volost
Chairman, Jacob Regier
Secr'y. P. Ens.

Dawlekanovo, March 1, 1922.

Director Miller, Moscow.

We acknowledge herewith the receipt of supplies for February, and inform you that they have been divided among 604 Persons. According to instructions received this shipment was planned for 604 persons. For the Rayon Dawlekanovo there were 198 rations but the list had the names of 258 persons. By a majority vote on the part of the society it was decided, against the will of the Committee, to grant the full monthly ration to 98 of the most needy persons. The rest, viz. 100 monthly rations, was equally divided among 160 persons.

We would also inform you that for the months of March and April there are 924 persons suffering want.

By telegraph we inquired whether the Mennonites here could be furnished seed grain to be returned after harvest. We are sorry to say that to date there has been no reply. Now we would ask you to inform us through Mr. A. Willms, the bearer of this message, whether or not we may hope for help along this line. As to particulars concerning this matter we suggest that you confer with Mr. Willms who is authorized to represent us in all such matters.

Very Respectfully
The Executive Committee of the Relief Committee: J. Fast, H. Eck, F. Martens, P. Siebert.

* * *

It has been frequently noted in these columns that our German brethren are also busily in relief work. The following extracts from a letter give some idea of the extent and needs of the work:

Wilhelms, March 15, 1922.

Dear Bro. Miller:—

Your dispatch and the letters of Jan. 31 gratefully received.

Of our relief work we can say that we have satisfactory results. There are at the present time five different branches of the work:

1). **Support.**. This work is of similar nature as the relief work in Constantinople. We are supporting refugees at Lechfeld (180 persons) besides other families that are placed in temporary homes. They are supported by money, food, and clothing.

2). **Settlement.**. In Mecklenburg, North Germany, nine families have permanently settled on farm homesteads. God willing, if we can obtain the needed means, we shall do more of this sort of work. With regret we note that prices have recently soarded very high and very considerable means are required to secure homesteads for families. We have repeatedly written to American brethren asking them for cooperation in this most sure and effective way of support. Until now with little success.

3). **The manufacture of brushes.**. To give the refugees work we have here in Wilhelmsdorf established a small brush factory, in which thirteen persons have been given employment. We are very glad for this branch of the work and the refugees are happy to be enabled to earn something. We regret to say, however, that more recently we have not been able to sell our product satisfactorily. Could there be found in America a few merchants who would buy our goods? I should like to send you an assortment of samples.

4). **Furnishing books.**. For a long time the congregations of Russia have persistently asked for books for the homes and schools. For lack of books it has become impossible for the teachers in the schools to do their work successfully, for there is a lack of every needed school material. The Russian government has again permitted instruction in the German language, but there are practically no German books for this purpose. For this reason the "Deutsche Mennoniten-Hilfe" has decided to send school books and Bibles to the German congregations. The first shipment consisting of nineteen boxes is now under way. A second shipment is in preparation. We hope that the Lord will grant us the needed means for this shipment. Only yesterday I conferred with a merchant concerning a very favorable deal. We can buy about 50,000 school books for 1000 dollars. The sum of $1000 would enable to furnish the most urgently needed books to most of the German schools in the Ukraine. Is there, perhaps, some one in America who would assist us to obtain this sum? I firmly believe it. The churches of Germany will also give us their support and I feel certain that we can furnish the needed material to the schools of South Russia.

5). **Giving food.**. Two days ago we sent our representative Bro. Jacob Quiring to Bulgaria who, cooperating with the Holland Committee, will send food packages to the churches in Russia

At the present time we are principally occupied with the matter of sending food packages and obtaining permission to enter this country for refugees.

May 5, 1922.

EVENING THOUGHTS

By Joseph Metzler

For the Gospel Herald.

And now the glowing sun has set,
Beneath the western horizon;
The shades of night around have met,
And we with toil and care are done.

In silent meditation now,
Look back o'er the day just gone;
In prayer and praise to God we bow,
For He so kindly led us on.

He helped us richly all the day,
Extending still to us His grace;
While others He has called away,
Who met, perhaps, a frowning face.

Have I been serving God this day,
And taken heed to all my ways
Been careful what I tried to say,
And thus improved my time of grace?

Have I a good example set
(In my behavior been so fine,)
To all with whom this day I've met;
Sought others' good, as mine?

One step we're nearer to the tomb,
Oh may it be a step tow'rd heaven;
Such thoughts to us each night should come,
While yet a time of grace is given.

We now lie down in sweet repose,
Free from all care, and pain, and strife,
A type of death's dark night this shows,
When we lie down devoid of life.

In that long sleep we sin no more,
Are no more with life's ills distressed ,
O peaceful state when they are o'er,
Faint emblem of eternal rest!

Sleep o'er, we rise refreshed and bright;
So, when death's sleep is o'er, we rise
In glorious forms, in heavenly light,
If we have lived here as the wise.

Now, through the night, be Thou our light,
O Lord keep us in thine embrace;
And if our souls should take their flight,
O may we meet Thy smiling face.

North Lima, Ohio.

REPORT OF S. S. QUARTERLY

For the Gospel Herald.

The 58th. S. S. Quarterly was held at the Mennonite Church near Roanoke, Ill., Apr. 9, 1922.

After song service and devotional, the following topics were discussed: **"How Supply Willing Workers for the Activities of the Church, (a) By Prayer and Direction of the Holy Spirit,** S. E. Smith. **(b) By Study of the Work and Field,** Alma Yordy.

Bro. Smith brought out the fact that there is no place in the work of God which should be considered small, and that no place can be filled without prayer and the direction of the Holy Spirit. Sister Yordy also gave many impressive thoughts on supplying willing workers by the study of the work and field.

Bro. Jos. Hartzler of Flanagan spoke on the topic, **"Ways and Means of Interesting our Boys and Girls in Missions."**

Children have work to do as well as older people, and it is God's wish that they take an early interest in and help with the work, as our Church of future years is dependent upon the children of today.

The quarters, which are being sent to many congregations, are simple instruments of bringing the child in closer contact with God's work, and it becomes much more impressive to him as he, alone, has produced the increase.

Let us remember that we cannot pray for the evangelism of the world without preparing the children for the work in their early years. Although we are given our best while dedicating them to His services, there is no other cause for which we ought to be more willing to give that which is most dear to us .

L. P. Smith.

REPORT

Of the Shantz, Ont., Charity Circle, for the year ending Mar. 31, 1922

For the Gospel Herald.

Number of members	27
Money received during year	$117 20
Money expended during the year	116 76
For Russian Relief:	
14 bed blankets, 16 pair socks, 15 other garments, value	38 65
Express	3 36
Second hand clothing (value)	50 00
Women's Missionary Support	31 75
For Russian Relief (Cash)	22 00
For Russian Relief (Cash)	21 00
Total	$116 76

The reason we get so little done is because we live too close to the world.—D. S. Yoder.

PROCEEDINGS
Of the Executive Committee, which Met at Elkhart, Ind., April 26-27.

For the Gospel Herald.

Meeting was called to order by the Chairman, D. D. Miller.

Members present: D. D. Miller, D. G. Lapp, S. C. Yoder, V. E. Reiff, J. S. Shoemaker, and S. E. Allgyer (Field Worker).

Prayer by J. S. Shoemaker.

Minutes of previous meeting were read and approved.

Moved and seconded that the following Article defining the duties of the Financial Agent be adopted and the Secretary be authorized to have same published for three consecutive weeks in the Gospel Herald:

Amendments

ARTICLE I. **Duties of Financial Agent.** It shall be the duty of the Financial Agent of the Board to consider and investigate all applications for loans, inspect property on which loans are to be made; have titles examined and make such recommendations to the Executive Committee as his investigations may warrant. He shall negotiate, as representative of the Board, for the sales of property which the Board may wish to puchase or sell and shall make recommendations to the Board in such matters. He shall also act as agent for the Board in the collection of delinquent notes, interests, rents, etc., and shall act as general business agent in all matters pertaining to the business affairs of the Board during the tenure of his office. He shall be appointed by the Executive Committee and shall hold office for the term of one year. Carried.

In order that the relationship of the General Board to the Los Angeles, Cal., Mission may be clearly defined and the procedure in the appointment of workers may be in conformity with the regular policy of the Board, the following resolution was presented and adopted:

Resolved, that we believe that the work at the Los Angeles Mission has proven a blessing to many and is worthy of consideration and recognition. Therefore, we recommend that the Pacific Coast Conference assume all responsibility to finance this institution and such funds as are collected and used for the support of this mission shall be received and disbursed by the Local Board of the aforesaid mission as per recommendation of former resolution of the Executive Committee and regular and monthly and annual reports shall be made to the General Treasurer at Elkhart, Ind., and, that the Local Board of the aforesaid institution shall recommend for appointment, to the General Board, the pastor and other workers who shall be appointed according to its regular policy. Any and all previous resolution or minutes passed by this committee which are in conflict with the above resolution are hereby declared void and of none effect.

On motion the above resolution was adopted.

Secretary was instructed to write Sister Salena Gamber that she will be granted another year to finish her preparation at Toronto Bible School.

Secretary was ordered to consult S. K. Stevenson with reference to power of Attorney for T. K. Hershey.

It was moved and seconded that we recommend the allowance of missionary children above 10 years of age be raised to $270.00 providing they are sent away from home to school. Carried.

The matter of T. K. Hershey's furlough was referred to Annual Meeting.

Secretary was instructed to take up the matter of locating workers for Welfare Home at Kansas City.

Moved and seconded that $600.00 be sent to India for segregation Ward for India Mission.

Suggested that India Mission's request for 3 school houses at $500.00 each and 6 houses for teachers at 250.00 and request for 100.00 extra allowance for medical work be referred to the General Board.

Moved and seconded that Ed Martin be allowed bill of $60.00 for helping at Treasurer's office.

Moved and seconded that S. C. Yoder be authorized to write Manual for Missionaries. Carried.

Moved and seconded that article II Sec. 7 of constitution be amended to read, "Unless otherwise ordered by the General Board, The Conference or Conferences in whose district the institution is located shall have the right to elect all the members of the Local Board etc" and secretary was ordered to see that same is published in The Gospel Herald for 3 consecutive weeks prior to the Board Meeting." Carried.

Secretary was authorized to write Wm. Nunemaker and call for report, recommendations, and suggestions for work among Mexicans.

On Motion the Auditors were appointed for the Missions and Charitable Institutions.

Canton and Lima Mission, J. A. Leichty, Auditor.

Ft. Wayne, Bro. Young and Manuel Heller.

Chicago, Frank and Chancey King.

Peoria, Walter Yoder.

Kansas City, Lewis Autenrith.

La Jaunta, E. E. Miller.

Secretary was ordered to get 1000 copies of tabulated reports printed.

Moved and seconded that the superintendents of missions and institutions under the Board shall keep the General Treasurer informed of any taxes that may accrue against the properties under their supervision and the Treasurer is hereby authorized to pay and charge same against the account of the respective mission or institution. Carried.

S. C. Yoder was authorized to investigate the prospect of getting an additional $8000.00 insurance on Illinois Old People's Home in some Illinois Mutual Co. (Present insurance, 12,000.00).

Moved and seconded that D. D. Miller, President and Financial Agent of the Mennonite Board of Missions and Charities, and V. E. Reiff, Treasurer of the aforesaid Board, are by this act authorized to sell and convey any and all Canadian War Loans now held by the aforesaid Board. Carried.

Moved and seconded the allowance of $50.00 per month be granted the Yoder Sisters at Smithville, Ohio, for the care of Sister Haas and that C. Z. Yoder be authorized to see if it is possible to remove her to the Sanitarium. Carried.

Secretary was authorized to write Bro. Gehman of the Souderton Old People's Home and inform him that we expect to move old people of the Ohio Home now at Souderton June 10-15.

Moved and seconded that S. C. Yoder, Joe Smith, and Jacob Garber be authorized to purchase stove and laundry equipment for the Illinois Old People's Home.

Moved and seconded that Ellen Shertz be granted use of the Mission House at Goshen, Ind., till the close of the Summer school and pay 6 months rent at $25.00 per month, and that bill of $38.02 for repairs be allowed and deducted from the rent. Carried.

Moved and seconded that Russian Bible Fund of $950.00 be turned over to Orie Miller to be used to supply Bibles for Russia. Carried.

Moved and seconded that $1050.00 of the Symensma Annuity be placed in the South American Investment Fund and $40.00 be placed in the Ohio Old People's Home Fund. Carried.

Moved and seconded that A. M. Eash of Chicago 26th St. Mission be authorized to repair all of fence and buy garbage cans and send bill to General Treasurer for payment.

Meeting adjourned to meet at call of Chairman.

S. C. Yoder
Secretary.

REPORT
Of the Bowne, Mich., Sewing Circle beginning Apr. 1, 1921 ending Mar. 31, 1922

For the Gospel Herald.

No. of meetings held	13
Average attendance of members	16
No. of Visitors	46
No. of garments made	113
No. of coverings & other articles made	139
No. of comforters	7
No. of Quilts	23
No. of Sheets	18
No. of Pillow Cases	20
No. of Mattress Pads	1
No. of Donated garments & articles	35
Money on hand from last year	$48 21
Money received during the year	$196 46
Money expended:—	
Home Missions	$60 20
Foreign Missions	16 64
Material for Home Work	68 23
Material for Foreign Work	29 44
Mary Good	20 00
Dr. Cooprider	10 90
Mary Burkhart	9 80
Other expenses	8 64
Amt. carried over for Next Year	$20 82

Mrs. M. P. Hoffman, Sec.

If we lose our soul, we make an unholy bargain.—D. S. Yoder.

Married

* * *

Hallman—Tome.—On April 6, 1922, Bro. D. N. Lehman united in marriage Bro. Ira W. Hallman and Sister Fannie Laura Tome in Millersville, Pa. May God's blessings attend them.

Herr—Stauffer.—On March 2, 1922, at his home in Millersville, Pa., Bro. D. N. Lehman united in marriage Bro. J. L. Herr and Sister Mary Irene Stauffer. May God's blessings attend them thru life.

Stoltzfus—Martin.—At his home in Millersville, Pa., Bro. D. N. Lehman united in marriage Bro. Menno S. Stoltzfus and Mary M. Martin, March 9, 1922. May God bless them through life.

Barkle—Leibhart.—On April 15, 1922, at his home in Millersville, Pa., Bro. D. N. Lehman united in marriage Bro. William H. Barkle and Sister Florence J. Leibhart. May the Lord bless them as they go through this life.

Kreider—Riehl.—At his home in Millersville, Pa., March 25, 1922, Bro. D. N. Lehman united in marriage Bro. Earl M. Kreider and Mary Jenkins Riehl. Their many friends wish them God's blessings thru life.

Brenneman—Hartzler.—On March 2, 1922, Willia Brenneman and Sister Fannie Hartzler, both members of the East Union Congregation near Kalona, Iowa, were married at the home of the officiating bishop, Bro. S. C. Yoder. May the blessing of God follow them through life.

Swartzendruber—Yohn.—On Feb. 19, 1922, Bro. Lloyd Swartzendruber of Kalona, Ia., and Ethel Yohn of Garden City, Mo., were united in marriage at the home of the officiating bishop, Bro. J. K. Yoder near Wellman, Ia. May our heavenly Father lead them through life.

Ranck—Weaver.—On May 3, 1922, at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa., Bro. Ralph D. Ranck of Paradise congregation and Sister Esther A. Weaver of the Lancaster Congregation were united in holy matrimony. May God's choicest blessings ever attend them.

Obituary

* * *

Myers.—James Maxwell, infant son of I. F. and Millie Myers, was born April 23 and died April 24, 1922. They have the assurance of having a family started in heaven.

Neuenschwander.—Idella, daughter of Bro. Samuel and Sister Lydia Neuenschwander, was born in Wayne Co., Ohio, Jan. 9, 1922, and died April 20 after a short illness. She was buried in the graveyard near the Swiss Mennonite Church. Services by Bro. Jacob Nussbaum. She leaves parents a brother, a sister, and many other relatives.

Sindlinger.—Jacob Sindlinger was born in Holmes Co., O., and died at the home of his nephew, Bro. Jacob W. Miller, near Orrville, O., Apr. 23, 1922; aged 68 years. He is survived by one son (William) two sisters (Mrs. Lucy Bender and Judith Miller), besides many other relatives and friends. Services were conducted at the Martin Church on Apr. 25 by Bro. I. J. Buchwalter assisted by Bro. I. W. Royer.

Leinbach.—Paul, son of Bro. Christian and Sister Fannie Leinbach, was born near Brutus, Mich., Feb. 17, 1922, and died Sunday morning, Apr. 23. He leaves father, mother, 4 brothers and 1 sister, a grandfather, and a grandmother. Funeral services were held at the Maple River Church, conducted by Daniel Brubaker and Henry Brenneman. Interment in adjoining cemetery.

Shantz.—Jacob E. Shantz was born April 27, 1855; died at Freeport, Ont., Mar. 31, 1922; aged 66 y. 11 m. 4 d. He was married to Lydia Bowman in November, 1877, who, with two sons and one daughter and thirteen grandchildren, are left to mourn his departure. He left a testimony that all is well and was ready to go and be with Jesus. Funeral services were held on Apr. 4 at the East End Mennonite Church at Kitchener, Ont., conducted by A. B. Snyder and Jonas Snider. Text, Isa. 26:3. Burial in adjoining cemetery.

Yoder.—Barbara (Kaufman) Yoder was born in Somerset Co., Pa., Nov. 18, 1837; died April 27, 1922; aged 84 y. 5 m. 9 d. She is survived by 4 sons, 2 step-sons, 1 step-daughter, 18 grandchildren, 7 great-grandchildren 2 brothers, and 1 sister. She was a faithful Christian and member of the Church for many years. By her acts of love and words of cheer she plainly showed that she enjoyed the present and lived in expectation of better things to come. Funeral services were conducted by L. A. Blough and E. J. Blough at the Kaufman Church near Davidsville, Pa. Interment in Stahl Cemetery.

Currier.—Sister Emeline Currier died April 20, 1922, at Fordwick, Va., at the home of her nephew, where she had gone on a visit a few weeks previous. She seldom went from home, went out there on the 6th, took sick on the 10th, and was brought home a corpse. Her husband preceded her in death two years. She lived a very lonely life, being alone most of the time for more than a year. One of her nephews she had brought up under her care was married and came to live with her last June. She had no children of her own, but cared for different ones during her life. Age: 77 y. 10 m. 16 d. She was a member of the Springdale congregation for some years, from which place the funeral services were held April 23, conducted by Bro. A. P. Heatwole. Text, Psa. 71:9.

Schwarey.—Joseph Schwarey was born in Alsace, France, Dec. 22, 1840; died through an accident near Smithville, O., April 30, 1922; aged 81 y. 4 m. 8 d. He was united in marriage to Mary Sommers July 30, 1877. To this union were born 4 sons and 1 daughter (Jno. C., Charles H., David J., Lena E., and Edwin J.). Mother preceded him in death July 22, 1917. There remain to mourn his sudden departure 5 children, 4 grandchildren, 2 sisters (who still reside in Alsace), with many other relatives and friends. In early life he confessed and accepted Christ as his personal Savior, and united with the A. M. Church. He led a quiet and peaceful life, and was a faithful brother in the Church, interested in the work of his blessed Savior. In the departure of father the children feel keenly their loss. He will not only be missed in the home but also in the Church and in the community. But we submit to Him who doeth all things well. Services at the Oak Grove Church by the brethren, Jesse Smucker, J. S. Gerig, and C. Z. Yoder. Texts, I Sam. 20:3 and Rev. 3:11.

Harnish.—Roy S., son of Jacob G. and Emma E. (Shenk) Harnish, was born Feb. 24, 1896; died at his home at West Willow, Pa., April 8, 1922; aged 26 y. 1 m. 15 d. He had been in failing health for about 6 years and confined to his bed for 11 weeks. He was a member of the Mennonite Church. He suffered much at times but knowing the time was coming to depart this life he was willing and ready to go. He is survived by his parents and brothers and sisters (Mrs. Martin Thomas, Ada, John, and Amos). Funeral services April 12 at the New Danville Mennonite Church. Services conducted by Bro. Aaron B. Harnish and Bro. Jacob H. Thomas. Text, James 4:14. Interment in adjoining cemetery.

"Roy, again we hope to meet thee
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tears are shed."

Yoder.—Mary Eva Yoder, nee Whitmer, was born Aug. 16, 1872, near North Lima Ohio; died near the same place April 22, 1922; aged 49 y. 8 m. 6 d. In June, 1915, she was married to Levi Yoder of Leetonia, Ohio. In a little less than seven years this union was broken up by her death. She is survived by her husband, mother-in-law, aged father, one brother (Paul E. Whitmer) and one sister (Mrs. A. J. Steiner) and five nephews, besides many other friends and relatives. Mary was a constant sufferer for more than a year but was able to care for herself most of the time until a few days before her death. During this long period of suffering she found her Savior increasingly precious to her and the source of her strength and hope, who alone made her suffering bearable. She was fully resigned to her Master's will relative to her sickness and death. She took a great interest in every one, especially her family, friends and relatives, including her five nephews. Funeral at the Midway Church, Brethren I. W. Royer and I. B. Witmer officiating. Text, Psa. 34:19. Interment in the adjoining cemetery.

Miller.—Susanna (Mast) Miller, widow of the late Pre. Levi D. Miller, was born in Holmes Co., Ohio, Dec. 17, 1845; died April 5, 1922; aged 76 y. 3 m. 18 d. She was stricken with bronchial pneumonia in October, 1921. After recuperating somewhat she suffered a relapse, and again another, from which she never rallied. She was sick in bed the greater part of the time for the last six months. She suffered much the last three weeks and was very anxious to pass over to the "beautiful mansions." She earnestly admonished all within her hearing to walk in the "ways of righteousness" and not neglect the time of grace. Her last words were, "I am going now, I am going now." She was a faithful member of the Martin's Creek A. M. Church from her youth. She was married to Levi D. Miller Oct. 5, 1871, to which union were born 5 sons and 2 daughters. Her husband and one daughter preceded her to the great beyond. She leaves 5 sons, one daughter, one adopted daughter, 27 grandchildren, 3 brothers, 2 sisters and a host of other relatives and friends. Funeral services were held at the Martin's Creek Church April 8 conducted by the brethren, J. F. Mast and S. H. Miller.

Culp.—Christina (nee Good) Culp, wife of Christian Culp, was born, Nov. 5, 1853, in Rockingham Co., Va., and during the Civil War came with her parents to Allen Co., Ohio. She was united in marriage to her surviving husband, April 10, 1875. To this union were born 2 sons and 5 daughters. The oldest son, one daughter, and 2 grandchildren, 4 brothers, and 1 sister, preceded her to the home above. The husband, 1 son, 4 daughters, 3 brothers, 2 sisters, and 14 grandchildren remain to mourn the loss of a faithful wife, and loving mother and grandmother. She died April 22, 1922; aged 68 y. 5 m. 17 d. Our departed sister was very much concerned about the church of her choice, and ever manifested a great desire that it be held together in the bonds of unity, peace, and in simplicity and gospel order. Therefore the Church sustains a great loss by her being called from our midst. The 27th Psalm seemed a source of great comfort to her, being so expressive of her experience, and hence was chosen by the family to be read as an opening lesson, using the last verse a foundation for the funeral sermon. Services conducted at the Salem Church by David Garber of Jonestown, Pa., and Geo. Ross.

"Mother, thou wast mild and lovely,
Gentle as a summer breeze,
Pleasant as the air of evening,
When it floats among the trees."
Peace to her ashes, while awaiting her rewards.

Family

Glick.—The funeral of Anna Elizabeth Glick, who had been a worker at the Columbia Mission during the past year, was held at the A. M. Church, Morgantown, Pa., on Good Friday, April 14. Services were conducted by John S. Mast, John 17:4, "I have finished the work which thou gavest me to do." Interment at the Mast Cemetery. Age 23 y. 1 m. 14 d. She was the oldest daughter of Samuel and Salinda Glick of Narvon and will be very much missed by her parents and brothers and sisters because of her willing hand and pleasant and cheerful disposition. In the mission work which she had been called to do she was especially interested in all its phases and was particularly well adapted for visitation work. Her genial and modest appearance, and her smiling face were appreciated by all she came in contact with. She was the means of leading many children to the Mission where they were taught the pure and unadulterated Word of God. She also was the means of leading and persuading some souls for Christ, who today have delight in His law. Her labors of love will never be forgotten in Columbia and especially at the Mission. To learn to know her was to learn to love her, never to murmur, but she exercised great patience to the end, always saying the Lord's will be done.

C. Z. and Alva M. Martin
A. B. Herr
Mary E. Landis
Mabel C. Landis

Brenneman.—Josie Glenn, son of W. C. and Nancy Brenneman, was born near Kalona, Iowa, Aug. 21, 1904, died at his home Apr. 24, 1922, aged 17 y. 8 m. 3 d. He was stricken with bright's disease last October and since that time hasn't been able to do much work. However he did not suffer much pain until the last week or so of his life. Upon careful examination by a specialist it was found that he had Sinus trouble which the doctors thought was feeding his disease and suggested that remvoing that trouble might check the other. This was left to Josie to decide, and he said if nothing else would help he was willing to try this, So on March 17 he was taken to the Mercy Hospital at Iowa City, where the operation was performed. Three days after the operation he had convulsions which caused considerable suffering. At this time a special nurse was called who cared well for him till death. He was constantly failing and the last four days of his life suffered intense pain, but bore it all patiently. He united with the Mennonite Church when quite young, to which he remained faithful until the Lord called him home. We believe that he was fully prepared to meet the summons from on high. He will be sadly missed by the family and relatives and friends. One sister and one brother preceded him to the glory world. He leaves father, mother, 3 sisters, 2 brothers, and a host of relatives and friends. Funeral conducted by A. G. Yoder and David D. Miller. Text, I Cor. 15:22.

"More and more we miss thee.
Friends may think the wound is healed;
But they little know the sorrow,
That lies within our hearts concealed."

Items and Comments

A tornado of unusual proportions swept over parts of Texas, May 4. The loss is reported as 12 dead and at least 40 injured.

According to Dr. Charles J. Hatfield, president of the National Tuberculosis Association, the death rate from tuberculosis has decreased 50% in the United States since 1904, and that the war against tuberculosis saved the lives of 100,000 people in the country during the last year.

One of the results of the war upon Russia has recently been emphasized by a report of the Trade Record of the National City Bank of New York. The total foreign commerce of Russia amounted to about $1,500,000,000 in 1913. According to official figures from Soviet Russia, this has shrunken to less than one-tenth that amount in 1921.

They are getting things down to a fine point in Japan. It is reported that one Ttunesaburo Okado, a business man of Kore, is reported to have brought suit against the government for the sum of ten yen (less than a nickel) as payment for street car fare in attending a government court trial as a witness. He seems to have the true spirit of modern commercialism.

The long controversy between Mexico and American owners of oil lands in Mexico, it is officially stated on both sides, has been brought to an end by an agreement satisfactory to both sides. This gives hope to many that the circumstances which have heretofore stood in the way of the United States giving unqualified recognition to the Obregon government will soon be a thing of the past and former cordial relations between the two governments will be completely established.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will be held this year at the Martins Creek Church, Holmes Co., O., May 30 and 31; Conference members to meet with the Executive Committee the preceding day at 4 P. M., to arrange for the work of Conference. Persons coming from the East and West will take the C. A. & C. railroad, either at Columbus or Orrville, O., and stop off at Millersburg, O., where trains will be met to convey passengers to the Conference.

Everybody welcome.

E. L. Frey, Moderator.
C. Z. Yoder, Secretary.

Pacific Coast

The following dates have been arranged for the annual conference on the Pacific Coast District to be held near Hubbard, Oreg.:

June 5, Ministers Meeting (all ordained men) at the Hopewell Church.

June 6-9, Open conference at the Zion Church as follows:

June 6, 7, Sunday School Conference, Young People's Meeting Subjects Mission Board Program, and Sewing Circles' Program.

June 8, 9, Church Conference.

A cordial invitation is extended to all and especially to ministers and workers of sister conferences.

Please address information and inquiries as to your coming to A. P. Troyer or E. Z. Yoder, Hubbard, Oreg.

Fred J. Gingerich, Secy.

Ohio

The annual Ohio Mennonite Church Conference will be held at the Martin's Church, near Orrville, May 25 and 26. Members of Conference are requested to meet with the Executive Committee the preceding day, May 24, to continue the work left over from last conference. You will be met at the train at Orrville by writing Bro. I. J. Buchwalter or Bro. Aaron Eberly, Dalton, Ohio. A cordial invitation is extended.

A. J. Steiner, Moderator.
J. Y. King, Secretary.

ANNOUNCEMENTS

Mennonite Board of Missions and Charities

The Annual Meeting of the MENNONITE BOARD OF MISSIONS AND CHARITIES will be held with the brotherhood in Fulton Co., Ohio, June 5 and 6, 1922. The Executive and Mission Committees will meet in the same community in joint session June 1 and 2 to arrange for the meeting and transact such other business as may come before them.

All committees which are to report before the General Meeting on June 4 and 5 will kindly have their reports ready to be submitted in writing.

A cordial invitation is extended to all who are interested in the mission activities of the Church to be present at the meeting. Parties desiring information as to train service may receive same by addressing J. C. Frey, Archbold, Ohio.

D. D. Miller, President.
S. C. Yoder, Secretary.

Mennonite Relief Commission for War Sufferers

The annual meeting of the Mennonite Relief Commission for War Sufferers will be held, the Lord willing, at Wauseon, Ohio, on Saturday, June 3, just previous to the meeting of our General Mission Board. All members are requested to be present and the public is invited to attend each session. Information as to railroad connections, etc., may be had by writing to Bro. J. C. Frey, Archbold, Ohio.

Aaron Loucks, Pres.
Levi Mumaw, Secy.

Ohio Mission Board Meeting

The third annual meeting of the Ohio Mennonite Mission Board will be held at the Martin's Creek Church, Holmes County, O., May 31—June 2, 1922. The evening of May 31 and all day of June 1 will be devoted to discussion of live topics. June 2 will be devoted to the business end of the Board and all members are urged to be present. The nearest railroad station is Millersburg, located on the C. A. & C. Good connections at Orrville. Write Bro. Calvin Mast if you wish to be met at train.

A. J. Steiner, Moderator.
S. E. Allgyer, Secretary.

Ministerial Meeting

The annual Ministerial Meeting of the Virginia Conference is scheduled to be held at Zion Church near Broadway, Rockingham Co., on May 19 and 20, 1922. You are invited.

Lewis Shank.

Young People's Conference

The Young People's Conference will be held (D. V.) with the congregation at Sterling, Illinois, June 15-18, 1922.

Payson Miller, Secy, Ex. Com.

BOOK REVIEW

Signs of the Times

By Clayton F. Derstine

This is the title of a new book, just off the press, true to the title which it bears. The author has made a specialty of the subject, and has collected a number of scriptures throwing light on the present events. The central thought in the book is the fact of Christ's second coming, as referred in His own testimony as well as of the apostles, and numerous events of the present are referred to as signs that this return of our Lord is not far away. The book contains 35 pages, is bound in paper covers, and retails at 15 cents a copy. May be had by addressing either the author and publisher, C. F. Derstine Eureka, Ill., or Mennonite Publishing House, Scottdale, Pa.

Texts Explained

By F. W. Farrar

This book contains 372 pages, giving this well known author's exposition on about 1400 texts found in all the books of the New Testament. The consideration of each book is prefaced by a brief treatise of the book as a whole, followed by an exposition on such texts as are considered of interest and importance to the student of God's Word. The book is handsomly bound in cloth, and retails at $1.50. Publishers, George H. Doran Company, New York.

The Yawning Pit of Lodgery

By Clayton F. Derstine

This little book, just off the press, first appeared as an article in the Christian Cynosure and is now presented to the public in more permanent form. It is a treatise on the Lodge, in which the writer fearlessly expresses what he conceives to be the truth about this system. Bound in paper cover. Price, 10c. May be had by sending to the author and publisher, C. F. Derstine, Eureka, Ill., or to Mennonite Publishing House, Scottdale, Pa.

Grace be with all them that love our Lord Jesus Christ in sincerity.—Eph. 6:24.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Behold, God exalteth by his power; who teacheth like him?"

If your record during the remaining part of this year will be about what it has been so far, will you be satisfied with it at the close? Will God be satisfied with it?

Bro. Shoemaker occupies most of our doctrinal page this week. We are quite sure that his pointed answers to the questions asked will be read with interest by many.

One of our ministering brethren who knows nothing but to stand for the whole Word of God has this to say, which we believe strikes a responsive chord in the heart of every thoughtful brother and sister: "I believe most of us are convinced that any compromise we make will prove disastrous to the next generation."

A Chicago judge is reported as attributing the present crime wave in America to two causes: (1) "the passing away of the old American home"; (2) "the American public is losing faith in God." From the heart of every one who has been studying the same problem there comes the response of a hearty amen. The judge diagnosed the case. It still remains to apply the remedy. To remove the causes is the great problem before our churches.

Hilkiah's discovery of the book of the law is typical of conditions in many homes and churches of the present day. The house of the Lord is still here, and the Bible is the reputed best seller on the market. Yet people are as ignorant of the real message of the Bible as were the people in the days of Josiah of the book of the law which Hilkiah discovered. Let there be a real reform, a real cleaning up of the life; and not only will the book of the law be brought to light but its astonishing revelation will quicken many a life.

Pure Evangelism.—In one of our exchanges we read the following:

"It is not enough that the pure Word of God is preached; it must be illustrated by the pure lives of those who send forth the preacher. We need not only a restoration of apostolicity in all churches; we need also a manifestation of apostolic virtues in the lives of all the membership."

To all of this the man of God sounds a hearty amen. With the pure Word of God handed out by a pure-minded preacher who is backed by the prayers and support of a pure-minded brotherhood, we have an evangelism endued with the power of heaven. People may be startled by a mixture of brilliance and sensationalism, and charmed by the power of eloquence; but the most effective way to win and to hold is through the preaching of the plain, unvarnished Gospel, emphasized by the fire of holy zeal and illustrated by the pure and holy lives of those who profess to be the children of God.

Annual Report.—The annual report of the Mennonite Publishing House, as submitted by the General Manager and Secretary-treasurer of the House, also the report of the Auditing Committee, is found on another page of this issue. The report is full of interesting items which we are sure will be appreciated by all who have the cause of good literature at heart. Bro. Mumaw discusses the welfare of the cause from the standpoint of dollars and cents, Bro. Loucks from the standpoint of business and of opportunities for further service. The discussion of the loss and gain feature of the work gives us to understand that it is possible to conduct the business in a way that the expenses exceed the receipts. In fact, with the narrow margin of profit on books, periodicals, etc. (not mentioning the fact that some of our periodicals are published at a loss and probably will for a number of years longer) it will require care, economy, and a spirit of sacrifice and loyalty all around to keep the balance on the right side of the ledger. But with the same spirit of devotion and hearty good will manifested as in the past we hope to be able to submit a favorable report next year, a report that will show a substantial reduction in the indebtness of the House. To this end we ask your continued support, your counsels, and your prayers.

India.—From time to time we hear of certain reports being circulated about our Mission in India which facts prove to be unfounded. While the political unrest in India was felt in the vicinity of Dhamtari, and while the missionaries there are not unmindful of what might happen, they have uniformly maintained a hopeful view, and the cause has continued to prosper. The prayers of God's people have been heard, and latest reports indicate that the unrest is subsiding. But there is need for continued prayers, not only for the safety of the Mission but also for the salvation of many who are halting between two opinions.

Several months ago a statement appeared in the Mission Supplement that evangelizing funds there were being used in relief work. This statement was made through a misunderstanding. So far there has been no necessity for permanently diverting funds for other purposes than those specified, and our prayers are that an adequate support of the Mission in all its phrases may make that unnecessary in the future. God be thanked for the hearty support hereto-

fore given the Mission at Dhamtari. Our prayers for India Church also include South America. Long live our mission work in foreign lands.

Growing.—Many illustrations on this subject may be had by looking out over the fields at the present time. After meditating over the lessons with which Nature now abounds, let us come back to our subject.

When it comes to spiritual growth, we have one of the most vital things found in the Bible. The words, "grow in grace," "always abounding," "go forward," "press toward the mark," "go on to perfection," etc., remind us of the fact that our Christian life and experience are not satisfactory to God (and ought not to be to ourselves) unless we continue to grow stronger in the faith and service of Jesus Christ. The world is full of object lessons proving that a standstill is impossible. Growth or decay, progress or retrogression, is the rule with everything that God has called into being. What is true naturally is true also spiritually.

The question with us is, therefore, Are we growing or shriveling? If growing, then the following is true of us: Comparing ourselves with what we were a year ago, we find ourselves more devoted to God and His Word, more prayerful, more obedient to God and the Church, having more power to resist the tempter, more completely separated from the world, more given up to do God's entire will, more studiously reading God's Word, more kind, more reverential, more nearly the perfect standard with reference to pure thought, pure speech, pure associations, upright business methods, less frivolous, less inclined to follow after the pleasures of this world, less prone to follow the fashions of this world, less given to foolishness, less liable to err. We do well to make such comparisons frequently and always taking warning when we find ourselves slipping worldward on any of these things.

Churches, as well as individuals, should work for improvement along all these lines. It is never a good sign when advancement is opposed, never a good sign when the progress is made worldward instead of heavenward. And as for getting better, if we attend to a few such things as devotion and obedience to God, submission to the Spirit's guidance, etc., God will see to the improvement along other lines. No man has ever been devoted to God without becoming more God-like in every sense of the word. Let us pray and work for growth in grace, both on the part of the individual and of the Church.

SAFE THRU THE BLOOD

(Concluded)

"It is true," says one, "that the Sacrament cannot save me, but I will trust in that, and in Christ, too."

You are a lost man. So jealous is Christ of His honor, that anything you put with Him, however good it is, becomes, from the fact of your putting it with Him, an accuresd thing. And what is it that thou wouldst put with Christ? Thy good w o r k s? What!—wilt thou yoke a reptile with an angel—yoke thyself to the chariot of salvation with Christ? What are thy good works?—"filthy rags;" and shall filthy rags be joined to the spotless righteousness of Christ? It must not be. Rely on Jesus only, and thou canst not perish; but rely on anything with Him, and thou are as surely damned as if thou shouldst rely upon thy sins. Jesus only—this is the rock of our salvation.

"Oh," says one, "I could trust in Christ if I felt my sins more." Sir, is thy repentance to be a part-Savior? The blood is to save thee, not thy tears; Christ's death, not thy repentance. Thou are bidden this day to trust in Christ; not in thy feelings on account of sin. Many a man has been brought into great soul distress, because he has looked more at his repentance than at Christ—

"Nay," says another, "but I feel that I do not value the blood of Christ as I ought, and therefore I am afraid to believe." My friend, that is another insidious form of the same error. God does not say, "When I see your estimate of the blood of Christ, I will pass over you: no, but when I see the blood." It is not your estimate of the blood, it is the blood that saves you. As I said before, that magnificent, solitary blood must be alone.

"Nay," says another, "but if I had more faith, then I should have hope." That, too, is a very shape of the same evil. You are not to be saved by the efficacy of your faith, but by the efficacy of the blood of Christ. I bid you believe, but I bid you not to look to your believing as the ground of your salvation. No man will go to heaven if he trusts to his own faith; you may as well trust to your own good works as trust to your faith. Your faith must deal with Christ, not with itself. Faith comes from meditation upon Christ. Turn, then, your eye, not upon faith, but upon Jesus. It is not "your hold of Christ" that saves you; it is "His hold of you." It is not the efficacy of your believing in Him; it is the efficacy of His blood applied to you through the Spirit.

I do not know how sufficiently to follow Satan in all his windings into the human heart, but this I know, he is always trying to keep back this great truth—the blood, and the blood alone, has power to save; put anything with it, and it does not save.

"Oh," says another, "if I had such-and-such an experience, then I could trust." Friend, it is not experience; it is the blood. God did not say, "When I see your experience," but "When I see the blood of Christ." "Nay," says one, "but if I had such-and-such graces, I could hope." Nay, but He did not say, "When I see your graces," but "When I see the blood." Get grace, get as much as you can of faith, and love, and hope; but oh, do not put them where Christ's blood ought to be.

Yet again, we may say of the blood of Christ, it is all-sufficient. There is no case which the blood of Christ cannot meet; there is no sin which it cannot wash away. There is no multiplicity of sin which it cannot cleanse, no aggravation of guilt which it cannot remove. You may be double-dyed like scarlet, ye may have lain in the lye of your sins these seventy years, but the blood of Christ can take out the stain. You may have blasphemed Him almost as many times as you have breathed, you may have rejected Him as often as you have heard His name; you may have denied His Godhead, you may have persecuted His servants, you may have trampled on His blood; but all this the blood can wash away. "The blood of Jesus Christ cleanseth us from all sin."

There is no sort of a man, there is no abortion of mankind, no demon in human shape, that this blood cannot wash. Hell may have sought to make a paragon of iniquity, it may have striven to put sin and sin, and sin together, still it has made a monster in the shape of a man—a monster abhorred even of mankind; but, the blood of Christ can transform that monster. Magdalena's seven devils, it cast out. The madness of the demoniac, the deep-seated leprosy, is cured. There is no spiritual disease which the great Physician cannot heal. This is the great medicine for all diseases. No case can exceed its virture, be it ever so black or vile; all-sufficient, all-sufficient blood.

But go further. The blood of Christ saves surely. Perhaps, says one, who is believing in Christ, "Well, I hope it will save,"

My friend, that is a slur upon the honor of God. If any man gives you a promise, and you say, "Well, I hope he will fulfill it;" it is not implied that you have at least some doubt as to whether he will or not. Now, I do not hope that the blood of Christ will wash away my sin.

I know it is washed away by His blood; and that is true faith, which does not hope about Christ's blood, but says, "I know it is so; that blood does cleanse, and it does cleanse still."

The Israelite, if he was true to his faith, did not go inside, and say, "I hope the destroying angel will pass by me;" but he said, "I know he will; I know God cannot smite me. There is the bloodmark there, I am secure beyond doubt; there is not the shadow of a risk of my perishing. I am, I must be saved." "Whosoever believeth on the Lord Jesus Christ shall not perish, but have everlasting life."

And yet again,—he that hath this blood sprinkled upon him is saved completely. Not the hair of the head of an Israelite was disturbed by the destroying angel. So he that believeth in the blood is saved from all things. I like the old translation of the chapter in the Romans. There was a martyr once summoned before Bonner; and after he had expressed his faith in Christ, Bonner said, "You are an heretic, and will be damned." "Nay," said he (quoting the old version), "there is therefore now no damnation to them that believe in Christ Jesus." Sweet thought! no damnation to the man who has the blood of Christ upon him. Impossible. Let the blood be applied to the lintel and to the door-post, there is no destruction. There is a destroying angel for Egypt, but there is none for Israel. There is a hell for the wicked, but none for the righteous. Christ saves completely; every sin washed, every blessing ensured.

I have dwelt upon the efficacy of His blood; but no tongue can ever speak of its worth. I pray that God the Spirit may lead some of you to put your trust simply, wholly, and entirely, on the blood of Jesus Christ. See the Savior hanging on the cross, turn your eye to Him, and say, "Lord, I trust Thee; I have nothing else to trust to; sink or swim, my Savior, I trust Thee." And as surely, sinner, as thou canst put thy trust in Christ, thou art safe. He that believeth shall be saved, be his sins ever so many; he that believeth not shall be damned, be his sins ever so few, and his virtues ever so many. Trust in Jesus now!—Selected.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Give origin, cause of, and results of the salaried ministry. A. E. S.

1. As to the origin of Gospel ministers receiving a stipulated salary for their services, the writer has not been able to obtain information as to when ministers first received compensation on a salaried basis. It certainly was not in the apostolic age. Matt. 10:9; Mark 6:81; Luke 9:3 and 10:4, make it clear that Christ was not the author of the salary system, and Acts 20:33,34; I Cor. 4:12; I Thes. 2:9; II Thes. 3:8, prove definitely that Paul did not receive a salary.

2. The cause is unknown to us, but from the teaching of the New Testament Scriptures it is evident that the system was not divinely ordered. There are those who in referring to Luk. 10:7; I Cor. 11,13,14; I Tim. 5:18, conclude that ministers should receive a stipulated salary; but these scriptures simply encourage giving the Gospel ministers the needed support, with no reference to a fixed salary or compensation. The salaried ministry may have had its origin in one or more of the following causes:

a. Preachers who gave all their time to the ministry and pastoral work may have been inadequately supported and thus church workers may have been led to adopt the system of a fixed compensation.

b. Men who had been vested with authority to preach may have considered their calling to be on the same level with those who were filling positions of a secular nature, hence were desirous to be placed on a salaried basis as other professional men were.

c. The love of money (which Paul says "is the root of all evil") rather than the love of souls may have been the original cause leading to a salaried ministry.

d. It is evident that it was not the love of Christ, nor the spirit of self-sacrifice, nor the spirit of trust and reliance on God, neither the command "Thus saith the Lord" that led men who preach the Word to accept a salary for their service.

3. The results of a salaried ministry have been anything but helpful to Christ's cause in general. It is very manifest that the salary system of compensating ministers for their services has had results as follows:

a. To make merchandise of the Gospel, which Peter connects with bringing in "damnable heresies" (II Pet 2:1-3).

b. It leads men to teach and preach questionable doctrines for "filthy lucre's sake" (Tit. 1:11).

c. It muzzles the mouth of the preacher, and causes him to withhold reproof and warning for fear of offending those evil doers who are liberal contributors in a financial way.

d. It places the ministry on a level with secular professions and offices along financial lines, which is very unfortunate.

e. It leads to envy and partiality between the talented or gifted preachers, and those of but ordinary ability, because the salary scale is fixed according to the qualifications of the man.

f. It leads to a life of affluence and extravagance on the part of those who command a high salary, and to a condition of want on the part of those who receive a meager compensation.

g. The salaried ministry is not in harmony with our Master's plan and example, and all true Gospel ministers should seek to be like their Master, and "should follow in His steps."

J. S. S.

What advantage is it if we persuade a person or a nation to accept a reformation that is without regeneration? J. E. K.

If an individual or a nation has gone wrong and become demoralized in character, and the same were led to reform and forsake their evil ways, it would certainly be an advantage to us to live and associate with those who had truly reformed even though they were not regenerated. It would also be safer and more congenial to be associated with reformed sinners than with desperate sinners, whether in the home community or in a more general sense; hence reformation is an advantage as far as the present life is concerned. But when it comes to the question of salvation there would be no advantages either to the individual or nation if men were simply reformed and not born again. "Except a man be born again he cannot see the kingdom of God" (Jno. 3:3).

Oh, I would to God that people would be as much concerned about their souls as they are about their bodies.—J. F. Grove.

A startling fact. How does it affect you? In Africa 15,000 people are dying every day without Christ.

—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE UNKNOWN GOD

By N. R. M.

For the Gospel Herald.

There is a God who rules supreme,
A God to us so dear;
He is our strength, He is our shield,
With joy we Him revere.
But there's a land, not far away
Where this God is not known,
They know not love, for in this land
His light has never shone.

There is a song, a song of praise
Which we all love to sing;
It tells of love, of love divine,
Love which our Lord did bring.
Yet o'er the mighty ocean waves
They know of no such song;
They know of no redeeming grace,
They know no angel throng.

There is a joy; it o'erflows the heart,
It cometh from on high,
A joy which words cannot express
Tho e'er so hard we try.
Yet in that land where wood and stone
Are worshiped as of old;
They know no joy like we here know,
They do not know the Shepherd's fold.

There is a hope, a blessed hope
Of happy days to come,
When Christ will take His children home,
And we shall all be one.
But in that land are countless souls
Whose hearts contain no thot
Of life and joy beyond the grave,—
Know not their souls were bought.

Oh let us, then, who have this God,
This song, this joy profound,
Spread forth the news to every land
Wherever man is found;
That they may know the living God,
Their souls may be set free,
Their hearts enriched by His great love,
And heirs to the kingdom be.

Millersburg, Ohio.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Peoria, Ill.

(900 Garden St.)

Four were received into church fellowship on the evening of May 7, three by baptism and one upon confession. Bro. Samuel Gerber officiated.

Bro. John Conrad, Sterling, Ill., was with us on May 7, taking part in the services.

We praise the Lord for His works.

May 8, 1922. John L. Harnish.

Columbia, Pa.

(274 S. 4th St.)

Dear Herald Deaders, Greeting:—On April 2 there was no ministering brother here, so Bro. Martin gave us a very interesting talk in the evening on "The Christian's Warfare."

April 9 Bro. J. C. Habecker was with us. Text, I Jno. 2:5. Bro. Eli Sauder preached in the evening. Text, John 4:24.

April 16 Bro. David Landis from Mellinger's congregation preached in the evening. Text, Rom. 4:24, 25.

April 23 the brethren, Daniel and Christ Lehman were with us. Text, John 13:17. In the evening Bro. Sanford Landis from Mellinger's congregation preached to us. Text, Heb. 12:1-3.

April 30 Bro. John B. Bucher of Ephrata came into our midst. Text, Isa. 5:4. We thank the ministering brethren for their interest in us and may God richly bless them in their work.

The following brethren and sisters were visitors at the Mission during the month of April: Simon Hess and family of Akron; Martha Gehman, Anna Landis, Titus Horst and wife of Ephrata; Paul Landis and John Garber of Elizabethtown; Ruth and Lois Myer, Martha Burkholder, Lena Peterman, Ida Peters, May and Martha Greenawalt, John Landis and family, Mrs. Myer, Roy and Ethel Myer, Anna Martin, Benjamin Neff, and Cora Harbold of Lancaster; Martin Miller and family of Landisville; David Groff and wife, Harry Mowery, David Burkholder and wife of Mellinger's congregation; Cora Kendig, Clarence Young, John Kurtz of Millersville; Phares High and family, Ira Landis and wife, George Tissel and wife, of Landisville; Elsie Mowrer and Christ Hostetler of Manor; Sarah Glick of Narvon, Pa. We wish to thank these brethren and sisters for their visit and invite them back again.

The work at this place is growing and interest is good. Bro. Jonathan King came to help us with the work at this place and also to help with the work on the new mission building. Remember the work and workers at this place in your prayers.

In His name,

May 10, 1922. The Workers.

Los Angeles Calif.

(342 W. Seventy-fourth St.)

Gospel Herald Readers: Spring is here, in all its beauty, bringing to our minds so many of our Creator's promises in His precious Word; one in Gen. 8:22, "While the earth remaineth, seed time and harvest ..... shall not cease." The hills are covered with a beautiful coat of green, making a beautiful scene. On Easter afternoon we had our preparatory services; April 30, our communion. We had 118 in Sunday school last Sunday, Apr. 30 and 48 partook of the communion. We have a membership of 58 at this time. They are living in various places; Those present, were from San Barnedeno, Upland, Orange, and visiting brethren from Long Beach, Calif., several were not able to be here. Sister Edna Jenny from Tijunga, Calif., spent Easter with us. Yesterday, Sunday May, 1922, we had 116 in Sunday school. We will be very glad when we can have a larger building to accommodate so many more. Some object coming to so small a place. Some are under conviction and need your prayers. Pray for them as well as the workers.

In His Service,

Catherine B. Kulp.

May 8, 1922.

COLUMBIA HOME MISSION

For the Gospel Herald.

(May 9, 1922)

Yester fore-noon we were kindly assisted in putting in the girders and first floor joists at the Columbia Home Mission building which is to be erected for the accommodation of the work at this place. The present building is too small to accommodate the church, and especially the Sunday school, which numbers over 200 pupils. Brethren from about eleven congregations were here to assist. We were made to think of Neh. 4:6. The brick work will now be started and pushed to completion. We trust that the Lord will add His blessing to it in the future as He has in the past. York and Adams counties have sent in their subscriptions, for which we are thankful. We are looking for similar action from other districts. The size of the building is 50 by 80 ft. 20 ft. of this length is for the dwelling for those who have charge of the Mission. Remember us in our work at this place in his service.

Committee.

OUR MISSIONARIES AT DARJEELING

By J. H. Warye

For the Gospel Herald

It was during the second week of March that we left Dhamtari for this hill station. Those included were Sister Lehman and children, Sister G. J. Lapp and children, Sister Stalter and ourselves. This was the time that the government again asked us to concentrate at the Kaufman bungalow and because of our numbers we thought best to scatter out as much as possible. Mr. Ghandi, the Indian leader who taught civil disobedience, has now been arrested, tried, and sentenced to prison for six years and there seems to be no extra disturbance because of it. On April

6-13 the All Indian Congress Committee has proclaimed a week of fasting and prayer for the cause of Indian "freedom." We made our journey unmolested except at one station where our coach was stoned.

Darjeeling is situated at the Himalaya mountains in an ideal position on the crest and steep slope of a ridge over 7000 feet above the sea level. About 45 mills to the north is the highest range in the world—its highest point being 28,146 feet. These peaks are always snow covered and can be plainly seen except when it is cloudy. Mt. Everest, the highest peak in the world, is near this range and is only hid from our view because of a near-by hill. Yesterday about twelve Europeans left here to scale this highest point. This year they are determined to succeed in doing what no man heretofore has ever dared to do. In spite of the world's most pressing needs for the Gospel there are men who are willing to risk their lives for world renown and scientific knowledge.

The climate of Darjeeling is excellent. Many missionaries from the plains come here to escape the intense heat. We find it cool and yet we seldom need to have any fire. The fruit, vegetables, meat, and dairy products which are found in the market are very good and are all produced here. It makes one feel that he is blessed like the folks in America when he can be at least in the presence of such appetizing and nourishing food products. Thus because of the climate and food found here Darjeeling is a very good place for recuperating. It is also good for language study which some of us are now engaged in.

The native people of Darjeeling can be divided into three classes. The Bhutias, a Mongolian type, are sturdy in build and are very noisy and cheerful. They form the majority of the men who pull rickshaws, carry the dandies, and with their women they act as coolies or porters.

Next comes the Lephas who are the aboriginal tribe and are also of a Mongolian type. They are a quieter race and are not so sturdy as the Bhutias. The religion of these two peoples is Buddhism of a low type. They pray and petition to the evil spirits which they say infest the streams, air, and the ravines. They have cloth flags with prayers printed on, fastened on stinges and stretched across streams and ravines. When the flags flutter to the breeze the prayers are wafted to the demons. In about the same way they have prayer wheels revolving which are marked up with mystic sentences.

The most prominent race is the Nepalese—a mixture of the Mongolian and Aryian races. They are hard working and intelligent, and are best known for their famous tea gardens. The Nepalese are Hindus but seem to lightly touch Hinduism.

Darjeeling has a number of Christian institutions. The Scotch Church has a well established mission and a large Christian community. There is also a Church of England community. The Roman Catholics have a church and there is a union chapel where the Protestant missionaries and the Queen Hill School attends. The River Brethren have already laid off ground near our cottage on which they expect to build a chapel.

The most well known Protestant institution of this place is the Queen Hill School for girls. Boys ten years of age and under are admitted also. This week our missionary force here were kindly shown through this school from the kindergarten to the high school. The acting principal is a lady missionary from the Christian Alliance school at Nyack, N. Y., and seems to be a very devout teacher as well as a good business manager. Here the children of the missionaries are given over for about nine months every year to be educated and trained religiously. The school is under the Methodist Board and has a very good Christian atmosphere. Bible is taught in all the grades and the pupils when transferred to American schools very often are ranked a grade higher. The school is well equipped with dormitories and a small hospital.

About three miles from Darjeeling the Methodists have purchased 30 acres of woodland and here their new school will be built. This will include both a boys' and girls' school and lots will be sold for building cottages. This will be an opportunity for the boys of our missionaries who have been obliged to seek schools that are not known for religious influences. The Methodists have also given our people an opportunity to co-operate with them to our own advantage. Requests have already been sent to the home land for a young brother who could come and be one of the teachers here. In this way certain influences peculiar to our faith could be created. Considering the opportunities of Christian service and the location of Darjeeling, this should appeal to some one to volunteer at least for one term. There are hundreds of American and English young men coming to such hot cities as Calcutta and Bombay for business positions and enjoy their success in their chosen work.

While the buildings are being mapped out many have thought that it would be a matter of economy for our people to secure a lot or two very soon. This can be included in a number of things that should be looked after regardless of the many other pressing needs and duties on the plains. This is one instance where some official representatives from the Church by coming and seeing could be in a positon to give counsel and to make recommendations to the Mission Board at home. Your prayers and help for this portion of the Lord's Vineyard will always be appreciated.

Darjeeling, India.
March 25, 1922.

CONSIDER THY WAYS

By Harold Oyer

For the Gospel Herald.

The night is far spent, the day is at hand: let us cast off the works of darkness, and put on the armor of light.—Rom. 13:13.

I think it would be a good thing if we would examine ourselves and think of our life and see if we are in any way doing different from what Christ commands.

In looking back at my own life I cannot say I have been perfect. I fail many times, but it is not the desire of my heart to do wrong, it is the weakness of the flesh. But I praise the Lord for His mercy. He is willing to forgive if we but ask Him. Go often to your knees in prayer. Study the Bible as it is a lamp and guide to the pilgrim traveling heavenward.

If we could only realize God's love more fully. God so loved us that He gave His Son to die for us, that we might have salvation. There is a joy in salvation that is unknown to all except the true children of God. As soon as we confess our sins and make a full surrender, there is a great joy and calmness in our soul.

When we see the Church growing, it does our hearts good, but when we see church members getting cold and drifting away, it saddens our hearts. I believe those that leave the Mennonite Church do it to get more freedom. People want to do as they please.

I believe and know that the rules of the Mennonite Church are also Bible rules, and any one who does not want to do according to her rules is also trying to get around the commandments of the Word of God. We want only those who are strong in the faith. But the Church welcomes you to remain, and rejoices if you again turn to the Lord.

Mackinaw, Ill.

"Christianity aims not a at mere defensive of good, but also an offensive against evil."—Victor Murdock.

Family Circle

THE MOTHER

Lo! at the couch where infant beauty sleeps,
Her silent watch the mournful mother keeps;
She, while the lovely babe unconscious lies,
Smiles on her slumbering child with pensive eyes,
And weaves a song of melancholy joy,—
"Sleep, image of thy father, sleep, my boy:
No lingering hour of sorrow shall be thine;
No sigh that rends thy father's heart and mine;
Bright as his manly sire the son shall be
In form and soul; but ah! more blest than he!
Thy fame, thy worth, thy filial love, at last,
Shall sooth this aching heart for all the past,
With many a smile my solitude repay,
And chase the world's ungenerous scorn away.

"And say, when summoned from the world and thee,
I lay my head beneath the willow-tree,
Wilt thou, sweet mourner, at my stone appear,
And soothe my parted spirit lingering near?
Oh, wilt thou come, at evening hour, to shed
The tears of memory o'er my narrow bed;
With aching temple on thy hand reclined,
Muse on the last farewell I leave behind,
Breathe a deep sigh to winds that murmur low
And think on all my love, and all my woe?"

So speaks affection, ere the infant eye
Can regard, or brighten in reply,
But when the cherub lip hath learned to claim
A mother's ear by that endearing name;
Soon as the playful innocent can prove
A tear of pity, or a smile of love,
Or cons hid murmuring tasks beneath her care,
Or lisps, with holy look, his evening prayer,
Or gazing mutely pensive, sits to hear
The mournful ballad warble in his ear;
How fondly looks admiring hope the while,
At every artless tear, and every smile!
How glows the joyous parent to decry
A guileless bosom, true to sympathy.

—Thomas Campbell.

INFLUENCE AND RESPONSIBILITY OF THE HOME

By Edna L. King.

For the Gospel Herald.

The home was the first institution God established. It has great influence over the Church and Sunday school. As is the home, so are the Church, the Sunday school, and the nation. If we have a good Christian home, we will have a strong Church and Sunday school. We should do all we can in the home to strengthen the Sunday school and its attendance.

The home is a sacred institution and should be considered at all times as such. It is responsible to the Sunday school in different ways. Parents should teach good behavior at home so the Sunday school teacher need not spend all her time keeping order. Parents should attend themselves, taking their children along. When parents teach their children the fundamental principles of God's Word in the home, and take them to Church and Sunday school, they can rest assured of the truth of the proverb, "Train up a child in the way he should go and when he is old he will not depart from it;" also, "God's Word will not return unto him void." But should a child persist in going its own way, it will learn that "the way of the transgressor is hard."

If we see a good church in a community, we know that the community is good. A community of good Christian homes is one that makes a good Christian Church. Love, peace, and happiness in the home are worth more than honor, fame, or wealth. A well-ordered home is the foundation of all that is noble and good. A model Christian home is the blossom of which heaven is the fruit. It is the Master's workshop where the process of character-moulding is successfully carried on by godly parents. In it children are trained for usefulness in life and happiness in eternity. In a home where love and peace reign is a place where principle is cherished and upheld. "Be it ever so humble, there is no place like home."

Kenmare, N. Dak.

SOCIAL GATHERINGS

Blessings experienced in the right kind of gatherings.

By Emma Rice.

For the Gospel Herald.

Social gatherings is a subject that should have much consideration. First, we know that Christian people should not form an association with people who do not have the Christian faith, for the Bible says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." For they are carnally minded, and "to be carnally minded is death, for the carnal mind is not subject to the law of God, neither can be, but to be spiritually minded is life and peace."

We know there are many gatherings that are not for the betterment of one's life, therefore we should be very careful in selecting the kind of gatherings, so that we choose the very best, and even those sometimes are not as they should be. The Bible says, "Whatsoever ye do in word or deed, do all in the name of Jesus Chriset." Nothing should be said or done that is contrary to God's Word.

The Bible does not say that one can not have good times, and that he can not do as he pleases, but there is a reward. It says in Eccl. 11:9, "Rejoice, O young man in thy youth, and let thy heart cheer thee, in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; **but know thou** for all these things God will bring thee into judgment." Also Eccl. 2:1: "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure, and behold this also is vanity." I Peter 3:10, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Do our gatherings always come under this rule?

I have attended gatherings that have been a help to me in the social and spiritual welfare of my life, gatherings that were educational and inspiring and a help in our daily life. At some of the social meetings, subjects along the line of "Golden Opportunities," "Little Things," etc., were discussed and many wonderful things were brought out and many untouched. Another interesting feature is to see the older ones come and mingle with the younger and in this way they can keep in touch with our young people. The gatherings that are unfit for the older ones to attend should not be tolerated by the younger. Some gatherings were addressed by one of the foreign missionaries telling the habits, and social life and occupations of the foreign people, also their beliefs. Such topics are a help in our lives, for by their faults, we can prosper. Gatherings for song service are also good, as these are to the unbelievers and unspiritual dull and dry. But as children of God **we** must not partake of the foolishness of the world.

My youthful friend, I ask you,
The places that you go to,
Is there room for Jesus there?
If not my friend, beware.
For Satan tries his best
The goodly places to molest,
For with his fascinating charms
He does most awful harms.
He tries to tell you that there's nothing in
Plays, and amusements, that saints call sin.
But don't you listen to what he has to say,
My friend, or you will be led astray.
For if he catches you in his trap,
There is a big space, called a gap
Between you, and the Christ who died,
To save you from this gap so wide.
So let us all do what is right.
For this is pleasing to the Savior's sight.

"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Dalton, Ohio.

Sunday School

For the Gospel Herald.

Lesson for May 28, 1922—Jer. 26:8-16

JEREMIAH SPEAKS BOLDLY FOR GOD

Golden Text.—Amend your ways and your doings, and obey the voice of the Lord.—Jer. 26:13.

Introductory.—Isaiah and Jeremiah were of different temperaments, yet in their devotion to the truth and their fearlessness in standing against sin and sinners they were exactly alike. Their prophecies give the same note of warnings and in every respect are in complete harmony. In the days of Jeremiah there were prophets who spoke as the wicked kings and princes wanted them to. The nation was given over to idolatry and wickedness, and the day of retribution was at hand. It was Jeremiah's fearless messages as God delivered them to him that brought him into disrepute with the ruling classes. Our lesson today is a sample of how he met his persecutors.

Lesson Story.—After Jeremiah had delivered one of his messages in which he severely rebuked Judah for prevailing sins and pointed out how the results of such folly might be averted, the priest, prophets, and people threatened him with death. When the princes of Judah heard what was going on they repaired to the scene of disorder and to them the priests and prophets related what Jeremiah had done. Jeremiah answered for himself. He again affirmed that his message was from the Lord, exhorted the people to amend their ways and return to the Lord. As for himself, he was in the people's hands, and made no resistance. At the same time he reminded them that if they would carry out their threats they would shed innocent blood and that this innocent blood would be heaped upon themselves, as he had spoken only what the Lord had given him to say. He was completely vindicated. "This man is not worthy to die:" said the princes and people to the priests and prophets, "for he hath spoken to us in the name of the Lord our God."

Jeremiah's Fearlessness.—We admire the man for his simple devotion to the truth and his fearless stand against sin. He was not afraid to face the mob, and threats did not intimidate him. His was not the bravado of self-confessed heroes, but the quiet devotion to God and His Word, from which neither threats nor bribes could move him. His denunciations, though severe were spoken in kindness, and he lovingly pointed out how the people might escape the awful penalties awaiting the disobedient. Praise God for men like Jeremiah. May we imitate his example, knowing nothing but simple obedience.

Unfaithful Leaders.—The priests and prophets were supposed to be the guardians of the truth, the shepherds of God watching over His flock. How base their betrayal of this sacred trust. They sensed the drift of the times and placed themselves at the head of the current. Their attitude was similar to that of the Pharisees in the days of Christ, and similar to the D. D.'s of the present time who champion the cause of Darwinism rather than that of the Bible, and have nothing but denunciation and scorn for those with courage to say that Evolution cannot be harmonized with Genesis. Instead of standing by the Lord when He sent His Word by the mouth of Jeremiah, they were the leaders in his persecution, clamoring for his death. Even the princes and the people were more reasonable than these misguided and unfaithful leaders. The most ungodly man you can find is a preacher gone wrong.

The Message of Truth.—Jeremiah had no defence to make, had nothing to take back. He made no attempt to appease the wrath of the people, for all that he had done was to tell the people what the Lord had committed to him. He told the truth, that's all. God forbid that we take any other attitude today. Truth is not popular today, no more so than it was in the days of Jeremiah; but no one can afford to forsake it even for this reason, for to depart from the truth is to depart from God Himself. Let us hand out the message of truth to all people. God gave us the Bible; let us give it to all the world, as Christ commanded that we should.

The Power of Truth.—Notice where the people stood at the first part of our lesson—they were with the priests and prophets. Notice where they stood after Jeremiah had spoken—they were with the princes in declaring that Jeremiah was not worthy of death, for he had simply delivered the Word of the Lord. The power of truth was there, and no man could withstand it. That did not keep the enemies of God from dealing treacherously with Jeremiah afterwards, no more than it kept the enemies of Christ from putting Him to death. But the power of truth was there, and made a marvelous impression. Had all the other prophets in Jeremiah's day wielded this power, can any one doubt its effect upon the people?

"Speaking the Truth in Love."—While Jeremiah withstood his enemies, it was not in a vindicative spirit. While he was stern and unyielding, he was uniformly kind. His words condemned, and they burned all the deeper because they were delivered with kindness. He showed the people the way out. He was an example of what Paul meant when he said, "The servant of the Lord must not strive." Unpleasant truths take hold most firmly when spoken in love.—K.

Our Young People

MAKING KNOWLEDGE PRACTICAL IN CHRISTIAN LIFE.—II Cor. 10:3-6; Phil. 3:7-16.

Topic for May 28

MOTTO

"Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

MEDITATIONS ON THE TOPIC

I. **Practical Knowledge.**—Jesus rebuked the hypocrites who could tell what kind of weather was coming by discerning the face of the sky, but could not tell what the signs of the times were. They had earthly knowledge for their purposes in this life but did not exercise their minds on heavenly knowledge that would make them wise for the eternal treasures. It is possible to have a very broad education on many lines of knowledge and yet have no understanding by which we can make that knowledge practical in the interest of the heavenly kingdom. The topic before us is to impress on our students who think of going from school to their various fields of labor that most important wisdom of making knowledge practical in the Christian life.

It is not wrong to know many things about earthly and temporal affairs and things provided we have that relationship with God by which we are able to discern the true place which such knowledge occupies and what use we can make of it in furthering the cause of Christ. Knowledge of scientific studies should make us humble because of the glimpse we get of the great Creator of all whose handiwork we have studied. A practical use of that knowledge is to impress upon others by illustration how great God is and not how much we have learned. Knowledge of history and literature should help us to understand ourselves and those around us better and in the light of Bible teaching understand God's great providences in the world and our duty toward men and God. The great responsibilities resting upon us should cause a closer walk with the Lord.

Knowledge of mechanical arts and business methods should help us to be aware of how to fill a useful place in the world and how to apply the principles of Christ in seeking first the kingdom of God and His righteousness. Bible knowledge even will be vain unless we have Christ in His true place and our hearts fixed upon His atoning work for us, and our wills yielded in consecrated service to Him. But Bible knowledge with this will make us better prepared for life's battles and fit us to help others.

II. The Text.—II Cor. 10:3-6.—Here Paul calls attention to the manner of his earthly walk. Living in the flesh, he battles in the strength of spiritual forces. Every wrong thought is cast down and every thought is brought into captivity to the obedience of Christ.

Phil. 3:7-16 gives the central motive of life making all other attainments as dung before this great central aim in Christ Jesus.

Gospel Herald

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Editor, Daniel Kauffman.
Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 18, 1922

Field Notes

* * *

The Franconia Conference had an interesting meeting May 4. See next week's paper for resolutions adopted.

Communion services are announced for the Mennonite Mission in Philadelphia, to be held May 21. Preparatory services are announced the day previous.—D.

Bro. D. S. Yoder, one of our ministering brethren in the Johnstown, Pa., district, had the misfortune recently to fall and break one of his thigh bones. He is in Memorial Hospital at Johnstown. May the Lord grant him a speedy recovery.

Bro. J. W. Hess, Manson, Ia., began a series of meetings at Masontown, Pa., last Sunday.

"School is going smoothly and all are enjoying the work," writes Bro. C. K. Lehman of the faculty of E. M. School at Harrisonburg, Va.

Communion services were held at the Oak Grove Church, Champaign Co., Ohio, Sunday, May 3, with a full house. Bro. A. I. Yoder was present and assisted in the services.—A.

Communion services were held at Plainview Church near Aurora, Ohio, on Sunday, May 7. Five were received into the church at that place by letter.

Last Sunday was the time set for communion in Lawrence Co., Pa., at which time the acting bishop, Bro. E. B. Stoltzfus of Hudson, Ohio, was expected to be present and have charge of the service.

The Lord willing, an all day meeting will be held at Maple Grove Church near Atglen, Pa., on Ascension day (May 25). Everybody invited. Come with the spirit of joy and praise.

The Lord willing, a deacon will be ordained in the Millwood Church near Gap, Pa., on Sunday, May 21. The prayers of God's people are kindly requested in behalf of this work.—J. A. K.

Bro. David Garber of Jonestown, Pa., is expected, the Lord willing, to begin a series of meetings at Shirksville Mennonite Church, Lebanon Co., Pa., May 20. Everybody invited to attend. Pray for the meetings.—F.

The Lord willing, a series of meetings will be held at Stauffer's Church, Dauphin Co., Pa., beginning Saturday evening, May 20, to continue two weeks. They will be in charge of Bro. John W. Weaver. A general invitation is extended.—N. N. R.

Communion services at the Thomas Church, and preparatory services at the same place the day before, were the announcements from the Johnstown, Pa., district for last Saturday and Sunday.

On account of remodeling their house of worship, the brotherhood of the Plain Church near Hatfield, Pa., is deprived of the privilege of worshiping in their home congregation. But they are serving the Lord in worship by attending services in neighboring congregations.

Sunday School Meeting.—A program of the coming Sunday school meeting at the Mennonite Church near Marion, Pa., to be held May 29 and 30, is before us. It is laden with important and timely subjects, assigned to Brethren H. B. Keener, J. H. Mosemann, J. F. Grove, and C. A. Graybill.

Correspondence

* * *

Cresston, Mont.

Dear Herald Readers:—On April 19 Bro. Allan Good of Carstairs, Alta., came into our midst and remained with us until the 23rd. Each evening he gave us an outline study which was followed by a sermon.

On Sunday, April 23, he preached a very impressive sermon on self-examination at which time our counsel meeting was held. Two precious souls renewed their covenant with God during this meeting. In the afternoon of same day our communion services were held. Nearly all members partook. Some could not be present. In the evening another impressive sermon was preached to us by Bro. Good, during which time another young soul stepped out on the Lord's side. Pray for the work at this place. Rosella M. Bachman.

May 1, 1922.

Midland, Mich.

Greeting to all Herald readers:—We had two beautiful sermons preached to us—about how Christ was crucified, on Good Friday afternoon, and about the resurrection of Jesus on Easter—both by Bro. E. A. Bontrager.

On the evening of April 29 we held our annual business meeting. Some new officers were elected—Bro. Aaron Nofzinger as one of the trustees, Bro. Floyd Bontrager as church chorister, and Sister Laura Emmert assistant, Sister Cora Yoder corresponding secretary, and Bro. Truman Bontrager as librarian. Cor.

May 4, 1922.

Nappanee, Ind.

(North Main St. Church)

Dear Herald Readers:—On April 30 we had a spiritual feast for all who were present at the mission meeting. In the forenoon we had our regular services, when Bro. A. H. Leaman of Chicago was with us and preached. In the afternoon we had a mission meeting for the interests of the Salem, West Market St., and North Main St. congregations. Bro. Leaman spoke on the subject, "The Spirit of the Master." Bro. J. S. Hartzler was also with us and gave "Parts of the World Unevangelized."

"Each Congregation a Missionary Center" was discussed by Elva Shrock. In the evening the subjects, "Opportunities for Witnessing," and "The Mennonite Church—Her Message to the World," were discussed after which Bro. Leaman closed with a sermon on "The Great Commission." Many good thoughts were presented throughout the day and the missionary spirit aroused and all could say, "It was good for us to be there."

Our aged bishop, Bro. David Burkholder, is still able to come to church quite frequently and once in awhile is able to preach.

Our weekly prayer meetings are very well attended and much interest shown. We meet at the homes, until warmer weather we expect to have them at the church.

On May 7 we expect to hold counsel meeting. We are enjoying nice, warm weather for which we are very thankful; especially the farmers who are late in getting out their crops on account of the rainy weather this spring, but we wish not to complain as God doeth all things well.

May 4, 1922. Cor.

Palmyra, Mo.

Dear Herald Readers, Greeting:—On April 30, there was an all day Sunday school meeting held at this place and a very interesting program rendered.

The first on the program was a sermon delivered by I. E. Buchwalter, from Deut. 11:18—21. Some of the subjects discussed were as follows:

The advantage of Reading.
Results of everybody working.
Mustard Seed Faith.
The Sunday School as a Character Builder.
Let every man take Heed how be Buildeth. thereon. I Cor. 3: 11:15.
Our Greatest Needs.
Sermon by J. M. Yoder.

Yours in His service,

May 5, 1922. Ruth E. Buchwalter.

Mazeppa, Alta.

(Mt. View congregation.)

Dear Herald Readers, Greeting:—On April 1 our Sunday school was reorganized for the coming year as follows: Supt., Bros. W. A. Wideman and H. O. Stauffer; Secys., Delton Bowman and Urias Gingrich. We also have arranged again to have young peoples meeting every other Sunday evening for the coming year.

On April 16 Bro. Allan Good stopped here a few days on his way to Kansas. Had one service on Easter Monday, in the evening, at the home of Bro. M. W. Cressman on account of the roads being filled with sow. Bro. Good spoke on the resurrection. May the Lord bless his work as he goes from place to place. On April 30 inquiry services were held here and expect to have communion services on May 14.

Weather is nice and everyone is busy sowing. May we all be just as busy sowing the spiritual seed, that God's work may go on, and such who are out in sin may receive the Gospel. Remember the work at this place that we may be faithful.

May 5, 1922. L. G. W.

Cloverdale, Ohio

(Mt. Pleasant and Cascade congregations)

Dear Herald Readers:—The last few weeks have been a time of such spiritual refreshing that words can not express. Bro. Clayton Derstine's meetings closed with 13 confessions. The hearts of many others were moved God-ward. Pray that these may be faithful. We were very much impressed with the awfulness of sin and how much there is in the world today. As the coming of the Lord is nigh, it makes one almost shudder to think how little people take heed. But we are living in the last times, and the Word teaches us that as it was in the days of Noah so shall it be in the days of His coming. Cor.

May 6, 1922.

Albany, Oreg.

Dear Herald Readers, Greeting:—On Sunday, April 23, the Albany congregation held counsel meeting and on April 30 communion services were held. During these services several were again restored to full fellowship by confession and on the latter day two precious souls were received by water baptism. Bro. Lind was assisted on April 30 by Bro. G. D. Shenk of Firdale congregation, and Bro. Allan Good from Carstairs, Alta. Bro. Good came into our midst on April 26 and labored with us until May 2. He gave us a number of good lessons on the second coming of Christ. Let us all be ready for that glorious event, glorious for those who are His at His coming.

Brethren, pray for us.

May 7, 1922. U. E. Kenagy.

Tuleta, Tex.

Gospel Herald Readers, Greeting:—It is a comfort to send an occasional greeting and ask an interest in the prayers of those of like faith. Our Sunday school and Bible reading are still in a good condition, with a slight increase in attendance.

Perhaps a few words about the country and crops might be of interest to some.

We have had an abundance of rain this spring which causes everything to look very promising.

Corn in general is about knee-high while a few fields are almost ready to tassel. Broom-corn and cotton are looking well. According to the present indications there will be an abundance of foodstuffs to put up.

We will gladly answer any questions about the country, giving our opinion of its draw backs and advantages.

But whether interested in our country or not, we crave an interest in your prayers, that this little flock may stand for the principles of the Church.

In Jesus' name,

May 7, 1922. Rhoda F. Yoder.

Elida, Ohio

Dear Herald Readers, Greetings:—Bro. David Garber came into our midst April 13 and remained with us to the end of the month—first laboring at the Pike Church for ten days, and the remaining time at the Salem Church. During these meetings seven dear souls confessed Christ as their Savior and on the 29th sealed their covenant by water baptism. Pray that these dear souls may stand true to their promise in living a devoted life in the service of God.

On Sunday, April 30, we had our communion services at the Salem Church, when nearly all the brethren and sisters present partook of the emblems of the broken body of our Lord and Savior.

We are reminded time and again that we are passing away. On April 24 we laid away the body of our Sister, Christina Culp, wife of Bro. Christian C. Culp. And on May 6 the body of Sister Barbara A. Weaver was also laid away. Who will be next to be taken from our number none can tell. "Therefore be ye also ready; for in such an hour when ye think not, the Son of man cometh."

May 8, 1922. P. E. Brunk.

Palmyra, Mo.

Dear Herald Readers, Greeting:—On Saturday, Apr. 22, we had our council meeting. There was a unanimous expression of peace, for which we thank God.

On Sunday, Apr. 30, there was an all day Sunday school meeting held at this place. A number of the brethren and sisters from the Cherry Box and Pea Ridge congregations were present.

On Sunday, May 7, we had our communion service. The nice weather made it possible for every member to be present and enjoy this important service. Even our grandmother, who had been confined to her home all winter, was able to venture out. On the afternoon of the same day we had our monthly service at the Coun-

(Continued on page 140)

Miscellaneous

FISHING FOR MEN

By Clayton F. Derstine.

For the Gospel Herald.

Follow me and I will make you to become fishers of men.—Christ.

For some months I have been occupied mostly in city and rural engagements. This accounts for this article. It is intended to inspire our people and influence our congregations to reach out beyond their own borders.

Finding Fishermen

Jesus was on the lookout for fishermen. He hunted for good soul-anglers. Some He chooses and makes them fishers. The best school today for soul-winners is the **school of Christ.** Every spiritual man in the Church should have his eyes open to see future workers for special places. Good men are usually too busy to be job-hunting. This principle the leaders of the Church should never lose sight of. One of the reasons for a scarcity of prepared men is the fact that too few are spoken to as to their future training. Jesus saw workers in the raw recruits. It takes spiritual vision to look into the future lives and see distant possibilities. Bro. J. S. Coffman was known for rare vision in this respect. Some churches only feed themselves. Some churches never think of sending men to other fields of service. Christ was on the lookout.

Among another Branch

Very recently we enjoyed happy fellowship and service among the Conservative Amish in Tavistock, Ont. We found that fundamentally we believed alike and the unity of the Spirit prevailed. Sometimes brethren whose only differences are methods of working do well to manifest charity towards each other. I believe the cause of Christ would be extended farther if in fundamentals we would have unity, and in methods and customs more charity were exercised. We likewise appreciated the spirit of the brethren at Pigeon River. The Holy Spirit blessed the Word and work.

"Filling up the Gaps"

At another place I noticed most of the members of a formerly large church are in the cemetery; hundreds of their posterity in unbelief or popular churches. Somewhere in the past, someone failed to do his duty. Somebody missed his opportunity, and dire are the results. But we were made glad that others, not reared in Mennonite homes, are stepping into the light, accepting the truth, and the church has a flourishing opportunity before them. These new members infuse new life.

Wide-awake Boards

I have felt for some time that I should speak in an encouraging way of the Indiana-Michigan Conference rural work. They are doing an increasing amount of good. It seems the churches stand back of their forward work. The Rural Evangel is a quarterly publication, the like of which should be used in every conference district. Our Church has wonderful opportunities. May we see them!

An Abused Text

Some texts in the Bible are misused and some are unused. This one is used too much: "Neither cast your pearls before swine." Too many people use it as an excuse to do no personal work. Too many that I have heard use that text fail as soul-winners. They too soon call people swine. Soul-winning is an art. It says in the Bible, "He that winneth souls is wise." It is very easy to say that our neighbors will not believe anyhow. It is very easy to think that people in the city will not accept a Bible standard of living. But as long as one man will believe, we are commissioned to fish for souls.

Re-stating an Old Text

We need a re-statement of the familiar text that the value of a soul exceeds that of the universe. Men are scrambling for dollars that have no current value in the next world, when they might be owning worlds. Every soul saved is more than a world saved. I am asked whether this or that mission pays. I always answer, "Yes, for if one soul is saved, it pays." We forget this old text. Yet it is true.

Dusting Another Text

We sometimes hear it said that there is no use opening work at a certain place; that perhaps no more than fifteen or twenty would come out. But supposing that in that mission Sunday school on Sunday afternoon, one soul is saved, it certainly paid the cost of the gas. That soul that you saved will meet you in eternity and never will forget how you patiently worked and toiled. Will it be worth while then? The text that needs dusting is, "Where two or three are gathered in my name, there am I in the midst of them. The Mennonite Church could have such New Testament congregations in every city and community in the whole world if with evangelists, tracts, and workers, we would unitedly work to that end. Shall it be so?

Damaging Slander

Very recently I came across an area where some men unadvisedly scattered reports of certain brethren, some castes partly true, some not true at all. This is destructive to advance work. For workers to fight workers by scattering evil reports wins no souls. Even though some reports should be true, which unfortunately is sometimes the case, it blesses nobody and is a curse to the carrier. We are glad that "mud slung" at some one else usually drops off in time. Every true Christian despises slander and unedifying gossip. The cause of Christ and lost souls are at stake. For this cause we note this paragraph.

"Think gently of the erring ones,
And let us not forget;
However darkly stained by sin,
He is our brother yet.
Heir of the same inheritance,
Child of the selfsame God;
He hath but stumbled in the path,
We have in weakness trod."

Encouraging Notes

The work of the Peoria Mission is progressing. Bro. Harnish has his whole heart in the work. There is urgent need for a worker presently. Who will respond? Will some church send one?

The other Sunday morning I was told by someone, "You know you sent a man away mad, saying, 'He was stuffed. The sermon was built for me from start to finish, even down to details.'" I asked his name. "Well, I don't know who he is." That same man was saved the next week. Men need to get mad sometimes before they can be made glad by pardon.

Bro. Shenk's work at Blanchard Church is very much appreciated. We wish him God's choicest blessings. The new location at Mt. Pleasant seems to provide an opportunity for service. The Cascade Mission is faithfully continued by Bros. Good, Huber, and others. Their work is bearing results. The mission is a child of the Pike Church. I wish more of our larger congregations would nurse such until they are strong enough to walk.

Bro. Eugene Moore of the Salem congregation helps out every Sunday at both places. I enjoyed his fatherly help and congenial spirit in the revivals. The Lord certainly has given him a spirit that one must appreciate.

Bro. Elsan and wife, who are members of the Church for one year, gave us a home and hospitality that we appreciated very much. Their daughter was one of the converts. They were won by the truth. He came home from church one day and said, "I believe those people preach the

truth." Bro. Earl Britch is janitor and now assistant superintendent of the Cascade school. Saved but one year and God uses him. His wife surrendered in the meetings, as well as their son. "But a year ago surrounding a table playing cards, now around a family altar, praising God!"

These are but a few of which hundreds could be cited with whom God is still working. His Gospel still saves. His truth still converts and sets men free. People are still willing to accept. The Mennonite Church has a message the world needs. God is willing to use anybody. **He makes them fishers of men.** The value of souls should stir us up. The tragedy of a lost soul is terrible. "O Lord, revive thy work in the midst of the years." The Lord bless you all. Pray for us, as many of you do.

Eureka, Ill.

PRAYERS OF JESUS

By Elam Horst

For the Gospel Herald.

Greetings of love and good-will to all, especially those who made reply to the request in the Herald several issues ago, for thots on the prayers of Christ as recorded in Luke—viz., Ch. 3:21, 6:12, 9:18,28, 11:1, and 23:34, 46. He who holds the highest station in heaven and earth gives the holy example of prayer, manifesting humility, of no self repute, thus teaching His followers reliance in the supreme God. But, oh! of how little avail or effect without regeneration or the new birth (Lu. 18:9-14; Jno. 9:31). Meekness stands a paramount virtue to His success, with truth and righteousness. Please note Psa. 45:4. And as was His, so is our work not reckoned by visible success (O. T. Ex. 19:5, N. T. Rom. 6:16) but by obedience.

The life of Jesus was a prayer—guarded life, so also is the new life in Christ, "Do thou for me" (Psa. 109:21), "that thou Lord hast done it" (v 27). By prayer Jesus witnessed for God. Fully acknowledging Jesus as Son of God, gives Holy Ghost power, even to pray for persecutors (Matt. 5:44,45).

Tho Jesus was "despised and rejected of men," this is not an evidence against Him, nor that He is not the Son of God. The more secret prayer, the less world enticement. Satanic influence loses power as the disciple loses himself in Christ. He won the victory, not we. Praise His Holy Name.

Orrville, Ohio.

You need not be a preacher to have the opportunity to lead some soul to Christ.—J. S. Shoemaker.

FEEDING THE LAMBS

By J. Arthur Detwiler.

For the Gospel Herald.

> Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.—Jno. 21:15.

How beautifully the beloved disciple describes the last but not the least of the great commissions recorded, according to John.

Again, how typical are the sheep of the human race, so often spoken of in Psalms, and also in the teachings of Christ Himself.

Simon Peter was a fisherman by occupation. By reading the preceding verses we find that he and other disciples were at their old trade, when Christ appeared to them, the third time after His resurrection.

Peter having grown to manhood on the waters as a fisherman, no doubt he became very much attached to his occupation because of the financial gain, and because of the privilege of living this care-free life in God's great and beautiful out-of-doors, and having for his associates such noble characters as the other disciples. A privilege which all Christian people crave and enjoy is the fellowship of pure, honest, upright companions, as young people in social life and older ones in business.

Having dined, after a long night's fishing, the disciples beheld Jesus on the scene. Christ comes with a commission far greater than the association of friends or pleasing one's own desires when He asks, "Simon, son of Jonas, lovest thou me more than these?" With the answer Peter gave he seemingly had it settled, the Lord being foremost in his affections. Jesus said, "Feed my lambs."

Solomon says, "Train up a child in the way he should go, and when he is old, he will not depart from it." Would to God that every parent knew the worth of that scripture. Again Solomon says, "Even a child is known by his doings, whether his work be pure, and whether it be right." What a privilege the Sunday school teacher has to teach, by word and by example, the true standard of consecrated service to Christ who died for all men—

First, by teaching the lambs of God the importance of their thought life; for thoughts grow into words, words into deeds, and deeds into destinies.

Secondly, by teaching them to have their affection set on things above; to seek first the kingdom of God and His righteousness.

Thirdly, by teaching that Jesus Christ who was crucified, was buried, and by the power of God arose triumphant over every foe, who now is at the right hand of God interceding for fallen man, is the only way eternal life can be gained (Read Jno. 14:6), stamping indelibly upon the tender minds of the lambs the "all things" taught in the blessed book of books and relying upon the promise: "My word shall not return unto me void." Jesus also says, "If I be lifted up, I will draw all men unto me."

Realizing that the children of today will be the Church of tomorrow, is it not a blessed privilege—yea, a duty—to feed the lambs today that they may grow to become strong, sound, noble, upright characters, grounded in the faith, that when God calls them to the responsibility of carrying the blessed Gospel of Jesus Christ to all men their lives may be "hid with Christ in God," showing forth His praises from day to day, pointing the lost and dying souls to "the Lamb of God which taketh away the sin of the world?"

The human race is ever increasing, and with it the responsibility of carrying the blessed news of a risen and living Savior. If the Church wishes to increase her mission activities she must begin at an early date to teach the lambs of the flock obedience to God, to parents, to the Church—also to get them acquainted with the great heroes of faith in times past, presenting before them the great need of bringing the Gospel of Christ to the world as it exists at the present time, and further explaining to them the need of Rom. 12:1 in the lives of individuals.

Teaching is sure to result in impressions. Impressions given by word or deed will be a tender growth in the forming of character. Each child has some individual for his or her ideal in life. Perhaps we are some one's ideal. Do we have God's approving smile in that our characters measure up to the whole-Gospel standard? "Therefore let us not sleep, as do others, but let us watch and be sober."

In summing up our line of thought, will we consider that the strength of the Christian Church consists not alone in numbers, not in financial worth or prosperity, not in magnificence of buildings or equipment? Its greatest source of power is through the grace of God exemplified in a membership that is sound, intelligent, loyal, who give to the Christian Church a name for integrity and noble living, joining hands in valiant service for Christ and His Kingdom. Such a church cannot be built of raw material ready at hand. It must be gradually builded through the years by bringing up boys and girls in the true faith of Jesus Christ, developing

them into strong, stalwart Christian characters and workers.

West Liberty, Ohio.

CORRESPONDENCE

Continued from page 137)

ty Infirmery in Palmyra. Those poor unfortunate souls (a number of whom are very pitiful cases) always seem eager to hear the Gospel and appreciate the fact that some one is interested in them. We trust that many of them will be benifited by the efforts put forth in their behalf.

Pray for the work at this place.

In His name,

May 8, 1922. Anna M. Kreider.

Ulen, Minn.

Over Sunday, March 26 we were favored with a visit by Bro. John McCulloh of Cullom, Ill. While here he favored us with a sermon.

Bro. John Graber and family moved here from Wolford, N. D., the last week in March, and located on a farm 6 miles east of Ulen. They have added to the little flock and there help in Sunday school and Church services is much appreciated.

Our services are being held in a schoolhouse 4 miles east of Ulen at present. On Sunday, May 14, being mother's day, there will be a special program in the evening, instead of a young people's meeting.

Looking forward, we rejoice that there is another family moving here in the summer; also will be favored with a series of meetings later, possibly the latter part of June.

May 8, 1922. Cor.

Hesston, Kansas.

Dear Gospel Herald Readers:—Hesston College wishes to send greetings once more to a church which has supported her so nobly throughout the year.

On Apr. 30, 273 members were privileged to share in another sacred communion service. On the same day another member was added to our number by water baptism. The fact that it was a father whose hair are turning grey made the service doubly impressive.

The ministering brethren at this place have been kept quite busy filling appointments at the neighboring churches. April 23 Bro. Bender conducted a communion service at Peabody while Bro. T. M. Erb officiated at a similar service near McPherson. On that same day, Bro. J. D. Charles preached to the patients at the Bethel Hospital in Newton. Apr. 30 Bro. Paul Erb filled an appointment near Moundridge. May 7. Bro. Bender held a communion service at Larned and he is scheduled to preach a baccalaureate sermon to the graduating class at Jet, Okla., May 14.

A large audience enjoyed an excellent mother's day program given May 5.

The school year is passing rapidly and the end is almost here. Our commencement week begins May 21. There will be 55 graduates. While we welcome the close, still our hearts are reluctant to leave the school and church which have contributed so much to our lives.

Will you continue to pray that God's blessing and the presence of the Holy Spirit may alway rest on the work here?

Yours in Christian love,

May 9, 1922. Margaret Horst.

Eureka, Ill.

Greetings to all Herald Readers:—At invitation of Bro. J. D. Smith, the Young Peoples Missionary group held its meeting at the Old People's Home at Eureka on the evening of May 4 with one hundred twentyfive in attendance.

We are gladly looking forward to welcome the aged folks to the Home, since the Board speaks of opening the home in the near future.

Bro. C. F. Derstine and family have left on their annual trip to Southern Pa., their parental home, where they will spend several weeks.

Six more of our young people are away at school taking more normal work. We are glad to say they are also interested in the work of the Lord.

There is increasing attendance and interest in the work of the Church, while there are contrary currents, the Word of our God is prevailing.

May 9, 1922. Cor.

Middlebury, Ind.

Dear Readers of the Gospel Herald, Greeting:—On Sunday, May 7, we had our communion and were again reminded of the suffering and death of our blessed Lord. After services two of the ministering brethren and a few other brothers and sisters went to the home of Bro. Will Bickle. Bro. and Sister Bickle are both stricken with paralysis and not able to go to the house of worship. So they were given communion in their home. May we ever remember such in prayer that they may put their trust in Him who can comfort and heal.

In His service,

May 10, 1922. Lizzie A. Kaufman.

Harrisonburg, Va.
(Eastern Mennonite School)

Dear Herald Readers, Greeting:—With the return of the spring we see anew God's mighty hand in creation. Like the psalmist we would say, "Let the heavens rejoice, and let the earth be glad." Though with the exultant joy of the springtime may come trials and perplexities, we can not fathom yet we know that "underneath are the everlasting arms" and the righteous can rejoice in the Lord.

For the purpose of studying the history of missions and missionary endeavor, and also acquainting ourselves with our various mission fields with their needs and activities, a mission study class has been instituted. The class meets every Wednesday evening in the chapel from seven until eight o'clock. It is gratifying to note the interest taken.

We acknowledge gratefully contributions to the laboratory fund of the school from the following individuals: Clayton Keener, Frank Herr, Scott Bushong, Ira Herr, Musser Herr,—Stauffer, H. L. Shank, Jonas Shank, David Shank, John Shank, Jacob G. Hess, Joseph S. Hershey, A. K. Mann, Elmer Eby, A. D. Wenger, Frank Eby, Cora Kendig, Elam Risser, Henry F. Garber, B. Lehman Kraybill, O. H. Shenk, Mollie Weaver, and Willis Baer. We greatly appreciate the help given us which enables us gradually to install much needed, valuable equipment.

Pleasant visitors at the school at present are Bro. John Sauder, Bro. Levi Sauder, wife and son, and Sister Viola and Elizabeth Gish, all of Millersville, Pa. It is encouraging to have visitors with us and we invite all who can do so to come and look into our work.

The close of the school year is approaching and it is our hope that a large number of parents and friends may be planning to attend the commencement exercises. Bro. C. Z. Yoder has been secured to deliver the baccalaureate address to be given Sunday evening, June 11. Bro. J. A. Ressler will give the commencement address on Wednesday evening, June 14.

On Saturday afternoon, May 13, D. V., preparatory services will be held here, followed by communion services on Sunday. May the observance of the sacred rites be the means of special infilling of the spiritual lives of all who take part.

Yours in His name,

May 11, 1922. Bertha Burkholder.

Scottdale, Pa.

Dear Gospel Herald Readers: The following have been visitors at the Publishing House the past week: Bros. Frank Ritthaler, Groveland, Ill., and Luke Showalter, Broadway, Va. They were enroute to the latter's home, he having spent the past year in the west; Bros. E. B. Stoltzfus, Hudson, O., Calvin Layman, Davids-

ville, Pa., E. D. Hess, Masontown, Pa., these brethren forming the auditing committee this year; Bro. Samuel Hershberger, Grantsville, Md.; and Bro. H. S. Bender who is returning to his home at Elkhart, Ind., having attended Princeton University the past winter; Bro. Norman Thomas, Davidsville, Pa.; Bro. Walter Horsch, Pittsburg, Pa.

Sister Mae Shank, Broadway, Va., a worker at the House the past winter left Saturday for her home, expecting to visit in Lancaster county enroute. Sister Edith Driver, of this office is paying relatives in Kansas and Missouri a month's visit. Bro. Daniel Kauffman, of this office, accompanied by his daughter Alice, was in Johnstown district last Sunday, communion being held at Thomas Church. Bro. Ralph Bender visited at Springs, Pa., over Sunday, being accompanied by Geo. W. Bender, who has been a helper at the C. B. Shoemaker home for two weeks. Bro. C. D. Kauffman, a worker on our new building, has gone to Kansas for the summer.

Preparatory and communion services at the church over last Sunday were very edifying. Will you remember the work here in your prayers?

May 15, 1922. Cor.

AMENDMENTS TO BE VOTED ON AT NEXT MISSION BOARD MEETING

By action of the Executive Committee of the Mennonite Board of Missions and Charities the following Amendment to the Regulations of the aforesaid Board will be voted on at the next Annual Meeting to be held at Archbold, Ohio, June 5, 6, 1922:

Article I. **Duties of the Financial Agent.** It shall be the duty of the Financial Agent of the Board to consider and investigate all applications for loans, inspect property on which loans are to be made, have titles examined and make such recommendations to the Executive Committee as his investigations may warrant. He shall negotiate, as the representative of the Board, the sale of property which the Board may wish to sell or purchase and shall make recommendations to the Board or its Executive Committee in such matters. He shall also act as general business agent in all matters pertaining to the business of the Board during his tenure of office. He shall be appointed by the Executive Committee and shall hold office for the term of one year.

Amendment of Article II Sec. 7 of the Regulations of the Mennonite Board of Missions and Charities.

In the foregoing Article and section of the Mennonite Board of Missions and Charities the following words shall be inserted, "Unless otherwise ordered by the Board," causing said section to read, "Unless otherwise ordered by the Board, the Conference or Conferences in whose district the institution is located, shall have the right to elect all members of the Local Board except one member who shall be appointed by the Executive Committee" etc., etc.

The above amendments and alterations to the Regulations will be voted on at the Annual Meeting to be held at time and place above specified. S. C. Yoder, Sec.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cablegram has been received through the A. R. A. from our workers in Russia:

"Miller wires from Alexandrovosk May Fourth, on May First in Ukraine 114 ARA kitchens, feeding eleven thousand six hundred sixty-six children and eight thousand four hundred thirtyeight adults. Eight closed institution feeding twothirtytwo. Mennonite from Miller"

* * *

Following are two expressions from refugees at Constantinople who have come under the care of our Unit there. The first one is from the 120 men who until recently have been cared for at Yeni Keuy, and the second one is from the family groups who have been likewise cared for.

Constantinople, April 1, 1922.

Beloved Brothers and Sisters:

The saying, dating back to antiquity, of the angel who records every word and every deed of man in the "book of life" is true in the sense that every man will bear the consequences of his intellectual and bodily acts, and this indeed not only in this life but in a fuller sense in the life beyond where nothing can be hidden but all will come to the light. This is for one person a terrible and for the other a comforting thought. To the one it is a reminder of the need of a radical change, and for the other a source of courage, patience and trust in God.

Being about to leave Constantinople for Germany and Austria, our thoughts are necessarily occupied with the American benefactors who in the darkest moments of our lives have extended to us a helping hand and rescued us from ruin.

Your great love to your neighbor, your selfdenying gifts for the hungering and needy, dear American brothers and sisters, awaken in our hearts feelings of sincerest gratefulness. We look up to God with the fervent prayer that His blessing may be upon you. May the Almighty reward a thousandfold even your smallest gift to us and all the needy. The prayer of our parents, children, brothers and sisters whose son, father, mother, brother you have rescued, is rising to God to intercede for you, our benefactors.

We all send you our hearty greetings.

Very gratefully yours

The one hundred twenty men of the German group in Constantinople.

(Signed by 120).

To the Representative of A. M. R. U. in Constantinople.

We, the family people, having lived during some months in the A. M. Home at Yeni Keuy and now leaving this one, we wish to speak you out our endless thanks for your activity, which has been imbued only with the full Christian love, brother's goodness of heart and unlimited self-denial.

You, as a good evangelic Samaritan, have come from the far America to support us in the most heavy period of our life. We have come from our native country having lost the broken ideal of free life, dishonoured churches and homes, many of us wives and children even. Our souls and hearts bled from several thousand wounds. You have softened our sufferings with a loving brother's hand, healed up our wounds with a Christian patience, given us the possibility to be a man anew and to begin an honest, laborious life again. Our wives and children, having been saved by you from a death of hunger, frost and vice, are praying to God for you and all American Mennonite brothers.

God bless you on your way of life.

(Signed by Families)

* * *

The following document is self explanatory and will prove of great interest to all of our readers.

Charkow, Russia, March 6, 1922.

TO ALL MENNONITE CHURCHES IN THE UNITED STATES AND CANADA AND THEIR RELIEF ORGANIZATIONS.

Dear Brethren:—

Our brethren in South Russia, who find themselves in a truly pitiable condition, are in the near future to receive the first piece of bread from the hands of the American brethren. The need has already reached its highest point, and if help should be further delayed, even for only a few weeks, the result would be the starvation of many, and conditions among us as Mennonites would be similar to those existing for about a month in the adjoining German district of Prischib and in other neighboring districts which are settled by native Russians. A few of our dear ones have already succumbed to hunger, but in general our people have kept courage and have succeeded in "making ends meet." This is to be ascribed partly to our strictly economical living and effective mutual support, but above all to the living hope of help from God and from our brothers and sisters in America. Only this hope has caused our churches to keep up courage during the last few difficult weeks. It is, as it were, a battle with death.

But in this time of complete sterility in every respect, of total exhaustion of resources, of an entire lack of all means and possibilities for existence in economical, cultural, and political respect, that time of hopelessness as to our future—the old word of Truth that man liveth not by bread alone has again been verified.

But to all appearance our time of waiting for the cessation of at least a part of our sufferings is now drawing to its close. Tomorrow the first transport consisting of eight cars of supplies is to leave here for Chortitza, Orloff and Halbstadt. As a matter of fact a very large part of our churches and brethren cannot be reached by this shipment; they will have to be asked to wait longer. But other shipments of food are, according to statements made by the director of the A. M. R., Prof. A. J. Miller, already under project. For a few days Prof. Miller has been in the South in order to make the necessary plans and arrangements with the representatives of the various organizations. And Bro. Slagel has arrived with six carloads of clothing. This means that in the course of a week your hungering brother here will receive the first bite of bread and the orphaned child the first garment to cover its nakedness. What a touching moment! More than that. Thousands of hearts are beating warmly for us and thousands of hands are extended to the sinking ones to bring them effectual help.

Dear Brethren, we could in the days of our prosperity not reckon with the condition of boundless need which would wreck our existence. Neither could we reckon with such willingness to sacrifice, such brotherly love which is now saving us from threatening starvation.

Permit, therefore, the undersigned in the name of all Mennonite congregations in South Russia to express to you the deeply felt joy, the sincere gratitude of our hearts. We are almost tempted to wish that you might have a glimpse of our sorrow today and that tomorrow you might witness the

joy and thankfulness of our fathers and mothers who will now be able to provide for their dear ones.

In conclusion we also desire to express our thanks for the way in which the brotherhood of America have obligated us by providing for the traveling expenses of our Committee of Investigation, consisting of four brethren, who have visited America and other countries.

Our entreaty to you is: Do not cease in the good work. Complete your work of rescue by enabling us to get out of this terribly stormy sea and to reach a land where we may dwell in peace. And may God bless you and us.

(Signed) B. Janz,
Authorized Representative and Chairman of the Union of the Mennonites of South Russia.

(Signed) Ph. Cornies,
Member of the Executive Committee and Secretary pro Tem.

(Signed) A. Harder,
Member of the Council, Minister.

May 13, 1922.

ANNUAL REPORT

Of the Mennonite Publshing House, Scottdale, Pa., for the year ending April 30, 1922

I. Report of Secretary-Treasurer

Received

Books, Bibles, etc. sold		$ 39,028 47
Gospel Herald Subscriptions		12,598 85
Words of Cheer		2,709 48
Beams of Light		925 49
Christian Monitor		2,809 79
Mennonitische Rundschau		3,129 59
Christliche Jugendfreund		651 15
The Way		315 39
Lesson Quarterlies		16,912 56
Youths' Christian Companion		2,628 03
Advertisng Space sold		400 80
Printing Jobs, etc.		17,324 48
Income from Real Estate and Buildings		2,809 75
Machinery		500 00
Total		102,743 83
Capital furnished by the Board	$29,894 32	
Bills Payable	13,304 58	
Periodical Annuities	7,780 00	
Tract Fund	446 92	
Surplus May 1, 1921	74,747 42	126,173 24
Total		$228,917 07

Paid Out

Machinery and Equipment inventory May 1, 1921		$29,393 10
Purchases during the year		1,739 12
Bibles, Books, etc. inventory		35,841 12
Purchases during the year		28,129 20
Manufacturing inventory		11,696 39
Purchases during the year including power, wages, etc.		59,707 28
Real Estate and Buildings		24,000 00
Taxes, repairs, etc.		536 52
Total		191.042 73
Stocks and Investments	$ 4,459 85	
Bills Receivable	1,447 17	
Accounts Receivable	15,416 50	
Cash on hand	2,097 20	
Loss by Fre	2,500 00	
Donations, discounts to Ministers, etc.	4,453 62	
New Building account	7,500 00	37,874 34
Total		$228,917 07

INVENTORY

Of the Plant and Stock

Machinery and Equipment		$30,632 22
Bibles and Testaments	$ 8,913 27	
Bound Books	12,958 95	
Unbound Books	3,200 00	
Mottoes	729 52	
German Books, etc.	3,935 66	29,737 40
Paper Stock, Ink, etc.		4,664 50
Outfit-Equipment		30,632 22
Buildings and Real Estate		23,000 00
Total		$88,034 12

SUMMARY

Of Loss and Gain Accounts

Total Receipts	$102,743 83
Inventory this year	88,034 12
Loss this year	264 78
Total	191,042 73
Expenditures this year	191,042 73

STATEMENT OF THE FINANCIAL CONDITION OF THE INSTITUTION

Resources

Outfit-Equipment, etc.	$ 30,632 22
Stock in Books, Bibles, etc.	29,737 40
Stock in paper, etc.	4,664 50
Real Estate and Buildings, not including New building	23,000 00
New Building Account	7,500 00
Stocks and Investments	4,459 85
Subscription Lists	25,000 00
Bills Receivable by the House	1,447 17
Bills Receivable by the Board	1,000 00
Annuities	1,500 00
Accounts Receivable	15,416 50
Cash on Hand	2,097 20
	$146,454 84

Liabilities

Cash in Tract Fund	446 92
Bills Payable by the House	13,304 58
Net Solvency	132,703 34
Total	$146,454 84

SUPPLEMENTARY

Donations by the House previously reported	$24,852 55
Donations this year	4,453 62
Total	29,306 17
Loss by Fire	$ 2,500 00

The above report does not include the new building operations of the past year. It is not possible to include a report of this work at this time as several contracts are not completed and final invoices have not been rendered. Reports of solicitation work have been given at certain intervals during the year. Additional reports will appear later and the final report covering the building operations in due time. The Annual Report above represents the activities of the House during the year. A glance at the inventory of last year as compared with this year will show a considerable depreciation while we do not have a smaller stock correspondingly. The reduction of prices along certain lines accounts for the difference and will make it possible to show a better report a year hence.

Gratefully submitted,
Levi Mumaw, Sec'y-Treas.

* * *

II. Report of Auditing Committee

We the undersigned auditors have examined the books of the Mennonite Publishing House and believe the accounts to be correct in every detail. We wish to express our appreciation of the efficient management and business methods used in keeping the records.

May God richly bless the work of this institution and may the entire brotherhood show their appreciation by their prayers and means.

E. B. Stoltzfus, Hudson, O.
Calvin Layman, Davidsville, Pa.
E. D. Hess, Masontown, Pa.

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III. General Manager's Report

To the Members of the Mennonite Publication Board and the Brotherhood, Greeting:

This, the fourteenth annual report of the activities of the Mennonite Publishing House, from May 1, 1921 to April 30, 1922, is made with a deep feeling of appreciation for the way in which the Church has supported the work.

The interruptions incident to the construction of the new building, because of which Bro. Mumaw and myself have been kept at work outside of the House, in connection with these activities, together with other disadvantages, must be taken into account in the showing of the business for the year. The decline in prices along all lines has reduced the amount of the inventory. Stock that was listed at high cost prices last year, had to be listed at present costs this year, and would therefore affect our "loss and gain." For example, Bibles, books, and mottoes which inventoried $35,841.12 last year, amounted to $29,737.40 this year, or $6,103.72 less than the amount a year ago, though the quantity of stock on hand is about the same. The fire loss also affected our report. While the stock actually burned was not so much, the damage done by smoke and water made most of the stock in the region of the fire worthless. Insurance to the amount of $4000.00 on buildings, stock, and machinery was carried over when the business of the Gospel Witness Co., and the Book and Tract Society was merged with the present institution. Of this amount, $3700.00 was allowed in the adjustment of insurance. That does not include the item "fire loss" charged off the account. We feel very grateful to God that the fire was so quickly gotten under control.

We have not added anything to our machinery inventory the past year, though we have installed a new Babcock press with Dexter automatic feeder, at a cost of $8,500.00. The machine was not paid for at the time the inventory was taken. It will, therefore, not appear until our next inventory. There was a considerable expense incurred on account of moving into the new building. The cylinder presses had to be dismantled; also the automatic feeders and the automatic folding machine. All these were put in first class condition and should run satisfactorily for years without more than minor repairs. We were able to get out all our periodicals during the moving period and disadvantages on account of the fire, some delay excepted.

The new building was dedicated April 4, just one year from the day ground was broken for the foundation. Besides accommodating our business, we house nine families; also the brick building will provide for six families above the main floor, and the frame building will accommodate

three families and a grocery store. From the foregoing sources there will be from $5000.00 to $6,000.00 income a year. It was on this income that we counted to help make up the $50,000.00 and interest obligations which we felt the House should assume. The new building seemed a greater necessity when one day last August, my attention was called to a defect in the second floor of the frame building which was giving away on account of the heavy strain upon it, with the aid of jacks and props, it was made safe until January 25, 1922, when the fire did greater damage.

This is the first time in the history of the House that our report showed a "net loss." We do not attribute this to any lack of support of the institution as the book sales were several thousand dollars higher than last year, notwithstanding the fact that money was less plentiful than the previous year. The expense of moving and erection of machinery in the new building, together with some equipment made necessary to meet state requirements in new establishments, and putting the machinery in first class condition, were items that caused our report to show a net loss. We also realize that with the many demands made upon the House for the production of literature, it will be necessary to figure carefully so that we may not become embarrassed to such an extent that the institution will fail of its mission. It has been due to the self-sacrificing labor on the part of all our workers, together with the loyal support of the brotherhood, that the institution has developed so rapidly.

The work during the year was strenuous, but everybody had a mind to work, and, as a result, we have quarters sufficiently large, and strong enough, to accommodate the work for many years.

Referring again to the financial report, we note that as a rule, receipts for periodicals are not as large as last year. Our subscriptions aggregate approximately 42,000. If all arrearages that we consider live subscriptions, and are confident will be paid, had been renewed reasonably well, $5000.00 more could easily have been included in our receipts. Money was harder to get, and this is exactly the trouble with the printer. We have however the confidence that, with the readjustment period safely past, we will be able to again make a satisfactory showing financially for the business of the House.

Gratefully and humbly submitted,
Aaron Loucks, General Manager.

If one were to start on a journey through the villages of India, spending only a single day in each, it would take 1,400 years to do the journey. —Sel.

* * *

There are some farmers who would be more concerned if the old hog in the pasture would die, than they are over the death of all the heathen in China. —Sel.

Married

* * *

Landis—Swartley.—On April 29, 1922, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa., Bro. Henry W. Landis and Sister Irene D. Swartley, both of the Franconia congregation, were united in the holy bonds of matrimony.

Ramer—Wenger.—On April 20, 1922, at the home of the officiating minister, Bro. Jonas Loucks, Nappanee, Ind., Bro. John Ramer and Sister Goldia Gertrude Wenger, both of Wakarusa, Ind., were united in the holy bonds of matrimony. May our heavenly Father lead them safely through life.

Yoder—Yoder.—At the home of the officiating bishop, Bro. S. E. Allgyer, West Liberty, O., on May 6, 1922, Owen J. Yoder of Nappanee, Ind., and Verda C. Yoder of West Liberty, O., were united in matrimony. May they have a happy and prosperous journey through life.

Blough—Baumgardner.—On April 22, 1922, Bro. Lemon Blough and Sister Elizabeth A. Baumgardner, both of the Kaufman congregation near Johnstown, Pa., were united in holy matrimony at the home of the officiating minister, Bro. L. A. Blough, Holsopple, Pa. May God bless them in their new relation.

Obituary

* * *

Shantz.—Abraham C. Shantz died at his home in Breslau on April 25, 1922; aged 77 y. 11 m. 17 d. In 1866 he was united in marriage with Catharine Goetz, who survives. There are left to mourn with the wife and mother, 9 children, 32 grandchildren, 17 great-grandchildren. Brother Shantz united with the Mennonite Church in early life, in which faith he left this world to meet his Maker. He left many evidences that he met his Savior in peace. The funeral services were held on the 27th in charge of Brethren J. S. Woolner and Oscar Burkholder. Text, I Cor. 15:54.

Ickes.—Sister Catherine E. Ickes died April 29, 1922, at the home of her son in Mont Alto, Pa.; aged 72 y. 1 m. 1 d. She had been ill the greater part of last winter and death was due to a complication. She was a consistent member of the Mennonite Church at Pond Bank, and of the eight members received in 1910, the first year of the work at that place. She was the third one to die in the faith. Funeral services and burial took place at Mount Zion Church near Quincy on May 3, conducted by Bro. W. W. Hege assisted by J. A. Pentz. Text, Rev. 21:7.

Moyer.—Emma (Yoder) Moyer was born Oct. 22, 1866; died of diabetis on March 1, 1922. She was married to Sam'l Moyer Nov. 12, 1888. To this union were born 1 daughter (Myrtle wife of Abram R. Moyer), and 1 son (Walter) who survive; also 5 grandchildren. She was a faithful member of the Blooming Glen Mennonite Church. Funeral services were held at the Blooming Glen Mennonite Church by Brethren Jos. Ruth and Elmer Moyer. Text, II Cor. 1:5. Interment in adjoining cemetery.

"How we miss your gentle footsteps,
Oh, we miss your loving smile;
But we're glad it's not forever,
We are only parted for a while."

Shenk.—Chester, son of Simon G. and Mary E. Shenk, was born in Allen Co., Ohio, July 16, 1916; died of diphtheria in Putnam Co., Ohio, March 24, 1922. He leaves parents, 3 brothers, 4 sisters, an aged grandfather, and many other relatives and friends. An infant brother preceded him. Little Chester was loved by all who knew him. We do not know why he was taken so young, yet we know that God doeth all things well and that he is now free from all pain and suffering. Buried in Salem Cemetery March 25. Short services at the grave by Moses Brenneman and memorial services in Salem Church May 7 by Moses and C. B. Brenneman and P. E. Brunk. Text, II Sam. 12:23.

Kropf.—Esther (Maurer) Kropf was born Nov. 3, 1893, near Lebanon, Oreg.; died April 25, 1922, near Harrisburg, Oreg.; aged 28 y. 5 m. 22 d. In 1912 she with her parents and several sisters moved to Harrisburg. Dec. 17, 1918, she was united in marriage to Levi Kropf. To this union were born two sons. She leaves a sorrowful husband, one son, her father (Joseph Maurer) and six sisters (Mrs. Anna Roth, Mrs. Lydia Ropp, Mrs. N. Leichty, Mrs. Oliver Smucker), and a host of other relatives and friends. There preceded ner in death her mother and 2 brothers. In her youth she accepted Christ as her personal Savior, and united with the Amish Mennonite Church and remained faithful till death. Her quiet and pleasant disposition won the love of all who knew her. Funeral services Apr. 26. A few words in German by Jacob Roth at the house, and at the church by Dan. Erb in German and N. A. Lind in English. Text, Jno. 19:27. She was laid to rest, with her infant son in her arms, in the Alford cemetery. She was ready and willing to go and be with her Savior. She will be greatly missed in the home and church.

"Why should our tears in sorrow flow,
When God recalls His own,
And bids them leave a world of woe,
For an immortal crown?"

Wenger.—Bertie Mae, daughter of Bro. and Sister Amos Eby of Denbigh, Va., was born Dec. 10, 1897, near Hagerstown, Md.; died March 12, 1922, at Rockingham Memorial hospital Harrisonburg, Va.; aged 24 y. 3 m. 2 d. In early life she became a member of the Mennonite Church and remained faithful until death. On May 22, 1921, she was married to Bro. John R. Wenger of Harrisonburg, where they resided. About two weeks before her death she took influenza which was followed by meningitis. She was taken to the hospital on March 8. Her sickness was short and she suffered intense pain, but through it all she was patient and thoughtful of others, and faced the future with a bright testimony, saying that the things of his world begin to seem so small. She expressed a desire to get well, but was fully resigned, stating that she wanted the Lord to have His way. She was of a cheerful disposition and won friends wherever she went. It is hard to understand why one so young and near and dear should be taken from us, but we know that God's way is the best way and that some time we will understand. Beside a large circle of relatives and friends she leaves a loving husband, father and mother, one brother and four sisters. One sister preceded her in dath. Funeral services were conducted by Bro. J. L. Stauffer, assisted by Bro. Lewis Snank, at the Lindale Church near Edom, Va. Text, Mark 8:36. The family.

Good.—Isaac S. Good was born near Wakarusa, Ind., Feb. 19, 1862; died at the General Hospital, Elkhart, Ind., Apr. 29, 1922; aged 60 y. 2 m. 10 d. On Dec. 23, 1883, he was united in marriage to Fannie Musser. To this union were born 3 children, Elsie (wife of O. Lloyd Yoder), Milo, and Amy (wife of Warren Shaum). On Jan. 30, 1912, his wife was called away in death, and on Dec. 31, 1921, his oldest daughter, Elsie, was also called to the home beyond. On Apr. 4, 1914, he was again united in marriage to Susan Musser. She with his son Milo, and daughter Amy (both living in Western Alberta), 1 brother (Eli), 1 sister (Mrs. Jacob Searer), 8 grandchildren, and a host of relatives and friends remain. He was a member of the Mennonite Church for 30 years, always interested in her welfare and faithful to her teachings. Just previous to a serious operation 6 days before his death, in answer to a question concerning the future, he answered, "All is well." His grandfather was one of the builders of the first Mennonite Church in Yellow Creek district, his father of the second (now the property of the Old Order branch), and he was one of the builders of the present Mennonite Church. His death was caused by a mastoid operation. He suffered much during his last illness, but never complained. Funeral services at the Yellow Creek Church, May 2, conducted by D. A. Yoder and J. W. Christophel. Text, Phil 1:21. Burial in cemetery adjoining the church.

CONFERENCE ANNOUNCEMENTS

Ohio

The annual Ohio Mennonite Church Conference will be held at the Martin's Church, near Orrville, May 25 and 26. Members of Conference are requested to meet with the Executive Committee the preceding day, May 24, to continue the work left over from last conference. You will be met at the train at Orrville by writing Bro. I. J. Buchwalter or Bro. Aaron Eberly, Dalton, Ohio. A cordial invitation is extended.

A. J. Steiner, Moderator.
J. Y. King Secretary.

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will be held this year at the Martins Creek Church, Holmes Co., O., May 30 and 31; Conference members to meet with the Executive Committee the preceding day at 4 P. M., to arrange for the work of Conference. Persons coming from the East and West will take the C. A. & C. railroad, either at Columbus or Orrville, O., and stop off at Millersburg, O., where trains will be met to convey passengers to the Conference.

Everybody welcome.

E. L. Frey, Moderator.
C. Z. Yoder, Secretary.

Pacific Coast

The following dates have been arranged for the annual conference on the Pacific Coast District to be held near Hubbard, Oreg.:

June 5, Ministers Meeting (all ordained men) at the Hopewell Church.

June 6-9, Open conference at the Zion Church as follows:

June 6, 7, Sunday School Conference, Young People's Meeting Subjects Mission Board Program, and Sewing Circles' Program.

June 8, 9, Church Conference.

A cordial invitation is extended to all and especially to ministers and workers of sister conferences.

Please address information and inquiries as to your coming to A. P. Troyer or E. Z. Yoder, Hubbard, Oreg.

Fred J. Gingerich, Secy.

Indiana—Michigan

The Annual Meetings of this Conference District will be held at Yellow Creek Church near Goshen, Ind., as follows:

June 6, 1922

District Mission Board, Forenoon and afternoon.

Sisters' Sewing Circle meeting, Forenoon.

Educational Meeting, Evening.

June 7,

Sunday School Conference, Forenoon, Afternoon and Evening.

June 8.

Church Conference, Forenoon and Afternoon.

Y. P. B. M. Session, Evening.

June 9.

Church Conference, Forenoon and Afternoon.

Every body invited to all these meetings. Come praying, bring Hymnals and Life Songs.

J. S. Hartzler, Secretary.

Dakota—Montana

The following dates have been arranged for the annual Dakota—Montana conference to be held near Surrey, North Dakota;

June 20.—Ministers' Meeting. (All ordained men.)

June 20 to 22.—Sunday School Young People's Meeting and Mission Conference.

June 22 and 23.—Church conference.

A cordial invitation is extended to all, and especially to ministers and workers of sister conferences.

Those coming from a distance will buy ticket for Minot. Please inform L. S. Glick, Minot, N. Dakota (R. R. No. 4) of your coming.

Those traveling on local trains from points east will buy ticket for Surrey. Please inform J. D. Yoder, Surrey, N. Dakota of your coming.

I. L. Yoder, Secy.

Ontario

The Annual Meeting of the Ontario Mennonite Conference, will be held at the Wideman church, near Markham, Ont., on June 1-2, 1922. All members of Conference are requested to be present at the opening session, Thursday morning, June 1st. Visitors form other Conference districts buy tickets for Toronto. From there conveniences are made for Markham. A cordial invitation is extended to all.

M. H. Shantz, Moderator.
Oscar Burkholder, Secretary.

Conservative Amish Mennonite Conference

The Lord willing, the Conservative Amish Mennonite Conference is to meet with the Town Line congregation, near La Grange, Ind., beginning on Whitmonday, June 5.

The ministry should meet on Saturday to arrange all preliminary and routine business. Attendants coming by rail should stop at Goshen or La Grange, where trains will be met.

By Order of Committee.
Per J. B. M.

ANNOUNCEMENTS

Mennonite Board of Missions and Charities

The Annual Meeting of the MENNONITE BOARD OF MISSIONS AND CHARITIES will be held at the A. M. Church near Archbold, Ohio, June 5 and 6, 1922. The Executive and Mission Committees will meet in the same community in joint session June 1 and 2 to arrange for the meeting and transact such other business as may come before them.

All committees which are to report before the General Meeting on June 4 and 5 will kindly have their reports ready to be submitted in writing.

A cordial invitation is extended to all who are interested in the mission activities of the Church to be present at the meeting. Parties desiring information as to train service may receive same by addressing J. C. Frey, Archbold, Ohio.

D. D. Miller, President.
S. C. Yoder, Secretary.

Mennonite Relief Commission for War Sufferers

The annual meeting of the Mennonite Relief Commission for War Sufferers will be held, the Lord willing, at the A. M. Church, near Archbold, O. June 3, just previous to the meeting of our General Mission Board. All members are requested to be present and the public is invited to attend each session. Information as to railroad connections, etc., may be had by writing to Bro. J. C. Frey, Archbold, Ohio.

Aaron Loucks, Pres.
Levi Mumaw, Secy.

All strangers coming for these meetings should stop off at either Pettisville or Archbold. Those coming on through trains that do not stop at the above mentioned places, those from the east, take interurban car from Toledo, and those from the west, take car from Bryan.

J. C. Frey.

Ohio Mission Board Meeting

The third annual meeting of the Ohio Mennonite Mission Board will be held at the Martin's Creek Church, Holmes County, O., May 31—June 2, 1922. The evening of May 31 and all day of June 1 will be devoted to discussion of live topics. June 2 will be devoted to the business end of the Board and all members are urged to be present. The nearest railroad station is Millersburg, located on the C. A. & C. Good connections at Orrville. Write Bro. Calvin Mast if you wish to be met at train.

A. J. Steiner, Moderator.
S. E. Allgyer, Secretary.

Ministerial Meeting

The annual Ministerial Meeting of the Virginia Conference is scheduled to be held at Zion Church near Broadway, Rockingham Co., on May 19 and 20, 1922. You are invited.

Lewis Shank.

Young People's Conference

The Young People's Conference will be held (D. V.) with the congregation at Sterling, Illinois, June 15-18, 1922.

Payson Miller, Secy. Ex. Com.

Mennonite Board of Education

The Annual Meeting of the Mennonite Board of Education will be held near Goshen, Ind., June 10. All members of the Board are to consider this as the official notice to be present at the meeting. All committees are requested to prepare their reports in writing and submit copy of same to the Secretary for his files. A full representation is desired and all members are urged to be present if possible.

S. C. Yoder, President.
A E. Kreider, Secretary.

"To be a Bible Christian is the highest encomium that can be passed upon any one."

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 25, 1922 (Gospel Witness Established 1905) No. 8

EDITORIAL

"The Lord is good to all."

"He scorneth the scorners: but he giveth grace unto the lowly."

People who are carried away with the idea of evading responsibilities sometimes forget that to evade responsibilities means to miss the blessing in life which come to those only who are faithful in the performance of every duty.

Parents who would succeed in implanting into their children the spirit of devotion and reverence need to put three things into practice: (1) They themselves must be filled to overflowing with such a spirit. (2) They must exercise vigilant care that the atmosphere of the home is favorable to the development of such characters—in singing, in conversation, in wall hangings, in family devotions, in literature, etc. (3) They must exercise a restraining influence over their children in the matter of associations.

Trifling with the Word "Christian." —There never was a time, perhaps, when the word "Christian" was in more common use than it is today. We hear of the Christian Church, Christian nations, Christian education, Christian sociability, Christian associations, etc., etc., etc., etc. In connection with this it would be well to bear in mind that the word "Christian" should not be used except in terms and tones of reverence, and that it is used in vain unless used in recognition of the fact that the One from Whom the name is derived was and is our Savior and Lord, Son of the living God, born of a virgin, lived in the flesh, shed His blood for our sins, died on the cross, arose from the dead, ascended to glory, and in the judgment to come will be upon the Throne, judging all men according to His Word. Neither Church, nation, education, society, or home is entitled to the name unless this recognition is given to Him who while on earth was known as Jesus of Nazareth. There is at this present time a looseness in the use of the name "Christian" which ought not be left to go unbroken.

The spectacle of empty churches is receiving its share of attention from time to time. Church surveys succeed in locating them by the hundreds. What is worse, in some places where there are enough members to keep up an organization the cause is neglected because there are not enough ordained ministers to reach around. Among the causes mentioned for these empty or unsupplied churches are the following:

Members flocking to town, leaving the country churches abandoned.

Pleasure seeking—members making use of their automobiles, either in attending church services many miles away, or flocking to parks, movies, or other attractions.

Materialism—people absorbed in the material things of earth, so much so that they have neither time nor taste for matters spiritual.

Extravagance—so much money required for expensive clothing, expensive houses and furnishings, expensive driving equipage, expensive social functions, expensive preachers, choirs, and religious programs, that many churches close doors rather than lag behind in the procession.

The simple faith and the simple life are the antidotes for all of these ills. Church doors are seldom closed permanently where these abound.

THE MENNONITE CHURCH AND HER YOUNG PEOPLE

Few churches, if any, have taken a keener interest in the welfare of their young people than the Mennonite Church has. In the older Mennonite communities in America it is not an uncommon thing to see a school house and a church on opposite corners of some cross road—a reminder of the early policy of the Church to provide a place where the young people might learn the rudiments of an education during the week and where both old and young might come together for worship on the Lord's day. That the rising people might be versed in the faith and experiences of their fathers, the early history of Mennonites in America marks the translation of Menno Simons' Complete Works and Martyrs' Mirror into a language which the young people could read and understand.

Coming to more recent times, we have only to think of such organizations as the Sunday school, the young people's meetings, the Sunday school conference, Bible conference, Sunday school meeting, Bible meeting, mission meeting, short term Bible schools, church schools; and such helps as church periodicals, home libraries, frequent discussions of young people's problems, etc.; to be impressed with the great interest which the Church of the present time is taking in the welfare of her young people.

Another thing for which our young people have cause to remember the Church with lasting gratitude is the safeguards which have been thrown around them to promote their highest welfare. The present wave of liberalism which is sweeping over the nations and which has engulfed so many churches and institutions of learning has corrupted every church that has

not faithfully hedged itself against it. It is the same spirit that prompted Israel to want to be "like other nations." Thank God for the warning note given out by the faithful of all generations. It was heard in apostolic times, in Reformation times, in our childhood days, is being sounded today, and our prayers is that it may continue to ring until Christ will come to call His people home. Young people can count themselves fortunate if they live in a church that makes an honest effort to stem the tide of liberalism and guard its members against the ruinous influences borne in the present popular current of unbelief, worldliness, and iniquity. Many individuals, families, institutions, congregations, and churches have been swept away from the pure Gospel because the watchmen upon the walls were remiss in their duties and failed to give the warning note in times of danger

The question before us (which always has been and will be a live issue) is, What can we do to promote the best interests of our young people? Here are a few suggestions:

1. We may give them shelter and training in Christian homes.

Parents owe it as a duty to their children to set examples of true piety and virtue, of faithful devotion to the cause of Christ and the Church; to supply them with helpful, wholesome literature, with proper associations, with wholesome advice and counsel; to teach them to work; to early lead them to Christ, and direct them in the way that leads to faithful Christain service.

2. We may supervise their spiritual interests while they are acquiring their education.

This is admittedly a difficult proposition; but by the grace of God it can be done—provided that parents, teachers, preachers, and all others who are in positions of influence and responsibility will do their part to this end. To accomplish most along this line three things are necessary: (1) parents who make the matter of religion the most serious and foremost question in the home; (2) preachers, teachers, superintendents, missionaries, and other church leaders who are saved from sin, cleansed from sins, loyal to God and the Church, having a pure conscience with deep convictions, and courage to put their convictions into practice; (3) church schools having a closer connection with the Church than with the present world school system. We are doing our children a gross injustice when we keep them in any kind of a school under environments where they are educated away from the ideals and faith held dear by the Church. We owe it as a duty to our young people, as well as to the cause of Christ in general, to do our best in maintaining church institutions in such condition that life under their shadow means spiritual as well as intellectual development.

3. We may give them proper recognition in our church activities.

A call to conversion should be considered as also a call to active service. To give our young people an opportunity for service, and also to prepare them for efficient service in positions of usefulness and responsibility, our church has wisely made provisions in the form of Sunday schools, young people's meetings, and several different kinds of public meetings where the problems of our young people may be fully and freely discussed. Young people's problems need to be given the most thoughtful, prayerful, and sympathetic consideration.

All this may be done without separate organization. Our observation has been that separate movements of special classes within the same church are invariably divisive in their influences and in the end work for harm rather than for good. To this end it gives us pleasure to note the mind of at least some of the leaders in the Young People's Conference, to be held a few weeks hence, to bring that movement directly under the control of the Church. In our humble judgment if the powers that be in that organization are wise they will come to the next General Conference and say, in effect: "We have no other aim but to promote the best interests of the Church, having an especial burden for the welfare of our young people. We would be glad to have the General Conference give this matter full consideration, and whatever this body decides will receive our hearty support." What the General Conference will do in response to such an appeal will be more apparent after the matter has been considered from every angle. It may mean an enlargement of the powers of the Young People's Bible Meeting Topics Committee, with jurisdiction over everything pertaining to our young people. It may be to refer the matter to our district conferences, with recommendations, leaving it to them as to what the proper course should be in their respective districts. It may be some other course that will be decided upon. But whatever is done, we know the mettle of the men whose voices are usually heard in the counsels of our Church well enough to know that an absorbing interest in the highest welfare of our young people in particular and the cause of Christ in general will be the motive that will prompt that body in whatever action it may see fit to take. Whether it is the question of young people's conferences or something else that claims our attention, everything should be done that can be done looking to the enlistment of the talents of all our people, old and young, to the great cause to which our Savior gave His all and to which we have dedicated our lives and service.

We are frequently reminded that soon the mantle now resting upon those who are bearing the burden and heat of the day will pass to younger shoulders. No pains should be spared to the end that when this change does come the Church will be in the hands of those who are loyal and true, well equipped to bear the burdens placed upon them, proving by their records that the Church is committed to the charge of safe and competent hands.

"LOVEST THOU ME?"

By Ira D. Landis

For the Gospel Herald.

In that significant conversation with Peter—one of the few scenes after the resurrection recorded in the gospels—we have what our Master considered one of the greatest needs for that body of associates who should be the leaders in His Church, the agencies in conjunction with the Holy Spirit for the carrying on of the work which He had come down from high heaven to institute. It is the question asked and repeated twice of the one who had just previously so outrightly denied he never knew Him (Jno. 18:25, 27). It is therefore the more pertinent in that he was to be the first great leader of the apostolic Church that Jesus should so lovingly probe his heart and restore his peace and confidence and that with but one question: "Lovest thou me?"

This question, altho very short, is very important. Love is the fulfilling of the law. Love is God Himself; and they that would dwell in God and God in them, must dwell in love. It was love that sent the Word of life to this country and your door; that preserved you thru years of ignorance and rebellion by His power; that called you thru grace and made you no longer stranger and foreigner, but a fellow-citizen with the saints and household of God; that made it possible for the Savior to come to redeem the world from sin; that placed Him again at God's right hand, interceding on your behalf and mine.

"Thou:"—This is personal, and the union must be bersonal. It is not a

question applied to a brother or friend, but you. Each must give an account for himself to God. Each must live the self-denying life alone and each must bear his own cross. His love must be shed abroad in the hearts of every one—every one a new born creature, with a well of living water springing-up within, so that all may work together to the glory of God the Father.

"Me"—A personal, intimate, real Savior is necessary at all times. "For without Me ye can do nothing." Indeed it is only when we come to a realization and appreciation of this fact that He can and will bless the work of His body. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psa. 127:1).

"With Me," i. e., follow me—the first and a great commission of our Savior. It is possible for Him alone to tell where and what manner of service shall be rendered. Just as Christ standing on the bank was ready to direct those fishermen that they could get great results (which before resulted in failure); just as He directed them to the place to drop the net and gave them power to take a great draught of fishes; so today He stands ready to bless that body of believers that is willing to follow where He leads.

To follow means to believe all of His Word, for "all Scripture is given by inspiration of God, and is profitable" (II Tim. 3:16) and all of His work, for in God's economy there was nothing done which was not necessary. His death, resurrection, and ascension, intercessory work, all were necessary for God's plan, due to man's disobedience.

"Lovest thou Me?" This question Christ thought reasonable and important—reasonable, because we ought to love Him and the affection is just; important, because we must love Him and the affection is necessary. Love alone sanctifies us, draws us to Him who is altogether perfect and lovely, thus stamping us with His likeness and willing to change us "from glory to glory, as by the Spirit of the Lord." The love is necessary to make us enjoy His service, to make it acceptable, and to ascertain our interest in our Savior's regard.

But let us also stress the presumption of doubt in the Savior's mind, especially as He asks that question of the Church today. Let each one be fair and honest with himself.

Is there anything in your life that makes it doubtful to the world? He desires us to BE and also APPEAR Christian (Matt. 5:14; Acts 4:13; 11:26). We are to be manifestly living epistles of Him, known and read of all men. To those in darkness it is said, "Show yourselves."

Have you always done this? Has it been active or passive? Has it been by giving another excuse than His cause for your actions? Has it been by letting the world know definitely your stand with enough Bible back of it to thoroly explain it? Or have you become lax and resigned some Church honored principles when it would have been your glory to uphold them? or stood aside when your Master's name was being taken in vain? or seldom exercised self-control above that of a moral, non-Christian man?

Is there anything to render it doubtful to the Church? Nothing is more adverse to the Spirit of the Gospel than a dark and distrustful temper, a continued tendency toward vanity and pride, the tendency to become "lovers of pleasure more than lovers of God." It decidedly advocates a consistent life on known temperate and tried principles (e. g., Dan. 6:10). If Paul were to live today he might often say as he did to the Galatians: "We stand in doubt" (4:20). The Church should know, if not the degree, at least the reality of your religion.

Is it ever doubtful to yourselves? Do you find it a pleasure to spend the Sabbath in holiness and reverence? Do you read with pleasure the Word of God regularly and delight to study it extensively that you may gain a greater knowledge of His Love and will for you? Do you fear to abide by every principle that His Word lays down and the Church of your choice has whole-heartedly adopted? Do you fear death and shrink from the only event that can bring you into His presence? Do you shun with disdain the reproaches that you may now be called upon to bear, that suffering with Him—a promise and necessity—you may also reign with Him (II Tim. 2:12)? These indeed were very easy, if you truly loved Him (Matt. 11:30).

This question, however, admits of a solution: If our thoughts are bent on Him, our speech such as becometh those that profess godliness, we desire a more intimate walk with Him and a greater devotedness to His Service and His glory, then we can say with Peter: "Lord thou knowest all things, thou knowest that I love thee."

If this be our confession, we will desire a greater intimacy than ever before for ourselves and those about us. This means a greater dissemination of God's Word and a more intimate acquaintance ourselves. There is today really a greater ignorance of the Bible than ever before—when needed most, it is known the least. In the Sunday schools of America there is but one out of every seven—a very meager proportion. Of these in all Protestant churches but barely twenty-six hours a year is given to many of these.

Why not increase the period of instruction to at least one hour per week and place in the classes better qualified teachers? Why not have regular teachers' training classes in every church for the preparation of these teachers, placing a premium on the position of a teacher in your school rather than have all the teachers "take" the classes for no other reason than that they are requested, qualified or unqualified, thus giving those attending a greater knowledge of the Word and those not attending encouragement—but not entertainment—to get the same, thus working on the home field right where you are, to bring young timber into the training camp in preparation for the Church?

In addition, why not try to re-establish the family altar? Little can be done from the pulpit for what the parent entirely neglects in the home. This will give some Bible reading every day and cover a larger scope than the intensive Sunday school lessons now given; and the extensive telescopic view is necessary for the true appreciation of many Bible truths not learned through the Sunday school lesson method.

The Bible meeting and Sunday school meeting are very inspirational and good in their places, but thru their frequency the speakers (altho unconsciously), become more and more interpreters of the Word, leaving the members with a greater lack of first-hand Bible reading than ever before.

If it were the case that all would search their Bibles daily to find out whether these things be so (Acts 17:11) and all had a sufficient intimacy with it that they be able to give a reason for the hope that lieth within them (I Pet. 3:15), they would soon all become of one mind (I Pet. 3:8), and could all advance to higher ground, rather than require the ministry to spend so much time with questions of restriction and discipline, division and laxity.

(To be continued)

If conscience smite thee once, it is admonition; if twice, it is condemnation.

Cecil.

"Anything is an evil thing which comes between your soul and God's purpose."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel o every creature.—Mark 16:15.

WEEKLY LETTER FROM SOUTH AMERICA

(April 10, 1922)

By Florence B. Lauver.

For the Gospel Herald.

Greeting in the precious name of our Savior: We will again try and pen a few lines from the different stations beginning with the work and movement of workers at

Pehuajo

More than fifty persons attended the meeting on Friday afternoon at Nueva Plata. Bro. Gorgonio Lescano who was much encouraged with the outlook asked to hold meetings on Sunday afternoons and hopes soon to see some of the people converted.

The room in which we hold meetings at Pehuajo was completely filled on Sunday night, every seat taken and some outside listening to the second sermon of a series of five the theme being "The Return Of Our Lord," in which the spirit blessed us greatly, giving Bro. Hershey a touching message from a living Word to a dying people.

The audience of eighty-seven gave strict attention, being extraordinarly quiet and orderly. A young senorita went home and told her father about the sermon. He was so interested that he came to see Bro. Hershey on Monday and asked for the references and wants to publish them in his weekly paper, "La Libertad."

Trenque Lauquen.

The meetings were well attended during the week previous to Easter. These nightly meetings at this time make the death and suffering of our Lord a reality to the people. The first night Bro. Shank preached on the "The Triumphal Entry of our Lord into Jerusalem;" second night, "A Day of Authority." Each night some of the members read from the Bible some event occurring at this time of Christ's last week on earth. Third night, "A Day of Conflicts or Trials for Jesus," after which Bro. Lauver gave a talk on the subject. Fourth night, "The Last Day with His Disciples." After some of the members had read the scripture on the following: "Christ's last Sermon," and "The Last Supper and His prayer," Bro. Lauver again talked on the same subject. How precious to know in Christ's prayer He prayed for us. He said, "Neither pray I for these alone but also for them which shall believe on me through their word."

Fourth night. After readings on the subjects, of His trial, betrayal, crucifixion, and burial, Bro. Shank (who had just returned from Santa Rosa) gave a discourse on the subject. Then the last night, Easter Sunday, Bro. Shank preached on "Christ's Resurrection." The house was crowded.

Preparing talks in Spanish during Bro. Shank's absence took more study for Bro. Lauver as it is not like giving them in English and must be studied so as to be on the tongue's end or it will be forgotten. But the more experience one has the better it goes. Also I had to see that our little girl was in bed before service as during Bro. Shank's absence I had charge of the singing which is also good experience for ones new in the language pronuciation.

On Easter morning we held an Easter service for the English speaking people in the town. It seemed home like to have this. The service consisted of talks by Bros. Shank and Lauver, two Easter duets, a talk to the children, and singing by all.

OPPORTUNITY FOR EVANGELISM IN OUR OWN COMMUNITY

By Elizabeth Luther

For the Gospel Herald.

In our own community there are many opportunities allowed to pass. We have several small mining towns near us which are neglected that should by all means be evangelized. In one of these towns there is a mission conducted by the Methodists. It seems to be prosperous.

There are great opportunities left in some of the other small towns. Many of the inhabitants are foreigners and undoubtedly many have never heard the truth of God, and I am quite sure they would be eager to hear of Him. In one of these towns are quite a number who attend the Catholic Church, but in some of the others I don't think there is any church or Sunday school.

If there would be a Sunday school established in one of these places it would be a fine thing. I believe many people would come. Through the Sunday school the children, at least, would probably be brought to Christ and in this way the parents could be reached more easily.

A great opportunity for evangelizing in these foreign towns would be to give them Christian literature. Another opportunity for evangelism lies in our schools. While the Bible is not taught in the schoolroom yet a Christian teacher would have excellent opportunities to bring the truth to the children. I think, also, the children would appreciate it.

But the foreigners are not the only ones in our community who are not Christians. I know of more than thirty people in our own church district who are not Christians. They are Americans but they seldom attend church. Once in a long while some of them come to church and Sunday school. In these homes would be great opportunities if we only had courage to speak to them.

Johnstown, Pa.

THE INDIAN'S TWENTY-THIRD PSALM

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the Twenty-third Psalm, which can easily be interpreted in sign language:

The Great Father above is a Shepherd Chief. I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is love, and He draws me, and He draws me to where the grass is green and the water not dangerous and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is wonderful.

Sometime, it may be very soon, it may be longer, it may be long, long time, He will draw me into a place between the mountains. It is dark, there, but I will not draw back. I will be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head, and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through this life, and afterward I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.—Missions.

Our Father, we wait for the blessing of joy and peace! As we go along life's way we need refreshment and shelter such as Thou alone canst afford. Let us know that Thou wilt go with us, and wilt grant unto us the fruits of salvation! For Christ's sake. Amen.—John Gardiner.

GLEANINGS

Needy Fields

Among the 250,000,000 people of Russia and other Slavonic countries, there is only one Bible to every 1,000 people. It is desired that a printing press be set up to supply this need as Bibles can be printed for one-third the cost of sending them from this country.

* * * * *

A missionary along the far north coast of Europe writes as follows in "Pilgrim Voices:"

"I never in my life saw such hungry believers as amongst these Swedish and Russian peoples. Wherever halls are secured for the preaching of the Word, they are crowded beyond capacity. We continue the meetings for hours, and even then it is almost impossible to dismiss the people. At the hall in Reval, there must have been over 1,800 present. I was very sorry to have to pass by many places where the Gospel would be welcomed."

* * * * *

A missionary of Kassai, Africa, writes in the same periodical:

"We have had a wonderful reception from the chief of the Minungu tribe, where eighteen have professed to be saved. They also sent us a list of thirty chiefs and five men came to take us to these chiefs that we might bring them the message of the Gospel. But this would mean many days' marching and with the claims of my now large station, where I have a Bible class of 100 men, it seems impossible, and one cries to God, 'Oh, why do not they come and fill the gaps?'"

A Need for Courage

It is estimated that in heathen lands there is about one missionary to every 100,000 people, and there are whole provinces where the proportion is about one to 500,000. Each worker in Bolivia, South America, has a parish larger than the state of Pennsylvania. There is another area in the interior where there are about forty missionaries to some 3,000,000 square miles. Then, if we have a heart of pity in us, let us who cannot go give ourselves to labor in prayer for the over-worked missionaries; and let us pray that the young men of today will take up the mantle of service cast on them by the weary servants of God in a past generation, and sacrificing their business, like Elisha, go forth to serve the Lord.—S. S. Times.

Papal Opposition in Italy

A few weeks ago it was announced that that the Knights of Columbus are attempting to raise $1,000,000 to assist the Vatican in its efforts to keep evangelical denominations from entering Italy. Catholics claim that Protestants are "working for a misunderstanding between Italy and America." The Methodist Episcopal Church is the most active denomination in Italy, having a college in the course of construction in Rome. One of her leaders said, "The Methodist Church has as much right to build a college in Rome as the Roman Catholic Church has to build one in Washington."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

SPIRITUAL RAILWAY

The line to heaven by Christ was made
With heavenly truth the rails were laid,
From earth to heaven the line extends,
To life Eternal where it ends.

Repentance is the station then,
Where passengers are taken in,
No fee for them is there to pay
For Jesus is himself the way.

The Bible then is Engineer,
It points the way to heaven so clear,
Thru tunnels dark and dreary here
It does the way to glory steer.

God's love the fire, his truth the steam,
Which drives the engine, and the train,
All who would to glory ride
Must come to Christ, in him abide.

Come then poor sinner, now's the time,
At any place upon the line,
If you repent and turn from sin,
The train will stop and take you in.

In the first, second, and third class,
Repentance, Faith and Holiness,
You must the way to glory gain,
Or you with Christ can never reign.

Sel. by Fannie Good.

PURITY

By Sadie Troyer

For the Gospel Herald.

Jesus is the perfect example of purity in the flesh. He is a manifestation of pure love and pure justice, one who knew no sin.

God created the first man Adam after His own image, and he was pure. He then made him an helpmeet, Eve, and she was pure. Then God looked upon His work and called it all "good."—All was lovely, pure and holy, until sin was ushered into the world.

One of the greatest essentials in Christian Service today is social purity. The world with its vanities courts us for association. The flesh with its desire for indulgence in passion, seeks to gain admittance in our life. Some who might otherwise have succeeded in maintaining a pure life have fallen into the snare of defilement because they have not maintained bodily chastity. Even abuse of the body, whether in secret under God's gracious coverlid of darkness or in unholy relation with others, destroys peace—in the soul, and makes a body a cess-pool of impurity instead of the temple of the Holy Ghost, as God intends it to be.

Mothers, do you know that upon us largely lies the responsibility of the purity of the Church? The moral and religious character of the next generation will depend upon sentiments which occupy the minds of the present generation. We should study the natural disposition and inclinations of our children, and see to it that they are pure, virtuous, lovely, and safe in society. I love to study the life of Hannah who was childless and so much desired a baby boy, she went to the Father about it appearing before Him daily in the temple vowing to Him that if He would grant her request she would give him back to God and he should be set apart in His service. Oh, how very necessary and important that we have our lives consecrated and under complete subjection, so that even the unborn may partake of these noble traits of character so much needed today. I believe in times like this, every mother should be pious and exercise a spirit of kindness and Christian fortitude, keeping her mind pure from all passions and lust. To a great extent this is the forming and fixing period of life. I once heard Bro. Noah Metzler, relate the following incident: A certain mother once came to him, greatly alarmed about her little son, saying he absolutely delighted his heart in destruction of life. From baby up he thought it great sport to pull the legs off of flies, little chickens, birds, etc. The poor mother was at her wits' end and brought her troubles to him. He asked only one question which when answered solved the whole problem. "Did you at any time try to destroy his little life before he was born?" And with shame she said, "Yes, three times—when I found a baby would be born to me—I tried to destroy it, I had six already and I felt I had more than I could care for. This was her sad reward."

The conditions may be favorable or unfavorable, but bringing into existence a living, immortal being, ought not to be left to chance, and unwelcomed. I believe many of you busy mothers can say with me:—"The highest honors God has bestowed upon me in this life is motherhood." "The little life of innocent purity does not come to us as a toy or plaything, nor is it an idol, to be petted and humored but should be trained and taught, to know his house (called a body) is made of flesh and bones, and contains a never dying soul to be lost or saved," also the importance of keeping this body pure, healthy and in a growing condition, by obeying the laws of nature, forming clean habits, which indeed has much to do with the future destiny of this immortal being. Soon the intelligent child begins to propound queries. A truthful explanation should not be withheld. If we can bring our thoughts

into harmony with God's plans, we shall find that pure instructions may be given in a way that will be a safeguard during future life.

Innocence is sacred, but ignorance and innocence are not synonymous. Many children are deplorably ignorant who are far from innocent, while others may have much pure knowledge and be most surely innocent.

When the Lord spoke to Samuel concerning Eli he said, "I have told him that I will judge his house forever for the iniquity which he knoweth because his sons made themselves vile and he restrained them not." The sad ending and the extermination of the house of Eli should be a warning to parents of today who are indifferent and neglect to reprove the sin they see in their children.

A Christian mother was with horror suddenly brought face to face with "adultery." In speaking with her concerning her troubles we found she permitted her daughter, once pure and beautiful to entertain her lover in the parlor with lights out; spending her time hugging and kissing her beau until long after midnight. Doubtless if this poor broken-hearted, and disgraced mother had not failed to give her child the proper teaching and seen to it that she properly conducted herself in society, she would not need to cry out as did David of old: "Oh! Absalom, my son! my son! would God I could have died for thee!" Any girl who permits a young man to remain until after midnight, allows him to take questionable positions with her, speak of uncleanliness or improper subjects to her, (things she wouldn't tell mother) or sit in a darkened room, is alarmingly in danger. Immodest dress is indeed a great curse today, and the girl who walks the street improperly clad places her virtue at the mercy of the stronger sex.

A certain young man of our town makes it a point to be at the depot, when passenger cars come in, to see the ladies' scantly covered limbs when getting off the car. And then the parents wonder why it isn't safe for their daughters to walk the streets alone. Waists low and skirts high are a destruction to social purity. On the other hand, you may wear a plain bonnet, prayer head covering, and dress plain—and carry a heart as black as night. While many mothers make the sad mistake of not teaching simplicity of attire as the Bible teaches it, others that perform this duty beautifully and successfully but forget the more essential part of the child, the purity of heart's desires, which invaribly beautifies the life of any boy or girl. The vice that makes for impurity in the young people, with all its bewitching charms is laid before their eyes everywhere. The mind is poisoned, and the passions inflamed with the leaves of filthy literature and unclean conversation, the fruit of an impure heart. "Out of the abundance of the heart the mouth speaketh."

One man said: "If I had a boy I would rather see him living in the slimy air of some foul dungeon, with lizards and scorpions and venomous toads, if his heart were pure, than to have him associate with those who deem a little smut and indecent stories things to laugh at and finally have a whole nest of hissing vipers, wriggling in his heart." We are instructed to let no filthy communication proceed out of our mouths.

There is another curse blighting our manhood and womanhood in the very morning, that I beg to mention, and parents should not neglect to warn the boy and girl of this foul slayer of virture. It is the sin of self-pollution. This is a foul sin done in secret, and in the silence and darkness, unseen and unheard, it miserably fastens itself upon the virtue. Those who value a strong mind and healthy body should shun this devitalizing habit, for it will drag them to destruction.

Paul wrote to Timothy to "keep thyself pure." Why? Not because he was polluted, but to warn him of danger. Then tell me, I pray, how can a boy or girl retain a pure mind and look upon the lust exciting pictures thrown upon the screen at most of our photo theaters or movies? One needs only to study the obscene pictures on the bill boards to know they are sending folks to hell by the scores. (Read "Hell's Play-ground" by C. F. Derstine.) Mothers, how are your sons and daughters conducting themselves in society? Do you know? You should know.

I once read a little incident that made some impression on my mind. "A farmer had a boy and a dog. One evening the father asked his boy, "John where's the dog," saying he must be hunted up and tied, lest he stray away in bad company and perhaps never return. Sometime later the mother asked, "Father, where's John?" very unconcerned the father replied, "I don't know, he'll come home again, I suppose."

Can it be possible, friends, that there are parents who show even more concern and interest in the associates of the family dog, than the boy who carries a never dying soul? And yet, don't you know of similar cases?

An aged mother of several sons, who had them at heart made it a rule never to retire at night until all her boys were at home. One of them drifted into social impurities and bad company and often kept her watching until a late hour. Upon this occasion he kept her waiting until morning. Entering into the sitting room door his eyes met a scene that can never be effaced from his memory. There sat his dear old mother; fast asleep, going to her he said; "Why mother, what are you doing here?" Piteously, but oh, so tenderly, she looked into his face and said, "I'm waiting for my boy." Those sad tear—stained eyes and those tired, stinging words of that long night's anxiety, quite overcame him, and throwing his arms around her he said: "Mamma, you need never wait again."

The proverb, "Train up a child in the way he should go and when he is old, he will not depart from it," has been so oft repeated it seemingly has lost its power with many. How richly God blessed father Abraham and his posterity. Why? Because, he was faithful in performing the duty he owed them. God said of him, "For I know him that he will command his children and his house-hold after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he has spoken of him" (Gen. 18:19).

The parents of Daniel succeeded in moulding a character, "who purposed in his heart not to defile himself" with the world's impurities and vanities. The purity of the Church and nation depend upon the youth of today who like Daniel of old dare to stand for the right.

"The virgin of purity is like unto a fountain sending forth its crystal stream, cool and refreshing to a lost and dying world. She reigns as queen of light and peace in her robes of spotless white. She is beautiful. She looketh forth as the morning, as clear as the sun, as fair as the moon, and as terrible as an army with banners."

Lima, Ohio.

"It is a remarkable circumstance that whenever man cultivates Nature, and then abandons her to her own unaided energies, the result is far worse than if he had never attempted to improve her at all."

"The clearer our character, the clearer our vision of God; the purer our heart and hands, the fuller and happier the enjoyment of communion and fellowship with him."

One wife I cannot be divorced from —that is my conscience.

Joseph Cook.

Sunday School

Lesson for June 4, 1922—Jer. 36:1-32

JEHOIAKIM TRIES TO DESTROY GOD'S WORD

Golden Text.—The word of our God shall stand forever.—Isa. 40:8.

Introductory.—Judah was fast following in the footsteps of Israel. At the time of Jehoiakim Israel had already gone into captivity, and very soon after the death of this king Judah was captured by Babylon and the captivity begun. There were brief reigns by Jehoahaz and Jehoiachin, then a reign of eleven years by Zedekiah, and then the complete subjugation by Babylon and the carrying away of the people enmasse. Jehoiakim was a very wicked king, and the event recorded in this lesson is a sample of his irreverence.

Lesson Story.—Jeremiah was persona non grata at the king's court. Evidently he was handed down like a criminal, but at this time had freedom to a degree. He was greatly burdened for the welfare of his people. Thinking that possibly they might hear if the message were given by another, he dictated to Baruch what he wanted the king to hear and requested him to read the message to the king. Baruch did as the prophet requested, wrote the words of the Lord through Jeremiah upon a roll, and read the book in the Lord's house. Leaving the roll in the house of Elishama the scribe, Baruch told the words of the message to the king. The king ordered Jehudi to fetch the roll. He did so and read it before the king. This being winter, the king was sitting in his winter-house close by the fire. After a few leaves were read the king took his penknife, mutilated the roll, and cast it into the fire. Evidently the reading of this message had no effect upon the king and his princes, unless it was to make them more scornful and defiant. "They were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words." But the Word of God could not be so easily destroyed. Jeremiah took another roll, and had Baruch rewrite all that had been written, with some additions to the message.

Suffering for Righteousness' Sake.—Jeremiah's ill favor with the king was no proof of his unworthiness. On the other hand, he could not have remained true to God and stood in royal favor with a wicked king. The king hated Jeremiah for the same reason that Jezebel hated Elijah. "No man can serve two masters." The wrath of God being ready to be poured out upon Judah because of its wickedness, Jeremiah as a true man of God could not do otherwise than to stand with the Lord and tell the people of their sins. Because of this he persecuted by the king and by his enemies the false prophets. It was upon them, more than upon any other class, that rested the responsibility of the wayward condition of Judah at this time, and it was for this reason that his bitterest persecutions came from these people. When a man falls into sin the truth will either bring him to repentance or make him furious. "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

Burden for the Lost.—The faithful Jeremiah was not disheartened because of his persecutions. He still had a lingering hope that the people would hear the Word of the Lord, even though they would not listen to him. For this reason he dictated the message from the Lord to Baruch, kept himself out of sight and hoped for results from this method. Even when the king contemptuously destroyed the roll he had the message repeated and added more things to it. We see in him the burdened soul, ignoring his shameful treatment and doing all he could to bring the message from the Lord to all the people. In him we have a commendable example illustrating the lengths to which one will go for lost souls when once the passion for souls is the ruling motive of his life. Have we a similar burden for the lost around us?

Folly of Attempting Destruction of God's Word.—The poor, deluded king thought he was acting real smart when he cast that roll into the fire. No doubt there was a roaring laughter about this time, and some very humiliating remarks made about the faithful prophet. But this act on the part of the king was of no avail, unless it was to forge another link to the chain that bound him and his kingdom to their fate. God easily reproduced His Word. The act of the king and his wicked servants made it necessary to add more words to the message. Men at the present time are repeating the folly of Jehoiakim. They have taken out their ecclesiastical penknives and are cutting out leaves from the books of Genesis, Jonah, Isaiah, and all other books in which there is anything that stands in the way of modern liberalism. They think they are succeeding, just as Jehoiakim thought that he was succeeding. But, like Jehoiakim, they will find out, sooner or later, that not only did they fail in taking away a single word of the Lord but all they did was to forge another link in the chain that seals their destiny. "The word of our God shall stand forever."—K.

Our Young People

THE KISS OF CHARITY.—I Pet. 5:14.

Topic for June 4

MOTTO

"Love one another."

MEDITATIONS ON THE TOPIC

I. The Symbol of Charity. "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." This message in one form or another has been enjoined upon the believers. Jesus taught it to the disciples again and again. The apostles repeated it to the churches. And among other ordinances which they left they exhorted them to practice in their salutations the greeting of the Holy Kiss. Nothing more natural to a heart of love could have been chosen. What more appropriate expression of the feelings that spring from the sweet influences of the Spirit of Love in the heart than that one Christian should greet his fellow Christian with a kiss?

Mother love will bestow a kiss upon her child. Friends and kindred can freely bestow the kiss of affection, but the Holy Ghost kindles such a love that those who otherwise have no kindred ties in the flesh can feel a loving kindly affection one for another which the kiss expresses with appropriateness. Ungodly people sometimes laugh to scorn the observance and idly joke about their sensual affections in kisses between sexes. But the true child of God goes forward observing the command in decency and order, brethren between brethren and sisters between sisters, in a way that gives the Holy Spirit the power to work that love in their hearts which obedience paves the way for. No other act of obedience can so quickly loosen the stiffness of our hearts and melt the ice about our hearts as a willing yielding to the salutation of the Kiss of Charity.

II. The Text. I Pet. 5:14. This is one among five different times in which the exhortation has been enjoined upon the believers. Here it is called a kiss of Charity, while a number of times it is called a Holy Kiss. It is both. It could not be a Kiss of Charity without being Holy. It could not be Holy without being a kiss of Charity.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Greet"**
2. Showing Our Love to Others.

For Young People

1. Why a Kiss of Charity?
2. Why and How is it Called Holy?
3. The Wisdom of God's Commandments.

For Older People

1. How the Kiss is Abused.
2. Why It Is Neglected.
3. Blessing in Observing.

PERSONAL THOUGHT

God grant such a blessing upon believers today that they may be drawn together in hearty obedience to the salutation of the Kiss of Charity.

Gospel Herald

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Editor, Daniel Kauffman.
Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 18, 1922

Field Notes

* * *

Bro. J. H. McGowan, Nappanee, Ind., preached at Yellow Creek Church near Goshen, Ind., May 14.

Last Sunday was missionary day at Wanner's Church near Hespeler, Ont. A good program was prepared, and we expect to hear that a good meeting was held.

From Parkesburg, Pa., we get the following, dated May 12: "The Lord willing, a deacon will be ordained in the Milwood Church on Sunday, May 21. The prayers of God's people are requested in this behalf."

Arrangements were made to begin meetings at Stauffer's Church, Dauphin Co., last Sunday evening, with Bro. J. W. Weaver of Union Grove, Pa., in charge.

Bro. J. S. Shoemaker was called to Elkhart Co., Ind., to attend the funeral of Bro. J. G. Wenger, and remained long enough to fill several appointments at Olive and Elkhart churches.

Meetings were held at Kauffman Church, Lancaster Co., Pa., last week, and will in all probability be continued this week. Brethren J. F. Bressler and J. H. Mosemann are the evangelists.

Communion at Pond Bank, Pa., will be in the afternoon on June 4, instead of on May 28, as announced in the Herald. On May 7, two souls were received by baptism and three were reinstated.—H. E. S.

Bro. David Garber of Jonestown, Pa., closed a series of meetings at the Mennonite mission in Lancaster, Pa., on Sunday evening, May 14. A week later he commenced continued meetings in Lebanon Co.

Sunday School and Mission Meeting.—Arrangements have been made to hold a Sunday school and mission meeting at the Susquehannah Church near Port Trevorton, Pa., beginning the evening of June 7 and continuing until June 9. The public is invited.

G.

Bro. Daniel Stump of Hanover, Pa., a minister for twenty-five years and favorably known to many people, was gathered to his fathers at a ripe old age, and his congregation mourns his departure. Obituary notice on another page. The Lord comfort the bereaved.

The Bible meeting held at East Petersburg, Pa., Church on Wednesday and Thursday of last week was well attended, considering the condition of the weather. The brotherhood in that part of the state are burdened for the cause and awake in His service.

A large concourse of Peopl attended the funeral of Bro. J. G. Wenger (whose obituary notice appears elsewhere in this issue) at Olive Church near Wakarusa, Ind. Bro. Wenger was well and favorably known among many people in a number of states, and at a ripe old age was gathered home, leaving behind him a name that is cherished by hosts of friends.

Bro. E. M. Detwiler of Columbiana, Ohio, a sufferer from sickness during the past month, has recovered to a sufficient extent to fill his place in the pulpit.

Bro. W. W. Hege, in charge of the congregation at Marion, Pa., had a serious accident a few weeks ago, a team of horses hitched to a corn planter running over him. We are glad to hear that he is rapidly recovering, being able to look after his affairs again.

Bro. J. L. Brubaker and family of Hesston, Kans., formerly residents of Missouri, are preparing to move back to that state. They expect to make their home in Morgan county, where the youngest son, Bro. Protus Brubaker, and wife are actively engaged in promoting the cause of the Kingdom.

Sunday School Meeting.—A program of the fourteenth annual Sunday school meeting at Mummasburg, Pa., is before us. It is to be held June 17 and 18. Among those from a distance whose names appear on the program are Bro. Abram Metzler, Martinsburg, Pa., and Bro. I. W. Royer, Orrville, Ohio.

Correspondence

* * *

Elizabethtown, Pa.

Program for the monthly worker's meeting to be held at the Elizabethtown Church Thursday evening, May 25, 1922:

Lesson for May 28, "Jeremiah Speaks Boldly for God," Bro. Simon B. Landis.

Lesson for June 4, Jehoiakim Tries to Destroy God's Word," Bro. Simon Heistand.

Lesson for June 11, Jeremiah cast into Prison," Bro. Jacob E. Brubaker.

Lesson for June 18, "The Downfall of Judah," Bro. Jacob C. Miller.

Committee.

Fairview, Mich.

Dear Herald Readers, Greeting:—We feel thankful to our kind heavenly Father for the many blessings we enjoy. On Sunday, May 7, we had all day meeting—examination meeting in the afternoon where peace was expressed by 141, but some were not present. Communion was observed on May 14, when most of the members were present and partook of the sacred emblems. Some could not be present on account of sickness in the family, and others were careless and indifferent. This is one thing we should not neglect and will not, if we

have the love of God in us and are filled with the Holy Spirit; and we will not want to do anything but that which is pleasing and acceptable in the sight of God.

If the Lord is willing Bro. B. B. King expects to be at this place to hold a serise of meetings, beginning June 15. May we pray for the word, or do like Hezekiah: send letters and invite the people that they should come to the house of the Lord that His Children may again return to the Lord.

We had a nice, refreshing shower last night and nature is in grandest of beauty. How wonderful are His works.

We crave an interest in the Prayers of God's children who know the worth of Prayer.

Mary M. Zook.

May 17, 1922.

Canton, Ohio.

(1939 Third St., S. E.)

Greeting in the Master's name:—On May 7, Bro. A. J. Steiner was with us at the Mission and officiated in the communion service, on Saturday evening May 6, a council meeting was held in which nearly all members declared themselves at peace with God, and desirous of commemorating our Savior's suffering and death. There was also one member received upon confession, and another one making amends in life, and also partook of the sacred emplems.

Sister Nussbaum went to her home in Wayne Co., to stay indefinitely, thus reducing the Mission forces here on the field. The Mission family has one case of whooping-cough, with prospects for two more cases, there being an abundance of it all around. The services at the Mission have been reduced in attendance because of sickness of quite a number of families, and a number of others moving away. Mother's day was observed in the Y. P. B. M. on Sunday evening, followed in the after meeting by the "Home." "Learn first to shew piety at home" I Tim. 5:4.

On next Sunday Bro. Rickert from Mahoning Co., is expected to be with us in service at the Mission.

Sincerely Yours,

May 5, 1922. The Workers.

Albany, Oreg.

Greetings in Jesus' name:—We again feel thankful to our heavenly Father for the many blessings we receive from His bountiful hand. The writer has been on the sick list for nearly a month, but praise be to God and glory to His holy name that I am able to be up and around so I can write a few lines to the Gospel Herald this beautiful Monday morning. While I was sick I enjoyed a couple visit from Bro. Allan Good of Alberta. I also enjoyed the comforting words he spoke to me while lying on my bed of affliction. On Wednesday evening, May 3, at the Fairview Church, he preached an interesting sermon. May the Lord bless his labors wherever he goes.

Sunday morning, May 7, 6 precious young souls were received into Church fellowship by water baptism. While they are yet young in years may we as older brethren and sisters pray for them that they can hold out faithfully in the service of the Lord.

When I was looking through the Gospel Herald I was reminded that our Sunday school and Church conference which is to be held at the Zion Church near Hubbard, June 6-9, is near at hand. May we all look forward to that time and pray the Lord that we might have a glorious time that much good may come out of it, that all that will be done there may be done to the glory of God and to the upbuilding of His kingdom.

Yours in the service of the Master,

May 8, 1922. J. M. Schlegel.

Filer, Idaho.

Dear Herald Readers, Greetings:—"For, lo the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come" (Cant. 2:11, 12.) We praise the Lord for another springtime, after a long cold winter.

A number of our members could not worship with us for several weeks on account of the influenza and scarlet fever, but have been present again, for which we feel very grateful.

Bro. S. Hondrich went to normal school April 3. We miss him much, but Bro. D. L. Graybill of the River Brethren Church is faithfully caring for the flock during his absence.

The Lord willing, we expect Bro. N. A. Lind from Oregon to begin meetings May 23, at this place. We ask the brotherhood to earnestly remember this work in prayer that many lost souls may be won for the Lord.

In the Master's name,

May 9, 1922. Sadie S. Shank.

Canton, Kans.

Readers of the Gospel Herald: Mar. 26, we were glad to have with us Bro. Joe Brunk, Peabody, Kans. The brother admonished us as Christians to ever be watchful, so that we may not be entrapped by the enemy of our souls.

Apr. 15, 16, the time of our communion, Bro. D. H. Bender, Hesston, Kans., preached to us two inspiring and helpful sermons. The brother plainly pointed out the critical condition of the world about us; that even Christian professers are being deceived and are turning from the "faith" which was once delivered to the saints. Therefore, it behooves every true Christion to be busily engaged in the Lord's service, while he has the opportunity.

On the evening of April 30, we held our semi-annual S. S. Conference. The topics discussed are as follows; The need of the teacher presenting more of the Spiritual Truth of the S. S. lesson; Place of young people in relation to the S. S.; Christ the center of all our Christian endeavors. Many truths were presented which should be the means of strengthening our efforts in Sunday school work.

Yours in the Master's Service,

May 10, 1922. Cor.

Westover, Md.

(Holly Grove Congregation)

Dear Herald Readers, Greetings:—Bro. John S. Mast of Elverson, Pa., came to this place Wednesday, May 3. In the evening he instructed the five converts. On Thursday and Friday evening he preached for us. Saturday afternoon we had council meeting, and baptismal services Saturday evening. Sunday morning we observed the communion. All but 3 members were present and partook of the same. On Sunday evening Bro. Swartzendruber of Greenwood, Del., preached for us. The sermons were all full of Gospel truths and were helpful to all the hearers.

Bro. Aaron Mast is conducting Bible meetings every two weeks on Wednesday evenings. We are now studying the life and works of Jesus as given by Mark. We believe these meetings will be the means of helping us to understand our Bibles better.

Pray for the work at this place.

Yours in the Master's service,

May 11, 1922. Ruth Hostetler.

South English, Ia.

Dear Gospel Herald Readers:—On April 23, Bro. Simon Gingerich, Wayland, Ia., was here and held communion services. He also preached the preparatory sermon on Saturday afternoon. On April 30, Bro. Sanford Yoder and family were with us, and on April 29, Bro. D. G. Lapp came to visit his father and also Sister Lapp and family. He left the following day.

We have had considerable rain this spring and quite cool weather, although there have been some real spring days. Prospects for all kinds of fruit are good.

Bro. Luke Showalter, who has been with us the past year, has gone to

(Continued on page 156)

Miscellaneous

RESIGNATION

By Harvey Horst

For the Gospel Herald.

The night was dark; methought 'twould ne'er be day,
The clouds hung o'er our toilsome, weary way,
While onward through this world our path we trod,
Our duty both to man and unto God.
Afflictions have at times disturbed our rest
To our dismay; but God had thought it best
To chasten us, that we might know His will,
That He in tribulation loves us still.

At times we gazed upon a broken sky,
And hailed with gratitude the sun on high,
Only to see that soon to our dismay,
The hopes and joys of life had passed away.
In vain we sought encouragement; but fate
Had claimed us as objects of low estate.
While many sailed upon a smoother sea,
Yet God commanded us to faithful be.

The world called out, "Prosperity and wealth,"
While we with blasted hopes and failing health
Had passed upon the way on which we went,
Resolved: the way God wills to be content.
Sometimes in doubt of "constancy of man,"
We were inspired to trust in the "I am,"
Who promised us that He would ne'er forsake
The faithful, who in need His counsel take.

Paul the Apostle teaches us in words,
That if we live or die, we are the Lord's,
So if for me to hope in life is vain,
For me to live is Christ, to die is gain.
Jesus, the Advocate, is pleading too,
"O sinner! come, the depths of love to view,"
As from His wounds the healing lotions flow,
O come, and learn to be resigned unto Him now.

Columbiana, Ohio.

MODERN NEWS

By Sadie Brubaker

For the Gospel Herald.

Glancing over the first page of a city newspaper, I observed eleven accounts of accident and crime. According to these accounts there were sixteen lives lost and fourteen persons seriously injured. More than one-half of these were in direct pursuit of pleasure and a large part met death at places where they would not chose to meet their God. However, reading between lines, we have reasons to believe that many were professed Christians and some were church workers. After I read this I turned to my Bible and read Paul's answer to this condition: "Know this also that in the last days — men shall be lovers of pleasure more than lovers of God—without natural affection," etc.

If anything can stay this great wave of crime, natural affection ought to; but that is either lost or preverted. One startling fact that we must face is, that father can slay his own children and wives can kill their own husbands and not always are they insane. Yet more prevalent and no less a crime, are the moral crimes that fathers and mothers commit against their children. Not only fathers but some mothers smoke the death dealing cigarette and indulge in other pleasures (?) that will most surely bring destruction to soul, mind and body. Should not these crimes be made public along with the other crimes?

A second sad fact is that it does not seem to bring any serious reflection on the Church when crime and scandal are located within religious circles. The spirit of toleration seems to prevade every quarter. Evils that once would have cast one from decent society are now handled with indifference.

Lastly, we notice that parallel with the spirit of toleration there is a sort of "religious modesty." This policy seems to thrive well in the schools, in society, and in the pulpit. This spirit is manifest when a voice whispers, "Don't make yourself conspicuous by denouncing what the majority will tolerate." It forbids indentification with Christ that would make one peculiar in practice and principle. This spirit may be an outgrowth of the old saying, "When in Rome do as the Romans do." That is a fine old adage and can be well applied in this sense, "If in Christ do as Christians do." In the world it will do to bore people with all kinds of uncharitable criticism but do not cross anyone's path on the sin question. Thus the emphasis is placed by the amusement mad. When conviction for sin seized king Saul, then he called for amusement. The world still contains such childish people.

As I have already said, the best half of the world seem to be able to tolerate a great deal that is questionable. What would be the result if a newspaper would print in large head lines, "the church of this city has officially denounced cigarettes and dancing," etc? Why! that would be presumptuous to the limit—in the minds of many. But—not all news is in print. What kind of an advertisement are you putting before the public? You have a right to be conspicuous when it comes to taking a stand for right or wrong. Better be conspicuous on the side of right than to be conspicuous in the pages of crime.

Hesston, Kans.

"PRAY WITHOUT CEASING."

By L. B. Yoder

For the Gospel Herald.

This command is found in I Thess. 5:17. The giving of the command by inspiration signifies that it comes from God Himself. No command is given for naught and God's commands never transcend our ability to perform, assisted by the grace of God. We are expected to obey, but how can one "pray without ceasing?"

When we speak of the stream flowing without ceasing, or the rain coming down without ceasing, we mean something that has no intermittance, no stopping. How can we pray without a moment's stopping? The best commentary in the world will throw light on this question. That commentary is the Bible. In the same epistle in which this command is given, the apostle uses the same expression concerning another phase of Christian life, "Remembering without ceasing your work of faith." What does he mean here? Simply that he did not allow himself to stop remembering. He did not mean that his mind was on their work of faith, and labor of love, and patience of hope every moment of the day, whether asleep or awake, but that he remembered it every day—he did not let it slip from his memory.

Suppose I say to a godly and prayerful man, When did you cease praying? What would his answer necessarily be? He would answer, "I have not stopped; I still keep praying." That is the thought of the text, "Pray without ceasing." Do not neglect it; keep it up from day to day. It is one who falls short in obedience to this command who falls short in the Christian life.

No person can neglect prayer and succeed in having a real spiritual life. Just as little as a fish can live out of water can a man or woman live a spiritual life without prayer. We are dependent upon prayer for spiritual life just as we are upon food for physical life. But there are many different modes or kinds of praying.

Shall we pray without ceasing on all these lines? Most assuredly. We mention three different kinds:

1. **Closet Prayer.**—Every child of God who expects to run the race successfully should drive down a stake and determinedly carry out his resolutions that he will have daily periods of prayer—times when he will get alone with God, the world shut out, and there pour out to Him who alone can help and succor and sustain his spiritual life. Probably the great majority of those who backslide do so because they neglect secret prayer. Show me the real heavenly-mind-

ed, spiritual person, and I will show you one who daily communes with God in secret prayer. Take time to pray!

2. **Family Prayer.** — The broken down family altar is one of the signs of spiritual decline of these last days. "Pray without ceasing" at your family altar. Do not give it up. Do not neglect it. Allow nothing to interfere with your family devotions. God smiles on such prayer and does not pass it unnoticed. We are surprised to see how this is neglected, even in ministers' families that at one time had family worship at least once a day. I recall a few years ago a young man from the east was visiting in our home. He said, "I never heard my father pray aloud in my life." So many parents neglect to even read the Bible to their children. A sister said, "I never heard the Bible read in our home." Is there any wonder there are so many who never accept Christ as their Savior. I fear the parents are too often to blame because they neglect to teach their children to pray and have no family altar in the home. I remember when I was a boy visiting in a Presbyterian home, they had family worship, morning and evening. It was new to me, as we seldom had family worship in our home, only on Sunday morning. After I was married, I neglected it until my sainted companion gave me no rest till we had our family altar, and I thank God today for giving me such a companion. During busy harvest and threshing time, so few take time to have their family devotion. This should not be. If we truly seek God as we should, we seek first the kingdom of God. But too many are seeking the dollar, and worship the dollar more than God.

3. **Public Prayer.**—Oh, that I could burn into every convert's mind the necessity of public prayer. Look at the stalwarts in grace; they all pray in public. Look at the weaklings in grace; see how they let the others do the public praying. Why should a few do all the public praying any more than a few do all the eating at the dinner table? It is a great mistake for converts starting out in the Christian life to fail to pray in public. Let us say right here that no one need expect to be a successful Christian who does not accustom himself to pray in public. It is a part of the Christian's "bill of fare," and every convert, as he starts out in the Christian life should say to himself, "I am going to take in all the 'bill of fare;' I am to do everything God expects a Christian to do." Then again, get into the habit of praying short prayers as you go about your work. Keep your heart and mind so stayed on the Lord that you will find yourself in communion with Him from hour to hour. This will become a habit of life. No matter what duty of the hour, whether in the home, in the office, on the farm, walking along the road or street, at one's studies—anywhere, everywhere—keep up the habit of praying or communing with God. Pray without ceasing in this respect—do not stop it. By your doing this through the day, you will be astonished how much real prayer could be offered in the course of one's waking hours. He should learn how to pray as quick as the devil can throw a temptation across our pathway. Let us put up a petition to God so quickly that it will head the devil off and bring grace sufficient in time of need. Pray without ceasing in this respect—do not give it up.

Minot, N. Dak.

A WORD IN REGARD TO THE YOUNG PEOPLE'S CONFERENCE

For the Gospel Herald.

In accordance with the intention of the Young People's Conference held at West Liberty, O., in August, 1920, the committee in charge has prepared a program for another such meeting to be held at Sterling, Ill., June 15—18, 1922. The meeting is planned especially for young people and their particular needs. Inspiration, instruction, information, devotion and consecration each have a big part on the program, which aims to deal with the varied problems of the growing Christian life in personal experience, in thinking and ideals, in life-work, and service. The history and mission of the Church also have their proper important place on the program. For these important topics the committee is securing the best available speakers, young and old. With an evening and three full days for the conference there is ample time for everything and also abundant opportunity for genuine Christian fellowship with young people from all over the Church as well as consultation with experienced leaders in regard to personal problems.

There are three special features for the conference this year. The special music so much appreciated before will again be on. There is also to be an interesting collection of charts, posters, and diagrams prepared by one of the school mission bands, which will present graphical information of the work of the Church at home and in the foreign field. The third feature is a literature exhibit of the best devotional and missionary literature especially adapted to the needs of young people. In all the sessions of the conference this year, as before, the dominant aim and spirit will be that expressed in the motto, "Our Young People for Christ and the Church."

The future of the movement which has borne fruit in these two conferences is as yet undetermined but will be dealt with at this meeting. The committee in charge urges that all who attend come prepared to contribute to the solution of this problem. It is our earnest desire that whatever is done, something may be done by which special work for young people may be carried on under direct church auspices. We solicit the earnest thought and prayers of all to the end that such a course may be followed which will best promote the welfare of the young people of the Church and the cause of Christ.

Programs will be ready for distribution soon and may be secured from the secretary, Payson Miller, at Bluffton, O. Suggestions or other communications will be gladly received by the secretary or either of the undersigned.

Jesse Smucker, Smithville, O.
Moderator
Harold Bender, Elkhart, Ind.
Chairman, Ex. Com.

PARDON

By John H. Kauffman

For the Gospel Herald.

> Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.—Isa. 55:7.

Pardon is that not great? Think what that verse has for us. All we have to do is to come to the Lord. "Oh Lord, rubuke me not in thy wrath, neither chasten me in thy hot displeasure."

If we are really sorry for our sins and are willing to make right what wrongs we have done, He is willing and ready to help us. Oh how happy is that man or woman or people that has thirsted and tasted the Lord's mercy. After we give ourselves up to the Lord, He will put new thoughts in us. He will take away the bad things that are not good for us—like tobacco, novels, bad thoughts, dissatisfaction, lusts, bad temper, etc.—every thing we ask Him to do that is good for us.

"Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come buy wine and milk, without money and without price" (Isa. 55:1). But first, let us thirst for righteousness. This means that if we are tired of our sins, and want to repent of the wrongs we have done, we will put away all our sins, our faults that keep

us away from the blessings of God. Let us pray to God to open our eyes, ears, and hearts so we can see how to read the Word of God, hear and understand in our hearts the great mercy that God has left written for us. When we have done that part, God will put all the other sins that are going beyond us out of our reach; then God will put our sins behind Him. They will be remembered against us no more. If we stay in His love, we will read God's Word every day and He will open the door. He will put the spirit of truth in us that will teach us Christ's great love for us. Oh, I find God so good, so great, so merciful, so full of love that His heart overflows rivers of love and all that get a taste of the mercy of God will never want. "For as the heaven is higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts. For as the rain cometh and the snow down from heaven, and returneth not thither, but watereth the earth and maketh it to bring forth bud that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it" (Isa. 55:9-11).

Wolford, N. Dak.

CORRESPONDENCE

(Continued from page 153)

his home in Virginia. Bro. S. B. Wenger also went back to spend the summer, as his wife has been there for several months, taking care of her place. Bro. A. H. Weaver and family, and Sister Goldie Grove left several weeks ago to visit friends in New York and Virginia. They expect to be gone about two months. Since our congregation is small, we miss them very much.

May 12, 1922. Lizzie Erb.

Goltry, Okla.

Dear Herald Readers, Greetings:—On Friday, May 12, the brethren, D. H. Bender and J. K. Eash, and the Sisters Luella Eash, and Lina Kauffman, all of Hesston, Kans., came into our midst and remained till this morning. During their stay Bro. Bender preached three times at the Milan Valley Church. We appreciate such visits. Come again.

Simon Hershberger.

May 15, 1922.

Hydro, Okla.

Dear Herald Readers, Greetings:—"The Lord hath done great things for us, whereof we are glad." Bro. I. G. Hartzler of East Lynne, Mo., came here Apr. 19 and stayed with us until Apr. 24. While here he instructed 4 young converts and held preparatory services. On Sunday morning these 4 precious young souls sealed their covenant with God, after which we again had the privilege to partake of the sacred emblems of the shed blood of our Lord and Savior Jesus Christ and to observe the commandment of feet washing. The brother also preached several other inspiring sermons while here. May the Lord bless the efforts of the Brother.

In His name,

Nora Eichelberger.

May 15, 1922.

Willow Street, Pa.
(Brick congregation)

Greeting in Jesus' Name:—On April 2, our council meeting was held at this place. Bro. C. M. Brubaker preached a very helpful sermon from Matthew 18. Also the council of the church was taken in regard to the ordaining of a deacon in the future. Peace was expressed by all. We are reminded of the words of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Our Sunday school was also reorganized on this Sunday for the coming year. The following brethren were appointed for the missionary committee, John Kreider, Harry Leaman and Enos Rohrer. Bro. Victor Herr and Bro. Edwin Landis have the Project Work in charge. We expect to have Bro. Roy Myers from Lancaster with us at our next missionary meeting. Sister Lizzie Brackbill has charge of the Cradle Roll and Bro. Daniel Book, the Home Department.

On April 9, our Y. P. M. was reorganized for the coming year. A committee of three brethren was chosen to conduct the meetings: Jacob Harnish, David High, and Jacob H. Herr. We expect to have Bro. J. F. Bressler from Lancaster at our next meeting; Sunday, May 21. The meetings are well attended and the interest is good. May it ever continue to be so. May each one of our meetings be a blessing to all who come.

On May 13 preparatory services were held by the home ministers. On May 14, communion services were held. Bro. C. M. Brackbill officiated. Nearly all the members were present to partake of the sacred emblems. One of our number, Bro. C. R. Herr, has responded to the silent messenger of death since we last met in communion services. Bro. Landis Charles, who had been very sick, is again out and able to attend services.

Plans have been made to take votes for the work of ordaining the deacon at Strasburg on May 21 and at the Brick on May 28. The ordination will take place at Strasburg June 1. May God direct in this important work. May God's richest blessings rest upon the brother who shall be chosen and may he be faithful in fulfilling his office to the edifying of the Church and to the glory of God.

Yours "till He come,"

Gertrude M. Lefever.

May 16, 1922.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following significant cablegrams have been received from Russia during the past week:

"Forty-nine refugees here; others reported coming from Batoum, where number approaches 200."

Stoltzfus

"Visited Chortitza, Nicopol, Greenfeld, Sagradovka, and Molotchna colonies. Feeding about twenty-four thousand rations daily in Ukraine. Reserve food supplies consumed. Conditions rapidly growing worse before our eyes in Mennonite colonies. .....On every side people are calling for bread, bread, bread! To provide one meal daily for those in extremest need must double the budget for May, June, July. Rally American supporters for immediate action to save the dying brethren."

Miller and Hiebert.

* * *

Will we respond to these urgent requests? The Central Committee meets in Chicago in a few days. Can they assure our representatives in Russia that we will increase our efforts and that the needed funds will be forthcoming? What if we were in the position in which our Russian brethren find themselves?

* * *

Mennonite Relief Work In Germany

(Excerpts from letters from Bro. Michael Horsch, Hellmannsburg, Germany).

We have in Germany two Mennonite relief organizations, viz., the "Christenpflicht" and "Mennonitische Flüchtlings-Fürsorge." Their most important undertaking is the Mennonite colony of Lechfeld. This work was begun by the "Christenpflicht" Committee for the Russian Mennonite refugees. It is carried on by the united effort of both organizations. At the present time over 100 families, comprising about 500 souls, have been given a home and a means of livelihood in this colony. The Christian work is well organized. One of the military barracks has been converted into a meeting hall. It seats about 400 Persons. Preaching services are held regularly every Sunday, besides two or three week-day services. Fifty persons are to be baptized on May 7th.

It is hoped that permission may be obtained from the authorities to rent to every family a tract of land for permanent use. Until now the refugees on the Lechfeld have worked for wages. The government has liberally supported this work, but this is to cease in the near future. Hence a

larger sum must be raised by free will contributions, for the maintenance of the work. Also for the many fugitives who arrive penniless from Russia, hoping to go to America as soon as they may find it possible, the Lechfeld colony will offer a temporary home. In passing I will say that we believe, the Mennonite people should, if possible, remain in Russia. It is to be expected that conditions will become more settled, and those who remain may in the end fare better than others who are compelled to begin "at the bottom of the ladder" in another country. But there are those who cannot stay in Russia. We are confronted with the plain duty to help the refugees who arrive from Russia in a pitiable condition.

The "Christenpflicht" work was organized to help those who are suffering for want of food and clothing, regardless of creed. We are glad to say that at the present time the number of those who cannot find work is small in Germany. But old and sick folk, and poor widows with children find it very difficult and often impossible to buy sufficient food and clothing at the very high prices asked for such necessities of life. We are helping this class to the extent that means for this purpose are placed in our hands. This work is organized in a way to enable us to find those who are in direst need and the most worthy of support.

Both branches of the relief work in Germany have been carried on largely by the help that has come from the brotherhood in America. The maintenance of the work depends very largely on continued help from America.

REPORT

Of the fifth annual Mission Meeting of the Franconia Conf. District, held in the Souderton Mennonite Church,

For the Gospel Herald.

May 2, 1922.

Topics as follows:

Mission Possibilities at our Door.

The Value of a soul.

"The Faith."

Partial obedience To God's Word and the Ruling of conference, a Hindrance to Mission Work.

The Great Commission (Matt. 28:19,20).

Heb. 13:17 and Conference Resolution eight as a standard for Mission Workers.

Sermon. Text, "They changed their minds" (Acts 28:6).

A few of the many helpful thoughts gleaned;

A witness for Christ must be born again, having a real knowledge of an inward experience.

The value of a soul cannot be estimated, The cost to redeem us, Christ on the cross.

Our early Church fathers would not compromise. **"The Faith" not a modern faith.** Reverence the Faith of our fathers. "Saved by grace through faith."

There are great liberal church movements of deceptive, unbelief. Partial obeience is total disobedience. Loyalty is a great power. How can the mission cause prosper if members are not obedient.

The last words of Christ, the Great Commission.

Love constrained the apostles to proclaim the Gospel.

The Church in all ages had a work to do. The family altar a great help in building up Christ's Kingdom, The apostles had no appointed successions.

The seriousness of the ministry: A faithful shepherd will give his life for the cause. Faithful members a joy to the ministry. Worldliness and the desire for immodest apparel, costly automobiles, direct evidence of a proud heart.

Obedience to the Bible and rulings of conference a true result of conversion. A soul born again has no desire for evil things.

We should be willing to bear reproach for the cause of Christ.

Truly we have the privilege of sitting in heavenly places. How our hearts were stirred as the faithful servants delivered unto us the precious truths by the power of the Holy Spirit. May the many thoughts presented have made lasting impressions on us all.

I. F. Detweiler, Secy.

REPORT

Of The Mennonite Home, Lancaster, Pa.

(March and April, 1922)

For the Gospel Herald.

The following Brethren and Sisters of the Church contributed to the Home: Elizabeth D. Brackbill, Hettie Eshleman, Harry Erb, Mrs. Carpes.

The following sisters helped to clean house one day: Anna H. Good, Mary D. Brubaker, Mary B. Hottenstein, Mrs. Wallace Hottenstein, Stella Stoner, Alice Hershey, Lillie Kauffman, Anna H. Farmer, Bertha E. Frank, A. Florence Frank, Beatrice Kauffman, From the East Petersburg Church; Mrs W. Scott Bushong, Emma R. Miller, Mrs. J. N. Sauder, Mrs. Benj. G Baer, Mrs. Mary S. Tracey, Mrs. Jacob C. Kreider, Mary B. Brubaker, from the Rohrerstown Church; Lillie Earhart, Barbara O. Snavely, Alice R. Peters, Alice B. Kready, Daniel S. Metzler, from the Gantz Church.

Cash.—Ben Stauffer 3 00, M. E. Rutt 1.00, Harry Eshback 1.00, Emma Eshbach 1.00, Lizzie Swartly 1.00, Emanuel C. Hertzler 2 00, A. L. Gantz 2 00, Susan Snyder 1.00, Sue G. Bowers 1 00, Samuel F. Musselman (Souderton) 5.00, Contribution Box 3.25.

Services.—Mar 12: Regular services were conducted this afternoon by Bros. Jacob Hess, D. N Gish and Abram Brenner. Phil. 1:1—15 was read by Bro. Benner. Bro. Hess preached from it and Bro. Gish took Col. 3:24 for text.

March 23: This morning we held the funeral services over the remains of Bro. Wm Koser who died on the 19. Bro Frank Kreider read 23d Psalm for lesson. Text, Eccl. 1:2. He was aged 80 y. 5 m. 11 d He was a great sufferer in his last days.

March 26: Regular services and counsel was held this afternoon by Bros. John Snavely and D. S. Metzler. Text, Matt. 18:1—22. Peace was confessed and communion desired

April 6: Today we held the funeral service over the remains of Sister Elizabeth Herr who died on the 4 Services by Bro. Ira Hershey Text. Psa. 71:9. She was aged 83 y. 9 m 7 d.

April 9: Regular services were conducted this afternoon by Bros. Christ Brubaker and Amos G. Kauffman

April 23: Regular services were conducted today by Bros. Aaron Harnish and Abram Benner. Text, Heb. 3:20,21.

We can truthfully say that we are blessed with good health, considering the many aged people that are in the Home. Our oldest inmate was 97 in March and the majority of them are between 70 and 95 years old. So we can know that there is not much expected of this life anymore. Our desire is that God will continue to bless us with all the necessary things we stand in need of, and strength and willing instruments to care for them.

Yours for the cause,

T. E. Moyer, Supt.

REPORT

Of the Conestoga Sewing Circle for the year ending April 6, 1922.

For the Gospel Herald.

No. meetings held	13
Average attendance	34
No. garments made for war suffers	504
No. garments and bed clothes made for Lancaster and Columbia Missions	61
Coverings for Altoona Mission	35
No. comforts made	24
Comfort cases	17
Handkerchiefs	45
New garments and blankets donated for Russian Relief	631
Used garments	136
Money on hand beginning of year	$ 13.22
Money received	197.38
Expenses for the year	199.12
Balance on hand	9.43

Secretary.

RESOLUTIONS

Adopted at the Franconia Conference of the Mennonite Church Held May 4, 1922

First—That the congregation at Swamp have permission to ordain a Deacon. They desire the prayers of the several congregations. Ordination services May 16th.

Second—That the Relief Committee be again reinstated.

Third—That the first collection held for European Relief should go to the Armenian sufferers.

Fourth—That Bishop Warren Bean be authorized to hold communion at the Norristown mission if he considers it proper to do so.

Fifth—That conference desires to have a collection of clothing in the different churches for Russia between June 15 and July 15, to be shipped to Russia about August 15.

Sixth—That the Mission Board be authorized by the approval of the Bishops to provide a more commodious building to hold services at Norristown.

Seventh—That the conference is not willing to accept the purchase of the church building at Limerick.

Eighth—That conference is still willing to continue in the non-resistant and simple faith of Christ.

The Relief Committee reported an aggregate collection for one year of $5889.60.

Secretary.

Young People's Conference

The Young People's Conference will be held (D. V.) with the congregation at Sterling, Illinois, June 15-18, 1922.

Payson Miller, Sec'y, Ex. Com.

Mennonite Board of Education

The Annual Meeting of the Mennonite Board of Education will be held near Goshen, Ind., June 10. All members of the Board are to consider this as the official notice to be present at the meeting. All committees are requested to prepare their reports in writing and submit copy of same to the Secretary for his files. A full representation is desired and all members are urged to be present if possible.

S. C. Yoder, President.
A. E. Kreider, Secretary.

"We think differently from the world because we think like Christ."

Married

* * *

Nafziger—Heyerly.—Sunday evening May 7, 1922, at the Fairview church near Albany, Oreg., Bro. Alvin Nafziger and Sister Amanda Heyerly were united in the holy bonds of matrimony by Bishop C. R. Gerig. May the richest blessing of God be with them through life. J. M. S.

Obituary

Turner.—Catherine Turner died May 9, 1922; aged 56 y. 2 m. 3 d. Her husband 1 son (Walter), and 1 brother (Dea. Joseph A. Burkholder) survive. She was the daughter of John R., and Nancy (Auker) Burkholder. She was a woman of splendid management and they accumulated considerable wealth. Funeral services were conducted by J. Paul Burkhart and —Kime. Text, Eccl. 9:5. Interment in Newville, Pa., cemetery.

Stauffer.—Sister Ida, wife of Bro. Samuel Stauffer, died at her home in Hanover, Pa., May 7, 1922; aged 54 y. 1 m. 24 d. She had been a sufferer for many years, was confined to her bed for the last 6 weeks. She was a faithful member of the Mennonite Church for a number of years. She leaves her husband, 1 brother, 2 sisters, relatives, and friends. Funeral services were held May 10 at Bair's M. H. by Bros. Peter Shank and Harvey Grove. Text, II Cor. 5:1.

Roth.—Elizabeth (Mast) Roth was born Sept. 7, 1862; died May 6, 1922; aged 59 y. 7 m. 29 d. She was the oldest daughter of Jacob A., and —Mast, and was married to Albert Roth Dec. 11, 1895. No children were born to this union. She leaves her husband, 6 sisters, and a host of relatives and friends. Death was caused by influenza which developed into pneumonia, after a 4 weeks' illness. She was a member of the Walnut Creek Reformed Church. Services in English by —Hoffman and in German by John Poetter, Texts, Psa. 11615; 23:3. 4. Burial in Walnut Creek A. M. cemetery.

Denlinger.—Susan Denligner was born in East Lampeter Twp. Lancaster Co., Pa., Sept. 15, 1837; died at the home of her daughter in Soudersburg, Pa., May 7, 1922; aged 84 y. 7 m. 22 d. She was twice married. Her first husband, Israel Buckwalter, died in Jan. 1874. Her second husband, John B. Denlinger, died Sept. 23, 1905. She was a member of the Mennonite Church for many years. She is survived by 1 son and 2 daughters, 3 stepchildren, 12 grand-children and 17 great-grandchildren. Funeral services were held May 10, conducted by Bros. C. M. Brackbill and Jacob H. Mellinger. Interment in Mellinger's cemetery.

Schrock.—Elizabeth (Christner) Schrock was born Oct. 25, 1837; died Apr. 29, 1922; aged 84 y. 6 m. 4 d. She was married to John H. Schrock, Mar. 28, 1861. To this union were born 5 sons and 4 daughters. One son and 1 daughter preceded her in death. She leaves husband, 4 sons, 3 daughters, 35 grandchildren, 10 great-grandchildren, and a host of relatives and friends. She was a member of the Walnut Creek A. M. Church where services were held May 2, 1922. Services conducted by Corsan Mast, S. H. Miller, and D. M. Friedt. Texts, Psa. 90; II Cor. 4:18; II Tim. 4:6—8. Burial in cemetery near church.

Stump.—Bro. Daniel Stump, a faithful minister of the Mennonite Church for about 25 years, died at his home in New Baltimore near Hanover, Pa., April 27, 1922; aged 78 y. 1 m. 4 d. He had been in failing health for some time, having been confined to his home for the past 5 months. He often expressed his desire to depart this life and said he was ready to go. Surviving him are his wife and 3 daughters, 1 brother, 1 sister, 5 grandchildren, 5 greatgrandchildren. Funeral services were held May 2 with short services at the house and further services and interment at Bair's M. H., conducted by the brethren, Noah Mack, Peter Shank, Harvey Grove. Text, II Tim. 4:6—8.

Rodgers.--Clifford Earl, son of Henry F., and Sarah Rodgers, was born near Hesston, Kans., June 28, 1910; died Apr. 17, 1922; aged 11 y. 9 m. 18 d. He was sick only seven days of sore throat which developed into a membranous infection. He was the youngest of a family of 12 children. He leaves parents, 4 brothers (Charles, John, Frederick, and Leonard), and 5 sisters (Cora, Rosa, Ada, Flossie, and Frances). Two sisters preceded him in infancy. Funeral was held at the Zimmerdale Mennonite Church, April 19, conducted by John Weaver of the Mennonite Church and J. D. Schmidt of the Brethren Church. Burial in adjoining cemetery.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our homes,
Which never can be filled."

Wenger.—Jonas G. Wenger was born in Lancaster Co., Pa., Nov. 13, 1840; died at Hesston, Kans., May 4, 1922; aged 81 y. 7 m. 21 d. He was a life-long member of the Mennonite Church, and always loyal to God and the Church. He seryed in the capacity of deacon for more than thirty years, until too feeble in health. He lived in different states but the last thirty-five years he lived in Kansas. making his home during his last years with the family of J. P. Hershberger, Sister Hershberger being his niece. "Uncle Jonas," as he was familiarly called, was of a very congenial disposition and made friends wherever he went. He leaves one brother, one sister, and an adopted daughter. Services were held at Hesston by Brethren T. M. Erb, J. D Charles, and D. H. Bender, after which his body was taken to Elkhart, Ind., where further services were conducted at the Olive Church by Brethren C. A. Shank, J. S. Shoemaker, and D. A. Yoder. His body was laid to rest beside that of his companion in the cemetery adjoining the church.

Basinger.—Rudolph, son of the late Pre. Peter Basinger, was born Oct. 9, 1836; died May 2, 1922; aged 85 y. 7 m. 21 d. On Nov. 7, 1858 he was united in marriage to Elizabeth Nold to which union were born 4 children, Hanna, Emma, Katie and Seth. This union was broken up in 1875 when mother was called to the home beyond. He was married the second time to Elizabeth Metzler. To this union 1 son, Noah, and 1 daughter, Mary, were born. This union was again broked by the death of mother in the year of 1905. Bro. Basinger united with the Mennonite Church when he was yet young and remained faithful to the end. He leaves to mourn his death 5 children, 18 grandchildren, 6 great-grandchildren, 2 brothers and 3 sisters, with many other near relatives and friends. Funeral services were held at the Midway Mennonite Church on May 4, with interment in the adjoining cemetery. Services were in charge of A. J. Steiner, Allen Rickert and I. B. Witmer. Texts, Prov. 16:31. Bro. Basinger was not sick long, his death came after a week's illness of pneumonia.

Hartzler.—Albert I., son of Isaac and Sarah Hartzler was born in Holmes Co., O., Nov. 9, 1869. In 1877, he came with his parents to Wayne Co., O., where he died May 13, 1922. aged 52 y. 6 m. 4 d His death came as the result of an accident—falling from the roof of the house. In 1889 he confessed Christ and united with the A. M. Church, remaining faithful until death. On Dec. 24, 1895 he was united in marriage with Sister Amanda Burkholder. To this union were born 5 children, Elma Marie, Norma Emma, Ellis Ray, Elida May, and one who died in infancy. The mother passed away July 29, 1911. On Jan. 29, 1913 he was united in marriage with sister Sadie Kurtz. To this union were born 2 children, Harvey David and Della Amelia. In 1906 he was chosen and ordained deacon at the Oak Grove Church, in which capacity he served faithfully until God called him higher. As a husband and father he was kind and congenial; as a neighbor he was peaceable and always willing to lend a helping hand in need; as a laborer in the Church he enjoyed the fellowship of his brethren and was a liberal and cheerful giver to the cause of Christ. There remain a loving companion, 6 children, 2 brothers, 2 sisters and a large circle of friends to mourn his sudden departure. Funeral services at the Oak Grove Church, conducted by J. S. Gerig and I. W. Royer.

Miller.—Sister Katie, wife of Ezra Miller, died at her home in New Baltimore near Hanover, Pa., Feb. 7, 1922; aged 71 y. 1 m. 8 d. Death was caused by a stroke of paralysis from which she suffered for about 10 days, never having regained consciousness. She was a faithful member of the Mennonite Church for many years. Surviving her are 2 sons, 1 daughter 4 brothers, 3 sisters, 17 grandchildren, 5 greatgrandchildren. Funeral services were held Feb. 10, with brief services at the house and further services and interment at Bair's meeting house conducted by the brethren, Harry Loose, Peter Shank, Harry Grove. Text, Heb. 4:9.

Sunday April 9, the death Messenger again entered the same home and called away the father, Ezra Miller. He had been in failing health for some time. Having an affection of the eyes it became necessary to have the one removed, from which he never recovered. He also had been a member of the Mennonite Church at one time but in later years neglected his church privileges. Besides the children and grandchildren, he is also survived by 2 brothers and 2 sisters. Funeral services from his late home and at Bair's M. H., April 12, by Bros. Harry Loose and Peter Shank. Text, Psa. 89:47 (first clause).

Weaver.—Barbara A., daughter of Samuel and Elizabeth Diller, was born Jan. 28, 1864; died May 4, 1922; aged 58 y. 3 m. 6 d. In early life she accepted her savior, united with the Mennonite Church, and remained faithful until death. On Dec. 25, 1884, she was united in marriage with John Powell of Rockingham, Va., who died May 12, 1897. On Dec. 6, 1915, she was again united in marriage with Abraham Weaver, also of Rockingham, Va., who died Feb. 10, 1922. The first union was blessed with 1 son and 4 daughters. There also remain 19 grandchildren, 4 brothers, and many other relatives and friends. She was sick for a few weeks of complications and the day before her death she told the family she would not get well. She bore her suffering patiently, being fully resigned to God's will. She was of a quiet, unassuming disposition, highly respected and loved by all who knew her. The children lose an affectionate mother, the grandchildren a much loved grandmother, the community a kind and helpful neighbor, and the Church a loyal, devoted member. She lived to see all her children unite with the Church of her choice. Funeral services were held at the Salem Church, near Elida, O., on May 6, conducted by Geo. Ross and Andrew Brenneman. Text, Num. 23:10. Burial in Salem Cemetery.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Bishop.—Bro. William D. Bishop, a well known resident of Blooming Glen, Pa., was born in Doylestown Twp. Jan. 12, 1854. On Oct. 31, 1878, he married Susan Shaddinger, who preceded him by death Aug. 29, 1911. To this union was born 2 daughters and 1 son.

He was a member of the firm of Bishop and Bro., conducting a mercantile business at Blooming Glen, during the past 40 years. April 16, 1916, he was again married to Libbie Moyer, with whom he lived until death. He was an active member of the Blooming Glen congregation for many years, and one of the promoters of the Sunday school. His health had been failing about 2 years after being confined to his bed for a week by heart failure, the Lord called him home. He died April 28, 1922; aged 68 y. 3 m. 16 d. He was the first one to die in a family of seven children whose ages range from 60 to 80 years. He is survived by his widow, and her children: Florence, wife of Wm. M. Moyer; Cora, wife of John K. Gulick; and Walter S; also by 2 brothers and 4 sisters (Mary Ann Stout, Sophia Swartley, Jos. D., Sallie, wife Henry H. Moyer, Howard D., and Amanda, wife of Pre. I. Frank Swartz). He was buried May 2, 1922. Services and interment at Blooming Glen, Pa. Bros. Wilson R. Moyer and Jacob C. Clemens, officiating. Text, Rev. 2:10.

Just a rest for weary footsteps,
Just a folding of tired hands:
Just a glimpse across the river,
Where the holy city stands. I. F. S.

REPORT

Of Receipts of Eastern Mennonite Board of Missions and Charities for April, 1922

For the Gospel Herald.

Columbia Mission Building Fund

Mrs Harry Eshbach	$ 10 00
Mary Landis	2 00
S E Ebersole	25 00
No 5453 Pa	5 00
	$42 00

Columbia, Pa. Mission

D R Benner	5 00

Children's Quarter Fund

H H Snavely Treas	637 31
Millersville Pa S S	105 75
	743 06

Eastern Mennonite School

E Petersburg S S	25 00
E Chestnut St S S Lancaster Pa	19 00
W Lancaster Pa	11 30
	55 30

General Mission Fund

Primary Dept Strasburg Pa S S	7 27
Hersheys S S	60 81
P B Good Legacy	38 00
Groffdale Cong	56 27
Byerland Cong and S S	90 00
Alice H Hershey	10 00
Rohrerstown S S	55 23
Annual Meeting Col	31 80
E Petersburg S S	41 78
Samuel Hertzler	5 00
No 5402 Pa	22 00
Belleville Pa A M Cong	15 00
Mt Pleasant Cong	21 50
Goods S S	26 68
Conestoga Cong (Ex of Anna Glick)	35 00
In His Name	30 00
Byerland Cong and S S	80 00
Rent Columbia building	5 00
Rent Reading	35 00
Class No 5 New Danville S S	10 00
Strasburg Pa S S	78 77
	755 11

India Mission

Gehmans S S	41 00
E Chestnut St S S Lanc Pa	35 37
Childrens Quarter fund	82 00
N G Good	69 89
Landisville Pa S S	34 73
D R Benner	5 00
Old Road S S	16 00
A Sister Pa	13 60
Kate Sauder	100 00
	397 59

India Support of Native Worker

Two Classes East Petersburg S S	7 50
East Petersburg Y M B C	7 50
Manheim Bible Study Class	7 50
	22 50

India Orphan Support

Paradise Pa S S Sisters Class No 5	25 00
A Sister Pa	30 00
Mount Joy Pa S S Sisters Class	26 00
Cross Roads S S Snyder Co	5 00
	86 00

India Support of Fannie Hershey Lapp

Erbs Cong	50 00

India Support of Lois Lapp

Mrs Warren Farmer's S S Class	8 60

India Support of Mary Ellen Esch

Childrens Quarter fund	72 36

India Ghatula Dispensary

Anna N. Ranck	5 00

India Widow Support

No 5455 Pa	5 00

India Evangelistic Work

P— Pa	400 00

Mennonite Publishing House Bldg. Fund

Cash	2 00

South American Mission

A Sister Pa	15 00
E Chestnut St Cong Lanc Pa	65 33
Kate Sauder	10 00
	90 33

S A Missionary Support

E Petersburg Sisters Bible Class	18 75

S A Tract Fund

Check 100	10 00

S A Printing Press

Weaverland S S	126 00
Martindale S S	50 00
New Holland S S	30 00
	206 00

S A Pehuajo Bldg Fund

A Sister Pa	25 00

S A Trenque Lanquen Bldg Fund

A Sister Pa	25 00

S A Auto Fund

A Sister Pa	6 90

Welsh Mountain Mission

Mount Joy Y P M	3 50
A Sister Pa	5 00
	8 50

Wichita Kans Mission

L K Morgantown Pa	1 00

Youngstown O Mission

L K Morgantown Pa	1 00
Ranck Memorial	18 00
	19 00

Reading Pa Mission

Annual Mission Meeting	96 89
Total for April	$3156 89

Gratefully acknowledged,
Eli G. Reist, Treas.

REPORT

Of the Emma, Ind., Mennonite Sewing Circle for the year April 1, 1921, to March 31, 1922

For the Gospel Herald.

No. of meetings	12
No. of members present	174
No. of visitors present	38
No. of garments made for missionary children in India	8
No. of garments made for Orphans' Home at West Liberty, Ohio	25
No. of articles made for Old People's Home at Eureka, Ill.	21
No. of articles made for Russia	163
Cash on hand April 1, 1921	$9.33
Cash received for the year	138.26
Cash expended for the furnishing of the Old People's Home at Eureka, Ill.	48.97
Cash expended for the Orphans' Home at West Liberty, Ohio	13.67
Cash expended for home mission work	5.10
Cash expended for foreign mission work	79.85
Used clothing was donated to the value of	40.00

Libbie Mishler, Sec.

REPORT

Of the Charity Sewing Circle of Martins and Pleasant View Congregations, Ohio, beginning April 1, 1921, ending Mar. 31, 1922.

For the Gospel Herald.

No. of meetings held	12
No. of members present	176
No. of visitors	86
Average attendance	21
Balance on hand April, 1921,	$18.83
Receipts during year	$110.96
Expenses during year	$98.98
Balance on hand March, 1922	$30.81
Work done during year	
No. of garments made	256
No. of quilts	9
No. of large comforters	3
No. of crib comforters	6
Money received besides the regular collections	
Orphans' home hospital fund	$42.00
Ruth Blosser Miller	24.00
Nurse to South America	8.85
Russia	6.00

A shipment of new and used clothing valued at $175.00 was sent for Russia Sept. 1921.

Two barrels of apples, dried fruit, and other eatables were sent to Orphans' Home.

Dema G. Horst, Sec.

East Petersburg Pa

(Erisman's Congregation)

A very instructive Sunday school meeting was held at this place May 13. The meeting was opened by a sermon by Bishop Noah Risser. Text, Neh. 2:18. Bro. David Garbor followed with an address on "Our responsibility to God for the Rising Generation," basing his remarks on Deut. 6:6-9 and II Tim. 1:5. Bro. Daniel Gish followed with "Joy in Faithful service." Bro. Christian Lehman spoke to the children, showing by illustration how the Holy Spirit cleanses the human heart from sin. Bro. J. C. Clemmens followed with "Evidences of a Spiritual Life," emphasizing the fruit of the Spirit as found in Gal. 5. Bro. Wilson Moyer spoke on "Manifestation of the Holy Spirit in the Sunday School." Bro. John S. Mast "Humility" and Bro. John W. Weaver "The Value of Unity among Workers."

The evening session consisted of an address on "Loyalty" by Bro. Wilson Moyer and a sermon by Bro. J. C. Clemmens. Text Psalm 144:5. The meeting was well attended. The speakers were Spirit-filled. All present left the place feeling that the day had been profitably spent.

May 15, 1922. Secretary.

AMENDMENTS TO BE VOTED ON AT NEXT MISSION BOARD MEETING

By action of the Executive Committee of the Mennonite Board of Missions and Charities the following Amendment to the Regulations of the aforesaid Board will be voted on at the next Annual Meeting to be held at Archbold, Ohio, June 5, 6, 1922:

Article I. **Duties of the Financial Agent.** It shall be the duty of the Financial Agent of the Board to consider and investigate all applications for loans, inspect property on which loans are to be made, have titles examined and make such recommendations to the Executive Committee as his investigations may warrant. He shall negotiate, as the representative of the Board, the sale of property which the Board may wish to sell or purchase and shall make recommendations to the Board or its Executive Committee in such matters. He shall also act as general business agent in all matters pertaining to the business of the Board during his tenure of office. He shall be appointed by the Executive Committee and shall hold office for the term of one year.

Amendment of Article II. Sec. 7 of the Regulations of the Mennonite Board of Missions and Charities.

In the foregoing Article and section of the Mennonite Board of Missions and Charities the following words shall be inserted, Unless otherwise ordered by the Board," causing said section to be read,

"Unless otherwise ordered by the Board, the Conference or Conferences in whose district the institution is located, shall have the right to elect all members of the Local Board except one member who shall be appointed by the Executive Committee" etc., etc.

The above amendments and alterations to the Regulations will be voted on at the Annual Meeting to be held at time and place above specified. S. C. Yoder, Sec.

CONFERENCE ANNOUNCEMENTS

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will be held this year at the Martin's Creek Church, Holmes Co., O., May 30 and 31; Conference members to meet with the Executive Committee the preceding day at 4 P. M., to arrange for the work of Conference. Persons coming from the East and West will take the C. A. & C. railroad, either at Columbus or Orrville, O., and stop off at Millersburg, O., where trains will be met to convey passengers to the Conference.

Everybody welcome.

E. L. Frey, Moderator.
C. Z. Yoder, Secretary.

Pacific Coast

The following dates have been arranged for the annual conference on the Pacific Coast District to be held near Hubbard, Oreg.:

June 5, Ministers' Meeting (all ordained men) at the Hopewell Church.

June 6-9, Open conference at the Zion Church as follows:

June 6, 7, Sunday School Conference, Young People's Meeting Subjects, Mission Board Program, and Sewing Circles' Program.

June 8, 9, Church Conference.

A cordial invitation is extended to all and especially to ministers and workers of sister conferences.

Please address information and inquiries as to your coming to A. P. Troyer or E. Z. Yoder, Hubbard, Oreg.

Fred J. Gingerich, Secy.

Indiana—Michigan

The Annual Meetings of this Conference District will be held at Yellow Creek Church near Goshen, Ind., as follows:

June 6, 1922

District Mission Board, Forenoon and Afternoon.

Sisters' Sewing Circle meeting, Forenoon.

Educational Meeting, Evening.

June 7

Sunday School Conference, Forenoon, Afternoon and Evening.

June 8

Church Conference, Forenoon and Afternoon.

Y. P. B. M. Session, Evening.

June 9

Church Conference, Forenoon and Afternoon.

Everybody invited to all these meetings. Come praying, bring Hymnals and Life Songs.

J. S. Hartzler, Secretary.

Trains will be met, the New York Central and C. C. C. & St. L. (Big 4) Railways, and the Winona and Northern Indiana trolleys, at Goshen, and the Wabash at Wakarusa. Those coming to Elkhart from northern Michigan should take the N. I. trolley to Goshen, and those coming over the Pennsylvania to Warsaw should take the Winona trolley to Goshen. Those desiring to be met should write, telling when and where they expect to arrive. Notify either, E. D. Tyson, or

Clarence Lehman,
both R. 5, Goshen, Ind.

Dakota—Montana

The following dates have been arranged for the annual Dakota—Montana conference to be held near Surrey, North Dakota;

June 20.—Ministers' Meeting. (All ordained men.)

June 20 to 22.—Sunday School, Young People's Meeting and Mission Conference.

June 22 and 23.—Church conference.

A cordial invitation is extended to all, and especially to ministers and workers of sister conferences.

Those coming from a distance will buy ticket for Minot. Please inform L. S. Glick, Minot, N. Dakota (R. R. No. 4) of your coming.

Those traveling on local trains from points east will buy ticket for Surrey. Please inform J. D. Yoder, Surrey, North Dakota of your coming.

I. L. Yoder, Secy.

Ontario

The Annual Meeting of the Ontario Mennonite Conference, will be held at the Wideman Church, near Markham, Ont., on June 1-2, 1922. All members of Conference are requested to be present at the opening session, Thursday morning, June 1st. Visitors from other Conference districts buy tickets for Toronto. From there conveniences are made for Markham. A cordial invitation is extended to all.

M. H. Shantz, Moderator.
Oscar Burkholder, Secretary.

Conservative Amish Mennonite Conference

The Lord willing, the Conservative Amish Mennonite Conference is to meet with the Town Line congregation, near La Grange, Ind., beginning on Whitmonday, June 5.

The ministry should meet on Saturday to arrange all preliminary and routine business. Attendants coming by rail should stop at Goshen or La Grange, where trains will be met.

By Order of Committee.
Per J. B. M.

Missouri-Kansas

(Announcement and Request)

After consultation with a number, and due consideration of advice given, the executive committee of the Missouri-Kansas Conference has located the next session of Conference to be with the Mt. Zion Congregation, near Versailles, Mo. The time will be Aug. 28 to Sept. 1.

A program committee is being arranged for and will take up the work as soon as a reasonable time can be given to the congregations to send in suggestions as to topics for discussion in the various activities of the meeting. If there are any questions to be brought before Conference for open discussion, they should be forwarded to the Secretary by earliest date. Those who are interested in the Sunday School, Mission, Young People, and Christian Worker's Conference should also send in suggestions at once together with a list of probable representatives of the congregation from your place. Visiting brethren and sisters from other districts are also urged to plan to meet with us, and if possible we should like to have their names reported also as soon as possible that our program committee may arrange the work. If you receive a letter from some member of the program committee please respond at once, and if not, take this as the appeal and respond as the Lord directs.

Announcements will be made later as the work proceeds. Remember in your prayers those who have this work in charge and pray for the success of our conference work.

In His Service.
J. R. Shank, Secretary,
Carver, Mo.

ANNOUNCEMENTS

Mennonite Board of Missions and Charities

The Annual Meeting of the MENNONITE BOARD OF MISSIONS AND CHARITIES will be held at the A. M. Church near Archbold, Ohio, June 5 and 6, 1922. The Executive and Mission Committees will meet in the same community in joint session June 1 and 2 to arrange for the meeting and transact such other business as may come before them.

All committees which are to report before the General Meeting on June 4 and 5 will kindly have their reports ready to be submitted in writing.

A cordial invitation is extended to all who are interested in the mission activities of the Church to be present at the meeting. Parties desiring information as to train service may receive same by addressing J. C. Frey, Archbold, Ohio.

D. D. Miller, President.
S. C. Yoder, Secretary.

Mennonite Relief Commission for War Sufferers

The annual meeting of the Mennonite Relief Commission for War Sufferers will be held, the Lord willing, at the A. M. Church, near Archbold, O., June 3, just previous to the meeting of our General Mission Board. All members are requested to be present and the public is invited to attend each session. Information as to railroad connections, etc., may be had by writing to Bro. J. C. Frey, Archbold, Ohio.

Aaron Loucks, Pres.
Levi Mumaw, Secy.

All strangers coming for these meetings should stop off at either Pettisville or Archbold. Those coming on through trains that do not stop at the above mentioned places, those from the east, take interurban car from Toledo, and those from the west, take car from Bryan.

J. C. Frey.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 1, 1922 (Gospel Witness Established 1908) No. 9

EDITORIAL

While those most directly connected with our conferences and Board meetings are assembled for prayerful consideration of the problems affecting the welfare of the cause of Christ and the Church let those at home, interested in the same problems, remember in prayer their public servants and fellowworkers, to the end that God may lead them to come to right conclusions. When the church prays according to His will, the voice of the Holy Ghost is not far away

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Our Mission Supplement this month brings to us the annual report from our mision in India. Because of this fact, part of the space in the regular number of the Gospel Herald that would otherwise be taken up with other reading matter is devoted to current missionary news and the monthly financial report. Many of our readers, no doubt, remember what Bro. C. D. Esch said a few months ago about the preparation of this report. It is interesting and profitable.

Troubled Martha.—"Martha, Martha, thou art careful and troubled about many things," said Jesus to that careful home-keeper at Bethany when she appealed to Him to send Mary to help her. Jesus evidently meant this as a rebuke to Martha for thinking more about the affairs of this life than that of worshiping Him in spirit and in truth. Many men have kept up and perhaps enlarged upon this criticsm. But Martha is still doing business. As she hears people denounce her much serving, and then watches them devour with evident relish the dainties of life she is so careful to prepare, she is not a little puzzled to decide which to be impressed with most, the messages from the pulpit or platform, or the actions at the table.

Confession.—"Confess your faults one to another." "With the mouth confession is made unto salvation;" for, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleans us from all unrighteousness."

Being fallible creatures, we are liable to err. They who are outside of Christ are in the most pitiable plight; for being disobedient to God and without the Spirit's illumination and guidance, their life is not only marked with greater transgressions and more grevious faults than are the saved children of God, but having rejected our Lord Jesus Christ they are without the benefits of His atoning blood. And it takes the ever-present cleansing power of this blood to enable the erring child of God to say, "The blood of Jesus Christ....cleanseth us from all sin."

But let us never forget the condition, "If we confess—" Confess to whom? To God always; to man, in case our transgression affects him. One thing is always in order to confess, and that is our weakness, our proneness to err, our dependence upon God, our need for the prayers of God's people. And with this there should always be a readiness to confess and to make restitution the moment it is revealed to us what we have done that should not have been done. Other things being equal, the more free we are before God the more ready we are to confess our faults and to make restitution for whatever wrongs we have done.

But there is one kind of confessions which we have never seen our way clear to encourage. Let us illustrate: A series of meetings is going on. The Word of God has seized upon the hearts of men, and sinners are confessing Christ. Some church members also are made to feel that they are not living as they should, and the proper thing for them to do is to begin at once to make restitution the moment they are convicted of their wrong doing. This may mean the giving back of some money, a personal confession to some individual of whatever the sin or sins may have been, a getting up in meeting and saying, "I have lived in sin; forgive me; I mean to do better; pray for me," or whatever else it may take to get right with God and man. Instead of this, it is too often the case that they are simply encouraged to stand up when the "invitation" is given, thus signifying that they mean to do better. They are given credit for making "a new start," and as a rule this closes the incident, not mentioning the fact that the evangelist has so many more converts to his credit.

We are not condemning those who thus signify their intentions to do better. Yet we believe that a more direct confession and a more direct effort at restitution would do better. The reason we have never encouraged this way of confessing on the part of erring members is that too often it stands in the way of genuine repentance and restitution, and therefore of direct benefit to the one that makes the confession. What we here say refers to members in apparent good standing, not to backsliders.

Another thing that does not appeal to us very strongly is that of active members going out to the altar for added "blessings," especially (as is usually the case) when such "experiences" lead them to make disparaging remarks about their former experiences and about other members. The result is to shake the confidence of worldlings who had before looked upon them as exemplary characters. If those who represent the cause of salvation must be "worked over" in that kind of fashion, there is not much encouragement for outsiders to espouse their faith.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

MEDITATION

By Harry R. Showalter

For the Gospel Herald.

Often when we sit and ponder,
O'er the cares that life may bring,
We can only look to Jesus
Our Redeemer and our King.
'Tho sore trials may surround us,
Or our way may be more smooth,
'Tis by these blessings or afflictions
That He doth our motives prove.

While mistakes are ever near us
And our motives miss their aim,
We should not become discouraged,
But believe that Christ the same
Yesterday, today, tomorrow,
Will forgive us, if we come
With hearts possessing Godly sorrow,
And an honest, pleading tongue.

Disappointments may surround us,
Chastenings may come severe,
But we have the blessed promise
That a Comforter is near.
Whom the Lord loves He will chasten,
And He scourgeth every Son
Whom He receiveth into Glory,
Ever say, "His will be done."

In our upward, pilgrim journey,
May we to each other show
Love unchangeable, unfading,
That in peace we onward go
Till the summons at death's portals
Shall our weary eye lids close,
Then may we meet those gone Immortal,
Who are free from cares and woes.

Columbiana, O.

"LOVEST THOU ME?"

By Ira D. Landis

For the Gospel Herald.

(Concluded)

Then there would be greater dependence on prayer than is today exercised. Indeed, from a certain mission field the leader recently wrote that he was so busy he had little time to pray—a sad case! Yet this confession was too general, if it were only made. This was not the attitude of Daniel who had greater volumes of business than you or I can ever expect to transact and yet found time to segregate himself at a definite time and place three times each day (Dan. 6:10). One man knowing its value said: "Today I have more work than ever. That means that I must pray one hour longer."

Then the Master would have many continuously asking: Lord, what wilt thou have me do?" It would not be so hard for the Lord's Great Commission to be carried out.

In the mission fields in heathen countries, people often ask the missionary whether he comes from Christian America; that country that sends the rum and cigarettes, that is known far more for its extravagences in luxuries and destroying agencies, for pleasure and dissipation in its various forms, than its missionary activities and educational agencies. If that's what Christianity stands for—when people are starving physically in Russia—and often in China and spiritually on large portions of the earth,—if that is Christianity, we don't need it. Will you think of this in answering Christ's question? Are you helping or hindering?

If you can make Peter's confession of positive love, you can share in the field of influence God has allotted for you, the great needs of the Church and His cause, as He gives you the light to see them? And happy is that Christian who has found his place in His Service, who can say with Christ, "For this cause came I into the world, that I should bear witness unto the truth" (Jno. 18:37).

The Church has been sent out as lambs among wolves, which metaphor was never more striking (save possibly in the days of the great persecutions) than now. With the larger churches drifting into liberalism and men of respect in all churches falling "into a temptation and a snare," the command of Christ; "Watch and pray, that ye enter not into temptation," is indeed very timely and truly as practical as it was in Nehemiah's time, who was able to build the breaches in the walls of the holy city only because of the prayerfulness and watchfulness of the builders. "Nevertheless we made our prayer unto God and set a watch against them day and night" (Neh. 4:9).

Let us watch and pray, meditate upon His Word day by day, and ever grow individually in grace and humility so that we can fill our places in His service in the making of the Church triumphant.

"Grace be to you all that love the Lord Jesus Christ in sincerity" (Eph. 6:24).

Neffsville, Pa.

THE BIBLE OR EVOLUTION, WHICH?

By Leander Smith

For the Gospel Herald.

It is absolutely safe to say that no balanced and unprejudiced man will claim that the Bible account of the creation of man and the evolution theory agree. If one is true the other is absolutely false. They do not equal each other, and therefore cannot equal the same thing. We can believe either, but it is impossible to believe both.

It is for this very reason that evolutionists regard the book of Genesis as a "myth" and as long as they hold to the degrading theory of evolution, they will continue to regard it as such.

It is specifically stated in Genesis that God created man in His own likeness, but it is not stated that God created anything else in his likeness but man. Again the scripture record is that God made everything after its "kind," and this statement flatly contradicts every known theory of evolution.

Evolution develops every species from one or a few original forms of life. Not only did God create all things, but it is expressly said that, "God saw everything that he had made." Creation as given in the book of Genesis was a direct act of God, and not a progress of originating different species through millions of years.

It is a fact, that cannot be gainsaid, that not one new species has been discovered within the limits of recorded history. It is strange that evolution quit working as soon as the world begun to keep a record of its doings.

SOME WILL SAY THAT WE BELIEVE IN EVOLUTION, BUT DO NOT BELIEVE IN THE DARWINIAN THEORY OF EVOLUTION. WHEN ONE MAKES THIS STATEMENT, HE SHOULD BE PROMPTLY ASKED TO STATE WHAT THEORY OF EVOLUTION HE DOES BELIEVE IN. IT IS A FACT THAT CANNOT BE CONTROVERTED THAT IT IS IMPOSSIBLE TO CONSTRUCT A THEORY OF EVOLUTION THAT DOES NOT EMBRACE THE FUNDAMENTALS OF DARWIN'S THEORY.

Natural Selection, Variation, and the Survival of the Fittest, are and have been, and will be, the counterfeit trinity upon which this delusive and deadly scheme must rest. The writer challenges, requests, and begs anyone who claims to believe in evolution, but not in Darwin's theory of evolution, to write out what kind of evolution he does believe in. It is safe to say, that if he does not believe in the fundamentals of Darwinism, he does not believe in evolution at all, but a simple scheme of development.

It is worthy of note that no evolutionist tries to prove the truth of his theory by the Bible. If he believes both are true, why not at least attempt to prove his theory by the Bible. Darwin, who is still claimed as a theistic evolutionist by some be-

lated biologists, in his later life, became an avowed infidel and perhaps an atheist. Darwin said: "For myself I do not believe there has ever been any revelation. As for a future life every man must judge for himself between conflicting vague probabilities.

Darwin was a theistic evolutionist when he wrote the "Origin of Species" but later he wrote: "The mystery of the beginning of all things, is insoluble by us; I for one must be content to remain an agnostic."

In the face of this, why do evolutionists continue to claim that Darwin believed the Bible? Is it ignorance, or dishonesty? It is a sad fact that some of the leading evolutionists have been noted for their unscrupulous methods in attempting to prove their contention. Ernest Haeckel, the great evolutionist, printed in one place, plates, which purported to be the embryos of a man, an ape, and a dog. Prof. Ruthmeyer of Basle made him admit that it was one embryo printed three different times. Haeckel admitted his fraud, but said, as they were the same it was not dishonesty to exhibit them as the same.

The Pichecanthropus, which still appears in many of the school textbooks was constructed from a thigh bone, the roof of a skull, and a tooth. These were discovered on the Isle of Java, at a depth of forty-five feet, and forty-eight feet apart. These reconstructed remains still appear in text-books as the "missing link", in spite of the fact that twenty-four scientists met at Leyden, in 1894. Of that number, ten pronounced them the bones of an ape; seven pronounced them the bones of a man, and seven believed them the bones of the "missing link." Strange that none of the text-books mention this fact!

In many of our museums, there are queer looking animals which have been "built to order" and are palmed off as specimens of extinct species. A few bones, and a fertile imagination, and a pliable conscience, are the materials out of which these specimens are constructed.

It is worthy of note that all the achievements of evolution are placed in the prehistoric period. For full four thousand years, not one achievement can be credited to evolution. If any one denies this statement, let him state specifically what evolution has accomplished in the last four thousand years. To its everlasting shame, it must be said that the theory has made countless thousands of agnostics, infidels, and atheists. According to letters received by Professor Luba, of Bryn Mawr, not one-half of the "scientific" evolutionists of America believe in God, or the immortality of the soul. Voltaire, Paine, and Ingersol have gone, and only their shadows remain; but a form of infidelity, more subtile and dangerous, is now being advocated by evolutionists and destructive critics.

IF THEIR TEACHING IS CONTINUED FOR A FEW YEARS IN THE SCHOOLS, THERE WILL BE A FEARFUL HARVEST OF INFIDELS. HOWEVER WELL-INTENTIONED OUR EVOLUTIONISTS MAY BE, THEY ARE GRADUALLY BUT SURELY UNDERMINING THE FAITH OF THOUSANDS. IN THE LAST ANALYSIS, IT IS THE BIBLE OR "DECENT OF MAN": CHARLES DARWIN OR GOD ALMIGHTY.

When we have discarded Deity, then nothing remains but ruin. Bolshevism and anarchy are the inevitable logic of evolution. Lenine and Trotsky, are practically all educated anarchists and Bolshevists are evolutionists, so at best, evolutionists are in bad company.

In these perilous times, the Old Book, The divine revelation of God is our last and only hope. So let us contend for it, even at the price of martyrdom.

"Finally, my brethren, be strong in the Lord, and in the power of his might;" and "Earnestly contend for the faith which was once delivered unto the saints."

Let this be our prayer: O God, give us grace that we may be able to stand in these critical times for the truth, for Thy Word is truth.

"Faith of our fathers! living still
In spite of dungeon, fire and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word!

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love know how,
By kindly words and virtuous life:

Faith of our fathers! holy faith!
We will be true to thee till death!

Council Bluffs, Iowa.

SPIRITISM

By John L. Horst.

For the Gospel Herald.

> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. —I Tim. 4:1
>
> Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world—I Jno. 4:1.

Much has been said of the revival of spiritism or spiritualism since the World War. That such a revival exists no one can doubt who observes the publicity given it in the press and from the platform. Such noted men as Sir Oliver Lodge and Sir Arthur Conan Doyle have recently conducted lecturing tours in this country in the interest of spiritualism.

Our attention was recently forcibly called to this propaganda when Sir A. Conan Doyle, the noted author, gave a lecture just across the street, from our lodging place. The newspapers gave wide publicity and no doubt a large crowd was present.

A minister in commenting on the lecture the following Sunday said: "The voices, the table rappings, the automatic writings, and the psychic photographs afford a mass of evidence that must be reckoned with. They are facts of experience and observation. They are not mere hallucinations. They are as real as any fact of consciousness can be. To deny them is to deny your senses."

This not only shows how far some modern ministers are carried away by this movement but also shows that on the face the evidences seem real.

It is a well known fact that the history of spiritism is one that is connected with much fraud. At a recent seance someone stepped on the toes of a spirit that had appeared at the call of the medium. She protested with a loud shriek. When the lights were snapped on the spirit proved to be a lady of real flesh and blood.

However, there seem to be many things in the realms of spiritualism which can not be explained on natural grounds. But they can be explained on other grounds. "The spirit that now worketh in the children of disobedience" is capable of working "signs and lying wonders;" and whatever phenomena that cannot be explained by trickery or natural hypotheses may be safely attributed to the "prince of the power of the air."

One thing is certain: they are not of the Spirit of God:

1. They do not speak according to God's Word. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:31). "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8: 19,20).

2. They deny the deity and atoning work of Christ, calling Him a medium. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should; and even

(Continued on page 165)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel o every creature.—Mark 16:15

RESCUE THE HEATHEN

[Tune: 'Let the Lower Lights be Burning."]

There are millions who have never
Heard the story of the Cross;
In the darkness they are groping,
Soon to be forever lost.

Chorus:
Will you not, by brother, reach them?
Will you not now let them know
Jesus Christ has died to save them
From their life of sin and woe?

You have heard the Gospel message,
You have known of Jesus' love;
You have had your darkness banished
By the sunshine from above.

They are bowing down to idols,
Seeking help with outstretched hands;
Weary, worn and without Jesus,
Who would free them from their bands?

You can help bring them to Jesus,
Help to garner in the lost,
By your prayers and by your treasures
Purchased at so great a cost.

We must hasten with the message
Ere the harvest will be o'er;
Then we'll cast our sheaves before Him,
Dwell with Christ for evermore.

—Oriental Missionary Standard.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Dhamtari, C. P., India

(Notes from Balodgahan)

The cold season has closed and the hot season has come, bringing with it the usual gale. The trees of the forest that change their folliage are now putting forth their pretty new leaves of many colors, and the flower trees of the forest with their pleasing fragrance are in full bloom. But the winds during the day and at night are very unpleasant. Brother George and I came from Balodgahan to Ghatula yesterday during the hottest part of the day, a distance of 48 miles.

You may wonder why we should drive during the hot part of the day from eleven to three P. M. The people who do carting rest in the shade, and we meet very few carts on the road during these hours. Otherwise, we often meet as many as forty and fifty carts in a train, and this makes it very troublesome for a car. On account of the bad condition of the road we came very slowly, making the 48 miles in four and one half hours. Bro. George Lapp and family are spending two months of the hottest part of the season at Darjeeling.

We just closed a few weeks of evangelistic meetings in the villages in the neighborhood of Balodgahan. The interest was quite good, but we could feel that the political agitation had affected the people, as they did not show quite the interest they did other years. However, we belive we shall see good results later on.

It may be of interest to know a bit of our experiences. One evening in the village of Murkusra an Indian brother was giving a talk on the prodigal son. He had not spoken long when an old man spoke up, stating that we believe the talk to be all right; but they could not understand what was being said. This rather excited the speaker, who was giving the talk in what he thought to be good chhattisgarhi the local dialect. Soon another spoke up and said. "We want to understand; please let some one speak whom we can understand."

One of the Christian men who is an overseer of building work asked to be allowed to speak. He has a strong voice and spoke clear Hindi. The people listened with good interest. The first speaker was a headmaster of one of our mission schools, and thought the raw villager would understand chhattisgarhi better then Hindi. We advised that Hindi be used more generally hereafter during the meetings.

The Widow's Home is filled with women. There are at present 110, and we have some very peculiar characters among them. A number are blind, others are very nervous, some are lame, others can not talk at all, one has lost her one limb, some are so quick tempered that they become angry at almost anything their room-mates say. One old lady told Sister Lapp a few days ago that her room-mate is so illnatured that whenever she speaks to her she gets such a saucy reply. She made up her mind that she would keep quiet. Then her room-mate would ask as to why she did not talk. "What am I to do?"

Another old lady stated that her room-mates refused to share the space with her and placed her few belongings (bed, box and little earthen stove, and fire wood) on the porch. She stated that she could not stay with her daughter, as they would not keep her because she could not work, and her room-mates would not give her a place for her belongings—"and it seems I can't die; so what shall I do?"

It certainly would be a great accomplishment if one were able to keep peace and had the ability to make all understand that each one's duty was to make the other happy. However, it is encouraging to know that after these women whose lives have been wicked, are under the influence of Christianity for a time they become greatly changed; but it does take a lot of patience.

Work on the new Church building at Balodgahan has been stopped on account of running out of funds. The walls are finished to the top of the windows most of the way around. We had asked that $6000 be raised among the brethren in America. We have used up the $2500 which was granted us by our field Committee and there is some on hand with the Treasurer of the Mission Board, which leaves $3000 to be raised, we hope the Lord may put it into the hearts of brethren to furnish the amount needed to complete the much needed church.

The Lord is with us, and we are encouraged. Yours for the Master,

M. C. Lapp.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers:—We feel grateful to God for the many ways in which He is continually manifesting His love towards us. We hope that we may always appreciate His kindness and always trust Him for strength and guidance.

We have been having very good health in the Home for some time. We have had scarcely any bad colds all winter.

Our school year closed April 28, after which our teachers, Sisters Mary Brenneman and Ruth Yoder, returned to their homes. Their help and presence was very much appreciated thru the winter months, and we hope they will enjoy the summer vacation. Some of the larger boys and girls have found places to work since school closed.

On April 6 Sister Maggie Showalter of Broadway, Va., came to help in the work here, and on April 12 Bro. D. W. Lehman of Orrville, Ohio, came as a farmer.

There are at present 59 children in the home with 10 workers to care for them. This is a nice supply of workers for the amount of children we have, and we are getting along very nicely with our spring work. Our early garden looks very nice. We also have about 450 little chicks that are doing real well.

Sister Showalter left April 28 for a visit to her home in Virginia. We are expecting her to be with us again in a few weeks.

Bro. Lehman was called home today by the death of his sister. He expects to return in a few days.

We ask you to remember the work at this place in your prayers. "The

effectual fervent prayer of a righteous man availeth much."

In His Service,

May 22, 1922. The Workers.

New Holland, Pa.

(Welsh Mountain Industrial Mission)

Dear Herald Readers, Greeting:—"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." (Isa. 40:31).

How glad we should be for these "exceeding great and precious promises." The Lord has indeed been very gracious to us in numerous ways. We are glad that the Lord has sent Sister Anna K. Kauffman to help in this needy field. She has been here since Apr. 22. We wish to thank the ministering brethern for their kindness in breaking to us the bread of Life and the many brethren and sisters for their visits and encouragement they have given to the work.

On the evening of May 21, we had the privilege of commemorating the death and suffering of our Lord, and the joy of receiving two precious souls into fellowship by their covenant and baptism. These services were conducted by Bish. Abram Martin, assisted by Bros. John B. Senger and Landis Hershey. Pray for the few at this place that the Lord may preserve them faithful and use them in bringing others to the Savior.

The interest in the Sunday school, Bible Meetings, and regular preaching services seems to be growing.

The Lord willing we expect to hold our annual workers' meeting at this place on Saturday June 17. Will you pray that this meeting may bring glory to God above that which we are able to ask or even to think?

Yours in His Glad Service,

Arthur T. Moyer.

Columbia, Pa.

(274 S. Fourth St.)

Dear Herald Readers Greetings:—We feel to praise the Lord again for His goodness and His great love for us, He is showering many blessings upon us from time to time, far above what we deserve.

Sunday May 7, 15 precious souls were received into the church, seven by water baptism and the rest b a renewal of their covenant. Ma' God's richest blessings rest upon them and may they prove faithful until death is our prayer.

Sunday May 21, communion services were held at this place It brought us joy to see some of the old pilgrims who have never before observed the ordinance of feetwashing stoop down in that humble act of washing one another's feet. One sister especially who was just taken into the church and never observed this ordinance (although she had been a member of some other denomination before) said she would not do this and we tried to explain to her the importance of it and still she thought she would not come for this occasion. But how glad we were to find her at the service as usual and how happy she seemed after she was willing to do this humble act of service and why should she not be happy when the Lord has promised, if we know these things happy are we if we do them?

Bro. Joseph Boll, Manheim, Pa., was here in the evening and preached a very impressive sermon from John 15. After the sermon an invitation hymn was sung and one soul stood to confess her Savior. We ask all who know the value of prayer to remember this one in your prayers that she may remain true and faithful.

Remember the work and workers at this place in your prayers.

In His Service,

May 22, 1922. The Workers.

WEEKLY LETTER FROM SOUTH AMERICA

For the Gospel Herald.

(April 18, 1922)

Greeting in Jesus Dear Name:—The time has arrived for the weekly letter to be sent on its way.

Pehuajo

On Sunday evening Bro. Hershey preached the third sermon on the theme "The Second Coming of Christ," dwelling more particularly on the purpose of His coming.

A young lady came to the mission recently stating that a young mother had brought her baby suffering with convulsions to their home. Her father had sent her to ask the pastor to come to pray that the baby might be healed. Bros. Lantz and Hershey went to the home seeing that every thing possible had been done for the child. Bro. H. read Matt. 7:7 and James 5:13, after which all Christians present prayed and de parted, leaving baby and mother in God's Hands. Word was sent that the baby was better and during the night had spoken to the mother in its natural way. We praise God for these manifestations of His power. May you hold up the missionaries in your prayers, so that the devil (who comes as an angel of light) may not get a hold on these people who have now accepted Christ.

On Wednesday Apr. 12, instead of having the regular Bible lesson on Luke's Gospel, Bro. Hershey conducted a preparatory service which edified and instructed all the members. Four missionaries and thirty-six native members were present and took part in the fifth communion service, partaking of the sacred emblems and participating in the ordinance of feetwashing. The tstimonies were bright and joyful. We were sorry for seven who were out of town and unable to be present.

The sunrise service on Easter morning at six o'clock was attended by sixteen persons, who united in singing praises to God and offering prayers for the lost.

Trenque Lauquen

A gathering was held by the members of the Y. P. M. at the Mission A number of contests of questions on Scripture were asked. It was interesting to see how they remembered the answers to these questions from the Bible which is a new book to them.

We have rented another room in another part of town for the purpose of conducting another Sunday school. This will make three Sunday schools for Trenque Lauquen, besides the home department work.

Bros. Hershey, Shank, Lauver and Dodero (one of the native members) took an auto trip to Tres Lomas to consider which is the most advisable place to open permanent work.

Each week the mission folks make a trip to the country where the Sunday school lesson is taught in two homes; thus by use of the mission Ford more work can be done, for the Master. Last week a number of neighbors had gathered at the first home.

SPIRITISM

(Continued from page 163)

now already is it in the world" (I John. 4:3).

The present wave of spiritualism is a mark of "the latter times." Let us be faithful in testifying against it, knowing that "He that shall come will come, and will not tarry."

Buffalo, N. Y.

Spurgeon on Preaching

"I have heard of ministers who can preach a sermon without mentioning the name of Jesus from beginning to end. If you ever hear a sermon of that kind mind that you never hear another from that man. If a baker once made a loaf of bread without flour in it, I should take care that he would never do so again; I say the same of a man who can preach a Christless Gospel. Let those go and hear him who do not value their immortal souls; but your soul and mine are too precious to be placed at the mercy of such a preacher."

"The soul has a real face, but it only shows it in the countenance."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MY MOTHER'S EASY CHAIR

Sel. by Benj. L. Garber

The days of my youth have all silently sped,
And my locks are growing thin and gray;
My hopes, all a dream in the morning, have fled,
And nothing remains but decay.
Yet I seem but a child as I was long ago,
When I stood by the form of my sire;
And my mother, she sang as she rocked to and fro,
In the old easy chair by the fire.

Oh, she was my guardian and guard all the day,
And the angel who watched round my bed;
Her voice in a murmur of prayer died away,
For blessings to rest on my head.
Then I thought ne'er an angel that could know,
Though trained in its own peerless choir;
Could sing like my mother who rocked to and fro,
In the old easy chair by the fire.

How holy the place as we gathered by night,
Round the altar where peace ever dwells;
To join in an anthem of praise and unite,
In thanks which our heart truly felt.
In his sarced old seat with his locks white as snow,
Sat the venerable form of my sire;
While my dear mother sang as she rocked to and fro,
In the old easy chair by the fire.

The cottage is gone which my infancy knew,
And the place is despoiled of its charms;
My friends are all gathered beneath the old yew,
And slumber in death's golden arms.
But often with rapture my bosom does glow,
As I think of my home and my sire,
And the dearest of mothers who sang long ago,
In the old easy chair by the fiire.

—Ridway Dyer.

WHEN A HOUSE IS A HOME

Sel. by Pius Hostetler

When I lived in Panama, I went, one day, into the jungle south of Culebra, and came upon a little palm-thatched, bamboo-walled shack. It was the abode of a family of Jamaican emigrants in the Canal Zone.

The house was set in a palm grove, and banana stalks almost covered the front entrance. The people spoke English, and we visited for a spell.

The floor of the house was pounded clay. The cooking utensils were perhaps worth three dollars. Their beds were bamboo poles, overcast with palm leaves, covered with a rough blanket.

Children, dogs, chickens, pigs and ducks ran about with equal liberty, and apparent welcome.

I asked the man, "Are you happy out here in the jungle?"

His answer was unforgettable. "Yes, we have all we need here. The roof does not leak. Then, we love each other, and that makes home."

Many, many times, that little shack has stood out in my memory, and I have heard the wise words of that black brother.

Today, I rarely pass a human dwelling that the thought does not come to me, "I wonder if that roof covers people who love each other, and are happy?"

Our estimates of human values are so superficial and false. We ask: "How much has he? How well is she born? How high do they stand? What place does he occupy? How large is his house?"

Had we sense enough to look deeply we would ask the fundamental questions. Here they are:

"Does he like his work? Can he pay his debts? Do they loyally love and serve each other?"

If these questions can be answered, "Yes," you can be Great, Good and Blessed of Heaven.

If your house is a house of love, envy no mortal on earth.

The lowliest door is high enough for Love to enter, and the palace doorway can admit no nobler guest.

The table across which lovers smile, as they eat, can borrow nothing real from any house on earth.

You may toil and endow your children with goods, even keeping them from toil and hardship, but if they miss being born in a house of Love, they have not their true birthright.

It is not the size of your house that counts,
Or whether it's granite or fir;
Or whether 'twas planned by an architect,
Or built by a carpenter.
A house is a house, and only a house,
Be it covered with roof, or a dome,
It is a place where true lovers live,
'Tis then we can call it a home.

There are one-room shacks that are palaces,
There are granite piles that are styes,
For only love can glorify
The house, whatever its size.
So if you dwell in a little cot,
In city or country fair,
The best of all things good is yours,
If only love is there.

Some are that envy those who live
In a splendor they cannot match,
But Love is rich in a humble place
Though the roof above be thatch.
So here's to the folks who live secure
Away from envy and strife,
Who know, that, apart from earthly goods,
Love is the Soul of Life.

J. W. Holland.

A GRANDFATHER'S RICH ADMONITION TO A GRANDDAUGHTER

Sel. by M. E. Rutt

I wish you would give attention to your grandfather's advice; Viz., first live in the fear of God, and keep His commandments; for such is the duty of mankind, and God will judge all your doings; they may be good or bad. Keep God in sight, and in your heart, and beware yourself for the commission of sin, against the command of God. Let the word of God be the lamp of your feet, and you shall never walk in darkness, for God's Word leads to the fear of God, which is the beginning of wisdom, and he that lives up to it, his praise shall be forever.

Is wealth considered a great treasure in this life? What is richer than wisdom, through which we may obtain everything?

Wisdom is better than pearls or diamonds, or any imaginable wealth; it is incomparably greater. Gold or silver riches give encouragement, but far more doth the fear of God. Wisdom is a blessed garden, and nothing else is more desirable in the sight of God.

My dear child, remember thy Creator in thy youth, before the days of affliction come. Seek first the kingdom of God and his righteousness, and you shall never be in want of that which is needful. Honor father and mother, and live up to their parental advice; this is the first commandemnt with promise, and has the promise of earthly welfare. Make every effort to improve daily in wisdom, good morals, and virtue. A virtuous daughter is a pleasure to her father's heart, an honor to her mother, and finally a crown in her husband's house.

Elizabethtown, Pa.

PARABLE OF THE GREAT SUPPER

(As adapted to lodges and life insurance companies)

By J. M. Kreider

For the Gospel Herald.

Verse 17: They sent out their servants to the rich, the robust, and the strong; with instructions not to invite or to accept any consumptives, or halt, or maimed, or blind.

Verse 23: And the servants returned and reported to the officers of the lodges and companies. So the officers sent them forth again, saying, "Go out into the streets and the homes of the well-to-do and compel them ..... to at least take out policies for their children.

Palmyra, Mo.

Sunday School

For the Gospel Herald.

Lesson for June 11, 1922—Jer. 38:4-13

JEREMIAH CAST INTO PRISON

Golden Text.—Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.—1:8.

Introductory.—Judah was rapidly approaching its downfall. Its cup of iniquity was about full, and the wrath of the Almighty was about to be poured out upon it. Faithful Jeremiah knew but one thing, and that was to be true to God. The powers that be in the kingdom knew but one thing, and that was to gratify their sinful desires. Under such circumstances there was but one thing for the faithful prophet of God to do, and that was to sound the note of warning. The princes stood it for awhile, but in course of time they got to the end of their patience. They demanded that Jeremiah cease his evil predictions. The matter was made all the harder for Jeremiah because of socalled prophets who prophesied just the things that the princes liked to hear. These false religious leaders would have murdered Jeremiah long before the princes were ready; but now the princes also turned against the faithful prophet and they pronounced him guilty of treason. The man of God today, who knows no other course but to be faithful to his Maker, has in Jeremiah an example worth patterning after.

Lesson Story.—When the princes heard that Jeremiah told the king that those who surrendered to the Chaldeans would be saved while those who remained in the city to the last would be put to death they recommended that Jeremiah be put to death for treason. The weak king replied that Jeremiah was in their hands and that they might do with him as they pleased. But instead of putting him to death they let him down into a dungeon that was in the king's court. They let him down with cords. In the bottom of this dungeon there was a mire into which Jeremiah sunk. Here, no doubt, they expected him to die a slow, tortuous death.

But Ebedmelech the Ethiopian, more merciful than the professed people of God were, could not bear the idea of having this faithful man of God treated this way without making an effort to have him relieved. He went to the king, told him what they had done with Jeremiah, and asked that he be given better treatment. Zedekiah responded to this appeal, ordered thirty men to rescue Jeremiah, and he was lifted up out of the dungeon. This they did, and Jeremiah remained for a time in the court of the prison.

Thoughts on the Lesson.—1. In Jeremiah we have an example of simple trust in God and faithfulness to His cause that inspires us to nobler effort. He was not only faithful to God but also to his country. While those in a position of authority were punishing him for "treason" he favored the only course that could possibly keep his nation from ruin. The Lord had revealed to him what the proper course was, and he was loyal to the King of kings. Loyalty to God consists in doing His will regardless of costs. Loyalty to country consists in remaining true to the King over all the earth, no matter whether the princes are for or against God's plan for the nation.

2. In the priests and prophets of Judah we have an example of "spiritual wickedness in high places." They ought to have been champions of the truth, but instead they were the truth's worst enemies. Instead of joining in with faithful Jeremiah in proclaiming the will of God and saving the nation from its own folly, they were the first to cry for the blood of this faithful prophet. The meanest kind of a murderer is the one who does it in the name of the Lord.

3. In the princes who recommended the death sentence on Jeremiah we have an example of time serving politicians. It was policy, not principle, that moved them. At first they did not share the murderous attitude of the priests and prophets. But when Jeremiah kept on in his course they got vexed and joined with others in recommending that Jeremiah be put to death. The false prophet and the selfish politician make the most dangerous kind of partnership.

4. In Ebedmelech the Ethiopian we have another type of life. What he might have done had his self interests been at stake, as were those of the princess and prophets, we are not able to say. But his sympathy was with the man who was so cruelly and unjustly persecuted. He is one of the star witnesses against the persecutors of Jeremiah.

5. In Zedekiah we have another opportunity to study human nature. He knew that Jeremiah represented the right and righteous cause, but was too weak to assert himself. His miserable end is a loud commentary on the iniquity of weakly submitting to the demands of evil men and going against better knowledge.

6. Jeremiah stands out as the hero of the hour. He was right, and therefore on the unpopular side. Though he suffered, his conscience remained clear, his hands remained unsullied, and the events that soon followed proved the wisdom of his course. "Blessed are ye, when men shall revile you, persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."—K.

Our Young People

THE BOY WITH THE LOAVES AND FISHES (Jr.)—Jno. 6:1-14.

Topic for June 11

MOTTO

"The blessing of the Lord, it maketh rich."

MEDITATION ON THE TOPIC

I. What a Little Amounts to With the Lord's Blessing.—As you read the story of the miracle of the Loaves and Fishes from Mark 6:33-46; Matt. 14:13-23; Jno. 6:1-14; and get well acquainted with all the points in it you will find that one great thought in the whole is, that a little in our hands can be made much if we let God have it to use for blessing others. The stingy man who keeps all for himself is sure to be very poor and pinched because he lacks that blessing and power and increase which the Lord alone can give.

A very little lad could carry a lunch basket that had enough cakes of bread in it, with the blessing of Jesus, to feed five thousand men, besides women and children, and enough fish to make flesh enough to go with every piece of bread so that all had enough. We should not forget to look at the little part that the boy fills, as well as the lunch. It matters not how little we are and how little we have; if we give our lives into the hands of Jesus, He can do much good with them. A little word of kindness, a little deed of love, a little song, a little prayer, a little money, and any little thing which we may have, will yield so much through the power of Jesus that we should not withhold anything from Him.

OUTLINE STUDY

I. Getting Much from Little

1. A little lad.—Jno. 6:9.
2. A little supply.—Matt. 14:17.
3. Giving to a great Savior.—Matt. 14:18.
4. Feeding a great multitude.—Mk. 6:42.
5. Receiving a great lesson.—Jno. 6:14; Jno. 6:48-59.

II. Little Things We May Do and Receive Great Blessings

1. A little mite.—Mk. 12:42-44.
2. A cup of cold water.—Matt. 10:42.
3. A little seed.—Matt. 13:31, 32; Eccl. 11:1, 2, 6.
4. A little company in prayer.—Matt. 18:19, 20.
5. A little work of love.—Gal. 5:14; Rom. 13:10.
6. A little flock for Jesus.—Lk. 12:32.
7. A little child.—Matt. 18:1-6; Lk. 9:48.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Blessing"
2. When Jesus Blessed the Food.
3. When a Little Lad Gave Jesus His Lunch.
4. Little Things I may Do for Jesus to Bless Others.
5. Lessons from the Miracle of Loaves and Fishes.

For Others

1. Working with Jesus.
2. The Bread of Heaven.

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Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen. Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 1, 1922

Field Notes

* * *

Communion services were announced for last Sunday at Bethel Church, near Wadsworth, O.

Bro. Daniel Kauffman, this office, was among the attendants at Ohio Conference, held near Orrville, last week.

Bro. J. W. Hess, Manson, Ia., closed a very interesting series of meetings at Masontown, Pa., May 24, with eight confessions. After calling an friends at Scottdale, he left for Lancaster county where Sister Hess has been visiting relatives for a week.

On Sunday May 21, the semi-annual Sunday school meeting for the Yellow Creek, Salem, and Nappanee congregations, Elkhart Co., Ind., was held at the first named church.

Bro. C. F. Derstine and family are spending a few weeks with friends and relatives in their former home at Souderton, Pa. This will be their address until further notice.

Bro. J. S. Shoemaker of Dakota, Ill., expected to be with the congregation worshiping at Union Church near Washington, Ill., for communion service on Sunday, May 21.

Bro. and Sister Joseph M. Nissley, Altoona, Pa., were among the attendants at Ohio Conference last week. They were also planning to attend the Mission Board Meeting.

An impressive service was held at the Midway Church near Columbiana, Ohio, on Sunday, May 21, at which time communion services were held, three were baptized, and two received upon confession.

Bro. Paul Graybill and wife (until recently Sister Phebe Martin) were week-end visitors at Scottdale. They had been visiting in Juniata County and Altoona, and were planning to attend the Mission Board Meeting in Fulton County, O.

Bro. Noah Oyer, Hesston, Kans., who has been attending school at Princeton Theological Seminary, spent last Thursday at Scottdale. From here he went to West Liberty, O., where Sister Oyer has had her home.

The Ohio Conference held its annual session at Martin's Church near Orrville, Ohio, on Thursday and Friday of last week. The Conference members were nearly all there, and great interest was manifested in the work.

Bro. J. L. Horst, this office, accompanied by his father, Bro. Michael Horst, Chambersburg, Pa., is spending some time at Buffalo, N. Y. The latter having been in poor health for more than a year, is undergoing treatment at the hospital. Latest reports indicate satisfactory improvement.

Bro. Abraham Kroeker, a former Mennonite editor and pastor in Russia, later a refugee at Constantinople, who has been detained at Ellis Island for six weeks, was a visitor at the Publishing House a few days last week. From here he started for Inman, Kans., planning to stop at Cleveland, O., and other places enroute.

Correspondence

* * *

Oneill, Nebr.

Dear Herald Readers, Greetings:—On Tuesday April 25, Bro. Joe Zimmerman, Milford, Nebr., was with us. He preached to us in the forenoon using for his text Matt. 5:8 and in the afternoon he held communion. Whoever came hungry and thirsty surely was fed with the bread and water of life. We were greatly encouraged to press on. We feel to praise God for His many blessings. We ask an interest in your prayers in behalf of the work at this place.

Apr. 28, 1922. Cor.

Mt. Joy, Pa.,

Greeting to all Herald Readers:—Saturday, May 6, baptismal and preparatory services were held at this place, at which time a class of 18 was received into fellowship by water baptism. The following day communion services were held.

The brotherhood is arranging a program for a Bible meeting to be held later on in the summer at this place. In His service,

May 22, 1922. Rhoda R. Eby.

Aurora, Oreg.

(Bethel Congregation)

Dear Readers of the Herald:—We have many reasons to praise God for the many blessings He has bestowed upon us. On Easter Sunday we held our communion service. On May 7 Bro. Allan Good of Carstairs, Alta., came into our midst and remained with us one week, giving a Bible lesson and Gospel sermon each evening. Bro. Good left our community May 14 for parts of the east. One soul became willing to take a stand for Jesus during these meetings and we feel the church was strengthened through these efforts put forth.

We ask to be remembered at the throne of grace.

May 17, 1922. Cor.

Manitou, Colo.

Greetings to all Herald Readers:—On May 14, Bro. J. A. Heatwole, La Junta, Colo., preached to us in the evening from Psa. 24. The theme of his message was, "The Victorious Life." The Lord be praised for the message.

Onr Sunday scool was recently reorganized with the following officers; Supt., Bro. E. A. Miller; Chor., Sister Ada Shetler; Sec.-Treas., and Cor. Bro. E. A. Rediger.

Will also have evening services again—Y. P. M. every two weeks and preaching services every two weeks, with Bro. Milton Shetler for leader. The number in Sunday school is increasing. Attendance May 21, 43. Bro. J. S. Landis is improving, and hope he soon can worship with us again.

We invite all who can to stop off here and worship with us, and give us some words of encouragement, especially the ministering brethren for we believe this is a needy place where much can be accomplished through His children.

We ask an interest in your prayers in behalf of the work at this place.

In His name,
E. A. Rediger.

Ashey, Mich.

(Bethel congregation)

Dear Readers of the Gospel Herald:—Bro. D. D. Troyer, Goshen, Ind., was with us May 9-12. On Sunday morning, May 12, communion services were held. From this place he went to Midland, Mich. We are glad for his presence and the help he gave us while here.

We are having beautiful weather. Fruit prospects are good. The occasional rains are appreciated. Prospects for a crop are very promising.

Yours in His service,
May 17, 1922. Esther Summers.

Brutus, Mich.

(Maple River Church)

Dear Herald Readers, Greetings: On Monday May 15, Bro. J. K. Bixler came into our midst and remained with us until May 21. He had meetings every evening. On Tuesday evening we had members' meeting. There was a unanimous expression of peace, for which we thank God. The result of his work at this place was six converts, and two reclaimed into the church by confession while many other minds were pointed heavenward. On Saturday morning instruction meeting was held and in the evening baptismal services. On Sunday we had communion services, and were again reminded of the death and suffering of our blessed Lord, and that the blessed day of his coming draweth nigh.

Bro. Bixler left us on Sunday night May 21. Though our bodies are separated yet "He hath raised us up together, and made us sit together in heavenly places in Christ Jesus:" (Eph 2:6.)

Remember the work at this place that we may be faithful, in Jesus' name.

Martha E. Brubacher.

Topeka, Ind.

(Emma congregation)

Dear Friends and Christian Workers:—We have many reasons to thank God for the many blessings we are enjoying. On Sunday afternoon Apr. 30, council meeting was held and peace was expressed in general, and on Sunday, May 14, communion and feetwashing were observed in which seventy-three members partook. Bishop John Garber of Clinton Brick congregation and Bro. Yost Miller of the Shore congregation were with us.

If the Lord will, we shall have an all-day Sunday school meeting on May 25. An interesting program has been arranged.

Bro. Abram Metzler expects to be with us in a series of meetings, beginning May 23. We ask an interest in the prayers of God's people that we may be fully consecrated to Him who has done so much for us. Let our lives be such that we may be ready for Him at His coming.

Yours in His service,
May 19, 1922. Alta Bontrager.

Jackson, Minn.

Dear Gospel Herald Readers: On May 3 and 4, Bro. P. A. Friesen and family were with us. Bro. Friesen gave some very interesting talks on India and clearly showed us the great need of Christian workers there.

On May 12, Bro. Simon Gingerich, Wayland Iowa, arrived and preached for us that evening. Saturday evening (May 13), council meeting was held. We had our communion service on Sunday. Nearly all the members were present and were again reminded of the suffering and death of our Lord.

While with us, Bro. Gingerich gave us some very interesting sermons and great interest was felt, which was shown by a full house at each meetng.

Bro. Friesen was again with us shortly before his departure for Hesston. He continued his talks on India.

Pray for the work at this place.
May 20, 1922. Cor.

New Paris, Ind.

(Salem congregation)

Greetings of love to all: We praise and magnify the one who is a very present help in trouble.

The spring has been damp and cool so far, which makes the farmers late in getting out their crops, but we do not wish to murmur, for He who is supreme knows what is best.

On May 14, we again commemorated the death and suffering of our blessed Lord. At the same time two of our boys were baptized. May they become strong men for God is our prayer. Bro. D. J. Johns, Goshen, Ind., officiated at these services.

One of the features of our work is a Bible class. We meet on Wednesday evening of each week to study the book of Revelation.

Yours in His service,
May 22, 1922. Cor.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following cablegram has been received from Russia during the past week:

"Ukranian work arranged and Krehbiel in charge. We are now on way to Samara via Moscow. Push energetically campaign for general contributions."

Signed, Hiebert Miller

* * *

The following letter has been forwarded to us by the American Relief Administration:

Letter of Thanks

The undersigned leaders of all Mennonite Societies in Uransk Volst bring to you, your collaborators, and to all givers, our sincere thanks from all the members of societies for your quick and great assistance to our hungry children through the American Relief Administration.

In consequence of your gift more than eight hundred children have every day a nutritive dinner.

May you and the givers be rewarded by God for all that is done by you, for us, and for our so much suffering Russia.

(Signatures)

* * *

Another cablegram, recently received from the brethren Hiebert and Miller states that the quickest, easiest, and surest form of giving relief is through the feeding kitchens which our unit is now conducting. They urgently request that in order to avoid long delays this method of giving help,—that is, through our general funds—should be used. They point out that the situation is extremely serious and that quick, united action is required.

* * *

On April 24, a shipment of 840 bags of flour and 109 bales of clothing left Constantinople for Theodosia aboard the French steamer Tadla. The goods were consigned to our relief unit through the American Relief Administration The flour was sent by Mennonites in Kansas, and the clothing was the shipment sent by the Lancaster County, Pa., Mennonite Conference.

* * *

The meeting of the Central Committee is to be held in Chicago this week. A number of very important matters will be taken up and a full report of the work done will be given in these columns. Meanwhile, let us do all we possibly can in this time of great need and suffering.

May 26, 1922.

In the Person of Jesus the point of union between man and God has been found.

Miscellaneous

THE BEST TEACHERS FOR USEFUL LIVES

By Elva Lehman

For the Gospel Herald.

Three things are absolutely essential for any young man or woman who seeks to know Gods will with reference to his or her life work: (1) An unconditional surrender and a complete giving up of self; (2) An earnest, sincere, and prayerful effort to know His will; also a study of the world's needs and our ability to fill them; (3) A willingness to follow wherever God leads, even tho the way can be seen only a step at a time, or tho it takes a different direction than we prefer.

The opportunities of a teacher cannot be measured by time but reaches into eternity. Every teacher ought to lead scholars nearer to Christ, by his or her own consistent life. A part of a teacher's work is to build up character. This is to be accomplished not only by teaching but by example. Study the Bible for yourself for your own spiritual profit, saying, "Teach me, O Lord," and then you will be more able to impart your lessons in the pupils' mind.

Let us as teachers be very careful. A careless teacher might in one sentence plant in a life a seed which would produce in after years a harvest of all that is bad. At the same time it is true that a faithful, consecrated, godly teacher might in one lesson lead a child to Christ. There is one principle to be remembered in Christian service: it is not so much the position we are called to fill, as the spirit in which we fill it, that counts with God. The teacher must have a Spirit-filled life. If the apostles and Christ needed the fulness of the Holy Spirit, how dare any present-day worker try to undertake work for God, without a similar equipment? The man or woman in the Church who has been called by the Holy Ghost will also be recognized by the Church in due time. Every teacher must realize that he or she is responsible to bring the Gospel to the class. Indeed, every one is an ambassador for Christ.

The Chinese call the Gospel the "happy sound." Do our lives peal forth the happy sound to those about us? The Gospel is indeed "good tidings of great joy."

Prayer is very important. This is our blessed privilege, and one thing that every Christian can do. God is the omnipotent One. He acts according to our petitions, and great things are accomplished. Shall the harvest be lost because of a lack of workers and interest? To glean sheaves is our business in this world. "To obey is better than sacrifice" but we must be willing to sacrifice also. Christ said, "Pray ye therefore the Lord of the harvest that He send forth laborers into his harvest." Are we obeying this command? Oh! let us who see the need pray definitely for workmen of God. Many Christians think they are not qualified to teach or to do mission work. It is true we can do nothing, but God can if we only give Him our lives. We can do all things thru Christ. If we are not qualified in some particular points, can we not acquire the qualifications? If we do not know our Bible, we can study it. Our motto should be, "others." If we have the proper estimation of the value of a soul, just one soul even, we must say it does pay to labor in God's vineyard. Christ's valuation of one soul is beyond the measure of anything in this world, or of the whole world. To know that one is subject to the will of God is to enjoy that rest of mind and peace of conscience that enables one to do his best.

Does it really pay? we ask. If we were to hear some of the testimonies of people that have been saved, we would heartily say: **It does pay.** When Jesus comes again, our reward will be sufficient, if we can know that there is some soul among the called out ones, who would not be there if we had not told the story. "The greatest mission is not Home missions, or Foreign missions, but Submission," to the will of God.

"No service in itself is small,
None great tho earth it fill,
But that is small which seeks his own;
That Great which seeks God's will."

North Lima, Ohio.

THE PRACTICAL VALUE OF MENNONITE HISTORY

By John Horsch

For the Gospel Herald.

It is quite generally conceded that the history of God's people is second in importance only to the study of God's Book itself.

Of the various periods of church history the time of the primitive Church and that of the Reformation are obviously the most interesting and important. With the history of the Reformation the history of the early Mennonite Church is closely interwoven. This is a fact which is of great practical importance. The study of other periods of Mennonite history, while needful, is of comparatively small interest to those who are not identified with the Mennonite Church. On the other hand, all serious students of church history are interested in the history of the Mennonite Church in so far as it is a part of the history of the Reformation.

How is it explained, then, that church histories, as a rule, have so little to say about the Mennonites, and that which they do say is often so unsatisfactory?

One of the reasons is that historians are in general inadequately informed on the subject. They have not studied the subject from the original sources. For example, there are striking indications that there are few, if any, European writers on Mennonite history that have read Menno Simons' works. And yet, Menno's writings must be classed with the most important source material on Mennonite history.

The conception which writers in general have of Mennonite history is something like this: The Anabaptists represented a fanatical outgrowth of the Zwinglian and Lutheran Reformation movement. Although there were good and bad, quiet and revolutionary Anabaptists, the Anabaptists were only one sect or party. (An American Mennonite writer on the subject says in the first sentence of his most recent book: "The Anabaptists were a religious sect"). Hence the fanatical and revolutionary Anabaptists were representatives of the Anabaptist sect or movement, as well as the more orthodox. It is therefore not unreasonable that the opponents of the Anabaptists have judged the whole movement by its fanatical representatives, and were, consequently, in favor of suppressing the movement by fire and sword. Revolutionists are punishable by law. The attempted suppression of the Anabaptists was not persecution; it was, in a large sense, deserved punishment. While Menno and others succeeded in directing the movement into more orthodox channels, the Mennonites have, after all, a dark, discreditable origin.

Needless to say that such a view of Mennonite history is contrary to the most outstanding facts. It reminds one of the picture of the post-apostolic church which was drawn by the pagan opponents of Christianity.

The Anabaptists were not a sect or religious party. They were not a unit in any sense. The Anabaptists were those who rejected infant baptism. The idea that all who do not accept infant baptism are necessarily of one and the same party, is curious indeed. Applied to our time, it would make Mennonitism identical with Mormonism—both disapprove infant

baptism. The sects and religious parties of the Reformation period that disowned infant baptism, were numerous. All these, as already said, were classed as Anabaptists. Some of these sects were theologically and otherwise very far apart. Indeed, Menno Simons says rightfully that greater differences existed between some of the so-called Anabaptists sects, than between the denominations that praticed infant baptism. To identify Menno Simons with the doctrinally unsound or revolutionary Anabaptist sects, and ascribe to him their views and transgressions on the ground that they agreed on the question of infant baptism, would he like holding the Lutheran leaders responsible for the errors and misdeeds of the Romish Church, on the ground that they were of one mind in the defence of infant baptism. No serious student will identify various churches for the reason that they have a certain view regarding infant baptism in common. The history of the infant baptizing denominations of the Reformation period (Roman Catholic, Lutheran, Zwinglian, and Calvinist) could not be intelligently treated as the history of one church or party. So also the history of the Mennonite Church is distinct and separate from the history of others of the so-called Anabaptist denominations.

Of all the sects that were classed as Anabaptists by their opponents, the Swiss Brethren Church was the first and oldest. ("Swiss Brethren" was the name of the Mennonite Church in Switzerland before Menno Simons' time.) Hence Mennonitism is not the result of a reformation of the unsound and revolutionary Anabaptist sects. These sects appeared on the scene at a later date. There is abundant evidence to show that the Swiss Brethren were from the very beginning free from the fanatical, enthusiastic, and revolutionary notions that were laid to their charge by their enemies, just as also Menno Simons was not guilty of the errors of the Münsterites of which he was accused.

The assertion that Mennonitism is, or was originally, a fanatical outgrowth of the Reformation movement is altogether contrary to fact. The facts are these: The earliest Mennonites (Swiss Brethren under the leadership of Conrad Grebel) were originally of the same religious party as Ulrich Zwingli, the leading church reformer of Switzerland. Zwingli taught, in the first years of his reformatory labors, that a church should be organized along strictly New Testament lines, recognizing distinctly the principle of separation and hence disapproving of a union of church and state. He defended the principle of non-resistance, the unscripturalness of infant baptism, the need of Biblical church discipline, and the exclusion of offensive transgressors. After a few years, however, Zwingli decided upon the establishment of a state church to take the place of the Roman Catholic Church. To gain this end he saw himself compelled to enter upon a course of compromise. Instead of organizing a New Testament church, he decided to accept Roman Catholic baptism and ordination as valid and to introduce into the existing Roman Catholic Church such reforms and make such changes as the civil authorities would permit. In consequence he, against the protests of Greibel and his associates, discarded all the above mentioned points of Scriptural doctrine and practice which he had formerly defended. The Swiss Brethren stood true to the original principles of the Reformation, while Zwingli, as well as Martin Luther, by accepting the claring compromise of "state-churchism," deviated widely from their original principles. To what length the leading reformers went in the unholy alliance with the state and the world is evidenced by the fact that they sanctioned the persecution and execution of those who were steadfast in their stand for the original principles of the Protestant Reformation and who refused to unite with the compromising Protestant state churches.

The question remains, Why are these things not found in the works on the history of the Reformation? The answer is, Because research work in church history from the original sources has, roughly speaking, been done only by representatives of "state-churchism". For these men it is clearly difficult to be objective and impartial on the said questions. Unfortunately the truth about Mennonite history makes the leaders in the state church Reformation appear in a very unfavorable light. If the execution of the Mennonites was not due to revolutionary tendencies among them then the fact that the leading reformers approved of these executions is the darkest blot on Protestant history. This is unfortunate but it is no reason why the truth should not prevail. "Truth crushed to earth will rise again."

The Mennonite Church has an exceptionally interesting history. We have sadly neglected to acquaint ourselves with our great past. And at no other time was there an impartial history of the Reformation, written from the Mennonite (or non-state-church) viewpoint, more urgently needed than at the present time. The state church system, as established by Luther and Zwingli, is breaking down. A prominent Lutheran theologian in Germany, Dr. Kaftan, has recently said that the Protestant state church, as it exists today in various German states, does not deserve the name of a church; it is merely a department of the state. This was precisely the opinion of the Mennonite church fathers. At the present time a fair, impartial history of the Reformation, based on the original sources and giving full references, would presumably create a marked interest and make a profound impression in Europe as well as in America.

We are Mennonites and believe that the Mennonite Church has a mission. This being the case, it follows that the history of the Church is worth studying. Not only do we need to make ourselves acquainted with it to strengthen ourselves by the noble example of our spiritual forebears, but the fact should be duly considered that the field of church history affords a comparatively easy means of creating interest in the Mennonite Church and Mennonite doctrine. As already intimated, the greatest period of Mennonite history is identified with the history of the Reformation, and in so far as this is the case, all students of church history are interested in Mennonite history. We owe it to ourselves and to the world to bring to light the truth about the noble fathers of the Church who gave their lives for the evangelical truth, and to remove the odium that still clings to them.

A beginning has been made at Scottdale in collecting historical material upon the recommendation of the Historical Committee and with the approval of the General Conference. Over 1,000 books, pamphlets and manuscripts have been collected, making the most complete Mennonite Historical Library on this side of the Atlantic. The expense involves in the purchase of the books was met by the Publishing House. The value of this collection has already been proved by affording the means of deciding certain important points of Mennonite history.

Scottdale, Pa.

Self is the only prison that can ever bind the soul;
Love is the only angel who can bid the gates unroll;
And when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to life at last.

—Henry Van Dyke.

The Bible is a window in this prison world thru which we may look into eternity.—Timothy Dwight.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

April 1922

GENERAL

Manson S S Ia	$ 9 93
Freeport Cong Ill	56 16
Forks Cong Ind	28 20
Warwick River Cong Va	3 06
Goodfield A M Cong Ill	20 25
Union S S Ill	7 00
Emma Cong Ind Mission Meeting offering	27 00
Martins Creek Cong O	32 60
Martins Creek S S O	15 00
A Sister Va	8 00
Warwick River Cong Va	2 50
Sugar Creek Cong Ia	110 28
Liberty Cong Ia	1 01
West Union Cong Ia	42 33
C J Gingerich	1 00
West Fairview S S Neb	115 45
Roseland Cong Neb	6 40
Clearspring Cong Md	14 50
Science Ridge S S Ill	7 80
Weavers S S Va	18 50
Plainview S S O	29 30
Berea Cong Mo	60
Cherry Box Cong	2 50
Mt Zion Cong Mo	1 00
Creston Cong Mont	2 17
	$562 54

INDIA

General

New Stark Cong O	$ 26 00
Warwick River Cong Va	7 75
Joel J. Swartzendruber	50 00
Allensville A M S S Pa	25 54
Mt Pleasant Cong Va	60 00
S J Steiner & Family	10 00
P M Swartzendruber	10 00
Oak Grove & Pleasant Hill Congs Ohio	105 00
East Fairview S S Neb	52 20
A Sister Va	8 00
Coalridge Cong Mont	5 00
Salem Cong Tofield Alta	29 83
Ontario Children's Quarter Fund	14 10
Floradale Cong Ont	50 00
Snider Cong Ont	29 40
Henry Saylor	5 00
Hagey Cong Ont	16 00
Gehmans S S Ont	41 00
E Chestnut St S S Pa	35 37
Children's Quarter Fund per E G Reist	82 00
N G Good	69 89
Landisville S S Pa	34 73
D R Benner	5 00
Old Road S S Pa	16 00
A Sister Pa	13 60
Kate Sauder	100 00
Souderton Cong Pa	75 55
Souderton T M Pa	17 84
Reiff Cong Md	157 13
White Cloud Cong Mich	4 50
Zion Cong Mich	11 25
Nappanee W Market St S S Ind	50 00
Howard—Miami Cong Ind	19 85
A Brother Telford Pa (Endow)	85
Berea Cong Mo	60
Palmyra Cong Mo	13 20
Ia Junta S S Colo	19 43
Hesston College S S Kans	50 00
Cherry Box Cong Mo	2 95
Mt Zion Cong Mo	1 00
Spring Valley S S Kans	59 03
Canton S S Ohio	12 34
Oak Grove S S O	75 00
Zion Cong Ore	9 00
Stahl Cong Pa	13 60
Scottdale Cong Pa	31 88
Weavers Cong Pa	14 00
Liberty Cong Ia	6 60
	$1225 11

Missionary Support

E A Rediger & wife	$135 00
Yellow Creek S S Ind	125 00
Warwick River Cong Va	1 00
Waldo Cong Ill	26 00
E A Rediger & Wife	31 00
H V Albrecht	150 00
Willow Spgs Cong Ill	150 00
J D & Susan Yoder	25 00
C J Gunden	155 00
per E G Reist	38 95
Perkasie Cong Pa	118 00
Middlebury Cong Ind	225 00
Willowdale Dorcas Band Alpha Minn	7 25
West Liberty S S Kans	10 00
Spring Valley S S Kan	37 50
Weaver Sewing Circle Pa	20 00
	$1254 70

Missionary Children Support

Logan Co S C O	$ 7 00
Children's offer Allensville A M S S Pa	4 26
Salem Cong Tofield Alta	31 00
Mrs Warren Farmers S S C	8 60
Conestoga S S Pa	72 36
Penna S S Kans	20 00
Larned S S Kans	7 50
	$150 72

Native Workers' Support

An interested Sister Dakota Ill	60 00
Esther Groh	15 00
Springvalley Cong N D	5 00
Two Classes E Petersburg S S Pa	7 50
E Petersburg Pa YMBC	7 50
Manheim Bible Study C Pa	7 50
D L Leatherman	10 00
Esther & Mary Leatherman	5 00
A Brother Pa	10 00
	$127 50

India Bible Women

Logan Co S C O	$ 8 00
Old Sisters Class Oak Grove S S Ohio	6 00
Willing Workers C Oak Grove S S O	15 50
D S & Mary Nafzinger	24 00
Sisters of Thomas S S Pa	3 00
Vineland S C Ont	8 00
Bowne Cong Mich	6 00
	$70 50

Native Woman Teacher

Katie L Nice	$ 6 00
Mary K Zimmerman	6 00
	$12 00

India Medical

A Sister Md	$ 6 00

Native Nurse

Two Sisters Landsdale Pa	$ 8 00

India Famine

Warwick River Cong Va	$ 1 50
Springvalley S S Kan	16 60
Bethel S S Ohio	16 50
	$34 60

India Widow Support

Carrie Grays S S C	$ 10 00
Mrs Joe Springers SS C	10 00
Warwick River Cong Va	11 87
A Sister Va	20 00
Ed M Yoder	20 00
No 5455 Pa	5 00
Class No 12 Middlebury S S Ind	5 00
Three Classes Olive SS Ind	30 00
Young Mothers C Elkhart S S Ind	5 00
Mothers C Elkhart SS Ind	5 00
	$121 87

India Orphans

Willow Spgs Prim Dept Ill	$ 12 75
S A Yoder	2 50
Young Men's C Pike S S Ohio	5 50
Martha E Diller & SS C	6 25
Class No 13 Waldo SS Ill	7 50
Salem S S Ohio	12 75
Lydia H Smith's S S Class	2 50
Julius Albrecht & Vernon Eigsti	6 50
Joe Springer	6 50
Ben Rocke	6 50
Jo Ioder	5 50
C A Hartzler	6 50
Carl Magnuson	5 50
Joe Springer's SS C	12 50
Edw McCloskey	12 50
Alvin Smucker's SS C	12 50
Berlin S S Ohio	38 00
W F Hartman & SS C	6 25
H A Schnell & Calvin Miller	6 25
Yellow Creek S S Ind	40 00
O W Greider & Wife	6 25
Bethel & Guilford S S O Classes 2, 5, 9, 10	12 50
Bethel & Guilford S S O Class No 3	13 00
L S Kreider	6 50
Lauver S S Juniata Co Pa	15 00
Willing Workers C Banks S S Va	6 25
Ina Hostetler	6 25
Class No 5 Martinsburg S S Pa	10 00
Mr & Mrs Ezra Bender	5 00
Class No 6 Martinsburg S S Pa	5 00
Pleasant Grove S S C No 7 Pa	5 00
Class No 3 Martinsburg S S Pa	5 00
L C Honsaker	5 00
D D Stoltzfus	5 00
Class No 4 Martinsburg S S Pa	5 00
Martinsburg S S Pa	5 00
Stahl S S Pa	75 00
Class No 13 Waldo SS Ill	7 50
Willing Workers C Howard-Miami SS Ind	6 25
Geo J Hoylman & Wife	6 25
Esther Poth & SS C	6 50
Maple Grove SS Ind	1 00
Jonathan Kurtz	7 50
Welcome Class Oak Grove SS Ohio	6 65
Prim Dept Kouts SS Ind	1 63
Class No 14 Forks SS Ind	12 50
E A Rediger & SS C	30 00
Jno A Albrecht	6 50
Alvin Albricht & Julius Ioder	6 50
Jul Albricht & Vernon Eigsti	13 00
Ringenberg Bros	13 00
Chris Burcky	16 00
Busy Workers C So Union S S O	6 25
H C Lehman's SS Class Forks S S Ind	6 50
Meriam Detwiler's SS C	6 25
Mrs Irvin Clymer's SS Class	6 25
Mrs Henry Kortemeier & children	6 25
Jonas Wenger	15 00
Girls Prayer Circle Eastern Menn School	12 50
Peoria Mission Ill S S	2 50
Class No 9 N Main St Nappanee Ind	9 70
S S Troyer & Wife	7 50
Class No 9 Nappanee S S Ind	1 00
Lydia H Smith & SS C	2 50
Prim Dept Chi Mission S S	4 56
Springvalley Cong N D	6 25
Sisters C Paradise SS Pa	25 00
A Sister Pa	30 00
Sisters C Mt Joy SS Pa	26 00
Cross Roads SS Snyder Co Pa	5 00
Mrs Overholts SS C	4 27
10 Classes Shore SS Ind	15 52
Shore Sewing Circle Ind	2 17
Amanda Kauffman	5 00
Berea S S Ind	7 50
Class No 12 Middlebury S S Ind	6 25
Class No 19 & 20 Middlebury SS Ind	3 75
Class No 21 Middlebury S S Ind	14 00
Olive S S Ind	83 00
Yellow Creek SS Ind	46 50
Mabel Bechtel	15 00
Holdeman S S Ind	30 00
A Brother Olive SS Ind	26 00
Enos Mumaw	6 50
Class No 16 & Golden Rule Class Elkhart S S Ind	6 25
C A Shantz & Wife	19 00
Classes No 19 & 20 Middlebury SS Ind	3 50
Yellow Creek SS Ind	35 39
Liberty Cong Ia	7 50
Alma Troyer & SS C	6 50
Alma Brenneman & SS Class	6 50
Vera Gingerich & SS C	12 50
Esta Hershberger & S S Class	6 50
David D Miller & SS C	6 50
Truman Erb & SS C	6 50
M E Yoder & SS C	6 50
Chris Troyer & SS C	12 75
Anna Yoder & SS C	6 25
Esther Miller & SS C	12 75
Joel Reber & SS C	6 25
Eli Hostetler & SS C	6 50
Geo Reber & SS C	6 50
Chris Hostetler & SS C	6 25
John B Miller & SS C	6 25
J L Hershberger & SS C	6 25
Sister Teachers of Prim Pept Lower Deer Creek SS Ia	6 25
Children of Prim Dept Lower Deer Creek SS Ia	6 25
S C Swartzendruber & Wife	6 25
Lloyd Brenneman & Wife	6 25
Nettie Swartzendruber, Lydia Miller & Margaret Hanson	6 50

Sam Schlabaugh	19 50
Alpha Minn S S	4 15
Limon S S Colo	32 25
Lena Horst's C Penna S S Kans	6 25
Sycamore Grove SS Mo	22 50
Prim Dept West Liberty S S Kans	7 50
Oak Grove S S O	22 50
Plainview S S O	15 50
Zealous Daughters of Zion Bethel SS O	2 00
Eli B Stoltzfus	30 00
Bethel SS Ore C 6A	2 50
Bethel SS Ore C No 6	2 50
Blough S S Pa	2 50
Masontown SS C 3 Pa	7 50
	$1392 27

Segregation Ward Boys Orphanage

A Bro & Sister Reiff Cong Md	$600 00

Hope Evangelistic Station

D G King	$ 25 00
L S Nafzinger	100 00
	$125 00

India Special Evangelistic Work

India Mission friends Paradise Pa	$400 00

Ghatula Dispensary

Anna N Ranck	$5 00

India High School Endowment

Sylvester J Miller	$ 5 00
Mrs M D Schertz	10 00
A N Brenneman	10 00
A R Zook	10 00
David Yontz	10 00
Peter Unzicker	10 00
Perry A Heller	10 00
S J Litwiller	10 00
Percy J Miller	10 00
Jonas Christophel	10 00
J H Eigsti	10 00
Mrs Mahlon Schrock	10 00
Mrs Elmer Schrock	10 00
D B Friesner	10 00
	$135 00

India Hospital Endowment

Sylvester J Miller	$ 5 00
David Shantz	10 00
E K Greenawalt	10 00
M P Hoffman	10 00
Abner Holdeman	10 00
J I Weldy	10 00
Daniel Yoder	20 00
J B Moyer	10 00
Nancy Kulp	10 00
J F Buzzard	10 00
	$105 00

India Hospital

Mt Zion Cong Mo	$ 50

India Village Prim School

Mt Zion Cong Mo	$ 32 46

A C Brunk Touring Outfit

Bethel S C Mo	$ 6 35
Total for India	$6,113 90

SOUTH AMERICA

General

Warwick River Cong Va	$ 7 00
Eastern Menn School S S Va	20 00
Manson S C Ia	9 35
P M Swartzendruber	10 00
Oak Grove & Pleasant Hill Congs Ohio	155 00
A Sister Va	8 00
A Sister of Clinton Brick Cong Ind	5 00
Lillie Hostetler	13 00
John Cressman	15 00
A Sister Pa	15 00
E Chestnut St Cong Lanc Pa	65 33
Kate Sauder	10 00
Yellow Creek Cong Ind	24 00
Souderton Bible Study Pa	17 16
Berea Cong Ind	2 35
Fairview Cong & YPM Mich	12 82
Liberty Cong Ia	4 50
Berea Cong Mo	10
Palmyra Cong Mo	5 00
La Junta S S Colo	19 43
Mt Zion Cong Mo	2 25
Beach S S O	137 39
Old Sisters C Bethel S S Ohio	16 00
Zion Mission Meeting Hubbard Ore	52 60
Casselman Cong Md	5 24
Glade Cong Md	1 40
Oak Grove Cong Pa	3 86
	$636 78

So Amer Missionary Support

Toronto Mission Cong Ont	$ 99 47
A Bro Meyersdale Pa	10 00
Warwick River Cong Va	27 40
York Co Mission Meeting Ont	202 25
E Petersburg Pa Sisters Bible Class	18 75
Weaver S S Va	100 00
Bank S S Va	23 20
Pike S S Va	75 00
Mt Clinton S S Va	40 00
Bethany S S Va	23 10
K M Shank	7 75
Spring Valley S C Kan	13 25
	$640 17

So Amer Missionary Children Support

Weaver S S	$ 70 00
Children's earnings Emma S S Ind	7 50
	$ 77 50

So Amer Bible Readers Fund

Shore Y P B M Ind	$ 10 85

So Amer Book & Tract Fund

Check 100 Pa	$10 00
Science Ridge S S Ill	5 00
	$15 00

So America Pehaujo Church Building

Olive S S Ind	$ 16 49
Prim Dept Chi Home Mission S S	7 00
North Lima S S O	25 00
	$48 49

So Amer Trenque Lauquen Building

Y W Class Belleville A M S S Pa	$10 00
David L Yoder & Wife	10 00
A Sister Pa	25 00
Olive S S Ind	16 49
A Bro & Sister Elkhart Ind	5 00
	$66 49

So Amer Printing Press

A Bro Telford Pa	$ 5 45
W H Lehman	5 05
Mary E Porter	5 00
Weaverland S S Pa	126 00
Martindale S S Pa	50 00
New Holland S S Pa	30 00
	$221 50

So Amer Auto Fund

A Sister Pa	$6 90

So Amer Horse & Cart Fund

Esther Miller & SS C	$6 00

So Amer Personal

Goshen College Cong Ind	$100 00
Total for South America	$1,829 68

MEXICAN MISSION

Hopewell Cong Ind	$ 5 00
Nappanee W Market St Ind S S	15 91
Nappanee N Main St Cong Ind	33 16
	$54 07

CITY MISSIONS

Altoona

Springs Cong Pa	$ 8 15
Menn Pub House—supplies	50 95
	$59 10

Canton Mission

Beech Cong Ohio	$ 13 27
Jos D Miller	5 00
Martins Y P B M O	5 15
Oak Grove & Pleasant Hill Congs O	20 00
Salem Cong O	8 35
Provisions:	
Jno D Miller	60
Chris Miller	50
Mrs Jno Eschliman	40
Beech Cong O	3 60
E D Yoder	1 20
Menn Publish House —supplies	70 72
	$128 79

Chicago Gospel Mission

Yellow Creek Cong Ind	$ 20 00
Nappanee W Market St S S Ind	35 00
Nappanee N Main St Cong Ind	30 40
Menn Publish House —supplies	42 50
	$127 90

Chicago Home Mission

Sister Drange	$ 2 00
Sister Roeschley	1 50
Daniel Nafziger	6 00
Psalms 24:1	4 11
Menn Publishing House Supplies furnished	86 60
Provisions:	
Hopedale Cong Ill	55 00
Flanagan Cong Ill	9 50
	$164 71

Kansas City Mission

W H Lehman	$ 5 26
A Bro Goshen Ind	5 00
Chauncey Hummel	6 00
A Bro Sugarcreek O	3 10
A Bro Goshen Ind	5 00
Liberty Cong Ia	3 25
Berea Cong Mo	35
Cherry Box Cong Mo	2 00
Mt Zion Cong Mo	2 00
Sister Bishop	1 00
Matt 6:3	1 50
J M Kreider	1 00
L J Johnston	6 72
So English Ia S C	1 68
Menn Publish. House —supplies	79 65
Provisions:	
So English Ia S C	2 40
L J Johnston	1 40
	$127 31

Knoxville Mission

Warwick River Cong Va	$2 00

Lima Mission

New Stark Cong O	$11 00
Menn Publish. House —supplies	38 30
	$49 30

Los Angeles Mission

Los Angeles Mission Offering	$ 82 03
Los Angeles SS Offer	13 28
Bethel S S Ore	5 00
Hopewell Cong Ore	10 24
A Bro & Sister Ore	10 00
	$120 55

Peoria Mission

Willow Spgs Cong Ill	$ 19 50
Morrison S S Ill	5 50
Mary E Porter	5 00
Metamora Cong Ill	16 25
Peoria Mission Visitors	6 70
Solicited by P A Ulrich	10 00
Garage rent	3 00
Menn Publish. House —suplies	52 00
Elkhart Cong Ind	16 50
Provisions:	
Ezra Yordy	67
Martha Smith	40
John Weaver	3 03
David Ulrich	3 01
Morrison Cong Ill	12 16
Clothing:	
Goodfield S C Ill	3 50
Morrison S C Ill	2 00
	$159 22

Toronto Mission

Menn Publishing House —supplies	$ 69 05
John Cressman	5 00
Waterloo Cong Ont	73 85
Vineland S S Ont	20 26
Ont Children's earnings Quarter Fund	218 50
St Jacobs Cong Ont	40 00
Floradale Cong Ont	50 00
Detweiler Cong Ont	8 00
Cressman Cong Ont	16 28
Blenheim Cong Ont	12 50
	$513 44

Wichita Mission

L K Morgantown Pa	$ 1 00
Crystal Spgs Cong Kan	9 71
Cherry Box Cong Mo	2 00
	$12 71

Youngstown Mission

Ranck Memorial	$ 18 00
L K Morgantown Pa	1 00
North Lima Cong O	12 00
Youngstown Mission SS Offering	6 78
Youngstown Mission Sun Eve Offering	21 79
Youngstown Mission House Income	17 00
Youngstown Mission Day Nursury	11 00
Sonnenburg Cong O	60 00
Menn Publishing House —supplies	11 60
Provisions:	
Mrs J H Riehl	2 55
Henry Detweiler	2 00
Clothing:	
Portage Co O S C	5 00
Walnut Creek O S C	7 00
	$175 72
Total for City Missions	$1,640 75

CHARITABLE INSTITUTIONS

Children's Welfare Home

Liberty Cong Ia	$ 75
Berea Cong Mo	35
Mt Zion Cong Mo	50
Special Support	210 50
Provisions:	
Sugar Creek Cong Ia	32 00
Alvin Selzer	6 00
Liberty S C Iowa	4 75
	$254 85

Orphans' Home Ohio

New Stark Cong O	$ 11 00
Prim Dept Freeport SS Ill	8 32

Toronto Mission Birthday offering 6 40
Warwick River Cong Va 20 00
S J Steiner & Family 10 00
Sara A Lehman 10 00
Fairview SS Mich childrens earnings 17 85
A Brother O 2 00
A Sister Yellow Creek Cong Ind 2 00
Menn Publishing House —supplies 3 90
La Junta S S Colo 13 00
Berea Cong Mo 25
Mt Zion Cong Mo 25
Blough Cong Pa 13 00
Rockton Cong Pa 2 25
Henry Eshelman 5 00
Special Support 502 13
Rudolph Basinger Provisions: 2 00
Mrs N W King—Amboy Ind S C 5 00
J Y King 1 96
So Union & Walnut Grove Congs O 6 10
Chapel S C Ohio 10 00
Logan Co S C Ohio 3 00
S E Allgyer 2 15
Dakota Ill S C 10 00

$667 56

Orphans' Home Hospital

A Bro Sugarcreek O $ 90

Orphans' Home School

A Bro Sugar Creek O 1 00

Orphans' Home Ohio Barn

J Y Smucker $ 50 00
A Friend Oak Grove S S O 100 00
per F B Showalter 106 50

$256 50

Old People's Home Ohio

New Stark Cong O $ 19 00
Warwick River Cong Va 37 61
Bethel & Guilford Cong Ohio 18 00
Maple Grove Cong Pa 15 00
Forks Cong Ind 150 50
Menno J Yoder 2 00
Artie Oesch 2 00
Pinto Cong Md 1 25
Schellburg Cong Pa 3 00

$248 36

Old People's Home Bldg Ill

Mahlon Schrock $ 20 00
Joseph Stalter 250 00
Edw Yordy 20 00
A Bro & Sister Morrison Ill 20 00
Peter Kauffman 50 00
Tuleta S S Tex 6 25
Pleasant Grove Cong Ill 27 70
Morrison Cong Ill 10 10
Bowne Cong Mich 15 70
Cullom Cong Ill 9 40
Willow Spgs Cong Ill 15 72
Nappanee W Cong Ind 6 75
James M Troyer 10 00
Peter B Schrock 50 00
Forks Cong Ind 33 35
Chappell SS & Cong Neb 13 00
Protection Cong Kans 25 00
Sycamore Grove Cong Mo 18 10
Interest on Bonds 18 04
H W Schrock 10 00
Ira C Gingrich 2 00
Albrecht Schiffler 5 00
J W Gingrich 5 00
Fred Ehrman 5 00
C U Snyder 5 00
Hopedale Cong Ill 130 00
Liberty Cong Ia 25 12
A Member of Waldo Cong Ill 25 00
Pleasantview Cong Okla 5 00
Sterling Cong Ill 37 35
P Pletcher 10 00
Leo Cong Ind 14 69
Will Gross 2 00
Sadie Birley 1 00
Mrs Ed Birley 3 50
Norman Hobbs 5 00
Orman Hobbs 2 00
Max Heller 20 00
A Sister Ft Wayne Cong Ind 5 00
Oscar Weaver 5 00
Salem S S Ind 24 49
Yellow Creek Cong Ind 24 00
Mabel Bechtel 10 00
Mapel Grove Cong Ind 48 00
A Bro Olive Cong Ind 10 00
Olive S S Ind 16 49
A R Miller 10 00
Nappanee N Main St Cong Ind 66 11
Emma Cong Ind 15 55
Albert Weaver 5 00
Ephraim Risser & Wife 5 00
Hesston Cong Kans 32 60
Milan Valley Cong Okla 11 65
West Liberty Cong Kan 115 86
Pleasant Valley Cong Kans 50 00
Penna Cong Kans 20 00
Larned Cong Kans 22 00
La Junta Cong Colo 36 85
Bethel Cong Mo 8 50
Spring Valley SS Kan 10 00

$1483 87

Old People's Home Furnishings

Bowne S C Mich $ 5 00
Shore S C Ind 10 00
Mrs May Imhoff 5 00
Clinton Frame S C Ind 5 00
J G Godschall 25 00
Frank Gardiner— Clinton Circle 5 00
Illinois—
Dorcas Circle—per F I Smucker 54 43
per Frank Snavely Shannon 28 25
Fisher Circle—per Josephine Schrock 23 00
Hopedale Circle—per Martha Springer 46 50
Goodfield Circle —per Mrs C J Heiser 15 48
Metamora Circle 37 72
per Mrs. Amos Neuhauser 3 00
per Mrs S D Schertz 8 25
Morrison Circle—per Mrs H T Nice 22 36
Cullom Circle—per Susie V Koerner 11 00
Freeport Circle—per J V Fortner 18 30
Sterling Circle—per Mrs P Book 31 45
per Mrs P D Schertz 3 00
Indiana—
Nappanee Circle—per Mrs Oscar Herr 25 68
per Nellie Hochstettler Goshen 34 30
Amboy Circle—per Mrs Noah King 31 65
Nappanee Circle— per Mrs H F North 22 60
Yellow Creek Circle per Mrs S P Culp 33 00
per Mrs F J Kinzer Goshen 18 70
Topeka Circle—per Mrs Milo Mishler 23 30
Grabill Circle—per S H Beck 7 36
Middlebury Circle—per Lizzie Kauffman 31 40
Kouts Circle—per Mrs Reuben Birky 11 45
Maple Grove Circle—per Mrs E C Greenawalt 21 02
Clinton Frame Circle—per Mrs G Miller 21 88
Clinton Brick Circle—per Frank Gardiner 37 30
Salem Circle—per Mrs Joe Ramer 14 24
Goshen Circle—per Mrs J F Slabaugh 3 24
Shore Circle—per Mrs Anna J Yoder 22 80
Mrs Smeltzer 55
Elkhart Circle—per Mrs V E Reiff 11 50
Iowa—
E Union Circle—per Mrs Ada Yoder 63 60
Lower Deer Creek Circle 60 18
Upper Deer Creek Circle 37 30
W Union Circle—per D B King 96 67
Mrs Simon Wyss 6 75
per Mrs L J Powell So English 10 00
Manson Circle—per E E Zehr 14 44
Wayland Circle—per Katie Zook 51 00
Kansas—
Hesston Circle—per Mrs Edw Yoder 6 00
Michigan—
Bowne Circle—per Mrs John Lenhard 25 40
Midland Circle—per Mrs E A Bontrager 17 94
Nebraska—
Roseland Circle—per Mrs D G Lapp 24 76
Shickley Circle—per Katie Saltzman 17 25
Chappell Circle 13 54
Enos J Zook & Family Pa 6 00

$1180 54

La Junta Sanitarium

Hospital Fees $896 70
Mary Slagell 1 00
Menn Pub House supplies 39 00
Mary E Porter 5 00

$941 70

La Junta Hospital

Hospital Fees $ 1202 05
Total for Charitable Institutions $6,237 33

OTHER FUNDS

District General Funds

Coalridge Cong Mont $ 10 00
Calkins Cong Mont 25
Beulah Cong S D 9 00
Fairview Cong N D 9 70
Lakeview Cong N D 3 00
Springvalley Cong N D 5 00
Bowne Cong Mich 16 00
Berne Cong Mich 20 85
Holdeman Cong Ind 21 92
Clinton Frame Cong Ind 29 68
Salem S S Ind 10 95
Middlebury Cong Ind 32 12
Clinton Brick Cong Ind 9 75
Midland Cong Mich 6 21
A Bro & Sister Zion Cong Mich 5 00
Bowne Cong Mich 17 00
Berea Cong Mo 25
Cherry Box Cong Mo 2 00
Mt Zion Cong Mo 11 00
Albany Cong Ore 10 69
Fairview Oreg Mission Meeting 34 70
Firdale Cong Ore 4 93
Hopewell Cong Ore 10 20
Bethel S S Ore 2 52
Creston Cong Mont 4 63

$287 35

Rural Missions

Ft Wayne Cong Ind $ 14 40
Hopewell Cong Ind 50 00
Nappanee W Market St S S Ind 25 00
Berea Cong Ind 4 83
Zion Cong Mich 10 00
Cherry Box Cong Mo 2 00
Mt Zion Cong Mo 1 00
Stahl Cong Pa 13 80

$121 03

Missionary Preparation

Nappanee W Market St S S Ind $25 00
Nappanee N Main St Cong Ind 29 04

$54 04

Church Building Funds

Zion Cong Mich $ 10 00
A Sister Zion Cong Mich 13 00
S P Martin 40 00
Nappanee N Main St Cong Ind 60 42

$123 42

Manitou Church

E Holbrook Cong Colo 24 43
Mt Zion Cong Mo 7 00
Sycamore Grove Cong Mo 34 00
Bethel Cong Mo 11 50

$76 93

Personal Funds

Mary Burkhard—Logan Co Sewing Circle 5 00
Harry Philips Bethel Cong Mo 8 00

$13 00

Russian Bible Fund

A Bro Telford Pa $3 70

Annuity

Susanna Witmer $100 00

Administration Expenses

Menn Publishing House —supplies $86 65

Mo—Kans Conf Expense

E Holbrook Cong Colo $4 88
Bethel Cong Mo 3 00

$7 88

So West Pa SS Conf Mission Fund

Blough S S Pa $ 9 00
Kauffman S S Pa 17 15
Weaver S S Pa 8 40
Stahl S S Pa 14 21

$48 76

Evangelizing Fund

New Stark Cong O $8 00

Eastern Mennonite School

Weaver S S Pa $11 00

Evangelizing Fund

New Stark Cong O $8 00
Total for Other Funds $941 76

SUMMARY

Alta-Sask Dist Board $ 60 83
Canadian Treasurer 799 14
Dak-Mont Dist Board 109 71
Eastern Menn District Board 1,412 98
Franklin Co Pa and Washington Co Md District Board 771 63
Illinois District Board 71 90
Ind-Mich Dist Board 2,028 67
Ia-Nebr Dist Board 488 12
Middle District Va 287 55

Married

* * *

Graybill—Martin.—Bro. Paul Graybill, minister in the Weaverland congregation and Sister Phebe Martin of the Groffdale congregation, were united in marriage at the home of the bride's parents, Bro. and Sister S. O. Martin, New Holland, Pa., May 18, 1922, Bro. Noah H. Mack officiating. May God grant them a prosperous life in their labors for His cause.

Garber — Zehr. — Clyde, son of Bro. and Sister Leonard Garber, Alpha, Minn., and Alma, daughter of Bro. and Sister D. D. Zehr, Manson, Ia., were united in marriage at the home of the officiating bishop, Bro. D. D. Zehr, on May 10, 1922. May the blessings of God follow them through life.

Weaver—Oberholtzer.—On March 26, 1922, Bro. M. Lloyd Weaver of Lancaster, Pa., and Sister Sara Oberholtzer of Lititz, Pa., were united in marriage at the home of the officiating minister, Bro. Jacob E. Brubaker, Lancaster, Pa. May the blessings of God be theirs through life.

Fisher—Hurst.—On Mar. 21, 1922, at the home of the officiating bishop, Bro. John S. Mast, Elverson, Pa., Bro. Jacob K. Fisher, Honeybrook, Pa., and Sister Alta M. Hurst, Morgantown, Pa., were united in the holy bonds of matrimony. May they have a happy and prosperous journey through life.

Hostetter—Berkey.—On May 7, 1922, Bro. John J. Hostetter and Sister Ruth E. Berkey, both of Warwick Co., Va., were united in marriage at the church in the presence of assembled friends, Bro. Geo. R. Brunk officiating, after an impressive sermon on the subject of marriage.

Obituary

Miller.—Joseph, infant son of Julius and Lizzie Miller, was born Jan. 30, 1922, near Hydro, Okla., and was buried Jan. 31 in the Pleasantview Cemetery near Hydro, Okla.

Lantz.—Infant son of Herbert and Ellen Lantz was born Mar. 15, 1922, near Weatherford, Okla., died Apr. 14, 1922, at the same place. He was here long enough to become near to his parents. Then the Lord saw fit to call him to himself. He leaves father, mother, 2 grandfathers and 2 grandmothers, and many other relatives and friends. Funeral services by Bro. Alva Swartzendruber assisted by Bro. Joseph Slagell. Text, latter clause of Job 1:21. Interment was made in the cemetery near his grandfather's place near Thomas, Okla.

Blosser.—Arcenus N., youngest son of Enos and Nansa Blosser, was born in Elkhart Co., Ind., Dec. 3, 1862; died May 4, 1922; aged 59 y. 5 m. 1 d. In 1884 he was united in marriage with Elizabeth Mishler. To this union were born 4 sons and 4 daughters. Dora (Mrs. Vernon Umbaugh) died in 1919, and the following year his wife died. Those remaining are Mrs. Merl Stump, Ray, Calium, Forest, Mrs. Charles Stouder, Fern, and Charles; also two brothers (David and Elias). In 1916 he united with the Church of the Brethren. He was buried May 7 in Union Center Cemetery, Elkhart Co., Ind. Services conducted by Peter Stuckman.

Risser.—Ephraim H. Risser was born Jan. 6, 1847; died at the home of his son-in-law, Alvin Hernley, May 13, 1922; aged 75 y. 4 m. 7 d. His death was caused by heart trouble with which he suffered for some time. He is survived by 2 sons, 1 daughter, 2 grandchildren, 1 brother, and 5 sisters. He was a consistent member of Risser's Mennonite congregation for a good many years, always being present at the services whenever he could. Funeral services were held May 17 at his late home by Bro. Samuel L. Oberholtzer and at Risser's M. H. by Bros. John G. Ebersole and Henry O. Musser. Text, II Tim. 4:6-8. Interment in the adjoining cemetery.

Stauffer. — Esther May, daughter of Daniel and Martha Stauffer, was born at Tremont, Ill., July 8, 1906; died at Milford, Neb., May 11, 1922; aged 15 y. 9 m. 27 d. She leaves father, 1 brother, stepmother, 1 half-brother, 1 half-sister, and grandmother. Her mother preceded her in death. She was received into the Mennonite Church by baptism in the fall of 1921, remaining a faithful member to the end. She was the second of a class of 18 young souls that accepted Christ in 1921 to answer death's summons—a loud call to make ready for His coming. She was of a peaceful, quiet disposition, and as long as health permitted, filled her place in Sunday school and church services. Funeral services, May 13, conducted by Brethren Will Eicher and L. O. Schlegel. Texts, I Cor. 15; Matt. 24:44. Burial in East Fairview Cemetery near Milford, Neb.

Landis.—Barbara M. (Baer) Landis, widow of the late Abram K. Landis was born near Salunga, Pa., Sept. 2, 1849; died at her home in Lancaster Co., Pa., near Mellinger's Meeting house, May 9, 1922; aged 72 y. 8 m. 7 d. She leaves 1 son (Abram), 1 daughter (Ida Landis), and 7 grandchildren; also one sister (Lizzie Stauffer), who we believe feels the loss greatly, as two of her brothers, and now this sister passed to the great beyond in less than a year's time. Sister Barbara was a faithful member of the Mennonite Church for many years and her place was filled whenever health permitted. Her husband preceded her to the Spirit world very suddenly May 26, 1913. Funeral services at Mellinger's Church May 12, conducted by Brethren David and Sanford Landis. Text, Ps. 23:4.

"How we miss your gentle footsteps,
Oh, we miss your loving smile;
But we're glad it's not forever,
We are only parted for a while."

Weaver.—The funeral of Fannie (Hershey) Weaver was held May 17, 1922, at Mellinger's Mennonite Church, Lanc. Co., Pa. Services were in charge of Bros. Sanford Landis and David Landis. Texts, Heb. 4:9; I Thes. 4:13-18. She was born Sept. 5, 1876; died May 13, 1922; aged 45 y. 8 m. 8 d. She was married to Daniel B. Weaver Nov. 13, 1898. She is survived by husband and ten children; also 5 brothers, 2 sisters and her mother, of whom one is T. K. Hershey of South America Mennonite Mission. In the latter part of December, 1921, she took sick, of which she never recovered, at times hardly able to move a finger; but with a smile on her face and ready and resigned to the Lord's will till the end.

"Now let us choose the path she chose,
And her we soon again may see,
Beyond this world of sin and woes
With Jesus in eternity."

—The family.

Raber.—Mary (nee Nafziger) Raber, wife of D. B. Raber, was born near Archbold, Ohio; died near Aurora, Ohio, May 15, 1922; aged 61 y. 7 m. 9 d. In April she was stricken with heart disease, followed by congestion of the lungs which led to her death four weeks later. She was united in marriage to D. B. Raber Nov. 1, 1883. To this union were born six children: Emery, Ernest, Charles, Frank, Elizabeth, and Roy. The first twenty-eight years of her married life were spent at Holden, Mo., from which place the family moved to Portage Co., O. She leaves a sorrowing husband, 5 sons, 1 daughter, 6 grandchildren, and 3 sisters. In her younger years she accepted Christ and united with the Amish Mennonite Church of which she remained a faithful member until death. Funeral services were held May 18, at the Plainview Church, near Aurora, conducted by Bros. Lester Hostetler and E. B. Stoltzfus. Interment was made in the adjoining cemetery.

Ebersole.—Leah A. Horning, widow of Elias Ebersole, was born Jan. 13, 1862, near Lima, Ohio. In 1864 her parents emigrated to Page Co., Iowa, where she resided until 1897, when she moved to Cullom, Ill. She lived with her sisters until Feb. 5, 1905, when she united in marriage with Elias R. Ebersole, Sterling, Ill. They lived on a farm near Cullom for one year then moved near Wakarusa, Ind., where she resided until death. After the death of her husband in 1914, she lived alone until Dec. 4, 1921, when she was taken to the Elkhart General Hospital, hoping to get relief by an operation, but the physicians decided that an operation would be futile. On Dec. 21, she was removed to the home of D. A. Yoder, south of Elkhart. After nearly five months of intense suffering she peacefully passed away May 13, 1922, aged 60 years and 4 months. She leaves 7 brothers, 2 sisters, 4 step-sons, and 2 step-daughters. She was a faithful member of the Mennonite Church for many years and often expressed a desire to go home and be with Jesus. Funeral services at the home by C. A. Shenk and at the Olive Church near Elkhart, Ind., by S. L. Weldy and J. S. Hartzler. She made all funeral arrangements, choosing II Cor. 5:1, 8-10 as a text.

Diller.—Lavina, eldest daughter of brother Benj. R. Diller, was born Nov. 6, 1890, and died, after a brief illness of three weeks, at the home of her parents, near Cedar Grove, Ont., May 17, 1922; aged 31 y. 6 m. 11 d. Sister Lavina was of a quiet and unassuming disposition and was highly respected by those with whom she associated. She was converted and received into the Church by baptism in her early years and followed diligently after her Master to the close of her days. Faithful in her profession and helpful to those in need, she will be greatly missed. She is survived by her parents, one sister, and two brothers. She was buried at the Risser Church and the services were conducted by Thomas Reesor and L. J. Burkholder.

The following lines were selected by her Grandmother Diller:

"Weep not that her toils are over
Weep not that her race is run
God grant we may rest as calmly
When our work like hers is done.
Till then we yield with gladness
Our dear one to Him to keep
And rejoice with the sweet assurance
He giveth his beloved ones sleep."

Hoak.—Elizabeth M. (Tangert) Hoak, wife of Tobias Hoak, was born in Millersville, Pa., Aug. 21, 1833; died Apr. 26, 1922, at the home of her daughter, Anna L. Wissler, Millersville, Pa.; aged 88 y. 8 m. 5 d. Her husband preceded her in death almost 8 years. Surviving are 2 daughters (Anna Wissler and Lizzie Seachrist), 1 son (Isaac), 12 grandchildren, 15 great-grandchildren, and 2 great-great-grandchildren. She was a consistent member of the Mennonite Church for 48 years. During her last years she was unable to attend church services. Then the brethren and sisters would hold services in her home. She always was thankful for these services and felt strengthened by them for she loved to meet with God's people. Her Christian spirit was manifested to all with whom she came in contact. She was always engaged in doing something useful for others. She will be greatly missed by her relatives and friends for to know her was to love her. Funeral services at Millersville Mennonite Church, April 29, conducted by Bros. D. N. Lehman and D. N. Gish. Text, Psa. 27:4.

How we miss your gentle footsteps,
O, we miss your loving smile;
But we're glad 'tis not forever,
We are only parted for a while.

Our Father, we wait for the blessing of joy and peace! As we go along life's way we need refreshment and shelter such as Thou alone canst afford. Let us know that Thou wilt go with us, and wilt grant unto us the fruits of salvation! For Christ's sake. Amen.—John Gardiner.

"We think differently from the world because we think like Christ."

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The following dates have been arranged for the annual conference on the Pacific Coast District to be held near Hubbard, Oreg.:

June 5, Ministers' Meeting (all ordained men) at the Hopewell Church.

June 6-9, Open conference at the Zion Church as follows:

June 6, 7, Sunday School Conference, Young People's Meeting Subjects, Mission Board Program, and Sewing Circles' Program.

June 8, 9, Church Conference.

A cordial invitation is extended to all and especially to ministers and workers of sister conferences.

Please address information and inquiries as to your coming to A. P. Troyer or E. Z. Yoder, Hubbard, Oreg.

Fred J. Gingerich, Secy.

Indiana—Michigan

The Annual Meetings of this Conference District will be held at Yellow Creek Church near Goshen, Ind., as follows:

June 6, 1922

District Mission Board, Forenoon and Afternoon.

Sisters' Sewing Circle meeting, Forenoon.

Educational Meeting, Evening.

June 7

Sunday School Conference, Forenoon, Afternoon and Evening.

June 8

Church Conference, Forenoon and Afternoon.

Y. P. B. M. Session, Evening.

June 9

Church Conference, Forenoon and Afternoon.

Everybody invited to all these meetings. Come praying, bring Hymnals and Life Songs.

J. S. Hartzler, Secretary.

Trains will be met, the New York Central and C. C. C. & St. L. (Big 4) Railways, and the Winona and Northern Indiana trolleys, at Goshen, and the Wabash at Wakarusa. Those coming to Elkhart from northern Michigan should take the N. I. trolley to Goshen, and those coming over the Pennsylvania to Warsaw should take the Winona trolley to Goshen. Those desiring to be met should write, telling when and where they expect to arrive. Notify either, E. D. Tyson, or

Clarence Lehman,

both R. 5, Goshen, Ind.

Missouri-Kansas

(Announcement and Request)

After consultation with a number, and due consideration of advice given, the executive committee of the Missouri-Kansas Conference has located the next session of Conference to be with the Mt. Zion Congregation, near Versailles, Mo. The time will be Aug. 28 to Sept. 1.

A program committee is being arranged for and will take up the work as soon as a reasonable time can be given to the congregations to send in suggestions as to topics for discussion in the various activities of the meeting. If there are any questions to be brought before Conference for open discussion, they should be forwarded to the Secretary by earliest date. Those who are interested in the Sunday School, Mission, Young People, and Christian Worker's Conference should also send in suggestions at once together with a list of probable representatives of the congregation from your place. Visiting brethren and sisters from other districts are also urged to plan to meet with us, and if possible we should like to have their names reported also as soon as possible that our program committee may arrange the work. If you receive a letter from some member of the program committee please respond at once, and if not, take this as the appeal and respond as the Lord directs.

Announcements will be made later as the work proceeds. Remember in your prayers those who have this work in charge and pray for the success of our conference work.

In His Service.

J. R. Shank, Secretary,

Carver, Mo.

Dakota—Montana

The following dates have been arranged for the annual Dakota—Montana conference to be held near Surrey, North Dakota;

June 20.—Ministers' Meeting. (All ordained men.)

June 20 to 22.—Sunday School, Young People's Meeting and Mission Conference.

June 22 and 23.—Church conference.

A cordial invitation is extended to all, and especially to ministers and workers of sister conferences.

Those coming from a distance will buy ticket for Minot. Please inform L. S. Glick, Minot, N. Dakota (R. R. No. 4) of your coming.

Those traveling on local trains from points east will buy ticket for Surrey. Please inform J. D. Yoder, Surrey, North Dakota of your coming.

I. L. Yoder, Secy.

ANNOUNCEMENTS

Mennonite Board of Missions and Charities

The Annual Meeting of the MENNONITE BOARD OF MISSIONS AND CHARITIES will be held at the A. M. Church near Archbold, Ohio, June 5 and 6, 1922. The Executive and Mission Committees will meet in the same community in joint session June 1 and 2 to arrange for the meeting and transact such other business as may come before them.

All committees which are to report before the General Meeting on June 4 and 5 will kindly have their reports ready to be submitted in writing.

A cordial invitation is extended to all who are interested in the mission activities of the Church to be present at the meeting. Parties desiring information as to train service may receive same by addressing J. C. Frey, Archbold, Ohio.

D. D. Miller, President.

S. C. Yoder, Secretary.

Mennonite Relief Commission for War Sufferers

The annual meeting of the Mennonite Relief Commission for War Sufferers will be held, the Lord willing, at the A. M. Church, near Archbold, O., June 3, just previous to the meeting of our General Mission Board. All members are requested to be present and the public is invited to attend each session. Information as to railroad connections, etc., may be had by writing to Bro. J. C. Frey, Archbold, Ohio.

Aaron Loucks, Pres.

Levi Mumaw, Secy.

All strangers coming for these meetings should stop off at either Pettisville or Archbold. Those coming on through trains that do not stop at the above mentioned places, those from the east, take interurban car from Toledo, and those from the west, take car from Bryan.

J. C. Frey.

Young People's Conference

The Young People's Conference will be held (D. V.) with the congregation at Sterling, Illinois, June 15-18, 1922.

Payson Miller, Sec'y, Ex. Com.

Mennonite Board of Education

The Annual Meeting of the Mennonite Board of Education will be held near Goshen, Ind., June 10. All members of the Board are to consider this as the official notice to be present at the meeting. All committees are requested to prepare their reports in writing and submit copy of same to the Secretary for his files. A full representation is desired and all members are urged to be present if possible.

S. C. Yoder, President.

A. E. Kreider, Secretary.

Conservative Amish Mennonite Conference

The Lord willing, the Conservative Amish Mennonite Conference is to meet with the Town Line congregation, near La Grange, Ind., beginning on Whitmonday, June 5.

The ministry should meet on Saturday to arrange all preliminary and routine business. Attendants coming by rail should stop at Goshen or La Grange, where trains will be met.

By Order of Committee.

Per J. B. M.

FINANCIAL REPORT

(Continued from page 174)

Mo-Kans Dist Board	821 58
Franconia Conf Dist Board	261 65
Ohio Dist Board	650 03
Pacific Coast District Board	161 68
Southwest Pa Dist Mission Board	271 19
Mennonite Board of Missions & Charities	8,196 66
Total for April	$17,380 03

Gratefully Acknowledged,

V. E. Reiff, Gen. Treas.

1711 Prairie St, Elkhart, Ind.

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The 1921 Report of the

American Mennonite Mission

"But my God shall supply all your need according to his riches in glory by Christ Jesus"—Phil. 4:19.

FOREWORD

It is with a new feeling of assurance that the American Mennonite Mission sends forth this its twenty-second Annual Report to those who are interested in its progress and through this in the establishment of God's Church in India. Divine blessing and guidance has been ours in a marked degree during the past year. Dr. C. D. Esch and family and Geo. J. Lapp and family are again on the field and actively engaged in work. A. C. Brunk and his wife also returned last October and are taking the work which will be left unmanned by the return to America of P. A. Friesen. The arrival on the field for the first time of Mary Alice Wenger, Ernest E. and Ruth Miller, and John H. and Nellie Warye has been an inspiration to those previously on the field in the way of reminding us that God raises up workers to provide for the extension and care of His work.

Famine with all its attendant suffering has been in the land during the year. Cholera, as is usual, accompanied the famine and some members of our Christian community died of this disease and an epidemic of the same disease in the boys' orphanage caused the death of a number of boys.

The seasons have been extreme in the way of severe heat, profuse rains, and for India severe cold. This has been the cause of considerable sickness. God has seen fit to promote to higher service from our midst one whom we had learned to regard as an ardent sacrificing worker, a good planner of work and with an accuracy of view of problems involved in the work combined with a sympathy that won her the confidence of all. Our loss is the eternal gain of Sister Helena Friesen.

There have been added to the Church as you will see by the Report 331 souls. Plans for the extension of the work are in hand. We know God is guiding us in these plans. To you who are interested and to those of you whom we believe will be interested we send our Report and respectfully invite a study of the information given in the statistical tables and body of the report. As your representatives on the field the missionaries of the American Mennonite Mission hope it may be a means of strengthening the bonds of fellowship between us for greater efficiency in our common service for the Master in India.

EDITORIALS

G. J. Lapp

We are indeed grateful to God and to the Church at Home for making it possible to continue the work of the Mission during the past year. The missionaries who arrived last year are now able to take up duties. Their doing so greatly relieves those who went through the strain of the recent past. Four missionaries arrived about the middle of the year, two of whom returned from furlough and were able immediately to take up work. Those of us who had been off the field for several years could see marked changes and wonderful growth in the work.

The death of Sister Friesen cast a gloom over the Mission. Our sympathy and prayers are with Bro. Friesen and his family in their bereavement. As they leave us for the homeland this spring we pray that the Lord will abundantly bless them and bring them back to us again in His own good time.

Ghatula has been occupied by missionaries since June and the bungalo at Mahodi is well under way and will be occupied before many months.

India is still in the throes of political unrest. The Extremist National Party continues to maintain an attitude of non-violent non-cooperation with the British Government. This attitude has developed violence in some quarters. Boycotting is continued where it is not overpowered by reacting agencies.

A number of arrests of Extremist leaders are being made all over India in an effort to bring a halt to the tendencies toward armed revolution.

Owing to the Famine of 1920-21 the Mission has been compelled to expend more for the running expenses of the work than is regularly allowed by the Mission Board. This is because widows, orphans, and helpless old men were thrust upon us during the famine and were supported from famine funds. Now since the famine is over they remain and must be clothed and fed. The Mission supported them with famine funds sent from America. As those funds are being exhausted the amount must be made up or we must retrench in the work. By training, the orphans become evangelistic assets to the Mission. Should we be compelled to retrench it would be disastrous to our future evangelistic possibilities in the Mission. We expect more missionaries on the field and with the possibility of extending the work we shall be able to use these girls and boys very effectively in the future.

With the growth of the Christian community and the institutions of the Mission there is also a demand for larger houses of worship. We believe the means will be forthcoming for them. Larger institutions mean greater responsibility and financial outlay. These are not in vain for in due time the Lord will bless with large returns in the ingathering of souls.

Signs of mass movement toward Christianity in the villages of our district are evident and the movement may come soon. Every effort is being put forth to prepare the material in our institutions for caring for the masses when they come. We believe that God will bring a rich harvest from all these years of seed-sowing in this part of His vineyard.

REPORTS OF INDIVIDUAL MISSIONARIES

J. N. and Elsie Kaufman

Leper Asylum.—The largest number of lepers ever recorded in this institution was reached some time in the beginning of the year when the register showed 250. Many more applied for admittance but we had to refuse them on account of not having room. The fact is that there are accommodations for only about 175 or less so we were badly over-crowded. As lepers died we kept on admitting to keep the number at 250. After it was practically certain that the rice crop would be good and conditions in the country around were becoming better a number of lepers left the Asylum to beg for a living in the villages around. We expected this to take place. At first thought this may seem strange that lepers would leave a place where they have good care and get all the food and clothing they need and are kept in good houses but these things are gladly sacrificed by some of the lepers for a life of wandering to which they had become accustomed before they entered the Asylum. Then a little money in the pocket feels good to the leper who is not altogether unsuccessful as a beggar as is seen from the experience of one of our lepers who durng the year left the Asylum and after six months returned with twenty rupees in hand.

The number of lepers admitted during the year who were far advanced in the disease was much in excess of that in previous

years and the death rate was high. This together with the number of lepers who voluntarily left reduced the number to about 220 at the close of the year.

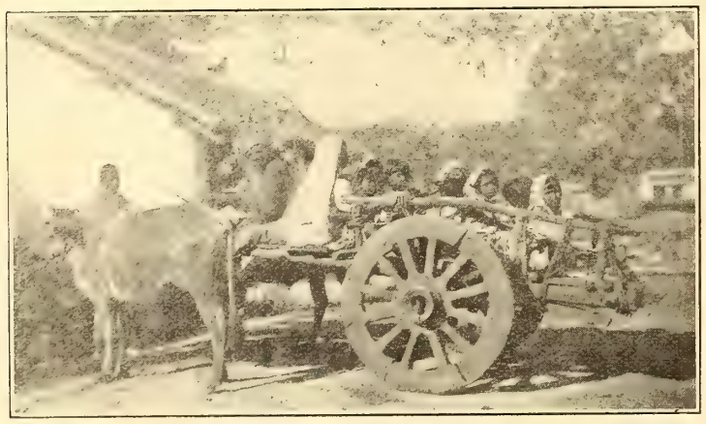
The number of inmates in the Homes for untainted children of lepers has increased during the year. There are 31 boys and 9 girls in these homes. It is hoped that these children will never develop the disease though several have suspicious spots on their bodies. Both the homes are overcrowded. The children in these Homes attend the regular schools as their attendance there is not objectionable. In this way the necessity of maintaining special schools is avoided.

Dr. Cooprider has continued the special treatment on a number of cases in the Asylum with encouraging results. The treatment consists in injecting into the muscles a certain form of the oil of the chaulmoogra or hydnacarpate seed. Dr. Muir, a leprosy expert who visited the Asylum this year, brought with him a quantity of hydnacarpate seed for planting. We have a number of strong plants. We hope to raise our own seeds and extract the ester oils in our own labratories and thus greatly lessen the expense of the treatment.

During the year 94 lepers and untainted children received Christian baptism. The lepers receive no money into their hands but they manage to give for the Lord's work by giving a portion of their daily food. As a Thanksgiving offering they decided to give one fourth of their daily food for twenty days. This amounted to one hundred and thirty-eight rupees or about forty-five dollars. Their total offerings for the year came to more than three hundred and fifty rupees.

Christmas as usual was a very interesting day for the lepers. They received new clothes and special gifts made possible by a money donation through the American Committee of the Mission to Lepers. A considerable number of scarfs and other things were sent from England and these with native candy and a special Christmas dinner made this truly a "bara din"—(great day) for the poor lepers.

Schools.—We were responsible for four schools this year. Two of these are village schools in the district. Attendance in these schools was very unsatisfactory because of the poverty of the people as a result of the famine and on account of the disturbed political conditions in the country. The teachers in these schools have a difficult task and need the prayers of those interested in this work. A third school is the Mission Middle School



Untainted Leper Girls Going to Christmas Exercises at the Leper Asylum

located at Dhamtari. At the beginning of the year when the school moved into the new building we had in attendance 200 pupils but by the close of the year there were about 300 in the school. The reader may easily imagine the crowded condition of the school when it is borne in mind that the new building was built for about 160 pupils. Arrangements have been made to erect a recitation shed in the school yard to accommodate the large primary class. In this way the problem of room will be partly solved. The Carpentry School is the last of the schools referred to above. In all twelve students were in attendance during the year though at the close of the year there are a few less. Government gives no scholarships for Christian students for which reason there are not the number of Christian students in the school as is desired. It is hoped to have this difficulty removed in the near future. Attendance in the Carpentry School was not quite as regular as it might have been. The agitation in Dhamtari on account of the political situation, though unsuccessful in drawing students away from the school, yet made them more or less irregular in their work. However, the students made considerable progress in their work both theoretical and practical. They are able to turn out good salable pieces of furniture. Much credit for this is due to the new instructor whom Government sent us early in the year. He is alert and painstaking and efficient.

Men's Home.—The small home maintained for old and disabled men had in it in the beginning of the year about forty. As times became better and it became possible for a man who could earn only a part of a day's wages to manage to live, a number of men were asked to leave the Home and manage for themselves. At the close of the year the number left in the Home is 20. These are old and blind and lame and otherwise disabled. It is not our purpose to maintain permanently such a Home but the men at present in it could not be turned out without doing violence to the spirit of Christ.

Evangelistic Work.—Our Bible Women and Colporteurs have been at work during the year with song and story telling the Good News. Bijnapuri was occupied only for half the year because the two workers stationed there attended the Bible School which was again opened. They returned to their station just at the close of the year. We believe they will be much better equipped for their work as a result of their work in the Bible School. The workers at Mahodi were especially encouraged this year because a number of people accepted Christ and received Christian baptism. Nineteen were received into the Church at this place. Because of this number at this place together with the workers stationed we considered it proper to organize a separate congregation there. At the close of the year there are 22 members in the congregation at Mahodi.

The new bungalo was started during the year where we hope to live when it is completed. The people in this district are very anxious to have missionaries live at Mahodi and so far they have been very friendly. The field looks very promising but the work needs the prayers of God's people.

M. C. Lehman

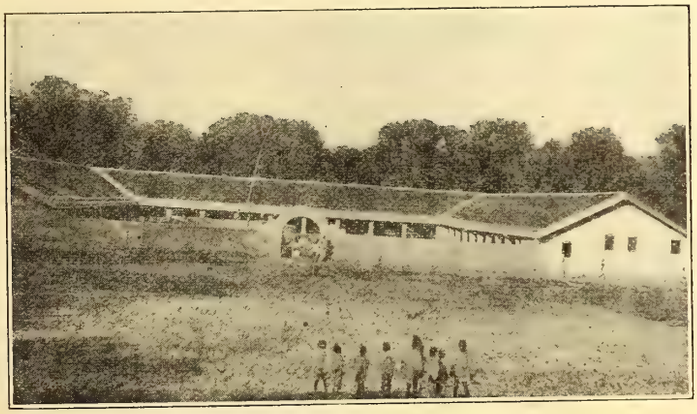
Sundarganj.—The work in connection with the congregation at Sundarganj has been one of transition in many ways. The transfer of responsibility from the missionaries to Indians in all places possible has been going on much the same as mentioned last year in this report. The Superintendent of the Sunday School for 1922 is an Indian brother and in fact the entire Sunday School excepting the Superintendent of the Primary Department is under Indian management. All has started out well for the new year. Two Indian brethren are ordained deacons. The one spends nearly all his time in assisting in the care of the Congregation. He does much of the visitation work, the keeping of the Church records and also some evangelistic work. A number of the members of this congregation have moved to Ghatula since the reopening of the work there. While there have been 83 accessions to the congregation this year by baptism there have been many more who applied. Some were not accepted at once because we were not certain enough that they were not simply after pecuniary help. Many of these are no longer applicants since the famine is over. The remainder of these will be received later.

Bro. John Haidar has been ordained as a deacon during the year and as above noted is helping in the care of the congregation. The Senior Department of the Sunday school has not been so successful this year as previously and it was thought that by having an Indian brother, who could devote considerable time to it, the work could be cared for better. The Primary Department has grown much and is flourishing. The Senior Department has been

reorganized for the coming year so as to be more permanent and will likely grow.

English School.—The English School has simply held its own for the year and in common with other schools of the Central Provinces has been much hindered in its work by political movements now rife in India. One such school has been closed. The school now has about seventy five boys and only had some forty last year. If political developments are not too adverse there are bright prospects that the school will weather the storm. Pending Government changes indicate that the medium of instruction will likely be Hindi instead of English in a few more years. It is also about certain that Bible instruction in the school will have to be optional instead of compulsory in the future. In case there is Government legislation making Bible teaching in the school a subject which boys may take only if they desire, the Mission will do its best to make the Bible course so interesting that boys will desire to take the course, but if this experiment should prove as it has in some schools that boys will not come, two courses will be open to the Mission; the first will be to give up the financial grant now given by Government, and the second will be the closing of the school altogether. We believe the Church in America would meet the extra expense involved by giving up the Government grant and desire to continue Bible teaching through the School.

Boys' Orphanage.—The Boys' Orphanage now has two hundred and seventy-three inmates. Four blind boys have recently been sent to Lahore in the Punjab for education there in a school for the blind. The boys are taught such work as gardening, carpentry,



The Burkhard Memorial. (The Boys' New Orphanage)

tailoring and a shoe making class is to be opened soon. A number of boys have been allowed to make small gardens of their own this year and this has been an encouragement to many.

In school most of the boys are members of lower classes because those coming into the Orphanage in the last famine are necessarily small. The Orphanage is different from the orphanage recruited in the famine of 1900 because we still have buildings that were built then and because we have Christian workers of our own now who can help in the care of the new orphanage.

Relief Work.—Relief work has been going on throughout the year. During the hot season cooked food was given out daily to starving people who were continually coming to us. Most of these have returned to their homes because the crop this year has been at least a normal one. Some of those who needed relief but who could work were employed in doing some of the building work that was done. A siege of cholera at the beginning of the rainy weather was a most trying time. A number of boys died in the orphanage and the segregation of those who were ill was most difficult.

The new Boys' Orphanage building is a great help in caring for the boys. Proper sanitation among so many boys is very necessary and with the new building we can take much better care of the boys. The building was dedicated and is now in use. A picture of the same is herewith produced.

Lydia L. Lehman

It is somewhat difficult for a mother on the mission field to outline her work and tell any one else what she has done because there are so many things outside of her appointments that take her time and attention that would not make interesting reading to the public. Where one's interests are too much scattered it is difficult to do justice to the work assigned. The need of daily quiet communion with the Master and constant trust and confidence in Him was felt more keenly than ever before.

Sunday School.—The Primary Sunday School with seventeen classes and from two hundred and eighty five to three hundred and twenty five active little children was a source of great inspiration. The teachers met every Friday afternoon for their class and carried with them before the children the inspiration and the lessons gleaned there. Eight boys are ready for promotion to the Senior Sunday School in nineteen twenty two. Twenty-four children brought their birthday pice. The children gave ten rupees of their offering to the Home Mission and have a balance of nearly fourteen rupees after paying all expenses of the year.

The Women's Prayer Meeting meets every Thursday afternoon. There is an organization which throws more responsibility on the women themselves and also gives them practice in talking before an audience and in conducting meetings. It is difficult for those who must earn their living by the day to attend these meetings but those who did come manifested an interest and growth in prayer. In connection with this is the Sewing Circle which met four times during the year and made garments for the poor. Also made garments from cloth bought with collections at this meeting and sold them at a moderate price. This work has great possibilities and we are so thankful to those who sent money for a machine for this purpose.

The **visitation work** among the Christians is carried on continually and more needs to be done. It is the one way of keeping in touch with the lives and problems and thought of the Indian Christians and it is also an encouragement to them in their Christian work. To lend a hand when in need, to share their sorrows and their joys, to help them to some good occcupation and to lead their thoughts, means much to them.

The **Young People's Meetings** have been divided into sections, the Junior and the Senior. They both meet every Sunday afternoon. This is a real training school for them and has proved a great help in moulding character and in training leaders. Considerable time has been given to committee work in connection with this. There are different committees at work such as a committee to visit the sick, a committee to seek employment for the poor, a temperance committee, etc. The work done in these meetings is a great asset to the Church.

Weekly Bible Classes are conducted for boys in the Orphanage, one section for which I am responsible. About seventy five boys come every Tuesday at six P. M. to learn the simple Bible stories from both Old and New Testaments.

The large **vegetable garden** and the **fruit and flower gardens** at this place taken time and work and money but they certainly repay all the efforts that are put on them in furnishing our tables with good fresh vegetables and fruit and flowers. The boys who do not have any specially appointed other tasks help in the garden. Most of them are too small to accomplish much but for the sake of exercise, of learning the value of work, and of developing a love for nature and the beautiful they are all given two hours of work daily in the garden.

Fifteen boys have the big job of **sewing** for the two hundred and seventy three in the orphanage and of doing the mending. They have one good and one old machine. All else is done by hand. To make three suits of clothing for each boy every year means considerable sewing. We owe much to the Sewing Circles at home who have made this burden lighter by doing some of the sewing for us.

Six **Bible women** have been going out regularly to Dhamtari and to seven other villages. Cholera hindered their work somewhat for several weeks. "Swaraj" or home-rule in India has also made the evangelistic work more difficult this year. This is a political movement in the country at present, the aim of which is

to secure a greater share in the government of the country. Growth and progress have been noted in the past year's work which is very encouraging under the circumstances. One Bible Woman could not attend the Bible Normal but all the others were present and passed the examinations.

The above work together with the duties of a mother in a



Boys in Overalls sent by the Sewing Circles in America

home have made the past year a very busy time. Some time had to be spent at the hills with the children during the hot season. The fact that it is impossible to have them in our homes on the plains for more than three months in a year while they are of school going age makes the problem of providing them with home teaching a hard one. Since a mother's first duty is with her family much time and effort was gladly given to this God appointed work.

C. D. Esch

The first month of the year and six days of the second were spent in traveling from America to India.

We were happy to get to our destination after so long a trip. Words cannot express the feelings that come to one upon getting back to the field after so long an absence. Mingled feelings of joy and sorrow; joy to see the old familiar faces, receive the hearty salaams and tight handgrips of welcome; but sorrow upon being reminded that some of our faithful friends have passed on to their eternal reward, and still more sorrow to know of some who had proved untrue to their Lord and have gone back into the world to live a life of sin and disobedience.

A large part of the first week here was spent in the annual business meeting of the Mission. We were glad for this privilege for it gave us a good opportunity to study the work and get an insight into what was being done in the Mission during our almost four years of absence as one could hardly have gotten any other way. Then the difficulties of getting started into the work after nearly four years absence were not few.

The work given to me was quite widely scattered. To begin with I had the management of **three village schools** (something I had never done before); **Evangelistic work** in four stations; the **medical work** in Dhamtari, and all the work including the **building** at the Ghatula Station. As the famine increased in severity the work of feeding the poor and furnishing work for the needy also became a part of my work. This was by no means an easy task but it had to be done regardless to whether other work got done or not for one couldn't let the people starve at your door But God gave strength for it all.

During two months of the hot season I had to help keep things moving at the other stations from which some of the missionaries were gone on hot season leave. Considering the amount of relief work that was being done this part of the work was very heavy. The Indian assistants proved very faithful and made the work easier. Without their valuable assistance the work could not have been done. There was so much handling of money and looking after finances that it seemed I had become a sort of paymaster rather than a missionary doctor.

The **hot season** was the most severe for many years and when I think back I hardly see how I got through it as I did, but again God's grace was sufficient for the task.

With so much other work to look after it is not surprising that there was not as much medical work done as there should have been. What was done depended largely upon the Indian assistants who worked faithfully.

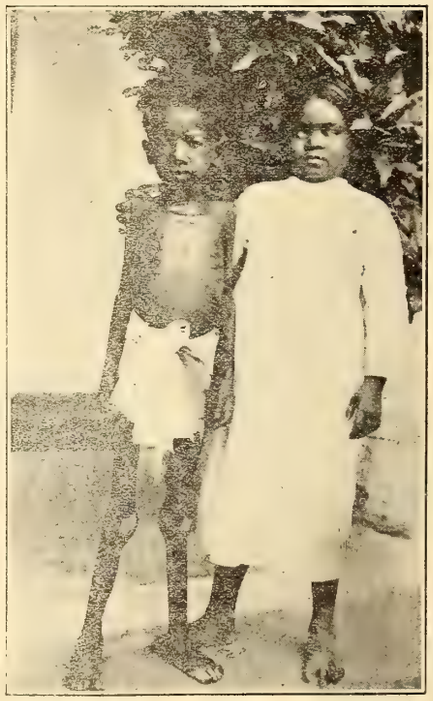
During the hot season, work was begun on the new bungalow at Ghatula. We soon saw that if the work was to continue during the rainy season it would be necessary for the manager to drop all other work and be on the spot. Accordingly arrangements were made for us to move to Ghatula.

We could not move till the family returned from the hills and they could not come till the rains began. With the beginning of the rains came also the outbreak of a very severe epidemic of cholera. That made things difficult for us all and especially for the doctors who had much of the responsibility of doing what could be done to save the people and to prevent the disease from spreading. Many of the people in the famine camps—on account of low vitality—succumbed to the disease. Also a number of the weaker boys in the Boys' Orphanage, but we are very thankful to God that the Mission family was spared as well as the Christian community with very few exceptions. Space will not permit nor would it be possible to express in words anything like an adequate idea of the horrors of such an epidemic.

Finally, on the 12th of July (when cholera had abated somewhat and the waters of the river could be crossed) we started on our three day's journey with the family through mud, water, and jungle to Ghatula. We arrived at the latter place in due time without any serious misfortune but we hope that we may not have to repeat the experience. At Ghatula the foundation of the new bungalow was begun. The building work continued and by the close of the year was nearing completion.

Much of my time was taken up with building but there were other things that had to be looked after too.

We had to improvise a medical dispensary. This we had in a mud house. Here we had our drugs and treated an average of about 15 patients daily. This year was an exceptionally bad one for malaria fevers. We found the people in this section very superstitious and timid but yet we were able to gain quite a number of friends among them. There I had no trained assistance in



One starved before she got relief; the other kept from starvation through relief

the medical work and it was with considerable difficulty that some operations were performed.

The Evangelistic work in Ghatula was somewhat neglected as far as the men are concerned. There was only one evangelist and he with his wife attended the Bible school for six months. However there was some evangelistic work done. The Christians there yielded some good influence and Sunday school and Church services were quite well attended. Three were baptized and three reclaimed in the Church. There are a number more applicants for baptism in the community. We were much encouraged by those who were reclaimed, two of whom were boys in the orphanage a number of years ago and had drifted away. Now they come back saying that they could find no peace away from God. The early teaching of the true God which they received never entirely left them. At the end of the year the Church at Ghatula numbered 43 members. During the holiday week a few special meetings were held by Bro. Friesen which were much appreciated by the people in general.

This year has been a hard one on schools. Many children were kept away because of hard times. These we helped part of the year with a daily portion of rice and exemption from fees. We also furnished them books, etc., till the harvest came. That helped the attendance somewhat but even then work was poor.



Famine Kitchen at Dhamtari

The unsettled condition of the country due to the non-cooperation movement worked against the best interests of the schools and caused much difficulty.

The famine was not so severe around Ghatula as in some other places. However there were some old, helpless ones who were given some aid till harvest came. Those who could work were given work, crushing stone for the buildings, etc.

We were not sorry that we had been asked to spend six months at Ghatula building up the work that had had no resident missionary for a number of years, but we were sorry to have to leave the place so soon which we had learned to love. We realize that in that field "A great door and effectual is opened unto us and there are many adversaries." We have a powerful enemy to face but "This is the victory that overcomes the world even our Faith."

Mina B. Esch

We arrived in Dhamtari on Feb. 6th and found our home ready for us and most of our servants on hand ready for work. This was appreciated more than words can tell. One servant was missing, our faithful Isadas, who had gone to a better service above.

As David and Sarah were to leave for school early in March the most of my time till then was needed in getting their outfits in readiness. On March the 8th, Barbara Alice was born. We realize that another opportunity is given us to bring up a worker for His cause, for we have no greater desire than that these precious ones may enter the service and do more for the Master than we are able to do. Just one week later the children left for school and we realized that it was the hardest sacrifice that we had ever been called upon to make. Home could never again be just what it had been. But in that morning's Devotions we felt that the Lord was near and the only source of strength to bear this was at the Throne of Grace, and we had the assurance that God would care for them also.

On April the 10th the three little girls and I left Dhamtari and arrived in Naini Tal on the 12th. David had been with Sister Kaufman up to this time and came to live with us but Sarah had gone to the dormitory and came home for Sundays and holidays.

It was hard to leave the work so soon. I had tried to visit some among the Christians and noticed that there were many vacant places as well as a number of new Christian homes and felt a welcome back in their midst. I spent two months in Naini Tal and as soon as the rains had begun at Dhamtari returned with the three children. It was hard to leave the others but they were well and bore it bravely. After three days of travel by tonga, horsecart, and bicycle we arrived at Ghatula and found a hearty welcome from the people and especially the Christian families who had kept the work alive. Three Bible women were in the work and were visiting in eight villages and conducting schools. One was put into the hospital to teach those who came and especially those who had to stay for some time. She also helped in the dispensary. During the rainy season there are no roads to most of the villages and the women would have to wade water, so it was impossible for me to go with them. But while we could not go to the people they came to us in great numbers; some to see, some to sell things, and for various other reasons; and we always tried to take time to get acquainted. One day I had about 50 in our dining room and felt they went away knowing that we were there to do them good. We had great opportunities to get hold of the children through Sunday school work. However, because of the lack of a suitable place we feel we have not done what we should have liked to do along that line.

The report of the Bible women for the year tells of 588 meetings with 3355 listeners and we know while there have been no visible results in the way of conversions, seed has been sown that will bear fruit.

David and Sarah returned from school on Dec. 6th. They were kept in good health the whole year and both passed in their school work. It is needless to say that they are happy to be at home.

We have had some sickness in the home but we praise God for all His goodness to us and we also wish to express our appreciation to all those at home who have so kindly remembered us in every way, by prayer and letters, and also by material aid.

Pray for me that I may be able to fill the place God has for me to fill.

Florence Cooprider

Famine Relief.—This year has been one filled with tragedies. It has brought to us numbers who were sick, and starved, and without home and friends. As the cold season wore away and the hot season days came on, people became poorer and poorer. At first they quit buying clothing in order to get the necessary food and then work was harder to get and wages low, and finally circumstances compelled hundreds to leave their homes and seek relief. To those who had always helped themselves it was very humiliating and very hard to beg and so as long as strength lasted they tried to get work but it is the many who came unable to work about whom I am writing.

It was these we assembled in camps during the months of extreme suffering and here they were compelled to live with very scant clothing, with barely enough food and without the comforts of life. With weakened bodies and a lowered resistance, disease carried numbers of them away, but we were glad that they came to us and that they have heard the Gospel message.

Just when the rains broke and it was so hard to keep them comfortable and dry, Cholera broke out in the camps. It was so hopeless to try to save them in their weakened state and many were gone in a few hours time. One morning a little child started

with symptoms of this dread disease and by evening she was gone. A day or two later her sister, too, succumbed to the same discase, and that evening, the mother, left alone looked so sad and distressed but there was not a word of complaint. The next morning, she too, was ill and in spite of all that we could do she passed away within a few days. There are many other sad cases just like this one.

Some came with terrible sores on their bodies and it took weeks to heal them. Others came in a very bad condition but very rapidly gained strength and were soon at work. It meant hard work but was a pleasure to serve those who were so helpless, facing death and without a knowledge of Christ and His saving power.

Mary Alice Wenger

On the morning of Feb. 4th we arrived in Bombay. We could not go ashore until 1:30 P. M. Our first experience upon going ashore was to go through customs which took several hours. From there we went to the railroad station but as we could not get a train to Raipur before the next noon we tried until about 10 P. M. to find a place to stay all night but as we could not find a place the Station Master gave us permission to stay in the waiting room. From sheer exhaustion we might have been able to sleep on the hard benches if it had not been for the many mosquitoes which insisted on satisfying their appetites.

The next noon we boarded one of the strange Indian trains to go to Raipur. We reached Raipur at about 4 P. M. on the evening of the 6th. We were happy to meet Bro. Kaufman, Bro. and Sister M. C. Lapp, and Dr. Cooprider there. They came in their motors to take us the rest of our journey which was 48 miles. When we reached Dhamtari at about 9 P. M., large crowds of Indian Christians were lined up on both sides of the road to welcome us with their hearty salaams. At the bungalo we met all the missionaries except Bro. Friesen and family who were stationed at Sankra. We were indeed glad to reach the end of our journey, to meet the missionaries, and to feel that we were at last in our new homes.

We got here just in time to attend the Annual Business Meeting. The second week I began work with an Indian pandit. For two months I read with this pandit at Balodgahan, after which with the other new missionaries I studied for five months in the Language School in the Hills. The Mission gives us no responsibility the first year except language study. But this with the study of the ways and customs of the people is a large task. I do enjoy language study but I believe all new missionaries will agree with me that we will be very happy when we can feel that we are really helping the older missionaries bring the message of God's love to the Indian people.

M. C. and Sarah Lapp

I suppose our Christian community would compare very well with some of the communities the Apostle Paul had to deal with. The greater number of our members are illiterate and have accepted the Christian religion after having grown up under the influence of idolatry and superstition. Yet we are glad to state that we can see a marked spiritual development. Not so many were received into the Church by baptism during the year 1921 as in 1920. We could have baptized many more but we thought it unwise to baptize those whom we believed were only after the loaves and fishes. During the year 47 were baptized. We have had some very interesting meetings in the villages. Good interest has been manifested in the Church services in Balodgahan. The Church building is too small for this congregation. On Good Friday 325 wanted to hear the sermon who could not get inside the House. A new building has been started and the wall is two feet high. This Church building when completed will accommodate 900 people. We hope and pray that kind friends in America may contribute so that we may be able to complete the building this year. Thus far only $439.00 has been received by the Mission Board toward its construction. We have been permitted to use $2700.00 of relief money for this purpose which has made it possible to begin the building, but $3000.00 more will be needed to complete it. The membership at the close of the year is 334. The Christian community including all the children of the Christian families is five hundred twenty-one.

We humbly thank the Lord for His blessings.

Evangelistic work has been carried on in connection with Balodgahan and Chickli outstation by six men and five Bible women. Two of the men evangelists have finished the four years' course in the Bible School. Two of the workers, Bro. Budhram and Sister Nohri were called Higher. They are much missed in the work and in their homes. Bro. Budhram died of cholera. He leaves a wife and two little children, Sister Nohri a blind husband, a son and twin babies. The workers sometimes think that the people are unconcerned and do not care for God's Word. However, when occasionally some come they are encouraged to go on sowing the seed. The Christian Workers' report is as follows: Meetings held, 1635; Number of villages visited regularly, 35; Number of baptisms, 20; number of books sold, 285. All the workers conduct village Sunday schools regularly each week. They go two by two to the surrounding villages and also help in the Station Sunday Schools. The seed is being sown and we are beginning to reap some of the fruit, yet comparatively few have come. "He that goeth forth and weepeth, bearing precious seed shall doubtless come again rejoicing, bringing his sheaves with him."—Psa. 126:6.

The attendance in the **Primary Boys' School** has increased. Due to the poverty caused by the famine, many of the boys were kept at home to help support their families. However, good results were obtained by giving one half pound of rice daily to those who attended. There are two Christian and one non-Christian teachers. The Bible and Christian songs are taught daily. We are glad to say that three of the former school boys have become teachers this year. It meant something to them to step out from among their heathen relatives and accept Christ. They are now engaged in evangelistic work.

"It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. 55:11.

In the beginning of the year there were 96 inmates in the **Widows' Home.** Of that number 3 died, 5 were married, and several left because they did not want to be under restrictions, so others were taken in to fill vacancies. Many widows and deserted wives suffering on account of the famine found refuge in the famine camps and later came to the Widows' Home. Some widows are still in the famine camps because we do not have accommodation for all in the Home who really need help. We are able to keep a few more by keeping the old Home in repair. We are noticing an improvement in the widows' character and conduct. The Word is taking root in their hearts. All but a few have become Christians. Some of those who are learning to read and write are doing well, considering that they have only been taught three hours daily for a year. Several have dropped out of the class as they could not apply themselves to learning. Ten of the inmates are entirely blind, 6 nearly blind, 8 are lame, one is a mute, 3 are subject to epileptic fits, 35 are above 50 years of age and are not able to do heavy work, so over half the inmates are quite dependent. The rest are able to do any work that a woman in this locality can do. Two Bible classes are conducted one hour each week. We are very grateful to the Sewing Circles in America who have contributed so freely towards the clothing for the widows. Only a few can sew, and to sew for 100 or more is no small task. They all appreciate the things that were sent for them.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

The **medical work** during the first part of the year was carried on by Dr. Cooprider to whom we owe much for the careful attention she gave all in need of help. Sonai Bai, our Indian nurse has given very valuable service. The cholera epidemic was quite severe and took many from the village and from the Relief Camp. Many came into the Camp so reduced in vitality that they could

not be helped and succumbed to the disease. The number of patients treated was 7602.

The farm and village form an interesting part of the work at Balodgahan. The crops were a total failure last year, which made it difficult to manage. The people of the village became very poor as the price of rice was very high and wages low, compared with prices. The Mission opened relief work so that the poorer class could earn enough to maintain themselves and their children. In spite of the help we gave a few died because of being undernourished. We are glad to state that the rice crop in this village is very good this year. Many of the field embankments were enlarged by using relief funds and the village tanks were also enlarged. All this has greatly improved the farm and has also kept many people from starvation. The reservoir which was completed before the rainy season began has proved a great benefit to the farm. We are grateful to the kind friends who supplied the funds for its construction. The area which was covered by the water in the reservoir this year was 12 acres and we were able to control the water to a good advantage for crop growing. We are glad to see more of our Christian people becoming interested in farming. They are purchasing land and are realizing that placing their money in farming land is a safe investment.

Through the relief camps hundreds of people were saved from starvation. Many expressed their gratefulness for what was done for them before leaving the camp while others left and even took the belongings of their neighbors with them. The highest number we had in the camp at any time was 450. These poor people came from far and near. Some walked for the distance of forty miles begging rice water along the way. Many on arriving had not had food for four or five days. It is remarkable to see the change in them after they have had only a few meals of cooked food. Some very touching incidents occur at such times. The following is one: A woman and her 16-year old daughter walked for a number of miles, having heard that they would be able to get help if they could get to Balodgahan. They succeeded in getting to a village 5 miles from here. The mother could go no farther. They slept under a tree outside of the village for the night. In the morning the daughter begged some rice-water for her mother which she drank and died an hour later. Some small village boys came and helped bury the mother in the jungle under some stones. The daughter came on toward Balodgahan but on arriving at the edge of a creek she became exhausted, fell and could not get on her feet again. There she lay in the hot sun for several hours and also died. Many others of whom we did not hear no doubt passed away in the same way. Hundreds of those who came to the camp were saved from such a death.

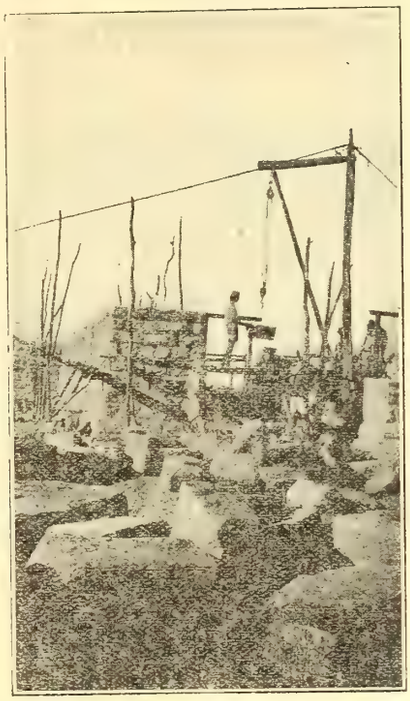
Dear readers, we again want to offer a word of thanks to God in your behalf for making it possible to feed the hungry and clothe the naked. There are still about 50 women and children and a few men in the camp. A few of these people have become Christians. We hope the Word they hear during the time they are in the camp may result in their salvation.

Anna Stalter

The famine of 1920-1921 has brought into the orphanage not less than seventy girls, all between the ages of four and twelve years, and the large majority of them are between six and ten years of age. The increase in the number of small girls makes the work more difficult. There is so much work to be done compared with the number of older girls to do it, that we have been obliged to hire much more help than in former years. Near the end of the year we employed a washerwoman to do all the washing. We also had to hire some of the sewing done but much less than we would have had to have done, had not the Sewing Circles from home sent us clothes so generously.

During the year five girls died. One of enteric fever, one of cholera, two of chronic diseases, and one due to her starved condition when she came to the orphanage. The first was one of the large girls and a very promising one. All the others were small girls. The general health of the girls has been good. The unusual amount of malaria was in evidence at the close of the Rainy Season and the year closed with an epidemic of mumps well in progress.

There were no accessions to the Church and no marriages from the orphanage during 1921.



The New Church at Balodgahan in the process of building

The School has gone much as usual with a steady increase in number. A normal school trained head master and a trained mistress were added to the staff by July first. The school passed from my supervision the first of October. We at last have a missionary to devote all of her time to the girls' school, a thing the mission has looked forward to for years.

The orphanage buildings were finished and occupied in October. The close of the year finds the new school house in the process of building. It indeed is much needed. We are truly grateful to all the supporters of the above work for their untiring help.

Mary M. Good

The year 1921 has been filled with new and many happy experiences. I am indeed grateful to our Father for the opportunity of serving in India and for the blessings of the year.

After spending the first nine months in language study and language examinations, on Oct. 1, in addition to daily work with the pandit it was my privilege to take over the girls' school.

The year began with an attendance of 150 in the school and a staff of six teachers and closes with an attendance of 225 and a staff of eight teachers. The problems with the school during the year have been chiefly lack of room and untrained teachers. Because the untrained teachers are unable to teach the upper classes, we have been compelled to place the trained teachers in the upper classes and leave the untrained ones in the lower classes, a fact which we much regret. Dec. 1 we took on a third trained teacher who has special training in primary work and much native ability along that line. She has recently begun teaching model classes before the teachers after school hours which will be a great help to those who are untrained.

We have not succeeded in getting a very large attendance from the villages. At present we have only 16 girls coming from non-Christian homes out of the about 100 or more who should be coming from the three villages assigned to us. To secure a larger attendance from these is one of our hopes for the coming year.

The students as well as the teachers are taking great interest in the daily Bible classes. Our purpose is to give the teaching of the Bible the first place in the school.

Alma Smucker

From November of 1920 we lived in Dhamtari, where we started up house-keeping, which brought with it many amusing experiences and many others of a different nature. Here we struggled with the Hindi language until mid-April when we took our first examination.

As it was already very hot we immediately hurried off to the



Girls from the orphanage carrying water

hills with Ernest. Traveling during the day time was very disagreeable. A wet turkish towel hung across the car window kept baby from suffering too much. We arrived at the hills, finding the weather nice and cool. The change and teething upset Ernest so that he was ill for several weeks. We then attended the language school and read with pandits (teachers) until mid-September. Coming home to Dhamtari, Bro. Smucker had the misfortune of severely spraining his ankle at Allahabad, a station where we changed trains. Doctor Cooprider, who was traveling with us, bandaged his foot but even the rest of the journey was difficult and painful for him. His foot was practically useless for two months.

Brother Smucker took all but the orals of the second year examinations and successfully passed. I was less fortunate, being sick in bed with malaria at the time, and as there was no time extension I did not write any of the examinations. As soon as we were able, we moved to Balodgahan, where we now occupy part of the bungalow which Brother and Sister M. C. Lapp so kindly had cleaned and made ready for us. They too live in part of this same building. Since being located here Brother Smucker has been helping Brother Lapp look after the building work and assisting in the religious services, also getting acquainted with the farm.

Sister Lapp has turned the Bible Women over to me for management, and I surely enjoy going with them to the villages whenever possible. Along with our other work we are both busy with language study.

P. A. Friesen

"I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:9-10).

This passage of Scripture has been my comfort and support in the work at this place during the past year. Really, I do not know what I would have done sometimes if the Bible would not have been so full of precious promises. And as I review the events of the old year, I feel especially grateful for God's Word. It has not only been a blessing to me, but also many others who have heard it in the station and in the surrounding villages, have been greatly blessed and comforted. One of the converts came to me one day and told me what effect God's Word had had on him. He said he was just about to commit suicide, when one of the Christian workers gave him a Gospel portion to read, and after he had read it he decided that he would not take his life but ask Jesus to change his life. He did this and was shortly afterwards baptized. He is now an active member in the Church. The evangelistic work has again been very interesting. The work was carried on very much the same way as last year, only on account of the famine, not quite as much touring was done. The book sales are much less this year but the number of converts is four times larger than last year. The work at Nauwagaon outstation has not been so effective because the workers that were there from the beginning of the year spent the last half of the year in the Bible school in Dhamtari. From Barpara outstation we have received several converts. The work in Bugdai suffered somewhat from the effect of the Non-Cooperators, but has become more hopeful again.

Fifteen village Sunday schools were conducted. The work of the Sunday school in the villages is hard, but we believe it has its effect.

The Church at this place has grown considerably. At the beginning of the year we had a membership of 85 and at the close of the year we have a total membership of 165 and a total Christian community of 268. Communion was observed twice and we also enjoyed a series of evangelistic meetings in November which were very helpful to the Christian community and to the people in the surrounding villages. Also Thanksgiving day was again a day of great blessnig to the Church. With the growth of the Church we have also been brought face to face with many new and perplexing problems, so that it is very difficult sometimes to know how to deal with the members, but on the whole the work of the Church has been a pleasure.

During the year over 4000 patients received medical help and we could have helped many more if we would have had better medical assistance here at this place. The general health of the station has not been so good as in other years, but this was largely due to famine conditions.

Famine in this part of the district was very bad. Even with the relief that was given the people suffered very much, especially the old people. Of the large number that came to the camp throughout the year about 25 died. Relief was given in the form



Christian Women preparing thread for weaving at Sankra

of food, clothing, and work. Some worked at tank digging, some worked in the fields, others made brick, and quite a few worked at weaving. The weavers made their own living and at the same time made the cloth for the other people's clothing.

Geo. J. Lapp

We arrived in India the latter part of May, 1921, at a time of most intense heat. It seemed like getting into a roasting pan after leaving the cool April clime of eastern Pennsylvania. By discreetly keeping out of the hot sun, sleeping out at night, and keeping the punkas going in the bungalow we became slowly adjusted. The early rains soon brought relief from the terrible heat.

We were almost immediately assigned to our tasks. My part was the famine camp, get ready for the Bible school which was to open in July, and care for the work at Maradev and Bhatgaon in which substations are schools, evangelistic work, and a small congregation. Being located at Balodgahan we also looked after



Bible School Students and faculty

the work of the village in Bro. M. C. Lapp's absence to the hills.

In October we moved to Sundarganj to continue the Bible school work and look after the work of the outstations and any other details that always come to the hands of the missionary.

The Lord has been good to us in enabling us to again return to India and we are looking forward to returning to Ghatula and joyfully laboring for the Lord in that needy field.

Fannie H. Lapp

We arrived in India when the very hot winds were blowing, so the missionaries were kind to us and allowed us about ten days in which to get accustomed to the heat before giving us any work to do.

Lois and Harriet were with us a week before leaving for school in the hills. While we were sorry to part with them, yet we were very glad they could get away from the extreme heat of the plains. They did not seem to feel the heat so much as we did.

In the beginning of June I took charge of the Widows' Home and kept it for three months. The work with the widows has its pleasant as well as unpleasant features. Some of the women are happy and contented while others are very easily offended. Often a very little thing causes a great disturbance, for the Indian women are very free and very loud in expressing their opinions of others when they are angry. However we feel that as they learn to know the Lord better, their lives and tongues are changing for the better also.

In July the Bible school opened with fourteen students. Before the month was passed one of the number was called home. The work with the students was very enjoyable. They all took a great interest in their work. One of them who graduated this month said it was his custom to get up at three or four o'clock every morning and get his lessons for the day. On Dec. 14 eight students received their diplomas for having completed the four year course. The class arranged their own closing exercises. They invited some thirty guests and served them with tea and native bread before the program. We trust that each one will be a successful laborer in the Lord's vineyard.

On November 24 we were glad to welcome our daughters back from school looking fat and rosy. They enjoyed their school work but were glad to be home again. They especially enjoy the home meals.

In the beginning of the new year we are planning to move to Ghatula where we will have the Bible school and evangelistic work.

We feel that these seven months in India have just been a beginning and we hope to do more for the Lord in the coming year.

SPECIAL ARTICLES

In Memoriam

Sister Helena Friesen was born in Mountain Lake, Minn., Feb. 22, 1880, and died in Naini Tal, U. P., India, in the Ramsey Hospital, July 28, 1921, at the age of 41 years, 5 months, and 6 days.

Bro. and Sister Friesen came to India in March, 1907, with definite convictions and a zeal for the Lord's work. They studied the language and worked wherever they were needed until the Sankra station was located. As soon as possible they moved to that station and since have labored there. It was there that Sister Friesen learned from experience the sacrifices that must be made by a missionary wife and mother in a lonely station. It was there she prepared two of her own children for burial with the help of some Indian women because it was impossible for other missionary sisters to get to her, and there she spent many hours alone with her children and the responsibility of all the work of the station because a scarcity of missionaries and other duties called her husband away. But all this sacrifice was not in vain, for God has wonderfully blessed their efforts and they rejoice in a growing Christian community where before Christ was not known.

In April Sister Friesen went to Naini Tal to spend the hot season months with her children. It was hard for her to decide what to do, for she wanted to stay on the plains with her husband because she knew that on account of the famine his work would be very hard. She also knew that her children needed her, so she tore herself away from her husband and her work and devoted the last four months of her life to her children. For the first time in India they were able to get rooms where all the children could go to school from home. It seemed that God had planned it for them so they could all be together her last days on earth.



Bible School students and Missionaries

About the middle of July Bro. Friesen went to Naini Tal to bring Sister Friesen and the two little boys home. They had planned to come down about Aug. 1. But on Sunday morning, July 24, she became suddenly very ill. She was moved to the hospital as soon as possible and all that loving hands could do for her was done, but on the afternoon of the 28th, God took her to Himself. She leaves a bright testimony for her sorrowing family and friends. After she had prayed with and for each member of her family and after she had been assured that God would take care of them she said, "Dear Jesus, dear Jesus, my dear Saviour, I have reached the gate, please help me through it, Oh, come Lord Jesus, and help me through." And then she fell asleep with a beautiful smile on her face. Her work on earth is finished. Her Heavenly Father has called her to a higher service and we have the blessed assurance that she is rejoicing in heaven with those gone before.

She was the mother of seven children. Two of them, Mary and Rosa, preceded her. She leaves a sorrowing husband and five children, Peter, Ida, William, John, and Edward. Besides

being a devoted wife and mother she was a true missionary. Quiet and unassuming, but deeply interested in the work to which the Lord had called her, she watched their congregation in Sankra grow with much satisfaction, and she never tired of helping those about her to knew her Savior. She nursed them in sickness,



The house where Sister Friesen spent her last days, Eaton House, Naini Tal (Marked white x)

counseled them when in trouble, clothed them when in need. She wept with them when in sorrow and rejoiced with them when they rejoiced. She trained the mothers to be real mothers and her mothers' meetings were an inspiration to all. She knew her Bible women and what they were doing and often went with them to the villages.

Now that she has been called up higher she is sorely missed in the home, in the Christian community, in the villages where she worked, and in the mission. Her husband has lost a devoted companion, her children a loving mother, her Church a very noble worker, and her mission a true missionary. We mourn not for her, for God has taken her to Himself, but our hearts go out in sympathy to those whom she has left behind. She is gone but her influence and life live on in the hearts of the people. Her work is a memorial for her.—**Florence Cooprider.**

Changes in India

A. C. Brunk

On returning from furlough the first thing the missionary is anxious to see is the changes that have taken place during his absence. The material changes are more in evidence than the spiritual changes, although the latter are much more important and the most difficult to properly evaluate.

We will consider the changes that struck us first. **The new mission bulidings.** The new vernacular middle school building is a very valuable addition which meets a need felt for many years. The new boys' orphanage buildings are a great improvement over the old ones and enable us to properly care for a much larger number of needy children. There have also been a large number of alterations in old buildings to meet the needs of a larger work. One striking thing about the new building is the appearance of greater durability. The mission has tried to build better buildings. This has made the initial cost greater but it is hoped that it will lengthen the life of the building and make the repair bills less.

Another great change is a great increase in the **number of missionaries** on the field. When we left for America there were only ten missionaries, four brethren and six sisters to carry on the work of the mission, while at present there are twenty-one on the field. This change is greatly appreciated, as it is now possible to carry on the work more as it should be.

Another change that is quite evident is the **enlarged membership** of the Church. When we left India the total membership of the Indian Church was about seven hundred, while now it is considerably over a thousand, and all our Church buildings are too small. Not only has the Indian Church grown in numbers but it has also grown spiritually. This growth is evident in the lives of some who will become the leaders in the Church work. We are grateful to God for this growth.

The next change I want to mention is not within the mission. However, it affects our mission work. This change is a change of spirit among the Indian leaders in politics. They are taking an open stand against the British Government in India and are trying to stir up the common village people to take the same stand. Up to date they have been successful only in a very limited degree in the villages in general. However, we cannot afford to ignore this spirit in our village work. We will try to meet this spirit in the same spirit that Jesus met a similar spirit in His day.

The Mission's Policy on Expansion

M. C. Lehman

The mission has before it a district of approximately seven thousand square miles in area which contains a population of one million souls. In this there are already about one thousand and one hundred communicant Christians and a community of about one thousand six hundred Christian people including children of Christians and those in the mission's orphanages.

This population lives in three towns, the largest of which is Dhamtari, having about 13,000 inhabitants, and the other two considerably smaller, and in villages scattered over the district. This population is also divided into different castes having little sympathy with each other and in some cases standing absolutely aloof from each other.

Stated in general terms, the mission's policy of expansion may be said to be the Christianization of all the people of this district by the evangelization of the district through the instrumentality of the Christians already won.

A specific statement will involve the method proposed for the accomplishment of the aim above stated. Stated otherwise the question is, how can the present Christian community be made evangelistically effective for the Christianization of the people of this district?

For this it is necessary that every Christian of the present community, because of the love of Christ within him, shall endeavor to win others for Him. This will require personal work, teaching, and prayerful holy living by the missionary staff and Indian leaders all with the express purpose of making the Christian community effective, evangelizing Christians. It will also mean the training of leaders who by faithfulness, consecration and ability show themselves to be effective leaders. It will also mean the helping of poor but sincere Christians to so help themselves as to be able to support themselves while by conduct they are shining lights for the Master. It will also mean the strategic location of chosen evangelists in schools and community centers who are supported by mission funds while doing station and itinerating evangelistic work.

This will require many more evangelists and teachers and support for them. To accomplish this end we will be able to use at least forty missionaries in the mission's present field. It will require doctors, nurses, and other assistants, all efficient in their work and with a passion to win souls. It will mean the organization of new congregations and the shepherding of those gathered in so that "they may all be one" and true to Christ, the Head of the Church.

The mission invites the brotherhood of America to a ministry of intercession, sacrifice, and work for the mission policy of expansion as noted above.

Some Opportunities for Service in the India Mission

Ernest E. Miller

Since I have been in India less than a year my discussion of this assigned subject necessarily resolves itself into "First Impressions." This subject I had repeatedly promised myself not

to discuss, but with the suggestion that my doing so might help someone to decide to come to India, I will attempt stating a few things which I hope may help some volunteer in America to decide for a life of service in India.

In noting the educational status I had two surprises. India has opportunity for advanced educational training and not a few Indians have taken such courses. Shortly after arriving I was invited to a gathering of about twenty business and professional men. To my surprise the entire conversation was in English and not in Hindi. I later learned that practically all of these men are either B.A. or M.A. graduates. In the larger cities there are many well trained men. The Mennonite Mission High School at Dhamtari was also a pleasant revelation to me. The training of its faculty, the courses offered, and the work done, compare favorably with similar institutions in Ohio and Indiana. But there are so comparatively few who have these opportunities. That was the second thing which impressed me. One high school for one hundred and fifty thousand boys! A little tour through parts of the district also made the statistics about the great illiteracy of the masses seem plausible. Village after village, most without any school, others with only a very poor primary one. Last year in the United States 90 per cent of the children between the ages of seven and fifteen were in good school buildings under the care of trained teachers. In our mission district in India not more than two thousand children out of two hundred thousand had even the most elementary training, and that under men who have no knowledge of books on psychology or types of teaching. To properly organize a system of primary schools appeals to me as one of the outstanding needs of our mission district. An individual undertaking this work would be limited only by his own ability and available finances.

To even a tourist the poverty of India's masses is evident. Thus it almost seems that some solution of her economic problem must precede all of her many and varied problems. If the Mennonite Church in India is ever to be self supporting, much constructive thinking, planning, and experimenting must be done. Up to the present most of the Christian converts could be employed by the mission; but now that the institutions are quite well established and supplied with workers, it is self-evident that as the membership of the Church grows a continually larger number will need to make their livelihood through the established industries of the country. I have been told that in many of the existing business enterprises of Dhamtari a man's success is determined more by his ability as a rascal than by his constructive ideas in improving the business. It has long been so and will continue to be so until Christian business men demonstrate another possibility. To do this will be no easy task. In our ranks there are already city and country folks. Most of them have also only a very little capital with which to begin. In what types of work may they engage that are honest, provide a respectable living, and offer opportunities for permanency and improvement? Such problems need to be solved. A demonstration of improved farm methods; a training school for improving present industries; or possible new business enterprises are some possibilities. The missionaries here are agreed that some one should at once be assigned to make a thorough study of this matter leading to some solution.

In a medical way a mere statement of facts will at once make clear the great opportunity for service. In our mission district there are four government physicians and two missionary doctors. The government men are much handicapped by lack of instruments and drugs and do mostly dispensary work. The district has one missionary nurse and two Indian nurses. There is one small hospital in the native state forty miles south of Dhamtari and the mission is planning to build a hospital here in Dhamtari during the coming year. You can make the calculations yourself, remembering that we have an area of 7,000 square miles and a population of one million. Remember also that for the most part the people are illiterate, superstitious, and accordingly unsanitary. Dhamtari with a population of twelve thousand has no sewer or drainage system. The public tanks serve for bath house, laundry, and drinking fountain. The United States saves nine out of every ten babies. India saves about nine out of seventy. In the United States the average length of a man's life is forty-five and that of a woman forty-three years. In India it is only twenty-five years for a man and twenty-three for a woman. "Medical work through Christian missions is subject to no challenge and no criticism, even from non-Christians, save for the fact that it is now inadequate."

Finally the evangelistic work is the primary argument for the presence of the foreign missionary. These people cannot love Jesus unless they first learn who He is. Needless to say the mission is only in the beginnings of this task. There is now a Christian community of about eighteen hundred, leaving still 998,000 non-Christians. To me it seems that the mission here is now at the place where she can greatly extend her direct evangelistic work. The base has been established, Bible and secular schools have been started, charitable institutions set up, and the beginnings of industrial work established. The coming of new missionaries now makes possible the next step in the plans of the mission. Already Sankra, Mahodi, and Ghatula are stations away from Dhamtari in charge of missionaries who are giving practically whole time to direct evangelistic work. Three or four other similar stations have been planned. With God's blessing the Mennonite Church in India may rapidly extend her borders. Any young man or woman with the knowledge and spirit of Jesus Christ will at once see here an opportunity for real service.

One day during my work in the Near East it was my good fortune to be sent from Aleppo to Beirut in company with Dr. White, one of the secretaries of the Presbyterian Mission Board. He at that time was traveling in the Near East in the interests of relief and missionary work. He had traveled extensively in most of the mission lands of the world. I said, "Dr. White, if you were a young man and had opportunity to choose your mission field, where would you go, and why?" He at once said, "India or China, because the people are most receptive." He said, "I have traveled for days in India preaching and always there were crowds eagerly waiting for what I had to tell." I have often thought about his statement since coming to India. Even now as one goes to the villages where the masses live this same eagerness which so impressed Dr. White is everywhere evident. It makes one feel glad that he has chosen this land as his field for service.

Education of Missionaries' Children

J. N. Kaufman

When the children of the missionaries are old enough to go to school they must attend school at some hill station nearly a thousand miles from Dhamtari. There are no schools for missionaries' children nearer than this. Sending children so far away to school is not an easy matter even for the most thoroughly consecrated missionary, for the mother-heart and the father-heart do not easily let go of their little ones. Absence from parents for nine months of the year makes it imperative to have the best of arrangements for the children. Fortunately the European schools for girls at the various hill stations are fairly good. We wish we could say this much for the boys' schools. Missionaries as a rule do not criticise the instruction, staff, and equipment so much as they do the dormitory conditions which form the only home usually offered to the children during the entire period of the school year. Missionary parents think it unsafe to leave their children for the entire period, so that mothers bring their children and remain with them for six months and leave them in the dormitory the rest of the year. This may seem on the surface a great waste of missionary forces, but what is one to do?

Parents are much concerned about the matter and are suggesting plans for improvement. The American missionaries of South India have organized a school for American children only, based on the American school system, so that children from this school who accompany their parents to America may go right on in the schools at home without a break. The school is a great

success but is too far away for missionaries from Central and North India. There is a movement on foot to establish a similar school for American missionaries in north India. A committee has been organized. Our mission is represented on this committee. The main difficulty in the way is the problem of money, or lack of it, for it will require for land, buildings, staff, and equipment perhaps not less than $50,000.00 to begin with. Will all the missions represented cooperate? Yes, provided their Boards at home will support them. So a solution in this direction is not close at hand.

Probably the most nearly ideal solution so far as our Mission is concerned lies in the new scheme now well under way in connection with the Methodist Girls' School at Darjeeling. It is a good school with a good spiritual atmosphere, but parents with children of both sexes could not be permanently accommodated, as they admit only a limited number of boys up to ten years of age. The school is now to be located on a new site of some sixty acres already purchased, and enlarged to accommodate boys as well as girls. There will be two separate dormitories in charge of missionaries selected for the purpose. They will be within easy reach of the school and both brothers and sisters can attend the same school. It will be two or three years before they are in a position to admit boys of all ages. Our missionaries are anxiously awaiting the announcement that the school is ready for the larger work.

The Language School

R. R. Smucker

This year has been the first in the history of the Mission that new missionaries had the privilege of going to a language school for study. It was, in a way, an experiment for the Mission. The language school which we attended is located at Landour, a Hill Station in North India, and is under the auspices of the Presbyterian Mission.

The language school in itself was not the help that we had



The Missionaries' Children

hoped it might be, due largely to inefficient supervision. For this reason many of the students left the school and studied with private pandits. However, we found it well worth while to study there, for we secured much better pandits than we had been able to get on the plains. Also the inspiration that came through association with nearly a hundred students who were applying themselves to the same task and receiving suggestions from the way other missions conduct their language work was a help. The invigorating mountain air was more conducive to study than the heat of the plains; and, too, the fact that we were away from the work of the Mission, which was beginning to lure us from our first duty in India, made study easier. We all are grateful for the privilege of having had those few months of study in the hills and trust that we may render better service to the Mission for it.

Prospects of Indian Christian Leadership from the High School

R. Biswas

A vigorous campaign to train high school boys to become community leaders is well worth the attention of those who have anything to do in its management. To say that many great leaders have come out of the high schools in the past would be misleading, yet it would be modest to say that many a young lad has laid his sure foundation while within its walls.

When one takes the mass of the people as a whole and the scope of development which is possible to be attained with slight improvements, one would at once have to face the need of a group of men who would form the nucleus of operations within that circle.

That this group of men should come from the high school is the view of an increasing number of thoughtful men who have gone into the question and the condition of the country. Society is not wrong in looking to education for a cure of many of the ills that afflict it. But it is necessary to find the right dose. Leadership requires among other things the knowledge of human psychology. It must take into account the disruptive forces that are at work and find means to counteract them. It must be willing to sacrifice self. Along with this it must also have a clear perception of the end in view or else history may repeat itself in plunging a blind shepherd into chaos leading a blind fold.

That all these qualities may be developed to an appreciable degree is out of doubt. All that is necessary it to concentrate on this aim. Repetition plays an important part in the formation of habits. Let it become a habit with the students to think that they have to be leaders, in a small sphere though it may be, nevertheless leaders; when they go out into the world to stand on their own effort. Teachers are well aware that they come across hereditary initiative manifested in ever so many different forms. Let not these symptoms be overlooked but become the object of special nursing. It may be that it shows itself in what is usually called "spirited". Let not this be killed as a nuisance but guided along the right channels to bring forth useful results in the future.

The possibilities of a high school in this direction are immense. In India where the majority of the people are illiterate, the responsibility of those who have the privilege of having gone through the high school course is correspondingly greater. They have in their power the increasing prosperity or misery of millions. It therefore behooves both the teachers and the taught to know the great field of beneficial activity which lies within their grasp.

The Indian Christian Community

D. B. Peter

The community consists of people coming from all castes, but the majority have joined from low castes. Several members of high caste families have accepted the Faith and one Mohammedan family has been doing admirable service for Him. The community consists of about one thousand people, excluding children, which will add another thousand in about ten years. There are six deacons stationed at the different places.

In general the Christian people are poor, mainly depending on the missionaries for service. There are some educated up to the standard so as to be able to teach in the primary schools of the Mission and in public schools outside of the Mission. There are others who are working in the evangelistic line stationed at different villages among the non-Christians. These people have to meet the constant attacks of the heathen and many of them have proved to be His faithful soldiers. Some of these people are trained in a four-years' Bible course in the Mission Bible School, which prepares them for evangelistic work.

In spiritual services the Indian Christian community is zealous. Sunday is observed as a day of rest and devotion. They spend the day in attending Sunday school and Church service in

the morning and Bible meeting in the afternoon. Sometimes it requires an effort of inducement on the part of the older Christians to be regular in Sunday school and this work is readily undertaken by the leaders. Up till now not all of the Christian people have joined in the Bible meetings, but in spite of this it



Boys working in their gardens

has been very useful to the community as different committees have been formed from these for special help in the Church. In this way the sense of religious duty is gaining ground among the Christian people. The community is getting anxious to have their self-supported Church with their own deacons and pastors and this hope is not very remote, if God wills.

Church and Sunday School Conferences

Lydia Lehman

The Church Conference this year was a great inspiration along the following lines:

1. The very noticeable growth in the number of the leaders emerging from the Christian community.
2. The number of baptisms during the year.
3. The increased feeling of responsibility for the welfare of the Church on the part of Christian leaders.
4. Greater efficiency in evangelistic work.
5. The increased amount of giving.

Resolutions were passed with a view to ridding the Church entirely of the evils of the tobacco habit and also with a view to having Indian leaders undertake still more of the administrative work of the Church.

The ordination of Bro. A. C. Brunk was agreed upon at the Conference and has since been carried out.

The Sunday School Conference was equally encouraging and was for the first time moderated by an Indian brother and this was well done.

Village Sunday School work carried on voluntarily by Indian workers was arranged for. Much emphasis was placed on the proper choosing of Sunday school teachers and the carrying on of well conducted teachers' classes weekly. A number of the station Sunday schools are now conducted by Indians. The interest was marked and the attendance very good. Both these Conferences were held at the Bethel Church at Balodgahan.

Christian Work in the Boys' Orphanage

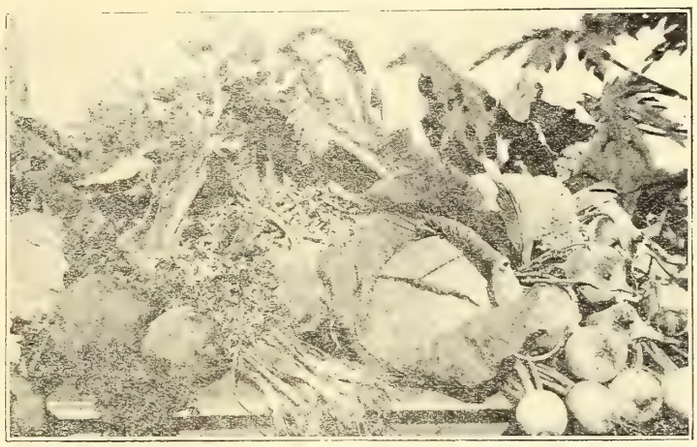
Isabax

Nearly all the boys who come into the Orphanage are small boys who come from non-Christian homes. These children know nothing about Christianity. They are like a wild plant which a gardener took from the forest and planted in a good place. A Christian man working in such an institution, like a good gardener, has many opportunities. His work in some ways is easier and more fruitful than that of the evangelist who goes out to the villages. The boys are more easily collected for services and are more attentive than the village people. They follow the example of the life that is lived before them more readily than the teaching given them. Therefore it is very necessary that the Christian worker live a sympathetic, good-tempered, and loving life before them. If he will day by day perform his Christian duties with much thought and tact among the boys the time will come when they will become faithful Christians and good servants of the Church. In the hands of the gardener lies to a great extent the power of making from the wild plant from the forest a beautiful and fruitful tree.

The Famine—Its Effect upon the Work of the Mission

C. D. Esch

Famine, like war, is always a great calamity and must be experienced to be appreciated. However along with its horrors



Products of the Sunderganj garden in the cool season

it brings with it great opportunities for the Christian worker to show forth the real spirit of Christianity, the spirit of Jesus in the work of relieving suffering and showing sympathy towards the needy.

So, during this year, caring for the suffering has occupied an important part of almost every missionary's time and energy.

We have no record of the exact number of people who were helped, but we can make a very conservative estimate which in our mind would not be less than 8,000 people.

Most of these were of the ordinary farming and laboring classes of people of the country around, non-Christians. To all these we had the privilege of bringing the Gospel message. However preaching the Gospel to starving people is not directly a very great success. For starving people can think of only one thing, that is food, and usually care little for the future or present —outside of their own misery. But still we had the privilege of helping the suffering and bringing to the people with their food and clothing a daily message from God's Word.

The relief work made a great drain on the missionaries and some other work had to suffer for the time being. However, we had a good number of Indian helpers who worked faithfully, without whose help it would have been impossible to do all the work.

Many thousands of dollars were spent and it was often a very perplexing question as to who should receive help and who should not, what work should be done and what left. Those who were able to work were given work even if the work done amounted to little. We believe that giving help gratis should be done for those only who cannot work.

With this labor thrust upon us we were able to make many necessary improvements. A number of wells were dug, reservoirs and tanks constructed and repaired, field embankments strengthened so that more water can be used to advantage in case of another shortage. Roads were built and repaired, orphanage and school buildings were built and others enlarged, one bungalow rebuilt and work done on two new ones, two Church buildings

are begun. Not all of the above mentioned building has been done with famine labor, but a great deal was used in it. The Mission property has thus been greatly improved in value, convenience, and appearance because of the famine.

Industrial activities, in the line of weaving especially, and other small industries have increased in the Mission.

At this writing the great majority of the people have gone to their former homes or are caring for themselves. However, there are left on our hands about 252 boys, 237 girls, 115 widows, 35 who cannot care for themselves and have no one else to care for them. The Leper Asylum had been overcrowded all year and all but the most helpless applicants have been sent away. The support of the helpless thus thrust upon us is now the greatest problem of the Mission. This burden can only be lifted by those who are blessed with finances. We here feel very keenly that we are only stewards and can only give support to those for whom support is provided by someone else. But we feel that He who is the Friend of the widow and orphan will not forsake us in this time of great need. "Lord increase our faith."

The Evangelistic and Church work has greatly increased through the famine and there are many applicants for Church membership. Wherever those who have been helped have returned to their villages the missionary and Indian evangelist will receive a warmer welcome and a better hearing in the future.

Every boy and girl who has come to us has the possibility of becoming a Christian and a servant of God. Much, to be sure, will depend upon the way we are able to care for them, but we can reasonably expect that ninety percent of them will be an asset to the Church. They are a fine class of boys and girls and the hope for their future is very bright.

Again we have been made to realize that our Church at home is willing to sacrifice for the work here and all the missionaries are rejoicing in the strengthened bonds of fellowship in His service which the famine has brought out, and we are all glad that we have the privilege of representing the Mennonite Church of America on the plains of needy India.

CALENDAR

JANUARY

4th. Church Conference at Sunderganj.

FEBRUARY

4th. Bro. Eschs and Sister Wenger land in Bombay.
5th. Sisters Cooprider and Good move to Balodgahan.
6th. Bro. Eschs and Sister Wenger reach Dhamtari.
8th-11th. Annual Business Meeting.
12th. The men go on a hunt for a man-eating tiger.
23d 500 famine people begin work on the new tank at Balodgahan.
24th. Bro. M. C. Lapp wounds a tiger.
26th-27th. The brethren Babbaeker and Kleaver of America, members of the General Conference Mennonite Church visit the Mission. The latter is President of the G. C. M. Mission Board.

MARCH

6th. Miss Wobus of the Evangelical Mission visits the Mission.
8th. Barbara Alice Esch born.
9th. Sister Lehman and children leave for Darjeeling. Bro. M. C. Lapp kills a leopard.
10th. Four-foot cobra killed in front of ladies' bungalow.
12th-15th. Bro. Leichty of the Dunkard Mission, and the Brethren Harnly, Williams, and Yoder visit the Mission.
15th. Sister Kaufman with her own and the Friesen and Esch children leave for Naini Tal.
26th. Ministerial Meeting at Balodgahan.
27th. Communion Services at Balodgahan.
30th. Death of Nohri, Bible woman, wife of blind Nandlal.

APRIL

5th-7th. Missionaries take language examination.
9th. Sisters Friesen and Esch with their little children leave for Naini Tal and Sisters Good and Wenger for Landour.
12th. Oral Language Examinations.
13th. Bro. and Sister Smucker and Baby Ernest leave for Landour.
24th. Communion services at Sankra.
30th. Language School in Landour.

MAY

22nd. Bro. Lapps and Bro. Millers land in Bombay.
26th. Bro. Lapps and Bro. Millers reach Dhamtari. Temperature 118 in shade.

JUNE

1st. Bro. Millers leave for Landour. Bro. Lehman goes to Calcutta on business.
6th. First shower of rain after severe hot season.
7th. Bro. M. C. Lapps arrive in Landour for a short stay with the missionaries there after having spent some weeks in Naini Tal.
10th. The missionaries in Landour celebrate Bro. and Sister M. C. Lapps' 29th wedding anniversary.
16th. Sister Lehman and Waldo return from Darjeeling.
18th. Sister Esch with her little girls return from Naini Tal.
20th. Bro. M. C. Lapps return from Landour.
22nd. Dr. Cooprider called to Champa to see missionaries who were ill.
23d. Bro. Kaufmans return from Naini Tal.
30th. Christian Workers' Meeting in Dhamtari.

JULY

1st. Sister Stalter leaves the Plains for a few weeks' rest in Landour.
7th. Bible School opens. Kuwar Baldu dies of cholera.
10th. Haider chosen Deacon at Sunderganj. Orphanage girl dies of cholera.
12th. Dr. Eschs move to Ghatula.
17th. Fourteen baptisms at Balodgahan.
18th. Budheram dies of cholera.
21st. Dr. Cooprider moves to Dhamtari.
24th. Bro. Haider ordained Deacon. Sister Friesen becomes ill.
28th. Death of Sister Friesen.
29th. Bro. Kaufman goes to Naini Tal. Sister Friesen's funeral.

AUGUST

8th. Bro. Friesen returns from Naini Tal with John and Edward.
14th. Memorial Service at Sankra for Sister Friesen.
15th. Sister Stalter and Bro. and Sister Miller leave Landour for Dhamtari, stopping at Delhi and Agra.
21st. Two baptisms at Ghatula. Two reclaimed on confession.
31st. Dr. Cooprider leaves for North India to visit hospitals.

SEPTEMBER

13th. Sister Wenger joins Dr. Cooprider to visit hospitals.
15th. Bro. Smuckers and Sister Good leave Landour for the Plains.
16th. The two parties leaving Landour on the 13th and 15th meet in Delhi and spend the day sight-seeing.
17th-18th. Landour party visits Agra.
29th. Bro. G. J. Lapps move to Sunderganj.

OCTOBER

3d-5th. Missionaries take written language examinations.
6th. Death of Umti Kisun (Bible Woman).
18th. Bro. Brunks arrive in Dhamtari. Oral language examinations.
22nd. Nineteen girls admitted into the Orphanage.
26th. Samuel Chando (student in English school) dies.
28th. Ghasni Prasam's death.

NOVEMBER

1st. Death of Ruth Nathaniel.
6th. Communion Services at Ghatula and at Sankra.
11th. Poisonous snake killed in ladies' bungalow.
17th. Thanksgiving Day. Services in all the Churches.
24th. Bro. Lehmans' girls come home for the cool season.
7th-30th. Evangelistic campaign at Sankra.

DECEMBER

6th. The children return from Naini Tal for the cool season.

16th. Closing exercises in the Bible School. Eight diplomas presented.

23d. Dedication of Boys' Orphanage.

26th-30th. Jalsa Meetings at Sundarganj.

29th-30th. Jalsa Meetings at Sankra.

Report of Sewing Circles' Correspondent for 1921

Lydia Lehman

The Mission and missionaries are again greatly indebted to the home Sewing Circles for the help received from them in the past year. Reference is made to their work by a number of the missionaries throughout the report.

The following goods have been received from Jan. 1, 1921, to Dec. 31, 1921:—

Thirteen books for the missionaries from Walnut Creek Sewing Circles, in care of Mrs. Alvin W. Miller, Sugar Creek, Ohio.

$38.00 for a sewing machine for Sunderganj S. Circle at Dhamtari, C. P., from Ind.-Mich. S. Circles, in care of Nellie Marie Miller, Treas., Elkhart, Ind.

Clothing for the missionaries from Iowa Sewing Circles, brought by Dr. C. D. Eschs.

One parcel infants' clothing for the Indians from —— S. Circles; sent by Mrs. Clara E. Steiner through E. E. Millers.

One box clothing for Girls' Orphanage from Ohio S. Circles; care of Mrs. Jerome Smucker, Orrville, Ohio.

One box cloth, mason jars, and cotton batting for institutions and missionaries from Dalton S. Circles; care of Ellen Sommers, Dalton, Ohio.

One box and one bale clothing for Institutions from Ohio S. Circles; brought by A. C. Brunks.

Christmas presents for all the missionaries from Sterling, Ill., S. Circles; brought by A. C. Brunks.

Three bags clothes-pin dolls for Indian children from Indiana Junior Girls' Circles; brought by A. C. Brunks.

$32.50 for rain-coats for M. C. Lehmans from Sonnenburg S. Circles; care of Mary E. Brenneman, Treas., Ohio S. Circles, Lima, Ohio.

Seven parcels clothing for poor Indian people from S. W. Conf. Dist. S. Circle; Care of Mrs. R. M. Luther, Johnstown, Pa.

Two parcels clothing for poor Indian people from Belleville A. M. S. Circles; care of Fannie E. Smucker.

Twenty baby outfits for Indians from Junior Charity Circle; care of Bernice Shantz, Secy., Waterloo, Ont., Can.

One parcel clothes-pin dolls for Indians; care of Clara Snider, Waterloo, Ont., Canada.

Two parcels Christmas presents for the Indian people from Zion S. Circles, Hubbard, Oregon; care of S. J. Hostetler, Woodburn, Oregon.

One letter of encouragement and fellowship was received from Minnie Campbell, Canton, Ohio.

Eleven monthly circular letters from the Pres. of S. Circles were received and distributed among the missionaries.

$81 was sent by Pennsylvania S. Circles for freight on the clothing they sent.

In connection with this work the correspondent wrote 22 letters to America.

DIRECTORY

Name of Missionary	Station	Year of Arrival
	Dhamtari	
J. N. Kaufman		1905
Elsie Kaufman		1908
M. C. Lehman		1906
Lydia Lehman		1906
C. D. Esch		1910
Mina Esch		1910
Florence Cooprider		1916
Mary A. Wenger		1921
E. E. Miller		1921
Ruth Miller		1921
	Balodgahan	
M. C. Lapp		1901
Sarah Lapp		1901
Anna Stalter		1905
Mary M. Good		1920
R. R. Smucker		1920
Alma Smucker		1920
J. H. Warye		1922
Nellie Warye		1922
	Sankra	
P. A. Friesen		1907
A. C. Brunk		1912
Eva Brunk		1908
	Ghatula	
G. J. Lapp		1905
Fannie Lapp		1913

MISSIONARY ON FURLOUGH

Lydia Ellen Schertz, Goshen, Ind., U. S. A. 1905

MISSIONARIES' CHILDREN DIRECTORY

Name	Date and place of birth
	Sankra
Peter Friesen	Mt. Lake, Minn., U. S. A., Aug. 25, 1902
Ida Friesen	Igatpuri, India, Sept. 8, 1908
Willie Friesen	Darjeeling, India, May 8, 1913
John Friesen	Sankra, C.P., India, Nov. 30, 1915
Edward Friesen	Sankra, C. P., India, Oct. 10, 1919
	Dhamtari
Russel Kaufman	Naini Tal, India, Apr. 28, 1910
Paul Kaufman	Dhamtari, C. P., India, Oct. 3, 1913
Irene Lehman	Bilaspur, C. P., India, Jan. 23, 1910
Carolyn Lehman	Dhamtari, C. P., India, Nov. 24, 1912
Waldo Lehman	Dhamtari, C. P., India, Oct. 3, 1916
David Esch	Igatpuri, India, May 21, 1911
Sarah Esch	Dhamtari, C. P., India, Nov. 8, 1912
Mary Ellen Esch	Dhamtari, C. P., India, Nov. 24, 1915
Nellie May Esch	Newton, Kan., U. S. A., Aug. 25, 1918
Barbara Alice Esch	Dhamtari, C. P., India, Mar. 8, 1921
	Balodgahan
Ernest Edward Smucker	Goshen, Ind., U. S. A., June 3, 1919
	Ghatula
Lois Lapp	Igatpuri, India, Oct. 26, 1909
Harriet Lapp	Calcutta, India, Mar. 31, 1915

Annual Report Committee
Dr. C. D. Esch
Mary Good
Lydia Lehman
Chairman

We, the undersigned auditing committee, appointed by the American Mennonite Mission have examined the accounts of the Treasurer of the Mission and of the several missionaries, counted the cash, compared vouchers and bank accounts with the Journal, Mission Board letters and such other matters as come within the scope of this committee. Certain discrepancies have been noted and attention called thereto. Otherwise we believe the accounts to be correct.

J. N. Kaufman, Chairman
Anna Stalter
R. R. Smucker

TABLE I. INDIAN CHURCH

	Last Year	This Year
Ordained Indians	5	6
Membership at beginning of year	714	985
Received by		
Baptism	328	331
Letter	31	56
Reclaiming	15	34
Total received	374	421
Lost by		
Letter	24	95
Death	41	50
Excommunication	38	84
Christian Children		
Number at beginning of year	423	516
Number of Births		250
Number of deaths	9	16
Number at close of year	516	750

Total membership at close of year		985	1177
Total Christian Community		1500	1931
Money received			
Opening Balance	Rs.	263*	173
Collections	"	970	1714
Subscriptions	"	178	
Totals		1412	1888
Money expended for			
Church expenses	"	221	
Charity	"	157	1108
Support of Indian agent	"	748	
Other expenses	"	112	533
Total expenses	"	1239	1642
Closing Balance	"	173	245

*Indian money is given in round rupees—annas and pices being omitted.

TABLE II. SUNDAY SCHOOLS

Station Sunday School Enrollment	1125	1483
Village Sunday School Enrollment	2119	
Total Enrollment	3244	
Average Enrollment in Station S. S.	815	1022
Average Attendance in Village S. S.	1738	1429
Average Attendance Station and Village S. S.		2451
Number Village Sunday Schools	71	67
Number Station Sunday Schools	10	8
Total Number Sunday Schools	81	75
Total Number Teachers in Sunday Schools	141	171
Opening Cash Balance Rs.	47	70
Senior Sunday School Collections "	72	
Primary Sunday School Collections "	47	
Total Sunday School Collections "	167	155
Total "		225
Expended on Supplies "	55	110
Expended on Religious Work "	34	
Closing Cash Balance "	77	115

TABLE III. EVANGELISTIC

	Last Year	This Year
Number of Workers		
Men	26	24
Women	34	35
Men's Work		
Number of Meetings held		2690
Average Number of listeners	25	204
Number villages visited regularly	220	155
Number of baptisms		97
Number of applicants not yet baptized		44
Number books sold	2994	924
Number days on tour	30	
Number villages toured	109	
Women's Work		
Number meetings held		5117
Average number of listeners	24	138
Number of baptisms		70
Number of applicants not yet baptized		1
Number of villages visited regularly	122	105
Number books sold		83
Number Zenana Homes visited		25

TABLE IV. CHARITABLE INSTITUTIONS

Inmates at beginning of year	492	762
Admitted	352	473
Died	54	113
Left Institution	85	205
Number married	5	9
Number in institution at end of year	700	898

TABLE V. EDUCATIONAL

Enrollment		
Number of boys	565	680
Number of girls	191	252
Number of Christians	268	396
Number of Hindus	419	458
Number of Mohammedans	9	14
Number of low caste	60	64
Total enrollment	756	932
Average attendance	522	668
Teachers		
Number Christians	23	28
Number non-Christians	21	19
Total	44	47
Examinations		
Bible	12	
Number appearing in Government examinations	103	506
Number passed Government examinations	55	346

TABLE VI. MEDICAL WORK

Number Hospitals	1
Number Beds	4
Number dispensaries	3
Patients	
Number outdoor	22766
Number indoor	6
Total Male patients	10518 10143
Total Female patients	10344 10063
Total number of patients	20862 22772
Staff	
Doctors	2 2
Nurses	2 5
Other Helpers	6 4
Total staff	10 11
Operations	59 77
Evangelistic	
Number religious teachers	1 1

TABLE VII. INDUSTRIES

Employed		
Number Christians	23	20
Number non-Christians	11	13
Total	24	33
Number Apprentices	7	11
Acres of land farmed by Mission	100	75
Products		
Amount of rice raised bu.	155	1000
Amount of other grain grown bu.	300	57
Population of village		
Christian	199	408
Hindus	320	556
Other people	13	5
Total	532	869
Number of different castes	16	19
Receipts		
Opening Cash Balance Rs.	137	170
Received from institution "	9885	10090
Received from A. M. Mission "	725	
Government grant "	791	
Total "	11539	10260
Total expenditures "	11368	10168
Closing Cash Balance "	170	91

TABLE VIII. FINANCIAL STATEMENT

For all the stations

Resources	Rs.	a.	p.
Opening Cash Balance	14645	15	11
Foreign donations	236682	3	9
Local industries	11157	9	6
Other local donations or receipts	7795	15	6
Government grants	5331	8	0
Boys' Orphanage	1462	15	3
Building Fund	1176	1	0
Miscellaneous	4031	11	11
Total	282284	0	10
Expenditures			
Evangelistic	8656	11	9
Charitable institution	42182	6	6
Education	22647	11	6
Medical	5919	0	3
Industries	10842	2	9
Building	88139	1	6
Other Expenses	18106	0	5
Relief	68173	6	11
Miscellaneous (Bible School & Language Expense Motor Expense—Funeral Expense)	2189	0	3
Closing Balance	15428	7	0
Total	282284	0	10

Lydia Lehman

TREASURER'S YEARLY REPORT

Resources

	Rs.	a.	p.
Opening Cash Balance	60448	14	5
Foreign donations	247017	12	6
Other Foreign Sources	2214	3	6
Interest and Discount	1	4	0
Totals	309682	2	5

Expenditures

Evangelistic	9419	10	10
Charitable institution	21995	7	11
Education	12378	6	5
Medical	2809	14	4
General (Itemized on reverse)	3160	0	0
Loan	1042	5	8
Transferred Donations	103424	15	6
Missionaries Maintenance	37972	8	9
General Emergency	900	0	0
Relief	58354	0	8
Closing Balance	58224	12	4
Total	309682	2	5

M. C. Lehman

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 8, 1922 (Gospel Witness Established 1905) No. 10

EDITORIAL

'Go ye into all the world, and preach the gospel to every creature."

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

In every time of trial or conflict, let this be our slogan: "No compromise, no radicalism, no malice." The first is needed for safety, the second for balance, the third for power. Truth, moderation, and love belong to every child of God that lives the overcoming life.

There are disease germs floating around in the air at all times, but those whose systems are in the most excellent condition are the least liable to be affected by them. Likewise, there are germs of spiritual disease to be found everywhere, and it behooves us, as individuals and as a Church, to keep in first class spiritual condition—rubust, pure, strong in the faith. Then, and then only, can we have assurance of being comparatively immune to the attacks of spiritual contagion and infection.

Two Logical Conclusions.—These are days when we hear much about dress. We wish it were otherwise, but the matter is before us. It is one of the absorbing themes for conversation on the streets, in the homes, in social circles, in churches, in councils, everywhere.

Naturally people's minds differ as to the proper solution of the question. Some say that the Church should take hold of it and settle it, others deny the authority of the Church to interfere. These opposite conclusions are reached by one or the other of two couplets of thought which we shall set forth for the consideration of our readers:

The two most destructive ideas advanced by opponents of dress regulation are the following: (1) "Dress so as not to be conspicuous." (2) "The Church has no right to make any form of dress a test of fellowship or membership, unless such form is expressly mentioned and forbidden in Scripture." Concluion: Advise your girls to wear bobbed hair, low cut dresses, bare arms and limbs, scanty skirts, etc., because practically all other girls do that way, and serve notice on the Church that it has no right to interfere because none of these things are mentioned in the Bible.

The other conclusion is arrived at by way of another couplet of thoughts: (1) The Bible does emphatically teach modesty, simplicity, and nonconformity to the world in attire. (2) The Bible clearly vests the Church with authority of discipline over its own members. Conclusion: Whenever any article or form of apparel is called into question it is within the authority of the Church to determine whether such article or form of apparel is in harmony with or in violation of scriptural teaching on dress.

Which of these conclusions, think ye, should be supported by Christian people?

The Place of the Cross.—The following story, with perhaps a few modifications, fits in a good many places:

A young man is interested in promoting the cause of Christ and enters enthusiastically upon the task of fitting himself for life's work. As he goes on he comes in contact with new problems, new associations, new temptations. Perhaps it is the matter of fashionable attire, or the lure of the social club or secret lodge, or the fascinations of carnal pleasure, or something else that presses itself upon him and prompts him to do things that he had formerly looked upon as wrong. The flesh says, "Yield." The Spirit says, "Resist; stand firm." The flesh says, "There is no harm in it"—and he refuses to listen to further suggestions from the Spirit. He imagines that he is seeing "new light," gradually undergoes a transformation in his ideas of life, and a few years thereafter finds him entirely outside the pales of the Church.

The important thing about that young man's career is that he failed to give proper heed to Bible teaching as to the place and use of the cross. This, it will be remembered, stands at the very gateway of Christian service and is to be of daily use. Jesus says: "If any man will come after me, let him deny himself, take up his cross daily, and follow me." There can be no temptation without a conflict between the flesh and the Spirit. There is where the cross begins. And it takes a daily, perhaps hourly, bearing of the cross to live the victorious life. The more complete our submission to the Spirit the lighter the cross. The more we hesitate as to choice between right and wrong the heavier will be the cross. In such cases too many people make the fatal mistake of yielding to the flesh instead of yielding to the Spirit.

The cross performs an important mission in our lives. The moment we feel its load we have the warning that there is danger near, and that we must draw nearer to God for safety. In this is serves a similar mission spiritually to what pain does physically. There are two ways of getting rid of pain: bringing the body back to normal, or dying. Likewise, there are two ways of getting rid of the pain of the cross: give God a chance to keep the soul free from sin, or surrender to sin and die spiritually.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye loved me, keep my commandments.—John 14:15.

MOMENT BY MOMENT

Dying with Jesus, His death reckoned mine,
Living with Jesus a new life divine;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am thine.

Never a trial that He is not there,
Never a burden that He doth not bear;
Never a sorrow that He doth not share,
Moment by moment, I'm under His care.

Never a heartache and never a groan,
Never a teardrop and never a moan;
Never a danger but there on the throne,
Moment by moment, He thinks of His own.

Never a weakness that He doth not feel,
Never a sickness that He cannot heal;
Moment by moment, in woe or in weal,
Jesus my Savior abides with me still.

Moment by moment, I'm kept in His love,
Moment by moment, I've life from above;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am thine.

—Sel. by Anna M. Graybill.

THE LIVING WORD

By Allen Christophel

For the Gospel Herald.

Holding forth the word of life.—Phil. 2:16.

That which was from the beginning, which we have heard, which we have seen wth our eyes, whch we have looked upon, and our hands have handled, of the Word of life.—I John 1:1.

God is an eternal, infinite, incomprehensible, omnipotent, omniscient, omnipresent being, the Creator of all things, who governs all by His almighty power and wisdom. In order to reveal Himself, or His will, to man, He has chosen three principal avenues—Christ, the Holy Ghost, and the Word.

Jesus Christ is Deity in human form. The difference between Him, God, and the Holy Ghost is only of the manner in which they are manifested. "The Word became flesh and dwelt among us." In outward appearance He was not unlike other men. No special human propensities were manifest in Him that are not noticed in other men, but He was as much superior to other men as God is superior to men. The cause of this superiority lay in the fact that He was and is God. He is not thought to have had superior human strength, but His freedom from sins which cause most diseases, and His miracle-working power, enabled to endure the labors that are narrated of Him; yet something divine always appeared in His aspect of nobility, wisdom, purity, and benignity. "No man can do these things except the Father which sent me."

The Holy Spirit is Deity in the form of an indwelling, invisible Comforter, Leader, and Director. We cannot see Him, but His works are manifest wherever they are performed. He is a person as much as Christ is a person, but does not possess corporeity—hands, feet, face, and the other qualities that make up a human being. Our real selves and the motives of our actions are not our human propensities; they are rather our spirits and our souls. The real Christ was not His hands and feet but the Deity that dwelt within Him, and it was this that was able to perform all His mighty miracles, rather than the finest human qualities He possessed. The Holy Ghost is the real personality of Christ and is the Spirit of God.

The Word is the will and working of God revealed in printed form. The term "Word of God" means "Truth written down." There is nothing in the form of printing, binding, and appearance that other books may not possess, but it bears the same resemblance to these that Jesus bore to other men. "It is given in human language, just as He was revealed in human flesh. Yet there is between it and all other books the same difference as between Him and all other men; namely, the difference between the living and the dying." The geyser in the mountain rises to a greater height than the spring in the valley because the source of its flow is much higher; the Word of God transcends all its critics and the best productions of the greatest literary genii because it has its source in God Himself. Some of its writers may have been the intellectual inferiors of present-day writers, but they were able to produce a perfect book because they wrote as they were moved by the Holy Ghost—the Spirit of God. It tells us whence we came, what we are, what we may be, and where we go. It embraces the entire universe because it was brought into existence by the same Being that created the universe. We receive life therefrom, because in receiving it, we receive the will of God.

The Word of God is the most severely attacked book in existence. This only adds weight to the testimonies of its worth. The person that never receives criticism is the person that stays so far away from the actualities of life that he cannot be judged. Strength is not revealed in avoiding critics' shafts, but in being able to escape unharmed and unblamable, and the fact that the Bible has overridden even its most ardent critics proves its superiority. The reason it is so freely and frequently attacked is because it offends and condemns the sinfulness of man. It is pliable and fits any condition and problem, but it is also firm and unchangeable. Those that expect to adapt it to their own carnal and preconceived ideas will soon find it irreconcilable to them, and it is such that become its critics. Those that come to it in spirit of humility and pliability, seeking to conform their lives to its sublime message will find it clearer, sweeter, and more perfect every day. We do violence thereto, and bring condemnation to our souls, when we for a moment think of reducing it to our human and finite ideas. Its critics only reveal their own carnality and rebelliousness against God whenever they attempt to mutilate it. The Jews found it impossible to accept Christ because they tried to fit His life and teachings into their formalities and carnalities, instead of allowing Him to become the chief cornerstone and they build their beliefs around Him. It is only when we let the Bible become the foundation of our learning, thought, and conduct that we can expect to grow in grace, wisdom, true knowledge, and perfection in Christian service. When Elijah was challenging the prophets of Baal on Mt. Carmel, he asked those that were substituting something for the worship of the true God to have their gods equal the accomplishment of the true God—answer by fire and consume the sacrifice. With the world's vaunted improvement from a literary, scientific, and material standpoint, surely some one should be able to produce a superior, if the Bible is but a human product. Instead of this, science is noted to change its theories on the average of once in seven years, statistics prove that only one book out of ten lasts more than five years, one book out of a hundred lasts more than ten years, and only one book (the Bible) has lasted forever. The critics stand condemned by their own accomplishments. There is a strong sentiment in both Yale and Harvard universities to make a Bible examination compulsory to graduates for its literary value alone.

We can best measure the value of an article by what it does. "Bible societies are circulating the Scriptures, in whole or in part, in over six hundred languages. There is no book in the world so widely translated and distributed." "It is a universal rule that a book does not thrive except in the language in which it is written. The greater the literary value of a book, the more it is likely to suffer

loss in being translated from one language to another." This rule does not affect the Bible. Its message is as strong and effective in one language as in another. The Bible we use is translated from the Hebrew and Greek into the English, and this same translated copy is used as an authority in questions of English. It speaks with equal authority, clearness, and directness to all tongues and nations in their native language. Very few books have lived longer than the generation in which they were written; the Bible becomes more vivid and real with use. Truly God has spoken and used literary ability only as a means to an end—putting His message into readable form.

But its greatest blessing is the spiritual and moral blessings it bestows. "Twice-born men are the strongest proofs of Christianity." The Bible was written principally by and for a small and down-trodden nation; it widens itself to cover all nations from pole to pole. The last book was added to it over eighteen hundred years ago; during that time every known human institution has been overturned, some of them again and again. Its message rings out as clear as ever, unsullied and unadulterated. The substance of its warning to the Jews was, "Except ye repent, ye shall all likewise perish." The same warning has been demonstrated in a number of world powers since then, and is still possible of fulfillment. Its message is so lofty that the most cultured lose themselves in its sublimity, and yet so simple that the most lowly find in it a precious morsel. There is no problem that it cannot solve, and not a condition that it cannot meet. The most serious calamaties in life might largely be avoided by following it more closely.

Its value, however, depends on the way we apply it to our lives. It is well to contemplate its grandeur, but only as it takes pre-eminence in our minds, and its message grips our hearts will it prove its worth. It is a closed book and a lost message to those that are not willing to receive it in its entirety. "Being born again, not of corruptible seed, but of incorruptible, by the **Word of God** which **liveth and abideth** forever." In allowing its words to take possession of our minds, and its message of our hearts, we safeguard ourselves against the most subtle dangers and prepare ourselves for the most perplexing problems of life. It has well been said that **"the Word"** is the whole substance of what God has revealed, in whatever form it is manifested; it is also true that any portion there of that enters the heart germinates, reproduces, and imparts life after its kind—eternal life. To possess it is to possess the life that God alone can give. It is ours by reading and receiving it.

Scottdale, Pa.

HOW TO BECOME A REAL BIBLE STUDENT

One may posses every qualification necessary to become a real student of any other book, and yet prove an utter failure as a student of the Bible. There are certain things indispensable in the study of the Holy Scriptures, which hold no place and demand no recognition in the study of human writings.

I would by no means ignore the various qualifications that are vital in the study of other books, in becoming a Bible student. They have their value, without doubt. But they are not of primary importance. The more important things without which no one can become a real Bible student are these:

1. To become a real Bible student one must recognize the Bible as a Book distinct from all other books—the only God-breathed Book.

When Sir Walter Scott was dying he said: "Son, bring me the Book." His son-in-law, bewildered, replied, "But father, you have many books." The dying author responded, "My son, there is but one Book."

To become a real Bible student, one must approach the Bible with head bared, with knee bent, and with shoes off his feet. He is entering upon holy ground; he is coming into the very presence of God Himself; he is standing before a Book that glistens with glory Divine. The real student must approach the Holy Bible in the spirit of unwavering trust.

The real Bible student will have his faith confirmed by the spade of the archeologist; but he will not need that "digging" in order to establish his faith. The real Bible student will not quake and tremble before the onslaughts of critical research, or before the attacks of "scientists." He knows that the Scriptures are an impregnable rock of truth, and he experiences no dark forebodings concerning the final outcome of critical analysis and scientific research. The real Bible student **never places a question mark where God has placed a period.** He accepts the Bible as the very Word of God, inerrant, as it left God's hand; and he bows his head and worships Christ the Word, the Word of Christ.

2. To become a real Bible student one must study the Bible in the Holy Spirit.

It is an utter impossibility for the unregenerate to receive the things of the Spirit of God; "neither can he know them, for they are spiritually discerned." It is quite as impossible for the carnal Christian to receive the things of God; for "the things of God knoweth no man but the Spirit of God." Spiritual things must be spiritually discerned.

Marconi, in his wireless, placed into operation a natural law in air vibrations. A tuning fork keyed to middle "C," when struck, would cause other forks, like tuned, to sound. The wireless message, transmitted by so many thousand vibrations, would be picked up by a receiving instrument keyed to the same number of vibrations. Transpose this natural law into the realm of the spiritual. If men in the Spirit wrote the Book, men in the flesh cannot receive its message. The student must be rightly "keyed." Consider, therefore, the helplessness of the most learned sage of this world, as he seeks, with the wisdom of men, to understand the wisdom of God!

The world in its wisdom will never know God. The real Bible student must recognize the Spirit as his one, sole Teacher. It is the Holy Spirit alone Who unveils the Truth. What the wise and prudent cannot see He reveals to babes. He gives us an understanding (another faculty), that we may know Him that is true.

3. To become a real Bible student one must take the position of a humble learner.

Mary sat at the feet of Christ and heard His Word. The learner is not above his teacher. In the schools of men, students may in time outclass their teachers; but not so in the school of Christ. Our place is ever and always at the Teacher's feet. Peter undertook to "answer back." He said to Christ, "This shall not be unto Thee." Christ said to Peter, "Get thee behind Me, satan."

The real Bible student recognizes his Teacher as the "High and lofty One, Who inhabiteth eternity." He never answers back, nor does he seek to "reason it out." There were those who once sought to entangle the Master in His teachings; but they were wholly confounded. Who is man that he should find fault with and reply against God?

The real Bible student demands no proofs, asks no signs, and submits no queries. He sits as a learner. He "faiths" everything he cannot sight. He accepts things not understood as readily as things discerned. Prophecy is, to him, as sure as history. The exceeding riches of the grace to be made manifest in the ages to come are quite as realistic as the marvels of grace already revealed.

(Continued on page 204)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 8th Ave.)

Dear Herald Readers,—Greetings:—On May 14 Bro. J. N. Durr and Bro. C. F. Derstine were with us and officiated in the communion services. Nearly all the members partook of the sacred emblems. Saturday evening previous we held our preparatory service. Sunday, May 7, council meeting. Two received on confession and one baptized. Bro. and Sister Houpt received the communion on Sunday afternoon. Sister Houpt has been confined to her bed since last September. Bro. Fultz took communion the following Wednesday evening when the regular prayer meeting was held at his house. He has been afflicted for some time and is very weak. For this reason he is not able to come to services. Has been here only once. That was Sunday, May 21, when Bro. and Sister Garber, son and daughter, all of Elizabethtown, and Marian Brannon (formerly of Altoona, who has her home at Garber's) were here. They came to Altoona in their car for a few days and kindly consented to bring Bro. Fultz in their auto. They also gathered a number of children for the Sunday school; again for the services in the evening. Their visit with us and assistance in the service and other help was much appreciated. Bro. Garber preached two very inspiring sermons for us.

Sister Mae Shank of Broadway, Va., who has been working at Scottdale, stopped a short time on her way home. We enjoyed her visit.

Sister Nanna Bender (one of our workers) spent last week at Belleville, returning on Friday.

Bro. and Sister J. N. Durr of Martinsburg and Bro. and Sister Nissley of this place left Tuesday morning for Ohio to spend a few weeks. They expect to attend a few conferences. Bro. Dodson of Martinsburg has been helpful in our prayer meetings of late. We are glad for his assistance. His two boys, David and Clarence, spent a few days with us. They seemed to enjoy it as well as we. They were busy giving out tracts, visiting hospital and homes as well as doing other errands. Bro. Paul Graybill and wife spent Ascension day with us. Bro. Graybill preached here in the evening.

We were disappointed on Sunday, expecting Bro. Hiram Wingard of Johnstown to preach for us, but he could not come on account of sickness. After Sunday school we spent a short time in Bible study, which was helpful.

May 29, 1922. The Workers.

Trenque Lauquen, Argentina

Dear Herald Readers, Greeting in Jesus' Name:—Our little cottage meeting on the east side of Trenque Lauquen keeps gathering interest. The families who live there are Andalusians and they seem to be a very peaceful quiet type of people. They enter heartily into the services. Some twenty were present last week. The Bible readers read in one of these homes each Thursday. For two weeks in succession the writer has had the privilege of being along on this trip. In one home there are always gathered some neighbors and many children to whom the Sunday school lesson is taught. On the last visit, as the Bible reader was sick, we sang some with the children outside while the other Bible reader read to the greatly interested mothers. Then while the Bible reader taught the lesson to the children we sang with the mothers who enjoyed it much and joined in singing the hymns very heartily.

This week we distributed our monthly issue of the Camina Verdadero. We distributed only around the edges of town this time and then our number of one thousand copies did not reach.

While the brethren were distributing papers the other day Bro. Shank found a hall beyond the railway where we have been looking for a vacant one for a long time. It is so far from the central one that we can't get the people to attend without bringing the Gospel nearer to them.

The members of our Sunday school are happy to have received the receipts for the amounts we sent to Russian relief, one being from Bro. Reiff for 55 pesos and the other from the secretary of the general Argentine Sunday School organization 30.50 pesos. Thus a few lives may be saved.

We (the Lauver family) spent the week end with Bro. Luyaza and family which we enjoyed. We had the experience of eating native prepared dishes and liked them. Everything was clean indeed in comparison to what we find in some native homes. They have an entirely different way of cooking from we North Americans. We were made to think of Bro. S. C. Yoder who was not so fond of Spanish cooking, and made the expression that He could live in South America if he had his wife along to cook for him. Bro. Luyaza has a very nice looking family and the children are very bright. The interest in the meetings is very good, considering the opposition made by the priest. The house was filled, more than half being men—which is rather unusual as usually the women are most interested. Bro. Lauver took the text, after which Bro. Luyaza gave some stirring thoughts. Florence B. Lauver.

April 25, 1922.

Kansas City, Kans.

(200 S. Seventh St.)

Dear Herald Readers, Greeting: On May 27, two important meetings were held in Kansas City—the annual meetings of the local boards of the Children's Welfare Home and of the Missions. Bros. D. S. Weaver and P. J. Shenk were elected chairmen of the two boards, respectively. At the meeting of the local board for the Missions, it was decided that a missionary meeting be held in Kansas City during the year in which the co-operation and presence of country friends is solicited.

The board members nearly all remained over Sunday. Brethren S. M. Kanagy and Allan Good, with their wives, were also present and assisted in the Sunday meetings at the Missions. Besides this, a number of Hesston students were also here at that time. Sunday June 4, we expect Bro. Joe C. Driver, Garden City, Mo., to preach here. In His Name,

June 1, 1922. J. D. Mininger.

NEWS NOTES FROM THE ARGENTINE

By T. K. Hershey

For the Gospel Herald.

April 28. Bro. and Sister Lauver took a trip to Saliquilo, a town South of Trenque Lauquen, for the purpose of investigating the possibilities of doing missionary work there. It is our plan to locate Bro. Lauver's in one of the many needy towns around us in our district, as soon as they have finished the grammar study, which will be within a few months.

April 29. Bro and Sister Lauver, accompanied by Bro. Shank, motored to Pelligrini, a town almost half-way between Trenque Lauquen and Santa Rosa, for the same purpose that they went to Saliquilo.

May 1. The writer, accompanied by his wife, Bro. Lantz and wife, and Maria Cavadore, made a Ford trip to Trenque Lauquen; the object being to hold communion services. Soon after arriving, short calls were made on the members, Bro. Lantz and Bro. Lauver

going in one direction and Bro Shank and myself going in another.

At eight o'clock in the evening, it was our happy privilege to commune with the 14 native brethren and sisters of the Trenque Lauquen congregation. Two members were out of town and could not be present. The testimony meeting that followed the communion and feet washing services revealed the fact that all enjoyed the services and received special blessings from them.

May 2. Before leaving for Pehuajo, the missionaries engaged in special prayer. The taking out of the personaria jurdica (incorporation papers) the leading of the Spirit in the opening of our next station, and the general health of the missionaries were among the things definitely taken to the Lord in prayer. We claim His promise: "Ask, and ye shall receive."

After arriving home, several visits to acquire information for the school register were made. Later in the afternoon, we went to a small truck farm to purchase 50 heads of cabbage to make sauerkraut. A change of continent and climate does not change the missionaries' appetites.

The work in Santa Rosa seems to be going along nicely. There is much opposition, but at the same time there are many who are interested in knowing the truth. Pray for them.

Pehuajo, F. C. O., Argentina.

A WORD OF EXPLANATION AND APPRECIATION

For the Gospel Herald.

The readers of the Gospel Herald who have been following the Financial Report of Treasurer of the Mission Board will recall that throughout the year there were a number of funds which were overchecked. This means that there were not sufficient funds contributed for those purposes. It is the desire of the Board and also the Executive Committee that there might be sufficient funds designated for each mission and individual or cause which the Board supports, so that the Treasurer may know each month where to look for the support.

The Treasurer will publish in the Gospel Herald from time to time a list of overdrawn funds and congregations, Sunday schools or individuals can render the cause a very material and highly appreciated service by taking note of these and taking up special offerings to help meet them.

The readers will also notice that the Annual Report for the year shows no deficits in any accounts and may wonder how this was met. This was made possible only by the fact that there were on hand funds which were not specified for any purpose and were carried in a General Fund, from which the money was transferred to balance these accounts, with the exception of the Illinois Old People's Home Fund which was met by subscriptions and pledges.

The following funds again show a deficit for the first month of the new fiscal year which began May 1:—

Illinois Old People's Home Bldg. Fund	$507 43
India Missionary Support	6 16
S. America Missionary Child. Supp.	143 39
S. America Missionary Support	591 72
Chicago Home Mission	38 68
Chicago Gospel Mission	123 26
Orphans' Home, W. Liberty, O.	70 20
Total	$1480 84

The Executive Committee sincerely hope that all who are interested in the cause of spreading the Gospel may take note of this and contribute to these funds so that there need be no shortage throughout the year, nor any work hindered because of a lack of funds.

The Board earnestly desires to take care of the expanding needs in the mission field where the Lord has so abundantly blessed and prospered the work during the year just closed. We keenly appreciate the loyal support given the work during the past year and look forward with confidence to greater things for the future. We remain,

Yours for the evangelization of the world.

MENNONITE BOARD OF MISSIONS & CHARITIES.

per S. C. Yoder, Secretary.

SPIRITUAL GROWTH

By Della V. Showalter

For the Gospel Herald.

Before there can be Spiritual Growth there must be Spiritual life. What is its source? Spiritual life cannot be borrowed or handed down. It is only as we give our will and self entirely into the hands of God that we can receive this life into our souls. "He that believeth on the Son hath life." As soon as there is life, growth begins—Spiritual growth. In order to develop Spiritual growth—, some things are essential:

I. The Holy Spirit guiding and controlling our every day life, allowing Jesus' other self to take full possession of our lives

II. A great overflowing with love for the old Book, God's Word, and making it our daily food—a desire to read it because we love the Author and not feeling it a daily duty. We all enjoy letters from those we love. We read and often reread with interest. It is such a nature that prompts us to read and reread the Bible.

III. Our prayer life, making prayer a chief part of our life and having answers to prayer a real experience, knowing the joy in praying for others, our friends that do not know our Savior, praying for the welfare of the church and asking God to keep our own lives humble and submissive.

IV. A pure, earnest, unselfish life; a life that puts self in the back ground and living not for self alone but for the good of others.

V. A passion for winning others to know Jesus Christ and Him crucified. What joy it gives us when we know we have pointed some one to Jesus or helped them over a rough place in life. In Phil. 3:10 Paul says, "That I may know Him." His aim was not to glory in himself, but that when men see him they see Christ. Spiritual growth cannot be developed by knowing Him only intellectually but we must know him experimentally—Christ in us. It is only as we know him that spiritual growth can be developed and that we can go on to perfection. In Psa. 92:12 we read: "The righteous shall flourish like the palm tree, he shall grow like the cedars of Lebanon." The cedars so beautifully illustrate the spiritual growth. They grow to a great height. Their large branches spread in every direction. They stand straight heavenward. Every storm only makes them stronger and more beautiful. Let us notice another cedar tree, one that is planted in shallow soil secluded from sun and no storms that it must wrestle with. How does it look? Its growth is slow, it is small and slender, a hard storm would tear it to pieces. Which tree are we?—only a small cedar tree, not sure that we are saved, no definite Christian experience, walking on the same road the world walks on, and therefore no storms or temptations to overcome? or are we like the cedars of Lebanon having a sure foundation Jesus Christ, and possessing the fruit of the Spirit (love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance)? Have we grown to such a fullness in Christ that every storm or temptation only makes us stronger? Some one has beautifully said, "When the storms of life o'ertake me I shall not be moved."

Where parents love their children so much that they let them do as they please, you will find that when these children grow up they do not help to uplift the moral and religious standard in their community.

—Otis Johns.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WILL STICKS DO FOR FATHER?

(The following, written by evangelist J. B. Culpepper and first published in "The Pentecostal Herald," was sent in by M. D. Landis, with the suggestion that it might make profitable reading for fathers generally. With the hope Bro. Landis' hope may be realized, we pass the message on.—Editor.)

I have so heard from great thinkers a number of times in my life. It always tastes a little like 'Miss Nancy' to me. There is a tendency among this class of thinkers to minify the importance of the man, and to magnify that of the mother.

As I see it, all that is in a woman, was first in a man: if the man lost by the transfer, nothing is said about it. God who made them both called her a HELPMEET. Man had the whole plan in mind and in hand before her arrival. She must have gotten all her knowledge from him, and received all her instructions at his hands. When she got away from Adam, and ran amuck with the devil, God put additional restrictions and limitations on her. God named the home, house, tribe, after the man, and the woman was simply included. This shows that she was expected to be subject to her husband in all things, which Paul elaborates at length.

When women come into rulership they head for the redlights; from Eve to bare bosoms and knee skirts. The entire animal world fails to produce one fallen female selling herself in lust, but the women have supplied a full base market in all ages. Virility is predicted of the male, in horses, chickens, dogs and hogs, as well as men. Study nature in the poultry world, and almost everywhere. God is a Father, not a mother. Jesus is a Brother, not a sister. The Holy Spirit is a great creating and recreating masculinity. This shows again, and conclusively, that the feminine gender was an after-thought in Eden, or one included in the greater gender. The devil flattered and fooled the woman, while neither the devil or the woman fooled Adam. The strength, then is not in the rib, but in the backbone, especially the top end of it.

Look at Adam, and God's command, and how Eve wrecked the race. Look at Abraham and his call. Look at Sarah thrusting Hagar into the picture then, woman like, raising a disturbance which has not been quelled yet. Look at Isaac, a son of promise, and Rebecca's school of lying and the consequences which bother us today. Look at Jacob and his father-led sons; at Joseph and the tribes; look at his redemption of Egypt; Moses and the law; Joshua and deliverance; Christ and salvation, God and His Son; Mary the woman retiring to ordinary motherhood.

When men make playthings of women, pamper and humor them, and allow them to drive the chariot, she heads straight for the devil. Men received their chivalry from God, and not from their mother. It was precious little of anything Adam got from his mother. If God evolved anything from Eve, which he had not first involved into Adam (an unscientific, and unbiological contention) it certainly was not rulership. In the case of all great women at the front, there is a strong uncle, Parliament, or a silent, sensible husband, as in the case of Victoria. Unleash any law, being or principle, and it makes for its dominant feature so women, made to attract the opposite sex, and help him, when given perfect freedom grabs her mirror and puffbag, and makes for the streets and playground, We don't need strong women as God did not. He never has predicted strength of femininity. We do need some oldtime manhood to herculese itself into the arena.

History, with one voice, tells us that when women rule the devil wins. Take the holiness movement, as one of thousands of examples. It started in a great conviction—no it, started in the heart and mind of the Father God. It calls for the strongest strength. It is profoundly, itself, calling for the most patriarchal and statesmanlike leadership. We have turned the movement over largely to women and effeminate men, many of whom get very soft and shoe-scraping at times. The deepest thought of God has been exercised on this very matter of making men holy, and making a holy home, church, school, nation. It is a man's job and if the day is to be won, just as well leave the knitting needles at home and bring along hand-spikes, and let the women sing and fix dinner, and splice their frocks, and cultivate a little modesty. Then, when we begin to think God's thoughts after him, things will move again.

Now, don't accuse me of belittling women. It would be hard to do: I am trying to replace her for God's glory and the world's salvation. God knew when to bring in the woman. When Adam needed a sweet woman to help run a perfect world; her first day at the helm damned it. The disciples, on whom the Church rested, were men, while the women ministered of their substance.

I am going to hold some rousing Men's meetings the coming year, and if I can raise some oldtime family rows over 'where is my wandering children tonight,' I'll do it. No, sticks won't do for the blood, or for a head to the home. All angels seem to be men, and if they are not, we need some few scattered about. No woman should be encouraged to waltz down the church aisle and say "yes" to a thing instead of a son of God.

If women ever could have been trusted at the helm it is now, when the entire world is so nearly wrecked. It will take the most skillful diagnosis and treatment and it will be necessary to enforce law with a hand so strong that it will be called cruel. Men must be taught from the pulpit to order their homes again.

Wives and children should be kept away from the blighting picture shows; if the boys and girls will submit to nothing short of the birch, then birch it must be. Men need preaching to, and the pulpit must stand by men where they hear they are putting forth a hand to save the home. We had as well quit if the home can't be recaptured, for it is already lost.

Women need not be appealed to here; they are too soft, and their twelve-year-old girls will threaten to leave home if she doesn't dance when they pat. A father to take that child in hand is the very waiting of God. If you can't raise horses, good dogs, chickens, with the female of the kind, crossing all fences, and grazing in all pastures, neither can a race of worthy men and women be brought up thus.

Science is teaching us that the processes of Americanization of a foreign people must reckon with the fact that, in the last analysis, the bit of protoplasm on which heredity depends is of all substances the most indestructible. I believe it stands in the male and female of the species as four or five to one. That is, if you select only a male of blood, or a female, and keep this up through several generations that headway in securing a pure strain will be much more rapid and satisfactory, if you choose from the males each time, rather than the female. I don't care to pursue this fact further than to indicate that God has spoken.

(To be continued)

The thing for the Church to do in order to counteract the evils of today is to do faithful teaching that the individual conscience may be aroused.

—Ivan Lehman.

Sunday School

For the Gospel Herald.

Lesson for June 18, 1922—II Kings 25:1-12

THE DOWNFALL OF JUDAH

Golden Text.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. —Gal. 6:7.

Introduction.—The day of retribution finally came. The faithful warnings of Jeremiah went unheeded, the nation continued to plunge deeper into sin, and finally God delivered His unworthy people into the hands of a heathen king. Never did words apply more fittingly than does the golden text of the lesson apply to our lesson under consideration.

Lesson Story.—It was during the latter part of the ninth year of Zedekiah's reign that the hordes of Nebuchadnezzar began to besiege the city of Jerusalem. Though the city withstood the siege for two years, it was all in vain. The city was broken up, the men of Israel made a desperate effort to escape, and the Chaldeans went in hot pursuit. Zedekiah and they that were with him were overtaken on the plains of Jericho. Zedekiah saw his sons slain before his eyes, after which they put out his eyes and carried him away captive. After this Nebuchadnezzar's men returned to Jerusalem and completed the work of destruction. They burned the temple, the king's house, and the homes of all the prominent men in the city. They broke down the walls surrounding Jerusalem, and carried the remnant of the people to Babylon. "But the captain of the guard left the poor of the land to be vinedressers and husbandmen."

Lesson Thoughts.—This lesson, though painful to read, is rich in food for meditation. The words of warning uttered by the faithful Jeremiah continue to ring in our ears. The folly of the king and his counsellors is a standing warning to the nations of the present time. Had they but opened their eyes they might easily have seen what was coming. They had plenty of warning before, not only in the words of the prophets but also in the signs of the times. They had the same prophecies before them that so stirred the heart of Josiah when the book of the law was found. They might have taken warning from the defeats and partial captivities that had been visited upon them before. But blind optimism, coupled with the desire for a fast life, completely closed their eyes, so that the words of truth seemed to them as a message from the enemy. Zedekiah himself, being on the throne by the grace of the king of Babylon, might have known better, but he was too weak to resist the influence of his evil advisers. But it is all clear now—after it is too late to make amends. Will the nations of the present follow in the steps of Judah?

Where were the prophets at this time? Jeremiah, we are told, was carried into Egypt, faring even better than did the false prophets who discredited his messages. They succeeded in quieting the fears of the princes and the king for a time, but when the day of retribution came they went down in the final slaughter and shameful fall. Theirs was the shortsighted policy of riding on the crest-wave of popularity till the whole structure went down before a fierce and God-less foe.

Where are the prophets of the present time? The same forces of evil that were lurking about in the kingdom of Judah are present today. Iniquity is abounding more and more. The nations of Europe are tottering today, resembling to a remarkable degree the condition of Judah during the last century before its fall. The nations of America, blessed with a greater wealth of natural resources than are the nations of Europe and not quite so far along in their natural decay, are nevertheless staggering under a load of sin and are fast traveling after the pace set by their older sisters on the other side of the Atlantic. Yet there are prophets of the present time who are assuring the nations that the world is growing better, that there is no reason for alarm if we act wisely (from a worldly wisdom standpoint), and that prosperity lies just ahead. Upon the shoulders of those who are occupying the places of watchmen upon the walls of Zion rests the responsibility of awakening the sleeping nations to a sense of their dangers, of sending forth the message of the pure Word of God, of reminding all people that outside of Jesus Christ there is sure destruction ahead, whether you speak of individuals or of nations. The signs of the times are so clear that no intelligent men should misread them.

"Behold, now is the day if salvation." Far as they had gone, there was still time for repentance and restitution when Jeremiah first began to lift his voice of warning. But they refused to listen, and when the king from Babylon finally conquered the land it was then too late; their cries of grief were of no avail. In the last great day there will be those who will be calling for rocks and mountains to fall upon them and hide them from the face of Him sitting upon the throne, but it will then be too late. It is today that God is calling, "Look unto me and be ye saved, all ye ends of the earth." We may heed today; tomorrow will be too late. Sound the note of warning. The world, out of Christ, is going wrong, and a terrible retribution is coming. Let all the people know. Tell them about their present opportunity. Read II Thes. 1:7-12.—K.

Our Young People

THE TEST OF DISCIPLESHIP.—Lk. 14:25-33

Topic for June 18

MOTTO

"If a man love me he will keep my words."

MEDITATIONS ON THE TOPIC

I. The Issue of Discipleship.—The issue of discipleship is not like an ordinary choice of plans and methods in which one or the other is of little consequence. To follow Jesus involves the whole moral and spiritual nature and consequent destiny of life. Because Jesus requires the absolute mastery of everything we have and are is not because He is a despotic and selfish master, but because there is no other demand that would insure the safety and purity and success and happiness of our lives. Jesus knows that if we have any other person or thing before Him that that person or thing cuts us off from receiving from Him the teaching that involves good or godliness of character.

The reason why Jesus has such an absolute claim upon us is because He is divine. None but God could claim such an absolute abandonment of all other persons and of our own selves to Himself. God alone is perfect in righteousness and wisdom and power and lordship. If we are not directed by the Lord Jesus in an absolute obedience and consecration, we are under another master who is the exact opposite in character to Him and an enemy to the truth and the righteousness and glory of God. Choose to regard our friends in this life before Jesus and we choose to do the will of Satan. Choose to withhold from Jesus the mastery of a single matter in our lives and we are choosing to let Satan have the mastery. Reserve ourselves from Jesus and we are reserved unto Satan. Refuse to regard Jesus as Lord and we choose to regard Satan thus. Rejecting Jesus is rejecting life and heaven, and choosing death and hell.

II. The Text.—Lk. 14:25-33.—This passage illustrates the cost of discipleship. Our self and friends must be hated or renounced as having no right to our life's affection and service except as it is in Christ. If we start to follow Jesus and do not consider the giving up of these matters, then we are not counting the cost, or we are like a man going against a force of which he has not considered its strength.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Disciple"
2. Jesus for Our Lord and Master.

For Young People

1. What a Choice of Masters Involves.
2. Present Consecration and Its Future Tests.
3. Following Jesus.

For Older People

1. Tests in the Business of Life.
2. Tests in Society.

Gospel Herald

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Editor, Daniel Kauffman.
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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 8, 1922

Field Notes

* * *

Communion services were held at Ephrata, Pa., on Sunday, May 28.

Bro. J. W. Hess, Manson, Ia., preached at Groffdale, Pa., Mennonite Church on the morning of May 28, and at Ephrata the same evening.

Brethren Elmer Moyer, Souderton, Pa., and C. F. Derstine, Eureka, Ill., filled appointments as follows last week: May 31, Paradise Church, near Hagerstown, Md.; June 1, Scottdale, Pa.; June 2, Oak Grove Church, near Smithville, O., (according to plans).

Communion services were held at Weaver Church, near Harrisonburg, Va., on May 28, with preparatory services the preceding day.

A communion service was held with the congregation worshiping at Bethel Church, Medina Co., Ohio, on Sunday, May 28.

Communion services were held at Orrville, Ohio, on Sunday, May 28. Among those present was Bro. A. J. Steiner, who officiated in the services.

Communion services were held on Sunday, May 28, at Kulp's Church, Holmes Co., Ohio, on Sunday, May 28, with Brethren J. A. Ressler and D. M. Friedt in charge.

Sunday School Quarterlies are now ready for mailing, and the Book Department urges all concerned to send their orders promptly to help in an early delivery.

Bro. C. F. Derstine, Eureka, Ill., preached at Philadelphia Mission on May 25. He served in a similar capacity at Mellinger's and Lancaster churches, Lancaster County, Pa., May 27 and 28.

Building operations to enlarge the Old People's Home, Souderton, Pa., are in progress. It is planned to accommodate about twenty-five more inmates and also to include a chapel hall.

Did you read the annual report of the American Mennonite Mission at Dhamtari, India, as published in the Mission Supplement last week? If you did, recommend that all others do so. It is worth reading.

Among the veterans attending the Eastern A. M. Conference at Martins Creek last week were David Z. Yoder and David Hostetler. Both have been in the service many years and their evident enjoyment of each others' company was noticed.—R.

An idea of the work undertaken by our missionaries in South America may be had when we remember that in the course of a week they fill on an average of twelve appointments, to say nothing about personal visitation work and continued meetings from time to time.

Following are among the visiting brethren in Wayne Co., Ohio, who fed the hungry multitudes (Sunday, May 28) in the several congregations in that community: A. I. Yoder, J. M. Shenk, J. S. Hartzler, I. R. Detweiler, J. M. Nissley, A. J. Steiner, J. Y. King, J. A. Ressler.

The Next Meeting of the General Conference is being planned for. The Executive Committee held its first meeting at Orrville, O., last week. The place for the meeting of Conference has not been decided, though several places are under consideration. —R.

"Ministers' meeting was well attended," writes a brother in commenting upon the recent ministers' meeting at Zion Church near Broadway, Va. Those meetings have proven a great strength to the Cause in Virginia — and will in every field where they are conducted in the name of the Lord and in the spirit of loyalty and devotion to the cause of Christ and the Church.

An enjoyable communion service was held on Sunday evening, May 28, at the home of Bro. John Hackman, Marshallville, Ohio. Sister Hackman has been sickly for some time, and had expressed a desire to commune once more with the members of her family. One pleasing thought is that they are all in the Church. May God restore her to normal health and bring many happy days into this Christian home.

Bro. David Martin of Dalton, Ohio, is an aged veteran of the cross whose presence at conferences is an inspiration to the younger members. Although past ninety and past the time when active service cannot be expected from him, his interest in the cause of Christ and the Church continues unabated and his prayers and counsels mean much to the cause. May the evening of his earthly career be marked with much sunshine and many happy hours.

Correspondence

* * *

Reist, Alta.

Dear Herald Readers, Greeting:— We again rejoiced to have Bro. N. E. Roth in our midst on April 21. The same evening four precious souls were received into the Church two by baptism and two reclaimed. Pray for them that they may be strong and founded on the most holy faith.

On the following Sunday we had communion in which nearly all partook. It is a real joy for Christians to assemble themselves at the house of God.

On April 30 we reorganized our Sunday school for the following year: Supts., Bros. J. D. Brubaker, Irwin Reist; Secy., Sister Mary Brubaker;

Chors., A. Reist, J. K. Detweiler; Cor., A. Brubaker; Y. P. M. Committee, Bros. A. Reist, J. D. Brubaker, A. Brubaker.

We ask that you remember the work at this place at the throne of grace that we may be strong in these perilous times and lean upon the arms of Jesus. Yours for His Cause,

May 20, 1922. Cor.

Holsopple, Pa.

Dear Herald Readers, Greetings:— On Sunday May 14, we held our communion at the Thomas Church and Saturday before preparatory services. Bro. Daniel Kauffman and daughter Alice of Scottdale, Pa., were with us at that time. Bro. C. F. Derstine and family of Eureka, Ill., were also with us on Saturday and Saturday evening.

Bro. Kauffman preached an impressive preparatory sermon on Saturday. Saturday evening Bro. Derstine preached for us in his usual impressive way. Sunday morning Bro. Kauffman preached the communion sermon to a full house. We had a spiritual meeting.

May 22, 1922. Joseph Saylor.

Elizabethtown, Pa.

(Risser's Congregation)

On April 30, 1922 a series of meetings was opened, conducted by Bro. John S. Hess of Lititz. The meetings closed May 16. Visible results, 6 confessions. Bro. Hess brought the Word to us in a very plain and simple way, so that every one could understand it. The brotherhood was very much encouraged and built up.

On May 20, 3 precious young souls were received into the church by water baptism and 1 was reinstated. May they all remain faithful to the vow that they made.

On May 21 Communion services were held at which services the members were nearly all present. Feetwashing was also observed. May these services long be remembered by all that partook of the same.

May 22, 1922. S. L. O.

East Petersburg, Pa.

The church at this place was strengthened and instructed in a two-day Bible meeting, May 17 and 18, with Bros. Daniel Kauffman, Scottdale, Pa., and J. W. Weaver, Union Grove, Pa., instructors.

The following subjects were discussed: Chapter Study (Rom. 13; I Pet. 1); A Daily Living Witness; Observing the Lord's Day; Christian Enjoyment vs. Worldly Pleasures; Christian Growth and Fruit-bearing; Observance of Bible Ordinances; The Second Coming of Christ; The Ministry and Laity—their Attitude toward Each Other; Idolatry of Today; The Influence of Literature; The Young Man and His Bible. The first evening Bro. Kauffman preached, using as a text Gen. 3:2; 5:2, and the second evening, Bro. Weaver closed with a sermon on II Cor. 5: 14-21.

On Saturday, May 20, we had baptismal and preparatory services when three souls were baptized and one reinstated. May the Lord bless them in their vow.

May 27, 1922. Cor.

Cherry Box, Mo.

Dear Herald Readers, Greeting:— Bro. J. M. Kreider of Palmyra was with us from May 19 to 21. During his stay he preached six very impressive sermons. We had the privilege of partaking of communion. We can gladly say every member was present.

Sunday afternoon a special meeting was called at which time steps were taken towards ordaining another deacon to help in that work. Our aged deacon, Bro. John G. Detwiler, feels that because of his age he needs help.

We are using the topics in the Christian Monitor. Glad for the practical subjects and trust we may make them practical in our lives.

Yours in His Name,

May 27, 1922. Nannie Yoder.

Fentress, Va.

Dear Herald Readers, Greeting:— Bro. Geo. R. Brunk was welcomed into our midst on May 20, on which day baptismal and preparatory services were held followed by communion services on Sunday. Three young souls were received into church fellowship by baptism, and one by letter. While in our midst Bro. Brunk admonished and encouraged us with three sermons.

Bro. Homer Kauffman of Scottdale is spending the summer at this place.

Bro. Meyers and family and Sister Martha Meyers of Greencastle, Pa., were visitors of J. M. Eby's over Sunday, May 20. Other recent visitors were Bro. Asa and Sister Freda Hartzler of the Denbigh Congregation.

Our all-day Mission Meeting, held on April 2, was well attended and much enjoyed.

May 27, 1922. Cor.

Gasport, N. Y.

Greeting in the Master's Name: "The Lord hath done great things for us whereof we are glad."

On May 28, Bros. L. J. Burkholder, Markham, Ont., and Noah H. Mack, New Holland, Pa., were with us and officiated at the communion services. Bro. Mack preached forenoon and afternoon, and Bro. Burkholder in the evening. The sermons were all full of God's truths and were helpful to all the hearers.

We crave an interest in the prayers of all God's children.

May 29, 1922. Cor.

Orrville, Ohio

(Orrville Mennonite Church.)

On April 2, Brethren J. S. Gerig, A. J. Steiner, and S. E. Allgyer, were with us and organized our church under the rules and regulations of the Ohio Mennonite Conference.

Preparatory services were held May 23, and communion services May 28. Baptismal services same day. Two souls were received in the church. Brethren Gerig and Steiner officiated. The communion sermon was preached by Bro. J. S. Hartzler, Goshen, Ind. At the evening meeting short talks were given by the brethren A. I. Yoder, West Liberty, O., J. L. Yoder, Columbiana, O., and J. A. Ressler, Scottdale, Pa., followed by a sermon by Bro. I. R. Detweiler, Goshen, Ind. These visits were appreciated.

An invitation is always extended to those passing this way, to worship with us.

May 29, 1922. Cor.

Deep Run, Pa.

On May 28, baptismal services were held at this place when thirty-four were united with the church, all young boys and girls except two sisters. Bros. Abraham Histand and Warren Bean officiated. It was a scene of rejoicing. The house was more than filled to seating capacity. We very much appreciate the interest the young people are showing in Sunday school and church work as well as in the singing which has been wonderfully improved in the past few years through the instruction of Bro. J. W. Yoder.

On Sunday June 4, communion services will be held at this place, preparatory services the day preceding.

While our quite recently ordained Bishop Histand has a new and great work on hand we hope he may be strengthened to carry out his work faithfully. May God continue his blessings at this and other places.

May 30, 1922. Cor.

Westport S. Dak.

Dear Readers of the Gospel Herald: We still have many reasons for praising our heavenly Father for all His goodness to us. We have been richly blest temporally, and much more spiritually.

Bro. B. B. Stoltzfus, Lima Ohio has been here again this spring. While

(Continued on page 204)

Miscellaneous

MY LOT

By N. R. M.

For the Gospel Herald.

I go thru the world, I tread its ways—
A part of an infinite plan.
Tho my years be few, and short my days,
Let me do whatever I can.

Let me go forth with a conscience clear,
A heart that containeth no guile,
A tongue that is ever ready to cheer,
A face ever ready to smile.

Let me have a hand that is steady and strong,
A will that is fearless and true,
A love for the weak, a love for the strong,
A love for whatever I do.

Let me say such words, such thots to share,
That where'er I may happen to be
I may help to lift a load of care,
A conquered soul to free.

Oh, let me go forth in the Master's name,
That tho small my life may be,
If I keep one soul from danger and harm
I shall rest thru eternity.

Millersburg, Ohio.

BIBLE DISCIPLINE; HOW TAUGHT

By Trucy Zook

For the Gospel Herald.

> All scripture is given by ispiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. II Tim. 3:16.

It is the Bible that contains the supplies for the journey of the Christian life. Instruction, reproof, correction and doctrine are some of the stipulated supplies that the Christian must have to **live** and **grow** spiritually. These essentials compose Bible discipline itself as they are an education, or a training. A definition of the verb to discipline is to train to obedience or efficiency. Then Bible discipline should include training in obedience to Bible principles and doctrines and for the effectual use of these principles and doctrines.

Bible discipline makes two requirements of the life of the Christian. They are these: knowledge of the Bible and love for God. Knowledge may be obtained through study. "Study to show thyself approved unto God," are the words of Paul to Timothy. And again he says, "Give attention to reading, to exhortation, to doctrine." From David we quote these words: "Thy word is a lamp unto my feet, and a light unto my path." (Psa. 119:105) "The entrance of thy word giveth light, it giveth understanding unto the simple." (Psa. 119:130). William Evans of the Bible Institute of Los Angeles says: "The very essence of Christ's teaching was that we should search the Scriptures. This must be the main business of the Christian. What ever the man of the world may do in this regard, we cannot, we must not, we will not neglect the Word of God." The second requirement, love for God, is a result of a devoted study of His Word. When one gets a vision of God's greatness and learns of His love for man, will he not have love for God? He should also have love for his fellowmen. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mark 12:30,31).

As Bible discipline requires a knowledge of God and a love for God for personal spiritual welfare, it requires the same for the teaching of Bible discipline. It is impossible to impart to others knowledge that we ourselves do not possess. How ineffective is the teaching of moral principles that are not lived by the teacher and how can we teach Bible discipline except we exemplify the same in our own living? We must live in accordance with Bible principles when alone, when in the company of our friends; each day and every day.

The second requirement for this teaching is work. "Faith without works is dead." "Ye shall know them by their fruits." A problem requires study and work for its solution. Personal work holds an important place in this teaching. Words of encouragement, cheerful greetings, words of sympathy, timely warnings are effective ways of working. Let love be the motive of all efforts in Bible teaching. "Charity **never** faileth" (I Cor. 13:8).

Another place for teaching Bible discipline is in the home. Parents have the first opportunity in this work. No institution bears as much influence on the child as the home. No mind is so pliable as that of the child and since a right beginning is essential in every accomplishment how helpful in the matter of Bible discipline is the early teaching in the home. Work in the church is composed of instruction from the pulpit; instruction that is clear, thorough, impressive, and scriptural.

Finally there is the need of prayer, —a very important phase of work. "The effectual, fervent prayer of a righteous man availeth much" (Jas. 5:16). "Pray without ceasing" (I Thes. 5:17). "Men ought always to pray, and not to faint" (Luke 18:1). Paul says: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6,7). The Holy Spirit will lead and guide into all truth. We should pray for His help in this work.

In conclusion, knowledge of God and love for God are required for Bible discipline and for its teaching through charity and prayer in the homes, the church, and everyday life.

Garden City, Mo.

HOW OVERCOME SIN

By Alta Bontrager

For the Gospel Herald.

Overcome means to conquer, to subdue. To be able to overcome sin, we must be wholly consecrated to God. It is alone through Him that we are able to overcome sin. We must come to Him day, after day, several times a day, and ask for grace, direction, and guidance of the Holy Spirit.

There are three weapons we may have against the tempter: (1) Prayer; (2) The Word; (3) Distance—that is keep out of his reach. We are not only turned away from the truth by men and women, but we are perhaps almost daily attacked and tempted by Satan himself who suggests many false principles to our hearts and minds which must be carefully and prayerfully compared with God's Word. Jesus gave us a perfect example to resist the devil by the sword of the Spirit when He met him in the wilderness. When we get too worldly or are inclined to pinch money too hard in giving to build up the kingdom, we might say, "Sell all that thou hast, and give to the poor; and follow me, and thou shalt have treasures in heaven."

If we get angry too easily, we might say, "It is written, 'Love your enemies, do good to them that hate you and persecute you.'" If we begin to get proud, we should say, "It is written, 'He that humbleth himself shall be exalted, but he that exalteth himself shall be abased.'" If we would be tempted with liquor, we should say, "It is written, 'Touch not, taste not, handle not.'"

But in order that we may be able to use these divine tests at a moment's warning, we must have the scriptures stored in our hearts, enthroned above all other things. God's Word should be written within us, not on tables of wood and stone, nor on paper, but on fleshly tables of the heart. If these things are not written in the heart, but the Bible is stored away

under books and papers, the likelihood is the enemy will have overcome us before we could get the right thought and we would not care to get the truth of God. It is similar to being attacked by a serpent or wild beast with a weapon in our hand we can defend ourselves and others. But having to go some distance after it, the enemy will destroy us. May we realize that the Word of God is "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

Even if the heart were pure and sinless, it would not remain so long if not occupied by God's Word and Spirit. "Receive the word with meekness and thus be saved from all wickedness." Hold it forth faithfully by living it truly. Have we the courage to stand and let our lights shine? What if we are called fanatics or cranks? Better be right with God and wrong with the world than right with the world and wrong with God. Light shines most clearly when surrounded with darkness. "It is better to trust in the Lord than to put confidence in men" (Psa. 118:8).

Topeka, Ind.

THE YOUNG PEOPLE'S CONFERENCE

By John Horsch

For the Gospel Herald.

The program for the "Conference for Mennonite Young People" to be held June 15—18 at Sterling, Ill. has been published. In the program the nature and purpose of the conference is thus stated:

"The conference seeks to help meet the needs and problems of the growing young Christian in personal religious experience. and in ideals, in character building, in life plans and service, and in practical endeavor. It is educational, inspirational, devotional, practical."

Again, one of our editors says regarding this conference:

"It seeks to deepen the religious experience of our young people and to increase their feeling of responsibility toward the needs of the world and the work of the Church, and to emphasize the privileges and opportunities of a life of service as contrasted to the spirit of worldliness and selfishness which is so prevalent on every hand today."

It is readily seen that this is a praiseworthy purpose. In fact, we have here a statement of the very aim of the Church as regards her young people and their welfare.

The question that forces itself on the thoughtful observer is, Is there any good reason why this movement should be independent of the Church? Why should there be a separate movement, an independent organization? Is it not apparent that, if this and this only (as stated in preceding paragraphs) is the aim, there is no reason why the movement should not be subordinated to the Church? At the coming conference this question will be considered and action taken. It is gratifying to notice that at least some of the leaders—possibly all—are aware that the Church cannot permit an independent movement of this kind. None of the other denominations would permit it for a moment.

There is every reason to suppose that our young people are practically a unit in the conviction that the Church has their welfare at heart, that she is sincerely aiming to do the very best for them. Our young people know that their hearty co-operation is desired and will be much appreciated in every phase of the Lords work. And it must also be believed that thoughtful young people will realize that an independent movement of this kind has necessarily an unwholesome, divisive effect.

Let us have more faith in our young people than to suppose that they will attempt to force an issue that would have undesirable consequences. Let us, on the contrary, believe that, after all is said, our young people of today are "made of the same stuff" as, for example, the younger element in the Church of thirty and thirty-five years ago as represented by such men as John S. Coffman, M. S. Steiner, and others—men whom God used to lead out the Church into wider fields of activity and aggressive Christian work. It is interesting to observe that both these men were tempted to take a course that would have meant separation and division. They showed their wisdom by refusing to follow the ancient pagan maxim "divide and rule." As one of them said: "We are not going to have a division—not if we can help it"; and the other not infrequently said: "We younger people would probably sometimes go too fast if it were not for the wholesome restraining influence of the older people. If there is a difference of opinion on any point, we shall not do anything that would disrupt Christian fellowship. We need the older brethren for counsel."

It is inconceivable, be it repeated, that our young people who will meet at the conference soon to be held could be of the contrary opinion. They do not want independence from the Church in their Christian work and endeavor. Let us hope and pray that they will unanimously recognize that a movement of this kind, if insisting on independence from the Church, cannot be to the Church's best interests and must mean failure in the end despite the good efforts of individuals.

Scottdale, Pa.

THE WAY OF LIFE AND THE WAY OF THE CHURCH

By N. G. Hostetler

For the Gospel Herald.

The Way of Life—Jesus Christ

"I am the way, the truth, and the life; no man cometh unto the Father but by me." "My kingdom is not of this world." The kingdom of God cometh not with outward observation—The kingdom of God is within you. My words, they are life and light. The letter killeth, but the spirit (meaning) maketh alive. The true worshipers must worship the Father in Spirit and in truth. The carnal mind cannot perceive the things of God, for they are spiritually discerned. How may we enter this spiritual kingdom? No man can come unto me except the Father draw him. Many shall ask to enter into the rest (the spiritual gate of this kingdom) and shall not be able. Many are called but few are chosen. Draw nigh unto God and He will draw nigh unto you. If any man will come after me, let him deny himself, and take up his cross daily and follow me. Him that cometh unto me I will in no wise cast out. Ye must be born again, Not of the corruptible, but of the incorruptible seed. That which is born of the flesh is flesh, but that which is born of the Spirit is spirit. How, and in what way may the truly desirous apply for the new birth and membership? By the confession of the true faith—I believe; thou art the Christ, the Son of the living God. Upon this rock I will build my (spiritual) church, and the gates of hell shall not prevail against it. By grace are ye saved, through faith; not by works, lest any man should boast. My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life, and they shall never perish. Neither shall any man pluck them out of my hand. My Father which gave them to me is greater than all, and no man is able to pluck them out of my Father's hand.

What shall we do that we might work the works of God? This is the work of God that ye believe on him whom he hath sent. But faith without works is dead, and; be ready unto every good work. No, there is no work for us to do. Jesus did all the work for us, and finished it on the cross, and has left nothing for us to do but to bear our cross and bear fruit. Work means to labor to accomplish some end, while fruit-bearing

is altogether different, namely the free-will outgrowth of the inner life. Faith worketh by love. They that love me, they are they which keep my commandments. His commandments are love. In short, the whole kingdom of God is **love. God is love.**

The Way of the Church—Denominationalism

We (all denominations, each one separately) are the Church of Jesus Christ on earth. We are the body of Christ, and members in particular. We represent God's kingdom on earth. We, with the exception of a few, are the people of God who keep His commandments. We are nearest right Church, but if our ways do not suit you, there are many. Take your choice, but by all means join one that you may keep the commandments, for he that eateth not the flesh of the Son of man, and drinketh not his blood, hath no life in him. We carry on God's work on earth through the Church, and to be a Christian, you must come and assemble and worship God with us that we all together may grow unto a perfect man in Christ Jesus. How may I become a member of the Church? We believe and teach that he that believeth and is baptized shall be saved. So if you come and receive the water baptism on your confession of faith, and promise to be faithful to God and the Church, and go in and out with us here, and abide by the rulings of our conference, then you shall be received into full membership and be considered a member of the body of Christ. What shall we do that we might work the works of God? Keep the commandments, and if you have been a wicked person, repent and lead a different life, and be ready unto every good work. Support every cause of Christ and the Church, with your prayers, influence, and money, taking an active part in all church activities, always filling your place on time in church and Sunday school, and all other religious meetings. What about those many ordinances which some call commands and others not? Since we all see and understand those things so differently, and since there seems to be no remedy for this difficulty, we have only one advice for you—Do the best you can, study the Bible diligently, live up to all the light you have, and live with a conscience void of offense before God and man, always working and praying for the best. Having done all this faithfully, accepting Christ as Savior and Lord, we have all the confidence in the world that **all is well.**

Westover, Md.

A REAL BIBLE STUDENT

(Continued from page 195)

4. To become a real Bible student one must keep the mind and heart always open to every Bible message.

The Word of God was written for "doctrine, for reproof, for correction,' for instruction in righteousness;" in order that the man of God might be "perfect, thoroughly furnished unto all good works." The real Bible student will, therefore, always have his mind and heart open to receive that for which the Bible was God-breathed. He will certainly place emphasis upon "doctrine," seeking to know the faith that was once delivered "unto the saints." He will place stress upon "reproof," seeking for that "evidence" which convicts and convinces him of every weight, and the sin which does so easily beset, and which greatly hinders him in his Christian race. He will always let the Word of God stand over him in "correction;" and he will cherish, with deep appreciation, the "instruction" of the Word with which God would child-train and nurture him.

He will always open his own heart and life, so that God may thus sanctify him by His Truth and make him perfect ("made ready"), and furnished ("well prepared"), unto all good works. He will find that God's Word will show him how to cleanse his way, shape his life, and direct his walk.

5. To become a real Bible student one must obey every Bible injunction.

This is a sequence to the preceding consideration. We can only know, as we follow on to know the Lord. The great Teacher will not teach His Word to those who refuse to obey His Word. If we are to know His will, we must do it. God will give understanding in His precepts only to those who observe them. If God's Word is "settled in Heaven," the student upon earth must set his heart to perform His statutes alway, even unto the end. If God's testimonies are righteous and faithful, if all His words are truth, the true Bible student will zealously keep His sayings. He will heed the Word with the same zest that he hears the Word; he will live out the Word with the same spirit in which he takes in the Word; he will practice the Word with the same ardor that he preaches the Word; he will be made "wiser than his enemies," and will have "more understanding than all the ancients."—R. E. Neighbour in The Missionary Worker.

Too many prayers fail to reach God because they are not addressed to God but to the audience.

—Abram Burkholder.

CORRESPONDENCE

(Continued from page 201)

with us he richly admonished us "to be steadfast, unmoveable always abounding in the work of the Lord. His help has been greatly appreciated. May the Lord bless him.

We were also glad to have Sister Phoebe King and Ruth Weaver and the brethren A. L. and L. S. Glick worship with us Sunday May 28. They were gonig to Minot, N. Dak., from Hesston, Kans. where the three former have been attending school. The last named preached for us at the schoolhouse in the morning and at the home of Bro C. C. Zeigler west of Aberdeen in the afternoon. Their help and presence was very encouraging as we are few in number. We invite all, whether ministers or not, who are passing this way to stop with us and help us. Health in general is good. Crops are looking fine.

Remember us at the throne of grace. We need your prayers.

Yours in Christian love

May 30, 1922. Jason Miller.

Souderton, Pa.

To all Herald Readers, Greeting:—Bro. Mahlon Gross of Doylestown, Pa., gave us a timely message on II Tim. 2:15, Sunday evening, May 28.

Bro. and Sister Elmer Moyer expect to accompany several other brethren and sisters to attend the Mission Board meeting to be held in Ohio.

Bro. C. F. Derstine and family of Eureka, Ill., are spending some time in their parental homes.

Bro. Chester Wenger of Louisiana has found employment at Lansdale, Pa., and expects to locate with his family as soon as arrangements can be made to do so.

May 30, 1922. J. D. E.

Ephrata, Pa.

Dear Herald Readers: Baptismal services were held on May 27; also the semi-annual preparatory service. Two precious souls were received by water baptism and two reclaimed; also one the following day. One brother had been baptized on a sick bed before, making a total of six additions at this time, and one by letter. May God help them to be faithful.

One dear sister (Barbara Stoner) who often worshiped with us has gone to her home beyond. We miss her very much.

Our communion services were held May 28, when a large number communed, also taking part in the blessed ordinance of washing the saints' feet. God has been with us in the past and we have His promise for the future.

We also remember in prayer our

bishop, Bro. Noah H. Mack, who has been called to Canada recently to hold meetings. Bro. J. W. Hess and family, Manson Ia., are visiting in Akron, the brother's boyhood home. A large crowd greeted him here on Sunday evening, May 28, where we heard an earnest sermon. Yours in the Faith,

June 1, 1922. Lizzie Mengle.

Montgomery, Ind.

(Berea congregation)

We are having fine weather for which we feel truly grateful to Him. Bro. and Sister Menno Graber and family, Wolford, N. Dak., who have been with us all winter, left for their home, May 24. They will be greatly missed, especially in Sunday school and young people's meeting.

Bro. Jacob K. Bixler was with us May 26-30, bringing us messages from the following texts: Eph. 4: 1-3; Matt. 5:8; II Tim. 2:15; Matt. 6:24; Rom. 10:14,15. He also gave a talk on the work of the Indiana-Michigan Mission Board on the evening of Decoration Day. A mission meeting had been arranged for for that day which was well attended.

On Sunday, communion was held, all members partaking. Bro. and Sister Jacob Good and son, Irwin, and Bro. Elijah Mast, Howard county, Ind., were with us May 28-31, taking part in our mission meeting. On the evening of May 30, two members were received into the Church upon confession.

Remember us at the throne.

May 31, 1922. Joseph M. Miller.

Alto, Mich.

Dear Herald Readers, Greeting: Bro. D. A. Yoder, Elkhart, Ind., was at this place over last Sunday, May 28. He held council meeting Saturday afternoon, preparatory services Saturday evening, and communion services Sunday forenoon. Six members were received into the congregation by letter.

On Sunday afternoon, a number of members gathered at the home of the writer and held a short communion service which was much appreciated. After the service, a number of members accompanied Bro. Yoder to the home of Bro. and Sister Josiah Stahl. Bro. Alexander has his home with his son and is very feeble with heart-trouble and old age. Communion was also given him.

What a great blessing it is when people are able to go to the house of God but how thankful we, that cannot go, are that we are able to worship God in our homes.

June 1, 1922. S. J. Speicher.

Scottdale, Pa.

Dear Gospel Herald Readers: We have been favored with a number of visitors during the past week. Bro. S. K. Landis and wife, Lancaster, Pa., accompanied by four other members of the family from Lancaster and Mummasburg, spent parts of Monday and Tuesday here. They were on their return from a visit at Johnstown, Pa., and parts of Ohio.

Bro. Jacob H. Thomas and wife, Lancaster, Pa., accompanied by her mother (Sister Martin) and also Sister Anna Martin, stopped Wednesday night, being enroute to Cleveland, O. On Thursday night, Bro. and Sister G. S. Nice and daughter (Sister Edna), Sister Miriam Detweiler, Souderton, Pa., Bro. and Sister Elmer Mack and two children, Yerkes, Pa., Bro. and Sister Elmer Moyer, Souderton, Pa., and Bro. C. F. Derstine, Eureka, Ill., were here being bound for the Mission Board Meeting.

Bro. Orio O. Miller, Akron, Pa., spent Tuesday here. In the evening, he and Bro. Levi Mumaw left for Chicago to attend a meeting of the Mennonite Central Committee, expecting to return to the Archbold meetings.

Bro. J. A. Ressler and family have been visiting relatives in Ohio the past week. Sister Gladys Loucks, who has been attending school at Hesston the past winter returned May 27. We are expecting Sister Anna Loucks in a few days. Sister Minerva Johnston, Masontown, Pa., visited friends in Scottdale part of this week.

Bros. Aaron Loucks and Daniel Kauffman, accompanied by Bros. Paul Kauffman and Ralph Bender left Wednesday night for Archbold. We trust they may have a profitable meeting.

Will you remember the work and workers here in prayer?

June 2, 1922. Cor.

REPORT

Of the Dorcas Sewing Circle of Tiskilwa, Ill., from April 1, 1921, to April 1, 1922.

For the Gospel Herald.

No. of members	24
No. of meetings held	10
Average attendance	11
No. of garments made	91
No. of comforters	8
No. of towels	51
No. of sheets	22
No. of pillow slips	22
No. of rugs	9
No. of quilts	3
No. of articles and donated garments	78
No. of second hand garments for Russia,	1 barrel
Collected $12 for mattress—Old People's Home	
No. of canned fruit for Home Mission	2 barrels
Money received during the year	$136 81
Money expended during the year	136 81

Mrs. F. I. Smucker, Acting Sec.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following cablegrams have been received from our unit in Russia since our last report:

Minimum budget of fifty thousand dollars needed for June and July. New Orleans shipment comes very handy. Announce that General Eurelcon funds are preferable to food draft sales.

Hiebert
Miller

On May fifteenth fed in Ukraine Mennonite Relief Unit kitchens; children twelve thousand six hundred sixty; adults, eight thousand four hundred seventy-seven; in six institutions, two hundred seventeen; total, twenty-one thousand three hundred fifty-four. Miller

* * *

From the first of the above cablegrams is noted that the greatest need is for the Eurelcon funds,—that is, the general relief funds which are sent to our unit and there used by them to purchase the food sent in by the American Relief Administration under the agreement we have with that organization. In the minds of some this advice may conflict with other instructions which come from various sources to the effect that the best plan for helping is through the purchase of food drafts. There is not necessarily any contradiction, however, and the following is the general plan which should be followed by those who desire to aid our suffering brethren in Russia:

1. Those having relatives and friends in that country, and knowing their exact names and addresses, can help them directly and personally through the purchase of food drafts. Where the relatives and friends are in dire distress, this is perhaps the most satisfactory method.

2. For the large number of our people who have no personal friends or acquaintances in Russia, and for the benefit of the large number in Russia who perhaps have no such friends in America on whom they may depend for individual food drafts, the most satisfactory plan by far is to give through the general funds. These funds are sent direct to our unit and are there distributed where the need is greatest and to those who deserve help the most.

By the first plan, 25% of the amount of the food draft is deducted by the American Relief Administration for general relief, and the person in whose favor the food draft is drawn gets 75% of its value. By the latter plan, the whole amount contributed and sent to our unit is used by them for the specific work in which they are engaged, without any deductions.

It is recommended that these two plans be kept in mind by those contributing money for Russian relief, and that the plan will be used which comes the nearest to meeting the wishes and purposes of the donor.

June 2, 1922.

WAR SUFFERERS' RELIEF

Receipts of Eastern Mennonite Board of Missions and Charities for War Relief for April and May, 1922

For the Gospel Herald.

Near East Relief

A brother and Sister	$5 00

Russian Relief

Samuel Millers S S Class Atglen Pa	$5 00
Malinda Umbles S S Class Atglen Pa	5 00
Wm Shetlers S S Class Atglen Pa	5 00
Sarah Bylers S S Class Atglen Pa	5 00
Leah Engles S S Class Atglen Pa	10 00
Isaac Kennels S S Class Atglen Pa	15 50
Landisville Pa S S	13 60
Anna E Eberly	10 00
Hanover Y P B M	20 00
Mount Joy S S	51 80
David Kennel Class Millwood Pa	5 00
Sarah D Kennel Class Millwood Pa	5 00
J Kennel Class Millwood Pa	5 00
Mary Kennel Class Millwood Pa	5 00
Bosslers S S	18 00
Mellingers Cong	359 06
Associated Sewing Circles	35 19
Associated Sewing Circles	28 98
Weaverland Conference Mennonites	25 00
Lancaster Conference Mennonites	20 00
Lizzie Groff	5 00
S G Good	25 00
Delaware and Lost Creek Congs	17 00
Bowmansville S C	13 95
Associated S C	191 02
Deep Run S C	4 79
Elizabethtown S C	14 80
Rohrerstown S C	10 00
Millersville S C	12 87
Jacob L Kling	15 00
D L Benner	15 00
Jonas B Brubaker	10 00
Associated S C	210 55
Souderton S C	9 94
Conestoga S C	10 08
Stumptown S C	14 05
Ira S Miller	50 00
A brother	15 00
Florin S C	14 12
B F Brubaker	5 00
Stumptown Cong	205 10
Mr and Mrs A N Wolf	100 00
Lost Creek Cong	11 75
E Chestnut St Cong Lanc Pa	65 30
A Sister Pa	5 00
Lauvers Cong	15 10
Cross Roads Cong	15 00
Cross Roads S S	7 50
Associated S C	60 64
A brother	15 00
Annville S C	9 34
Hanover S C	15 00
No 5454 Pa	5 00
Willow Street S C	12 60
Erismans District Cash	2 00
Mary A Metzler	25 00
In His Name	50 00
Gingrich Cong	30 00
Weaverland Conference Mennonites	807 90
Sister 7718 Pa	10 00
E Chestnut St S S Lanc Pa	45 00
Saml Millers Class Maple Grove	5 00
Wm Shetlers Class Maple Grove	10 00
Sarah Bylers Class Maple Grove	10 00
J B and L Peoria Musser	5 00
Sarah D Kennels Class Atglen	5 00
D K Class Atglen	5 00
J K Class Atglen	5 00
Conestoga Cong	10 00
Bosslers S S	13 48
Frank M Herr	25 00
Mary E Herr	25 00
A brother	30 00
Diller Mennonite Cong	9 00
Landisville Pa S S	12 50
Lauvers Cong	14 10
Cross Roads Cong	11 55
Cross Roads S S Snyder Co	7 50
Weaverland Conference Mennonites	302 00
E Chestnut St S S Lanc Pa	40 00
Total for April and May	$3377 66
Previously Reported	168201 43
Total to date	$171579 09

Gratefully acknowledged,
Eli G. Reist, Treas.

Received by the Mennonite Relief Commission for War Sufferers' Relief during the month of April

General

Warwick River Cong Va	$ 3 00
Joel J Swartzendruber	50 00
Two Brethren Hydro Okla	25 00
Warwick River Cong Va	1 50
Liberty Cong Ia	5 00
A Sister of Clinton Brick Cong Ind	5 00
So Union & Walnut Grove S S Ohio	132 94
Berea Cong Mo	68
Mt Zion Cong Mo	2 25
Palmyra Cong Mo	14 20
Bank Interest May 1 1921 to May 1 1922	600 00
Firdale Cong Ore	5 47
Creston Mont Cong	2 93
Almeda Gsell	4 00
Salem S S Ind	55 21
Hopewell Cong Ind	10 00
A R Miller	5 00
Hopewell S S Ind	18 00
	$940 18

Near East

Erle Zook	$ 1 25
Mt View S S Alta	20 00
A J Steiner & Family	10 00
Men's Class Martins S S Ohio	5 00
Pleasantview Cong Hydro Okla	17 15
L B Hartzler	5 00
A Bro Meyersdale Pa	15 00
Liberty Cong Ia	1 90
Mt View Cong Alta	20 00
Springs S S Pa	50 00
Ella Yoder & Class Sycamore Grove SS Mo	10 00
A M Cong Walnut Creek Ohio	60 00
Clinton Frame SS Ind	10 00
Pleasant View Cong Mich	9 07
	$233 47

Russia

S A Yoder	$ 2 50
Class No 5 Fairview Mich	2 50
Jno W Gingerich	20 00
Class No 6 Science Ridge SS Ill	30 00
Wm Ropp Jr	7 50
Lima Mission Sewing Circle O	50 00
Emma Hartzler & S S Class	7 50
G B Brand	20 00
Class 5 Fairview S S Nebr	2 50
Mary Gardner & S S Class	2 50
A Sister Gordonville Pa	10 00
Mrs Chas Branner	2 00
T S Cripe & Wife	10 00
Busy Workers Class So Union S S Ohio	5 00
Warwick River Cong Va	37 00
Classes 1, 4, 8, Bethel & Guildford SS O	45 00
Classes 6, 7, Bethel & Guilford SS Ohio	15 00
A M Cong Pryor Okla	7 50
Lauver SS Juniata Co Pa	15 00
Young People's S S C Rockton Pa	7 50
A Bro Milford Neb	10 00
Pleasant Hill Cong Neb	11 80
Class 1 & 2 Mt Pleasant SS Va	2 50
Class 3 Mt Ple's'nt SS	5 00
" 4 " " "	7 50
" 5 " " "	2 50
" 6 " " "	5 00
" 7 " " "	7 50
" 8 " " "	5 00
" 9 " " "	17 50
Mt View S C Alberta	7 50
A Sister Guernsey Sask	10 00
Floradale Cong Ont	35 00
Mrs Jno Albright	25 00
Wilmot A M Cong Ont	43 00
Waterloo Cong Ont	135 25
Shantz YPM Ont	8 70
Wellesley A M Cedar Grove Cong Ont	84 80
Anson K Erb	130 00
Ontario Children's Quarter Fund	167 40
Susie Shantz	30 00
Vineland Cong Ont	88 00
Allen Weber	15 00
Waterloo S S Ont	15 00
Wilmot A M S C Ont	50 00
Wilmot A M Cong Ont	111 00
East Zora A M Cong Ont	125 27
M C Cressman	100 00
Ervin Snyder	10 00
A D Snyder	25 00
David Bergey	10 00
Mrs Israel Cressman	15 00
Wideman S S Ont	126 00
Floradale S S Ont	15 00
S J Steiner & Wife	10 00
Amandus Brubaker & Family	7 50
E R Miller	25 00
Elizabeth H Miller	25 00
Sara A Lehman	10 00
T T Eash	25 00
C S Yoder & Wife	1 00
A Friend Volant Pa	10 00
Ben Springer's SS C Ill	7 50
Amos Roth	25 00
Maple Grove S S Ind	63 14
Waldo S S Ill	40 00
Sympathizing Friend	25 00
Mrs Frank Stutzman & S S Class	4 11
A Bro & Sister Suver Ore	5 00
J H Shank	5 00
Mary C Brenneman	5 00
Fred H David	5 00
Sterling Cong Ill	14 00
L E Miller	10 00
A Bro Okla	50 00
C S Schertz	40 00
Mrs Fannie Saylor	5 00
Springdale Cong Va	34 69
E B Shoemaker	5 00
Mrs Arthur H Augsburger	30 00
Joseph Reschly	25 00
An interested Class West Fairview SS Nebr	15 00
Woodriver SS Nebr	23 57
A Sister Mattawana Cong Pa	25 00
A Sister Weaver Cong Va	7 00
D S Nafzinger	5 00
Easter Offer Home Mission SS Chicago Ill	52 23
Sund Eve Offer Home Mission SS Chicago Ill	7 65
J D & Susan Yoder	25 00
Sympathetic Friends per E U Burkholder	54 00
Casselman S S Md	30 00
Amish Menn Cong Fulton Co O	70 00
East Fairview SS Neb	88 81
L B Hartzler	10 00
Lewis P Showalter	25 00
A Sister Va	6 00
Youngstown Mission Easter Offer O	17 57
O O Amish Elk Lick Pa	10 00
Warwick River Cong Va	16 20
A Bro Harrisonburg Va	2 00
Coalridge Cong Mont	5 00
Clydepark Cong Mont	6 00
Calkins Cong Mont	1 75
Fairview Cong N D	3 50
Springvalley Cong N D	6 54
Jess Roth & SS Class	5 00
Dave Meyer & SS Class	5 00
Liberty Cong Ia	7 50
A Bro Elk Lick Pa	50 00
Christian Rediger	25 00
Fairview SS Ore	19 00
Providence Cong Va	27 75
Pleasant Grove SS Ill	34 00
An Amish Bro & Sister Pigeon Mich	100 00
An Amish Bro Wellesley Ont	25 00
An Amish Bro Arthur Ill	10 00
Weaver Bros	10 00
O O Amish Belleville Pa	34 70
A Sister Belleville Pa	5 00
A Friend Elk Lick Pa	14 00
Jos & Fannie Voegtlin	10 00
D E Maurer	10 00
J B Stauffer	10 00
Jacob Brenneman	10 00
J E Kauffman	10 00
J C Stauffer	10 00
Mose Gingrich	10 00
Chambersburg Cong Pa	52 66
Brethren of Reiff Cong Md	120 00
Bank Sunday School Va	73 14
D A Blosser	40 00
Blough S S Pa	32 50
Oak Grove Cong Pa	5 24
Pleasantview Cong O	15 00
Midway Cong O	106 65
Bethel S S O	16 50
Canton S S Ohio	11 28
Mrs Anna Kezny	1 25
Leetonia Cong O	78 50
A Friend Oak Grove SS Ohio	11 00
Beach S S Ohio	40 00
Beach YPBM Ohio	10 00

Oak Grove SS O	7 50
Plainview S S Ohio	50 00
Science Ridge S S Class No 7 Ill	30 00
Andrew Schertz & Wife	25 00
Pigeon River S C Mich	85 00
Quar Mission Meeting —New Stark Bluffton Elida Blanchard & Lima Mission Congs Ohio	29 00
Mrs Jos S Yoder	10 00
Unity Class Belleville A M S S Pa	10 00
Plum Creek S S Nebr	23 90
Bethel Cong Mo	7 00
Bethel SS C No 8 Mo	5 00
West Liberty SS Class No 3 Kans	7 50
East Holbrook SS Colo	42 50
Pleasant Valley SS Kan	30 50
Crystal Spgs SS Kans Classes 3 6 9 10 11 12	17 50
Hesston College SS Kan	100 00
Cherry Box Cong Mo	5 00
Mt Zion Cong Mo	7 00
Sycamore Grove Cong Mo	81 40
Bethel Cong Mo	15 00
Bethel SS C No 8 Mo	5 00
Catlin Cong Kans	50 00
Palmyra Cong Mo	10 00
Spring Valley SS Kan	22 00
J J Sommerfeld	2 50
D B Mullett	16 50
S S Troyer & Wife	7 50
A Friend	60 00
Mrs Annie Winey	1 00
Deep Run S S Pa	43 83
Providence S S Pa	25 00
Souderton Cong Pa	64 12
Swamp SS & Cong Pa	21 95
A Bro Souderton Pa	65 00
Worcester Cong Pa	9 00
A Friend Aurora Nebr	3 00
Zion SS Class Ind	5 00
Rundschau Readers	8,742 17
Pleasant View Cong Okla	15 00
Children's Quarter Fund Hopewell Cong Ore	43 57
Trusie Zook	5 00
O O Menn Cong Martinscreek O	96 00
Holdeman S S Ind	32 00
A Bro & Sister Zion Cong Mich	50 00
A Sister Ft Wayne Cong Ind	10 00
5 Classes Shore SS Ind	12 50
Class No 10 Fairview SS Mich	2 50
Class No 11 Fairview SS Mich	5 00
Prim Dept Fairview SS Mich	2 50
Classes 7 & 8 Bowne SS Mich	5 00
Class No 10 Middlebury S S Ind	1 60
Class No 11 Middlebury SS Ind	2 25
Class No 14 Middlebury S S Ind	5 50
Class No 17 Middlebury S S Ind	7 50
Berea S S Ind	7 50
A Friend Loogootee Ind	5 00
C A Shantz & Wife	5 00
Helping Hand Class Elkhart SS Ind	5 00
Mrs Ada Weldy & SS Class	5 00
A Bro & Sister Elkhart S S Ind	5 00
Elkhart Literary Society	5 00
	$13,901 44
Total for April	$15,075 09
Previously reported	$566,734 00
Previously reported by E M B of M & C	$171,579 09
Grand total	$753,388 18

Gratefully acknowledged and reported by the
MENNONITE BOARD OF MISSIONS & CHARITIES
Elkhart, Ind.

FINANCIAL REPORT

Receipts of Eastern Mennonite Board of Missions and Charities for April, 1922

For the Gospel Herald.

Altoona Mission

Sisters Bible Class E Petersburg S S	$13 62

Columbia Mission Bldg Fund

Emma May Tweed	$5 00
Emma May Tweed S S Class	2 00
Mr and Mrs A H Hershey Mountville Cong	50 00
Ben E Mann Mountville Cong	100 00
Aaron Herr Mountville Cong	15 00
Stony Brook Cong	456 00
Hanover Pa Cong	460 75
Habecker Cong	100 00
A Bro and Sister Bosslers Cong	25 00
Mummasburg Cong	153 00
	$1366 75

Columbia Mission

Kraybills S S	$14 72

Childrens Quarter Fund

Mellingers S S	$207 47

Eastern Mennonite School Harrisonburg Va

Ranck Memorial	$95 00

General Mission Fund

Paradise Pa Cong and S S	$164 51
Norman W Torbet	5 00
Slate Hill S S	42 58
Rent Reading Apartments	35 00
Interest	97 74
Kinzer Cong	407 85
	$452 68

India Mission

Mary A Metzler	$25 00
Mother	25 00
Paradise Pa Cong	143 00
Maple Grove S S Atglen Pa	14 00
Mount Joy Pa Y P B M	5 30
	$212 30

India Support of Native Worker

E Petersburg Y P B M	$15 00
Two Classes E Petersburg S S	15 00
Manheim Bible Study Class	7 50
	37 50

India Support of Specified Orphan

David Landis and wife	$25 00

India Orphan Support

Class No 25 Paradise Pa S S	$6 25
Cross Roads S S Snyder Co	5 00
	$11 25

India Missionary Support Fannie Hershey Lapp

C K Lehman and family	$1 00

Lancaster Mission Bldg Fund

Erismans S S Meeting	$45 00

South American Mission

Frazer Pa S S	$21 00

S A Wm Lauvers Support

S A Mission Friends Paradise	387 00

S A Tract Fund

Check 100	10 00
Total for month	$2900 29

Gratefully acknowledged
Eli G. Reist, Treas.

REPORT

Of the Annual Good Friday Meeting Held at the North Lima Mennonite Church April 14, 1922

For the Gospel Herald.

Devotion, A. J. Steiner.
Sermon (Text, John 19:17,18) Daniel Kauffman.
The Prayer Life and What it Leads to. Pearl Detwiler, I. B. Witmer.

Noon

Song and Prayer Service.
How can We help Our Young People to Improve the Moral Condition of Our Community? I. J. Lehman.
Teaching in the home. Virtue of a clean and pure life should be the standard of the young people.
What the Minister Rightfully May Expect from the Laity. David Lehman.
One common level.
Criticise for better.
Pray for minister.
What the Laity May Rightfully Expect from the Minister. C. K. Hostetler.
Living the life.
Telling the story.
Faithful teaching.
Strong Men and Strong Women, the hope of the Church. Daniel Kauffman.
Surrender all.
"Be strong in the Lord."
Every home a strong fortress.
Intelligent adjustment in the home.

Secys. Elva Lehman
Alta Shank

Married

* * *

Good—Miller.—Bro. Allan Good of Carstairs, Alberta, and Sister Fannie Miller of Hesston, Kans., were united in marriage at Hesston, Kans., May 19, 1922, Bro. D. H. Bender officiating.

Obituary

Nofzinger.—Dorothy Ruth Nofzinger was born Feb. 8, 1921; died May 26, 1922; aged 1 y. 3 m. 14 d. She leaves father, mother, 3 brothers, 2 sisters, grandparents, and many friends. One brother preceded her in death. She was of a quiet and pleasant disposition which made her a blossom in the home and dearly beloved by the entire family. She was sick only 8 days when God took her to Himself. Funeral services at the Midland Mennonite Church, May 28, conducted by Albert Wyse and E. A. Bontrager. Text, Job 14:1, 2.

Hostetter.—Sister Harriet S., widow of Amos Hostetter was born in Providence Twp., Lancaster Co., Pa., Oct. 5, 1854; died at the home of her daughter, same township and county, May 14, 1922; aged 67 y. 7 m. 22 d. She was a member of the Mennonite Church for about 48 years, being faithful to the end. Her seat was seldom vacant at church and Sunday school, of which she was a teacher for many years. She is survived by 5 sons, 2 daughters, and 8 grandchildren. Funeral services were held May 18 at New Providence Mennonite Church, conducted by Bros. Abram Metzler and John Myers. Text, Psa. 116:15. Interment in the adjoining cemetery.

"Mother, thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening,
When it floats among the trees.

Lehman.—Carrie Jane (Baumgardner) Lehman, daughter of Bro. Andrew Baumgardner and wife of Maurice Lehman, was born Feb. 14, 1886; died of pneumonia, May 27, 1922; at her home near Geistown, Pa., aged 36 y. 3 m. 13 d. She was a faithful member of the Weaver Mennonite Church for about 21 years. She is survived by her husband, 4 children, father and step-mother, 1 brother, 1 half-brother, and 1 half-sister. Her mother died 30 years ago. Funeral services were conducted at the Weaver Church May 29, by L. A. Blough, J. F. Bressler, Hiram Wingard, and ——— Knepper (of the Church of the Brethren). Burial in cemetery near the church.

Brenneman.—Joseph K. Brenneman was born in Lancaster County, Pa., Sept. 30, 1845; died May 11, 1922; aged 76 y. 7 m. 18 d. He suffered much but bore it patiently. He was a member of the Mennonite Church for many years. He is survived by his wife and the following children: Christian and Mrs. John M. Hoover and Mrs. William R. Burkhart. Funeral services were held May 14, in Masonville Mennonite Church by Brethren Daniel Lehman, Jacob Habecker, and Christian Lehman. Interment in Creswell cemetery.

Dear father, you suffered so much in the past,
The Lord has ended your suffering at last;
We miss you so much, but we hope to prepare,
To meet you some day in that home over there.

Items and Comments

Substantial figures indicate that 196,512 new automobiles were built in the month of April—an increase of 30% over March.

Chief Justice, Taft is planning an unofficial visit to England to study the court systems of that country. He hopes to be able to secure information that will help in a better understanding of international problems.

Roald Amusden, noted explorer recently started on a new polar expedition. He announces his intention to prove whether or not there is an undiscovered continent in the polar regions. This theory was recently advanced by Prof. Harris of Washington D. C., after a study of oceanography.

The United States Senate recently adopted a committee recommendation whereby debate will be limited, on certain measures subject to a vote of that body. This is being done to break up the custom of one senator taking unreasonable time in "speechifying" near the close of a regular session, to prevent a measure he opposes to come to a vote.

An official of the American legion announces that there are on an average of two suicides a day among ex-veterans of the war. He says the men in question are such as had their nerves partially wrecked during the war, but were discharged as normal and now are unable to bear up under the tension of making a living in the present stringent times. He also suggests that the government provide hospitals to care for such men. The horrors of war are undescribably tragic, but the after effects are usually more so.

The Senate committee that has been considering the soldiers' bonus bill has repoted favorably thereon by a vote of 9 to 4. It will probably be taken up by the Senate itself in the not far distant future. It provides for four avenues of aid: (1) Direct money certificates, payable in twenty years, or on death of holder; (2) Farm and home aid, with amount depending on time and nature of service, and upon how soon such aid is desired; (3) A stipulated allowance for a manual training course: (4) Opening of public and Indian lands for the benefit of veterans. The time set for the beginning of effectiveness is Jan. 1, 1923.

The revolutionary idea has taken hold on China. In former conflicts, war in China was more a matter of strategy. The side that succeeded in getting the better position was surrendered to by the one securing the least strategic. Soldiers were paid, and as a result, did not fight unless they had to. The present revolution is marked by actual military operations and fighting. Gen. Wu Pei-Fu, leader of the liberal and constitutional faction, has been almost continually successful over Gen. Chang Tso Lin, leader of the imperialist element. The president of the republic, Hsu Shih Chang, tried to take a neutral attitude, but failing to do so, has resigned.

Ireland is still in the midst of strugglings. Just when peace portents are brightest in that country, strife seems most likely to follow. The republic enthusiasts, while in the minority, are still too strong to be overcome by the advocates of the free-state under English control. This, with the fact that Northern Ireland refuses to become a part of the free-state, makes it impossible to secure peace. Efforts are being made to have Premier Craig, head of the northern Ireland government and Michael Collins and Arthur Griffith, heads of the free-state, meet with a hope of bringing these parts together. The English colonial governor announces that England, will take armed control in event a republic, independent of England, is again attempted.

FOR PARENTS OF TEENAGE BOYS AND GIRLS

Your attention is called to a series of editorials on the boy and the girl problem in THE YOUTH'S CHRISTIAN COMPANION, starting with the issue of June 11 and continuing for a number of weeks indefinitely. All those who do not receive this paper will find it to their interest to become acquainted with it. Trial subscription, 50 cents per year. Samples sent upon request Send all orders to

Mennonite Publishing House,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Dakota—Montana

The following dates have been arranged for the annual Dakota—Montana conference to be held near Surrey, North Dakota;

June 20.—Ministers' Meeting. (All ordained men.)

June 20 to 22.—Sunday School, Young People's Meeting and Mission Conference.

June 22 and 23.—Church conference.

A cordial invitation is extended to all, and especially to ministers and workers of sister conferences.

Those coming from a distance will buy ticket for Minot. Please inform L. S. Glick, Minot, N. Dakota (R. R. No. 4) of your coming.

Those traveling on local trains from points east will buy ticket for Surrey. Please inform J. D. Yoder, Surrey, North Dakota of your coming.

I. L. Yoder, Secy.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Church Conference will be held (D. V.) with the West Zion congregation, Carstairs, Alta., on Thursday July 13, 1922. At the same place, the days immediately preceeding will be occupied with Sunday school, Bible, and Missionary Conferences.

A. H. Wambold.
Conf. Sec.

Young People's Conference

The Young People's Conference will be held (D. V.) with the congregation at Sterling, Illinois, June 15-18, 1922.

Payson Miller, Sec'y, Ex. Com.

Mennonite Board of Education

The Annual Meeting of the Mennonite Board of Education will be held near Goshen, Ind., June 10. All members of the Board are to consider this as the official notice to be present at the meeting. All committees are requested to prepare their reports in writing and submit copy of same to the Secretary for his files. A full representation is desired and all members are urged to be present if possible.

S. C. Yoder, President.
A. E. Kreider, Secretary.

"In its work, the rural church will be interested in all the activities of its people."

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sundergani, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglas Sts., Reading, Pa., Eli S. Horst, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. —(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium —(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, JUNE 15, 1922 (Gospel Witness) Established 1905 No. 11

EDITORIAL

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."

When your patience is exhausted because of the shortcomings of other people, talk to the Lord about it. After He has given you an abundance of patience and "fervent charity," talk to the erring ones and help them get rid of their shortcomings.

When Paul said, "The love of Christ constraineth us," he struck the key-note of satisfactory Christian service. It is the love of God which prompts self-sacrificing effort, just as Christ's love for fallen men prompted Him to sacrifice the comforts and glories of heaven that through His sacrifice souls might be won for salvation. It is the love of Christ that constrains us to obey Him, to delight in His Gospel, to promote the interests of His Church, to work for the winning of the lost, to lay down our lives for the brethren. Let every Christian worker pray: Lord, fill us with thy constraining love.

Let your prayers and your life follow your dollars. Twenty-four years ago our hearts were touched with the pitiful condition of the starving hordes in India. This sympathetic feeling was converted into a shipload of provisions to help those poor people to keep alive. While ministering to their bodies we felt that this was but a trifle compared with the importance of ministering to their souls. The prayers kept on ascending to the Throne, and in less than two years we had some missionaries on the ground. We now rejoice that more than a thousand souls are members of the Church, to say nothing of those who have since died and gone to glory. May we hope for similar results to follow our efforts to relieve the suffering in war-stricken countries? "Cast thy bread upon the waters, and....."

Our General Mission Board.—The annual meeting of the Mennonite Board of Missions and Charities was held, as previously announced, near Archbold Ohio, June 4-6. This was preceded by a meeting of the two principal committees of the Board on Thursday and Friday previous to the meeting of the Board and by an all day meeting of the Mennonite Relief Commission for War Sufferers on Saturday. The local membership numbering over nine hundred, it is needless to say that there was a large crowd in attendance at the public meetings. The Board members were nearly all represented either in person or by proxy. As usual, it was a busy meeting, and we trust that the mission cause of the Church was greatly strengthened because of the efforts put forth. The public discussions were inspiring, and those present went back to their posts of duty with a new determination to work for more definite results during the coming year. A full report of the meeting will appear in the Mission Supplement a few weeks hence. The success of the meeting is due largely to the prayers of the brotherhood at home, and we trust that these fervent petitions may continue to be sent to the Throne in behalf of the success of the work at our various mission stations.

Need for Financial Support.—It was our privilege to listen to the discussions of various problems that came up before the recent annual meetings of the Mennonite Relief Commission for War Sufferers and the Mennonite Board of Missions and Charities. One of the things which impressed us was the urgent need for larger financial contributions to the mission and other causes supported by the Church.

In India the congregations have outgrown their church houses, so that it will be necessary to build larger. In South America they need a church at Pehuajo and shelter for their missionaries as well as a place for public services at Trenque Lauquen. New missionaries are being called for on both these foreign fields. The fearful sufferings of starving thousands continues in Russia, in the Near East, in India, in other places. There is a widespread conviction among us that our relief work should be followed up with relief that reaches the soul as well as the body—in other words, mission work—and that the opening of work among the Mexicans should not be delayed much longer.

If, in addition to contributions for mission and relief purposes we add the need for support of the other enterprises of the Church we can readily see that during the coming year the Mennonite Church could easily place a million dollars into the various places where support is needed and feel that every penny of it went to needy and worthy causes.

Is this not a staggering sum for such a small church? Not if we look at it in the right way. There are two ways in either of which alone this sum could be more than raised: (1) by tithing our incomes; (2) by spending for the Lord that which ordinarily we waste on things that are unnecessary and often injurious. If any one doubts this, take a pencil and put down some figures. If after a careful estimate you think that our figures are too high, we would like to hear from you. Shall we make an effort to raise the million dollars?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye loved me, keep my commandments.—John 14:15.

IN THE BEGINNING

By Ruth E. Buckwalter

For the Gospel Herald.

In the beginning of the ages, God created
the heaven and the earth,
With their hosts, the sea, and all that
is therein;
Before the mountains are brought forth,
thou, great God, art the first,
The foundations of the earth thou hast
of old laid down.

The heavens of old thou hast arranged,
they shall perish, but Thou shalt
endure
As a garment they shall all be changed
and pass away;
But thou, great God, thou art the same
and ever sure,
For thou hast all things at thy command
and they obey.

All things were made by God, without Him
was nothing made;
He was in the world, and the world knew
Him not, the mighty one;
His own creation owned Him not, nor
were they yet afraid,
As in the days before the flood, they
they revelled and made fun.

God shall take them all away who do not
own His workmanship,
The heavens declare the glory of God,
they do His will;
Like a flood He will destroy all those who
sip,
Of life's pleasures, and forget their God
and Maker still.

Palmyra, Mo.

"MORE THAN CONQUERORS"

By J. R. Shank

For the Gospel Herald.

In all these things we are more than conquerors through him that loved us. —Rom. 8:37.

"How are the mighty fallen, and the weapons of war perished." Thus spoke David in his distress over the death of Saul and Jonathan in the day of Israel's defeat. Thus, too, we often feel when we behold the havoc which the enemy of souls is working among those whom we have loved and cherished for their past service with us, or our past touch with their lives. This note of sorrow is a common one of the earth. Humanity is so weak and the enemy so strong. The issues are so great that the fall cannot be other than a terrible calamity. "The children of Ephraim, being armed and carrying bows turned back in the day of battle" (Ps. 78). They who in the past had walked with God and had manifested in their walk the mighty power of God who commaned the clouds from above and opened the windows of heaven, causing them to eat angel's food and other blessings from His hand, had so far followed their own desires that God had to give them over to shameful defeat. So today the theme of a **life of victory** is one that should command our most earnest attention and prayer. We, too, have learned of God's goodness by experience. We, too, have seen how those who in seeming strength and security have, in thinking that they stood, not taken heed, and hence, are fallen by the way But as we turn to the Word of truth, we find that the Lord has anticipated every danger and prepared a means of escape for us if we but take heed. (I Cor. 10:1-14.) There is a note of triumph which we may sing with those who cry, "Alleluia: for the Lord God omnipotent reigneth." We can be in that number who are

"More than Conquerors through Him that Loved Us."

There is a way of escape from the enemy for those who are tempted. There is victory so marvelous that we need not feel as earthly conquerors often do, that there was defeat in the cost of victory. On the contrary the things that seem to cost so much to the Christian conqueror are the very things upon which the standards of victory rest and by which the soul is enriched for eternity. (II Cor. 4:8-18.) Let us follow the Captain of our salvation who having "led captivity captive" has given gifts unto men.

1. We are more conquerors, through Him, over condemnation.—Although we have come face to face with a law that has been broken by us, and by which we are condemned as guilty, and doomed to die; yet by redemption through the blood of Jesus, we may come by faith and receive justification in the sight of God. It was Jesus Christ, "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14). Through Christ Jesus the demands of justice in a faithful and true God are met, so that He is both just and the justifier of him that believeth in Jesus. (Rom. 3:19-26.) Our guilt was laid on Him and He bore it for us, suffering the penalty in His own body on the tree. His rigteousness was imputed to us so that we receive by grace the standing before God of just ones. "Who shall lay any thing to the charge of God's elect?" We are truly those who have sinned and come short. It is true that many grievous transgressions and sins may be laid at our door. And all would condemn us, if there were no one to answer for them but ourselves alone. But through Jesus, we may come boldly to the throne of grace with the blessed assurance that none of the accusations will stand when we have our sins blotted out by faith in His blood.

2. We are more than conquerors, through Him, over the law of sin and death in our members.—"I know that in me, (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not." This is a law of my very nature that wars against the law of my mind and brings me into captivity. There is no human being of this earth, but knows the operation of this law in the flesh. The struggles that are made to obey the higher law are found to be in vain, with this law of sin in our members continually bringing us into bondage again and again, and placing us before the court of Divine justice, condemned. O what wretchedness this condition brings! O what despair! Is there no deliverance? Yes, thank God, there is. "There is therefore no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." The same blood that made us to stand uncondemned for past sin has given us, access to the life by which we may fulfill the higher law of righteousness. The Spirit who has been given to all believers (Rom. 8:9), "works in us both to will and do of his good pleasure" (Phil. 2:12, 13). Although we still walk in the flesh and have all its weaknesses and inclinations to evil present, we do not war after the flesh. We now walk in the Spirit and in that way are victors over the lusts of the flesh. "This, I say then, walk in the Spirit and ye shall not fulfill the lusts of the flesh, For the flesh lusteth against the Spirit and the Spirit against the flesh: these are contrary the one to the other so that ye cannot do the things that ye would" (Gal. 5:16,17). We have One in us greater than he that is in the world. (I Jno. 4:4.) "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). "If ye live after the flesh, ye shall die; but if you, through the Spirit, do mortify the deeds of the body, ye shall live" (Rom. 8:13). This is the law of safety and continual freedom in Christ. But, right here, the enemy of souls has, in subtilty, come, and by a little perversion has either led men to believe that they are so perfect that they cannot fall into sin, or else, that being of a sinful nature

they may be excused for living in evil. Either error is a cause of downfall. The former makes men fanatic, deceiving themselves as to their real need before God of daily walking in all humility, watchful prayerfulness and willingness to receive instruction and counsel of God's children. The latter entangles men in the lusts and passions of the flesh and blinds their eyes to the operation of the law of the Spirit of life, until overcome, they lose all sense of the higher life. Praise God for the victory over either form of error by the plain teaching of I Jno. 1:5-9. Here the walk in the light keeps us under the blood. Here we see that the one who says he has no sin (i. e., the sin nature in him), deceives himself and the truth is not in him. Here we see forgiveness for the honest soul who confesses sins that are committed, and we see how the cleansing from all unrighteousness is his also. It is God's plan that we sin not. But in case of failure there is an advocate who has made satisfaction for the believer who sins as well as for the sins of the whole world (I Jno. 2:1-2).

3. We are more than conquerors, through Him over all evil.—"Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me." What appears to the unbeliever as trouble and failure and loss and defeat, is to him who is walking in the Lord, a victory that makes life triumphant. "For we know that all things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8:28). Satan would overwhelm us with discouragement by making us think that because we are compassed with infirmity, sickness, suffering, loss, persecution, poverty, peril, reproach, or even death, that therefore God has forsaken us and we might as well give up the conflict. But while the enemy may be rejoicing in accusing the saints who are in Christ Jesus, before God and man; the same who suffer and commit their cause into the hands of Him who has promised never to leave or forsake, the light afflictions which are but for a moment work for them a "far more exceeding and eternal weight of glory," while they behold the heavenly and eternal things in the building of God, the "house not made with hands, eternal in the heavens." Instead of these sufferings and conflicts being a sign of being forsaken they are only signs of the victory and an evidence of the love that none can separate us from while we continue in the faith of Christ Jesus. The love of God in Christ Jesus is unchangeable forever. If we are in Christ, we are in that love and nothing can separate us from it.

Brethren, we have a great salvation through a great Saviour. He is a captain who has been made perfect through suffering. What seemed defeat in His rejection and crucifixion was the means of victory by which "He is highly exalted and given a name which is above every name, that at the name of Jesus every knee should bow and every tongue should confess that He is Lord to the glory of God the Father" (Phil. 2:1-8). Let us equip ourselves with His armour and go forth in the conflict with weapons which know no defeat. (Eph. 6:11-18.) And when the everlasting crown shall be won we may look back with Paul and say, "I have fought a good fight; I have finished my course; I have kept the faith," and with him we may confidently look forward with the blessed assurance that "henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Truly, "we are **more than conquerors through Him that loved us."**

Carver, Mo.

THE RESURRECTION

(Extract from a recent letter by A. C. Kolb).

Spring is here, and with its coming new hopes arise in the hearts of all. Prospects for a favorable season are promising. But may the arrival of a new Spring season be to us also a reminder that some day the eternal Spring shall come. There will be a resurrection of life such as never has been witnessed, for there shall be not only a revived earth, which has thus far always brought its briars and thorns in annual rotation, but it shall be a new earth, so far transcending in glory this present old earth that we cannot conceive of anything approaching comparison. Of this fact we are again reminded this Easter time. Death is still in the land, and coupled with it is also sorrow. But these shall cease. All the secular sciences conduct man as far as death, but there they stop. Death is a strong, insurmountable, impenetrable obstacle. Science in its various phases, brings us to an understanding of life's functions, up to the point of death, but beyond that, natural science has not learned to travel. No formula has been propounded to express anything beyond the wall of death. It is as a closed door, and though men have bruised their weary brains, all has been in vain, for science has been confronted with an impasse, compelling it to confess itself beaten. Should it fail to acknowledge that the tomb is the end of all, then it must admit the miracle of the Resurrection which opens new vistas for exploration and future progress. Truly it would be a very unsatisfactory ending if death were a synonym for annihilation. Nature itself disproves such a theory, and science is compelled to bow to truth. Without acknowledging the fact of resurrection of life, science would be and must be incomplete. And as in nature, so in the wider plan of God as respecting man. Jesus Christ, the perfect pattern, has unfolded to us the majestic secret of God's unfathomable wisdom. He lived as all humans do. He died as all humans must. He penetrated the veil of death and rose triumphant, and in glorified body gave proof incontestable that the tomb does not end all, but that there is a larger, a free-er, and a vastly more beautiful future life. And so shall this old earth be when once it is freed from all the curse; when it shall have passed through the fire; when as a new earth, where there shall be no more sea,—the symbol of separation, and where sorrow and crying shall be no more known. God shall be all and in all. A redeemed people shall inhabit a redeemed earth, and the Son of God Himself shall be the light of it. Glorious hope! Glorious anticipation! Glorious assurance!

Herbert, Sask.

DAILY FOOD

By Samuel G. Musser

For the Gospel Herald.

The Lord said, "Man liveth not by bread alone, but from every word that proceedeth from the mouth of God." Job said he esteems the word of the mouth of God more than his necessary food. So we may conclude that the Lord had in the words, "daily bread," more reference to food for the soul.

We find so many things in the Bible teaching us that we should be more concerned about food for the soul than for the natural body. The Lord also said, "I am the bread of life;" also "I am the bread from heaven;" that Moses did not give bread, but "My Father giveth you the true bread from heaven." Food for the spiritual body is of most importance. Let us prayerfully think about this.

Mohnton, Pa.

It may be said in general that the English Sunday is the foundation of English freedom.

—I. A. Dorner.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Norristown, Pa.

(21 W. Marshall St.)

Dear Readers of the Gospel Herald: Hitherto hath the Lord helped us, and undertaken for us as we labor on in His service at this place. We know of souls who are under conviction, and who believe that God requires complete surrender, but are still held by satan in the place of no decision. To those who know the power of intercessory prayer, we appeal, in their behalf.

A large and a small life boat, each carrying people, leave a sinking vessel. Experienced rowers are in the larger boat, and an experienced rower in the smaller. He rows for a time, then drops his oars, and swims to the larger boat. The people on the smaller boat plead that he help them, even though there be but few, but he says that it is necessary for him to help the larger boat. We sometimes feel as though we are in the little boat, but we are thankful that God opens the way for some of our ministering brethren to remain with us for two services. We are also grateful to those who feel moved to come even though they have no appointment. We cannot tell how we appreciate seeing the brethren and sisters take an interest in our work for the Lord here.

The attendance at Sunday school varies as the attractions at the park increase. Our average attendance for May was 92. We are anxiously looking for the time, which, we believe will be shortly, when we will have more room.

Last winter we had an appeal for homes to place our Sunday school children for a week this summer. We suggested that those interested write or see us personally. Thus far there have been but few responses. Pleadingly the children look up in our faces and ask, "Can I go to the country this summer," and we say, "Yes, I hope so," and our hearts ache as we wonder whether we will have to refuse them, because nobody wants them. They are of such as Jesus welcomed and we welcome them here at the Mission. We visit their homes and see how and where they live and we just pray that God may have His way in your home. All we ask is that each child find a place for one week in a Christian home. Why should Christ share His mansions with us, if we share not our homes with such as He loves as much as he does us? Brother and sister, as you read our earnest appeal, What is the Lord's will concerning you?

The Lord willing, we shall have communion services here on June 11; preparatory services on Saturday, June 10, afternoon.

May we all work together for His sake knowing that nothing done in His name shall be done in vain? Remember the work in your prayers, and by your presence if possible, if not at this Mission station, at one nearest you.

We are, In His service
June 2, 1922. Willis K. Lederach.

Columbia, Pa.

(274 S. Fourth St.

Dear Herald Readers, Greeting:—The Lord is blessing the work here at the mission. On May 7, there were fifteen applicants received into church fellowship by our bishop Bro. Daniel Lehman. Bro. David Garber, Jonestown Pa. was present and spoke to us from Acts 2; also the brethren Christ Lehman and John Mosemann were with us. In the evening Bro. Jacob Hess, Millersville, Pa., came into our midst, Text, Psalm 23.

May 14 Bro. Moses Gehman, Bowmansville, Pa., was with us in the evening. Text, Gal. 6:8,9. May 21 Communion services were held and we must say, The Lord has done great things for us whereof we are glad. The brethren Daniel and Christ Lehman had charge of the services. In the evening Bro. Joseph Boll, Manheim, spoke to us from John 15:1-7. May 28, Bro. Frank Herr from the Brick congregation was with us in the evening, taking for a text Acts 16:30. We thank these brethren for their kindness and interest shown at this place, and may the Lord bless them for it.

The following brethren and sisters were visitors at the Mission during the month of May: John Landis and family, Ezra Weaver, Jacob Shotzberger and George Lehman and family, Lancaster; Mabel and Grace Landis, John Garber Mrs. Amanda Landis and Ruth Landis, Elizabethtown; Mahlon Hollinger and family, Millersville; Harry Horning, Noah Good, and John Musser, Bowmansville; Harry Shreiner, David Boll, and Cyrus Bomberger, Manheim; John Seitz and family and Miriam Whire, Slate Hill congregation; Esther Habecker, and Clayton Charles, Manor; Mae Shank, Broadway Va.; Benjamin Gamber, Scottdale Pa.; and Bro. Ruppard from Stony Brook. We thank these brethren and sisters for their visits and invite them back again.

Remember the work and workers at this place that we may be faithful and true in the Lord's work.

In His name
June 8, 1922. The Workers.

Reading, Pa.

(Thirteenth and Douglas Sts.)

Dear Readers of the Gospel Herald, Greeting:—For the benefit of others it has been thought well to have a few lines and let you know that work is still being done at Reading and that there is a great field.

Since the last week of March, Bro. Eli S. Horst and wife have been living at the Mission and some brethren from the Bowmansville congregation assited in conducting Sunday school and church services in the evening. [Sunday School starts at 2:00 o'clock P. M. (i. e. 3:00 o'clock fast time) and Children's meeting at 6:30 (standard time), and preaching at 7:00 o'clock.]

The average attendance since Jan. 8, has been fifty pupils. The highest average, which was during April, was fifty-four. The lowest, in May was thirty-seven. This is due largely to the fact that even small children love to see base-ball and tennis (which are played in the adjoining parks) more than they love to go to Sunday school.

Since April 22, the following conducted the evening services: I. B. Good, Eli Sauder, John Bressler, Noah Mack, David Garber and Moses Gehman.

May 14 to 21, Bro. Noah Mack conducted a series of meetings in the evenings. We hope and trust that the seed sown will yield a manifold harvest in the future, even if no apparent evidence can be seen now.

We trust that you have faithfully continued to pray for the work, and also hope, trust, and plead that you continue to do so for Reading and other fields of labor.

The Workers.
Per. N. G. G.

WEEKLY NEWS NOTES FROM THE ARGENTINE

(May 8)

By T. K. Hershey

For the Gospel Herald.

May 3, Wednesday evening, the writer left on the 10:35 P. M. train for Buenos Aires where he stayed until Saturday evening. The main purpose of his going to the capital of this Republic at this time was in the interest of the "Personaria Juridica." Incorporation papers, a most neces-

sary thing to do business in the Argentine. For the Board to hold property in the Argentine, in its own name, it is absolutely necessary to be incorporated in this country.

While in Buenos Aires considerable time was spent with Beatrice and Lester Hershey and Elsie Shank, who are in this great city going to the American Methodists' schools for both boys and girls. Only those who have been called on to make similar sacrifices can sympathize with the parents of these children in having to part with them so young in life. To send a 9-year-old child over 200 miles away from home, among strangers as well as another denomination, for a period of 9 months, pulls on the heart strings as perhaps nothing else does.

May 5. A letter from Trenque Lauquen informs us that the evening of May 5 the first Gospel services were held in a newly rented hall on the north side of the city. In spite of the heavy rain, says the letter, and streets not lighted and almost impassable because of the mud and water, 14 persons were present to hear what was, for perhaps the most of them, the first Gospel sermon.

The following Sunday, May 7, Sunday school was held at the same place with an attendance of 33. We are sure these meetings will be a blessing to those who are not within reach of the regular services at the center.

May 8. A letter from Santa Rosa, says that the interest in all of the meetings is very good and the attendance is on the increase; also that soon they will have some 60 homes listed where the native Bible sister goes regularly to read the Bible. In the three towns, Pehuajo, Trenque Lauquen, and Santa Rosa, more than 200 homes are visited weekly, when several hundred each week hear the Bible read to them by one of their own. Only eternity will reveal the good done through the Native Bible Reader's work. When you pray for the work in the Argentine, do not forget the Bible readers, and those that listen to the Bible being read.

In His Name,
T. K. Hershey.

THE PRECIOUS WORD

(A dialogúe)

(Written by our native worker Albana Luayaza. It is to be published in our monthly paper, "The Camino Verdadero." Written thus in a conversational form, it will attract the attention of people who are not enough interested to read a serious article. It shows the author's love for the Word and his belief of the divine inspiration of the blessed Book. The answers here are no doubt ones he has given many times in his wide experience as a minister of the Gospel. Translated and sent by Florence B. Lauver.)

A young Roman Catholic asked one of her college companions, Why do you read the Bible every day?

Protestant.—Because I am devoted to its reading.

Catholic.—Devoted to its reading! I do not understand you. Will you please explain to me?

Prot.—Yesterday, when you came for me to go to the college I told you that I had just received a letter from the one to whom you know I am engaged to be married. When you arrived I had read the greatly appreciated letter, but I reread it many times afterwards. I believe this happens many times with the letters from our intended life companions. Is it not true in your case?

Cath.—You are right. I also read my letters many times and when I read them it seems that it is he that speaks to me. But do you REALLY have this experience when you read the Bible?

Prot.—For me the reading of the Bible is a true love letter. Its Author is the owner of my heart and life. I do not read it because I am obliged to, but because it is a great pleasure and always gives me new teaching and new thoughts which help me to be a better daughter, besides helps me in my weakness and shortcomings and lifts me up to nobler and heavenly things.

Cath.—I would like to read the Bible, and especially the New Testament of which you speak so much. But my church teaches that its reading does more harm than good.

Prot.—My dear friend, how can you believe that our beloved Savior and Lord would command us to read a book that would not do us good?

Cath.—What! the Lord Jesus commands that we should read the Bible!

Prot.—Yes, just listen to His Words: "Search the scripture, for in them ye think ye have eternal life, and they are they which testify of ME"—and there are many more along the same line.

Cath.—Is it possible that my church, which is called the mother of the faith, contradicts the Son of God? Have they made us believe, that the Bible is too hard for us and is only for those (the priests) who can understand, because they know that if we knew its contents we could see that they are not obeying God's Word?

Prot.—Yes, my friend, your church contradicts the Lord Jesus Christ. We shall talk more about it at another opportunity. But I cannot leave you today without asking you a question: If God has inspired these holy writers to write for us these truths that the Bible contains, is not that man doing wrong who says it is too difficult for us to read and we ought not to read it? Do you believe in the inspiration of the Bible?

Cath.—Yes, since I was very small I have been taught to believe in the inspiration of the holy scriptures. But since I have never read any of it I know not upon what my belief is based.

Prot.—I believe in its inspiration because when I read it I find the testimony of its inspiration explained with such clearness that I CANNOT doubt its holy contents.

Cath.—It seems to me you love your Bible more than your betrothed.

Prot.—Why should I not love its Author with all my soul? It teaches me that if I do not love God above all earthly things I am not worthy to be called His child. I must say I have a great passion for those words where Paul speaks of the inspiration of the Bible.

Cath.—I wish you would tell me Paul's words.

Prot.—Certainly; but instead of repeating them from memory, as we do in our Bible class, I shall read them: (II Tim. 3:16,17) "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the Man of God may be perfect, throughly furnished unto all good works."

(To be continued)

Reaching the Moslems of Palestine

With the passing of Palestine from Turkish to British control comes more freedom for Christian propaganda in that country. While still in Turkish control, the work of Christian missionaries was very much hindered. The British government schools have as a policy to leave Christianity to the Christians, Mohammedanism to the Moslems, and Judaism to the Jews, not forcing the teachings of one upon the others. The older Moslems are content to maintain their faith, but many of the younger ones seem to be disinterested in it. They, however, do not investigate any other, being content to secure a secular education so they can meet and cope with foreigners. Since Moslems would not enter a Christian school or bookstore, colporteurs are working among them with considerable success. Five such workers, engaged by the Jerusalem branch of The Nile Mission Press are at work in different centers and report that an open door has been found for work among Moslems. The second visit of these workers is as a rule more successful than the first. This association has been so successful that recently a motor van has been acquired to facilitate the work.

Family Circle

WILL STICKS DO FOR FATHER?

(The following, written by evangelist J. B. Culpepper and first published in "The Pentecostal Herald," was sent in by M. D. Landis, with the suggestion that it might make profitable reading for fathers generally. With the hope Bro. Landis' hope may be realized, we pass the message on.—Editor.)

It should be denied that God placed man at the head of the home and that he, and not custom, has made him the household. By nature, fitness, and the foreordination of God, man is the governor. Among the various tribes of animals and savages among man, the man is self-held, responsible for the safety of the females of the species. There are not many women today who would not prefer, if consulting their nature, to own some sensible, noble man as their protector and guide.

There are few mothers who cannot be swayed by their precocious girls into anything in the chapter of indulgence. Men have been making money, chasing politics, or frolicking, until the home is gone—the home of a half century ago—to say nothing of the better ones still further back. It meant something, when the mothers said, "O, well, you will have to see your father, for I am afraid to let you do it." Nine times out of ten, too, she was afraid, and nine times out of ten it was somewhere to go, or something to be done, which was wrong or doubtful. In those days the man at the head felt an unshakable sense of responsibility to his children, to the government and to God.

You cannot break or train mules, dogs, or children without the most exacting discipline. When the farmer says "gee," or "haw" to the young mule that hard-headed animal must know that if he doesn't drop to the right or left he will be jerked there. That pointer who keeps flushing the game must be made afraid to repeat it. This is not only mule and dog nature, but it is human nature. God is masculine, and he is the severest disciplinarian in the universe. When all else fails he rules with a rod of iron. Go ask the Jews if they did not find it so.

Nature, custom, law, necessity, and God place man at the head. Some women, if not the majority, may be able to make the children toe the mark, but somewhere, not far back some man made the mark to be toed. If a godly or a sensible man doesn't control his girls some flatterer or fool of his sex will.

It has come about that five out of six of the unmarried women of our country and our day are up and out until one o'clock at night, if the average were struck. Women have body nerves, mind nerves, social nerves, sex nerves, all of which are under the fire of a godless, woman-wrecking, white-slaver type of men, rather than where father and mother can lay their hands on them.

There are evils, great and deep-seated, to be remedied, but a few ballots cast by women will not cure them. When women leave the home for any purpose, the citadel is abandoned; the most effective guns are left to rust, while the enemy ravages. Men build homes and men should maintain them.

Back to manhood, back to patriarchal homes, back to what father says, should be the next slogan. A few scenes in my life stand out like stars above new-ground brush-piles. Father and mother, no doubt, conferred, and moved out of a little town into a large country, one suitable for a young doctor who wished to make a name and a living, but the surroundings were poor for the moral development of the children, and as for society, there was none. Very soon the dykes began to leak, and then broke in places, and the waters were pouring through. My father was in the saddle or buggy almost night and day, but he felt his responsibility to his home and he had a habit of coming in when not looked for. The rule was that we were not to be out at night, and that Dick, Tom, Harry, Jane, and Abby were not to be at our house to spend the night. A few times I have been at judgment when father caught on, and called us up and began to question each one about certain signs, certain rumors, certain facts. When he had probed about to the bottom he said, "Lucy, what does all this mean? Why are you allowing this? Why do you disobey my orders, or allow it done, and if these children are beyond you, why do you keep it from me?"

Yes, I have been to judgment. And when my father had laid aside that switch, and the color was returning to our pale faces, and to mother's too, and father had walked over and picked up the Bible and read something appropriate—and he knew where to find it in the dark—and when he had put us down on our knees, mother and all, and had cried to God to save his family from the devil, while he was out making bread for them, and wound up by thanking God for mother, and asking him to strengthen her in her hard work, and not to let her sin against him by hiding from him, and not to let her courage fail; and when he had told God that he felt responsible to him for the proper conduct of his home and must have the divine Hand over the little ones, we all knew that God was at that emergency family call.

Then I have heard mother sob through the prayer, and when we had arisen and she had gone over and put her arms about him and begged his pardon, and had said, "You are altogether right; forgive me, and forgive us all, and we will try and do better." I knew he was right and I knew we would do better, that there would be no more slipping away to a kissing candy pulling with questionable boys and girls, and so far from slipping off and going to the plum orchards on Sunday, I almost lost taste for plums for a whole season after one of these apostolic, godly reckonings.

In the deepest love for my mother I want to say that my father loved his children best. He loved our character which had to be made. He loved our souls which could be lost. He loved us clear over into grandfather and grandmotherhood. He loved us jam up against the judgment bar. Mother loved us today, for what we wanted now, while father loved us with an everlasting love.

I have had my father to call me up between midnight and day, to straighten out some wrong he had come upon, and I have felt the chastening rod at that unseasonable hour, too. Mother knew it when I went to bed, and so far as she was concerned, the case was closed. Not so, father. Had it been left to my mother I know I would have gone to the dogs, socially, and to the devil, spiritually.

My wife, who wears the bell among women today—and I think I will hear it ting-a-ling among the angels, and the matriarchs of the dispensations—would say in all good conscience, that she would have lost our boys, all three of them, had the control been with her. I have made some investigations along this line, and while there are apparent, or real exceptions, there would be nine out of every ten preachers who would not be preachers today if you took the firm paternal hand off of the training camp. My oldest son has a great boy, among boys. He will preach, does preach, although he is in his teens yet. He has felt the guiding hand of a stern father. My next boy, Burke, has two sons who are models at home or abroad, and are set apart for the service of God, and will make their moral and spiritual mark, but they will tell you that they have a father who runs things.

Let me insist that the pulpit must make the fathers feel their place in the home, and create, or recreate a father, or home conscience. They need to feel the need of their pres-

(Continued on page 223)

Sunday School

For the Gospel Herald.

Lesson for June 25, 1922—REVIEW

Golden Text.—Blessed is the nation whose God is the Lord.—Psa. 33:12.

Introductory.—Our last lesson was a fitting one to consider just before the review. The lessons of the next quarter give us some idea of the history of the Jews after the captivity. So it is fitting at this time that we go back and review briefly the lessons of the past quarter, covering a period of nearly three hundred years. As the lessons have to do mostly with men and their impress upon the nation, we shall consider this lesson from a biographical viewpoint.

Joash.—Joash was a grandson of the wicked Athaliah. He was preserved alive through the foresight of his aunt the wife of the faithful high priest, Jehoiada. At the age of seven his wicked grandmother was overthrown and Joash proclaimed king. So long as Jehoiada lived Joash was a faithful king. He restored the Lord's house to fit condition for worship, and instituted other reforms which greatly benefited the nation. After Jehoida's death Joash lost some of his zeal for righteousness and spoiled his record for good. In him we have an impressive object lesson showing the power of influence.

Uzziah.—Uzziah, grandson of Joash, made a commendable record during the early part of his reign. He instituted a number of needed reforms, and under his reign the kingdom prospered greatly. But his very prosperity proved his own downfall. He was lifted up with pride, treated with contempt the provisions made by the Lord to preserve purity of worship, was enraged when the faithful priests pointed out his sin, and was striken with leprosy and spent the remainder of his days in disgrace. His life stands out as a warning to all who are tempted to become vain because they are especially favored of God. Let our strong men keep humble.

Isaiah.—Isaiah stands out as one of the most illustrious prophets. He was faithful, fearless, eloquent, the main burden of his message being the coming of the Messiah. In his vision in the temple he relates an experience that has ever been an inspiration to those who would seek to know and to do the entire will of God. In his reference to the Messiah and his Kingdom he writes with a clearness that means much in the way of "infallible power" that "Jesus is the very Christ."

Hezekiah.—In the days of Isaiah lived one of Israel's most faithful kings. Hezekiah did much in the way of restoring true worship and of restoring prosperity to Judah. Among the things was the restoration of the passover feast, which had been allowed to be discontinued. But Hezekiah was zealous in obeying the law of God, and this was one of the things which God commanded. So he sent out invitations to the people of Judah and Israel, and after much persuasion and teaching succeeded in keeping the feast in a befitting manner. The divine narrative telling about the way he went about making preparations for this great feast throws much light upon what we should do in the way of preparation and proper observance of the communion.

Josiah.—The next great king after Hezekiah was Josiah. Like his great-grandfather, he also was zealous of the law. It was while they were cleansing the temple that Hilkiah the high priest found the book of the law. This was a revelation to Josiah, who when he learned of the coming doom of the kingdom humbled himself before God and did what he could to arouse the people to a sense of their duty and of their danger. But the people had already drifted so far that Josiah's efforts did no more than simply postpone, for a time, the day of retribution. But for his faithfulness, it is possible that he would have seen in his day the things that befell the nation in the days of his sons.

Jeremiah.—In Jeremiah we have one of the brightest lights in Judah. His light shone all the brighter because of the ever-increasing darkness that was settling upon the kingdom. While the false prophets were lulling the people to sleep and telling them all was going to come out well, Jeremiah was faithful in telling the people what God had revealed to him. The priests and prophets stirred up a persecution against him, and led in an effort to have him put to death. But he was faithful to his trust, and burdened with the thought that his people should know what was coming and repent of their course. When they would not longer listen to him, he dictated to Baruch what the Lord revealed to him, vainly hoping that they might hear the truth when it came through another. The message was read to the king, who destroyed it in the fire. But the Lord directed Jeremiah to reproduce the message with other words added. The persecution grew more intense, and Jeremiah, condemned to death, was lowered into a miry dungeon where it was hoped he might starve to death. Delivered from this place, he lived long enough to see the things which he prophesied come into fulfillment, and his persecutors in anguish and grief saw that he was the real friend of the country. Pray that God may send us more Jeremiahs.—K.

Our Young People

THE VALUE OF GOD'S CHASTISEMENTS.—Heb. 12:1-13.

Topic for June 25

MOTTO

"Whom the Lord loveth he chasteneth."

MEDITATIONS ON THE TOPIC

I. Chastisement.—Chastisement is an infliction of some kind of pain or punishment to correct a fault or to give justice for sin, or to discipline the person, or to instruct for the meeting of harder things. Chastisement may be administered by men or it may be administered by the Lord. Men chastise for different motives. Some chastise for noble ends and some for ignoble ones. Some chastise in wisdom and some in folly. But God's chastisements are always in wisdom and righteousness and for a noble purpose. The most striking part of the chastisement of God is the loving purpose that underlies it. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."

In a natural sense children often look upon chastisement as a shame. In some cases it is a shame that a child must receive certain chastisement because that child has disgracefully disobeyed and neglected its parent's commandments. What is true of the shame of chastisement in natural children is likewise true in spiritual children. But of God's chastisements we should not always regard with shame, but rather of gratitude and humility and deeper love. If the correction comes from our heedlessness there should be a certain shame with our humility. If it comes from a needed training in preparation for service there should be a sense of gratitude and humble submission, with an anxiety to give close attention to the lesson to be given. If it is to withdraw our attention from the world to save us from danger, we should rejoice in our tribulation and worship the Lord.

It is unwise for one child to mock another when receiving chastisement, or for Christian people to judge the cause of the chastisements that have fallen upon their fellows. The spirit of meekness should characterize us all even when dealing with our fellow Christian in fault, for we know not how we may be tempted ourselves and how we may need the assistance of a meek fellow Christian to restore us.

II. **The Text.**—Heb. 12:1-13.—In this

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Chasten."**
2. Corrections from God are a blessing.

For Young People

1. God's Wisdom and Love in Chastisement.
2. How the Chastisement Becomes a Blessing to Us.
3. Forms of Chastisement in the Past and at Present.
4. Examples of the Value of Chastisement.

For Older People

1. When the Purpose of Suffering is Unknown, How to Receive It.
2. Increasing our Confidence in God's Righteousness in Dealing.

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Editor, Daniel Kauffman.
Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 15, 1922

Field Notes

* * *

Bro. L. S. Glick of Minot, N. Dak., spent a short time in Kansas recently, filling appointments at a number of places.

Bro. D. S. Brunk and wife, who have spent the past year at Gulfport, Miss., are back in their former home at Hesston, Kans.

The sessions of the annual Mission Board meeting at Archbold, Ohio, were enlivened by the presence of two missionaries on furlough from India—Bro. P. A. Friesen and Sister Florence Cooprider.

Sunday School Meeting.—Arrangements have been made for an all day Sunday school meeting at Slate Hill Church near Shiremanstown, Pa., to be held June 15.—H.

Bro. P. S. Hartman of Harrisonburg, Va., was a welcome visitor at the Ohio Conference, the Eastern A. M. Conference, and the General Mission Board meeting, held in Ohio during the past few weeks.

Bro. V. E. Reiff, Elkhart, Ind., treasurer of the Mennonite Board of Missions and Charities, reports the following receipts for May:

Missions: 1921, $6,610.96; 1922, $4,216.16.
Relief: 1921, $4,943.42; 1922, $2878.87.
Total: 1921, $11,554.38; 1922, $7,095.03.

Bro. Allan Good of Carstairs, Alta., together with his new bride (formerly Sister Fannie Miller of Hesston, Kans.) attended the General Mission Board meeting near Archbold, Ohio. They are spending some time visiting churches in the middle and eastern states.

A number of Board members who attended the Mission Board at Archbold, Ohio, and the Educational Board at Forks Church near Middlebury, Ind., spent the two intervening days at the Indiana Conference, held at Yellow Creek Church near Goshen, Ind., on Thursday and Friday of last week.

Bro. I. G. Hartzler, East Lynne, Mo., worshiped with the brotherhood in Logan Co., O., over Sunday, May 28. From there he went to Belleville, Pa., where he expects to spend a few weeks with his aged mother. From that place he plans to go to North Dakota, to attend the Dakota-Montana Conference at Surrey.

Correspondence

* * *

Pryor, Okla.

Dear Herald Readers, Greeting:—We have many reasons to praise God for the many blessings He is bestowing upon us at this place. We crave an interest in the prayers of God's people. We ask anyone passing through this part of the country to pay us a visit, especially ministers.

We enjoyed a visit from Bro. I. G. Hartzler, East Lynne, Mo., on May 18. We have a membership of sixty, with Sunday school, church services, and Bible reading every Sunday. There is a splendid opportunity for anyone who wishes to change locations, as we have a nice, fertile country, good for all kinds of crops, and a mild and healthy climate. Anyone wishing more information may correspond with the undersigned.

D. B. Nafziger.

Calgary, Alta.

Dear Editor and Readers of the Gospel Herald, Greeting:—Bro. S. A. Ramer and wife, Duchess, Alta., have been with us a few days. They informed us that Bro. C. F. Derstine will pass through here on his way to Duchess and other places. I thought I would suggest that if he could, he would stop here a few weeks, or if not two weeks, one at least, holding meetings in the city. Our people are interested in starting a mission in the near future. The Canadian Mennonites have only one mission in Canada, the one at Toronto. I often wonder why we in Canada are so slack in mission work. Now if Bro Derstine can give a few showers of blessings, I am sure it will avail much in this confused city. I must say again, Do not pass us by.

There are all kinds of religious seeds here, and I am sorry some are taking root. If this letter will cause one or two to think and start the work, it will do much in causing joy for many people. I have heard many good sermons, but failed to hear the whole Gospel preached as we are accustomed to it. I will be glad to arrange a place of worship here in the city. One soul saved in Calgary is worth more than the whole world.

An unworthy servant,
E. W. Bricker.

Midland, Mich.

Dear Herald Readers, Greeting:—Bro. D. D. Troyer, Goshen, Ind., was with us May 15-21. On Sunday morning, May 21, we did not have any Sunday school but had communion and also baptismal services when three souls were received into the Church. We truly were glad for Bro. Troyer's presence with us. We are having beautiful weather. A good rain would be appreciated very much.

Yours in His service,
May 31, 1922. Cora Yoder.

Vestaburg, Mich.

(Zion congregation)

Dear Readers of the Gospel Herald:—On May 22, Bro. D. D. Troyer, Goshen, Ind., came to this place and remained with us till May 28, preaching for us every night through the week, except Saturday night. On Friday night we had members' meeting. On Sunday morning communion services were held and preaching at night. We were glad for the helpful sermons he gave us and pray God may give His blessings.

On June 22 we expect to have a

Sunday school meeting at the Zion Church. We invite as many as can come and enjoy this meeting with us. Will say to those that would come on train should come to Vestaburg, where they will be met. Our church house is located at the farm home of Bro. A. Snyder, three and one half miles south and one mile west of Vestaburg, or one mile north and one mile west of Ferris Center.

June 3, 1922. Susanna Switzer.

Perkasie, Pa.

(Deep Run congregation)

Communion was held at this place on Sunday, June 4, at which time over 500 partook of the sacred emblems of the broken body and shed blood of Jesus, as a token of remembrance showing forth His death and suffering until He shall come again in great power and glory with His holy angels to gather home all those that are faithful. May we all be waiting, watching, and looking for His returning continually. J. B. D.

June 5, 1922.

Continental, Ohio

(Mt. Pleasant congregation)

Dear Herald Readers, Greeting:—A few lines from this place might be in order at this time. June 4 was communion Sunday here. Bro. C. F. Derstine, Eureka, Ill., with others of like faith, stopped here on their way to Archbold, Ohio. Bro. D. preached and helped Bro. J. M. Shenk with the communion. Nearly all the members were present. There were also eight souls received into the Church by water baptism.

On May 28 the church had the privilege to give their consent as to whether Bro. G. H. Brunk is to move into this congregation. Perhaps it will take more time to know what it done. At present we have no minister at this place, although Bro. Simon Shenk has charge of the work.

June 5, 1922. Cor.

Protection, Kans.

On May 7 we had our examination meeting. Nearly all the members were present and expressed peace.

On May 21, Brethren S. C. Miller, Jet, Okla., and J. A. Heatwole, La Junta, Colo., were present for communion services. During their stay they also ordained Bro. Chas. Sweitzer deacon for this congregation, and Bro. Lewis C. Miller minister for the Limon, Colo., congregation. Bro. Miller and family aim to get to their field of labor as soon as they can get ready.

Will you pray with us for these two young brethren, and also for us as a church at this place? Cor.

June 5, 1922.

Wadsworth, Ohio

Dear Herald Readers, Greeting:—Bro. Daniel Kauffman, Scottdale, Pa., was with us May 27 and 28 at which time we held our preparatory and communion services. Our dear Lord's sufferings and death were again brought forcibly to our minds. Many good thoughts were given to us in these meetings which we do well if we make them practical in our lives.

We crave an interest in your prayers in behalf of the work in this part of the Lord's vineyard.

June 5, 1922. Cor.

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers, Greeting: On April 2, Bro. Wilbur Miller was with us preaching a very interesting sermon. Text, Jno. 21:15. On Apr. 23, Bros. Oscar Hostetler, Topeka, Ind., D. H. Coffman, Goshen, Ind., and Jonathan Kurtz, Ligonier, Ind., came into our midst, laboring a few days in the interests of the church here.

An all-day Sunday school meeting was held at this place Memorial day. The different topics discussed were: **The Price of Success in Sunday School Work; Why Study Old Testament Scriptures? Requirements of Sunday School Teachers; Teachers' Preparation; Teachers' Presentation; The Need of More Bible Study; Sunday School Evangelism.**

We wish to thank all the visiting brethren and sisters for the services rendered in this meeting and invite them back again. The brotherhood was greatly strengthened and we believe all could say, "It was good for us to be there." Pray for us.

June 5, 1922. Cor.

Lancaster, Pa.

Greeting to all Herald Readers:—On Sunday, April 30, Bro. David Garber began a series of meetings at the Mennonite Mission here, which closed on Sunday, May 14, with three public confessions at one of the visible results, as well as the congregation being greatly strengthened and encouraged on the way.

On Sunday, May 7, we again had the privilege of celebrating the death and suffering of our Lord and Savior Jesus Christ by partaking of His broken body and shed blood.

We are made to realize that we have no continuing city here when recently five were called away by death, and all within a week's time.

On Sunday evening, May 21, Bro. Sanford Landis of Mellinger's congregation preached at the church here.

On Wednesday evening, May 24, Bro. J. C. Clemens, Lansdale, Pa., preached at the Mennonite Mission. Text, I Cor. 13:8. The brother gave a very edifying discourse on the subject of Love.

On Sunday evening, May 28, Bro. Clayton F. Derstine, Eureka, Ill., preached at the church. Text, Rev. 1:9. We are glad for the visits of all these brethren and the stirring messages which they gave and invite them to come again.

On May 30, brethren and sisters visited the Welsh Mountain Mission, leaving Lancaster at 8:30 A. M. At noon lunch was served. In the afternoon preaching was held at which time Bro. Ira Landis of Neffsville, Pa., preached from Eccl. 12:1. The rest of the afternoon was spent in enjoying God's wonderful creation in the mountains until 6:10 P. M., when all left for Lancaster and arrived at 7:25 P. M. I believe I am giving the sentiment of all by saying a pleasant as well as profitable time was spent.

On Sunday, June 4, Bro. John W. Hess, of Manson, Iowa, preached at the church. Text, Jer. 10:23. Glad for his visit. Come again!

Remember us at the throne of grace. Yours in Him,

June 5, 1922. Lloyd S. Kemrer.

Scottdale, Pa.

Greetings to all Gospel Herald Readers: The working force at the Publishing House is considerably depleted, owing to the various conferences and some having gone, either to their homes or other places

Brethren Daniel and Paul Kauffman, Aaron Loucks, Levi Mumaw and Ralph Bender were among the attendants at the Mission Board meeting and Bro. J. A. Ressler and family were visiting in Ohio. With the exception of Brethren Loucks and Mumaw, these returned last Wednesday. The former is attending the Indiana-Michigan Conference and the Educational Board meeting, while the latter spent a day in Indiana. Bro. Kauffman has since also gone to Indiana for a short time.

Bro. J. A. Ressler and family, accompanied by Bro. Henry Hartman, left this morning (Friday) for Virginia, expecting to stop with friends enroute. Bro. Ressler is to deliver the commencement address at E. M. School. Bro. Vernon Smucker left this evening to attend the Educational Board meeting and the Young People's Conference. Sister Mary Schload was called to her home at Akron, Pa., the fore part of the week by the serious illness of her mother who is improving.

Over last Sunday, Bro. and Sister M. C. Smucker, and Bro. and Sister J. N. Smucker, Smithville, O., accompanied by Sister Celesta Hostetler, Baltic, O., visited at the Vernon Smucker home. Bro. J. N. preached at both morning and evening services.

(Continued on page 220)

Miscellaneous

SONG IN THE NIGHT

If God be for us, who can be against us?—Rom. 8:38.
Is God for me, I fear not, though all against me rise,
When I call on Christ my Savior, the host of evil flies;
My friends the Lord, almighty God, and He who loves me God,
What enemy shall harm me, though coming like a flood?
I know it, I believe it, I say it fearlessly,
That God, the highest, mightiest, forever loveth me
At all times, in all places; He standeth at my side,
He rules the battle's fury, the tempest, and the tide.

A rock that stands forever is Christ my righteousness,
And there I stand forever in everlasting bliss;
No earthly thing is needful to this, my life from heaven,
And naught of love is worthy, save that which God hath given.
Christ, all my praise and glory, my light most sweet and fair,
The ship wherein He saileth is scathless everywhere.
In Him I dare be joyful as a hero in the war,
The judgment of the sinner afrighteth me no more.

There is no condemnation, there is no hell for me,
The torment and the fire my eyes shall never see;
For me there is no sentence, for me death has no sting,
Because the Lord who loves me shall shield me with His wing.
Above my soul's dark waters, His Spirit hovers still,
He guards me from all sorrows, from terrors, and from ill,
In me He works and blesses the life-seed He has sown,
From Him I hear the "Abba," that prayer of faith alone.

And if in lonely places, a fearful child I shrink,
He prays the prayers within me I cannot ask or think;
The deep unspoken language known only to that love,
Which fathoms the heart's mystery from the throne of light above.
His Spirit to my spirit sweet words of comfort saith,
How God the weak one strengthens who leans on His in faith;
How He hath built a city of love and light and song,
Where the eye at last beholdeth what the heart hath loved so long.

And there is mine inheritance, my kingly palace home,
The leaf may fall and perish, no less the spring will come;
Like wind and rain of winter are our earthly sighs and tears,
Till the golden summer dawneth of the endless year of years.
The world may pass and perish, thou God wilt not remove,
No hatred of all devils can part me from thy love;
No hungering nor thirsting, no poverty nor care,
Nor wrath of mighty princes, can reach my shelter there.
No angel and no heaven, no throne, nor power nor might,
No love, no tribulation, no danger, fear, no fight,
No height, no depth, no creature that has been or can be,
Can drive me from thy bosom, and sever me from Thee;
My heart in joy upleapeth, grief cannot linger there,
She singeth high in glory amidst the sunshine fair;
The sun that shines upon me is Jesus and His love,
The fountain of my singing is deep in heaven above.

Sel. by Naomi Yoder.

HABITS—GOOD AND EVIL.

By Wm. M. Weaver.

For the Gospel Herald.

Some one has aptly said "Habits are the inertia of life." Habits once started will lead the victim on and on—forever—unless stopped, or counteracted by some other force. If good habits, unless unattacked by the gravity of satanic power, they may be the path over which the one possessed may happily pass in tranquility—thru life—ease in death and immortal joy and glory thru eternity. If evil habits—unchecked by the force of contact with good, unaffected by the mighty drawing power—the "gravity" of God's love and judgment—they will be the path over which those possessed will pass in condemnation thru life, horror in death and unspeakable agonies thru ternity.

It is possible to **counteract a habit** before the habit is started. In a sense this can be true without interfering with the idea of habit inertia. While habits themselves are not hereditary, the peculiar family tendencies or traits may be passed from father to son—mother to daughter—so strongly felt that it may require special arbitration to withstand the tendencies and thus **crush a habit.**. But generally speaking habits must be started. Once started they carry us unconsciously to either a profitable or an unprofitable climax in life, in death and in eternity.

"Like begets like," is true when speaking of habits: Good habits—good; evil habits—evil; and how they multiply. A boy starts out in life—meets socalled respectable comrades. They smoke, he smokes a cigarette. Soon he swears—then he drinks, gambles, and step by step starts habits which if encouraged will make him an outcast—a candidate—for hell. First a smoke and last a smoke—but the latter is worse than the first—"And the **smoke** of their torment ascendeth up for ever and ever" (Rev. 14:11). Only a drink—the first drink and ruined. First a drink and last a drink—but the latter, "The same shall **drink** of the wrath of God" (Rev. 14:10). But there is hope—there are good habits which all can cultivate. The results are just as apparent. See a boy—he smokes, he chews, and he has gambled, he has touched the rotten whiskey bottle—he swears and is otherwise a "regular guy" like his associates in sin. He is converted—cleaned up by God. He now reads the Bible, he prays, he becomes a personal worker, he attends and helps work in church—his habits are changed. Whereas he was condemned and facing an awful destiny he is now climbing to spiritual heights which must culminate in glory.

Sad it is that there are those who have not access to scriptural teaching, literature, etc., on this important subject. But those who are fortunate enough to have it should give attention to this momentous subject for the results are so glaringly apparent. Shake off the evil habits immediately. Cultivate good habits instead. Habits you must have. Many a bright soul has been victimized, ruined and swallowed up in the habitual whirlpool of lust and self-abuse and can never be reached—save by the power of God. Many die each year as miserable suicides—only to gnarl and gnash and weep forever and forever—the result of evil habits.

Some one has said he spells hell with five letters thus: H-A-B-I-T. Of evil habits—true—but we can also spell heaven with five letter thus: H-A-B-I-T—when the body, mind. and soul are subject to God. Good habits in Christ Jesus make us a Holy Nation, a Royal Priesthood and fit us for "Joy unspeakable and full of Glory" in dazzling mansions in the Golden City.

Evil Habit makes boys and girls stupid.

Evil Habit makes men and women outcasts and prostitutes.

Evil Habit makes husbands beasts.

Evil Habit makes wives scolds.

Evil Habit kills the churches.

Evil Habit oppresses the poor.

Evil Habit is the key-name for the devil.

Evil Habit is a hellish prodigy.

Good Habit makes boys and girls bright.

Good Habit makes men and women respectable and worshipful.

Good Habit makes husbands Christlike.

Good Habit makes wives modest and submissive.

Good Habit fills the Churches with efficient workers.

Good Habit helps the poor and applies the Golden Rule.

Good Habit makes Christ's teachings practical. "And the **disciples** were

called **Christian** first at Antioch" (Acts 11:26).

Good Habits (figuratively speaking) will be the essence of the Constitution and By-Laws in Heaven.

"Try the spirits" (I Jno. 4:1).

Albany, Oreg.

QUESTION

By Leander Smith

For the Gospel Herald.

Questions have been asked me as to how we should observe Easter. Knowing the origin of Easter, the manner in which it is observed, and the spirit of superstition that enshrouds it in many quarters, we do not take much to the idea of any observance at all. In fact, I am not, nor have I ever been, in favor of paying any more attention to that day than to any other one of the Lord's Days.

Some people never try to be good except during lenten season and after having celebrated Easter in their way they feel free to do whatever the flesh dictates. Having lived in a section of the country where a certain people had their own way to a large extent, and seeing the superstition that is attached to this period, and the earnestness of an ignorant people in doing things that are wholly outside the teachings of the Word of God, it seems to me that we are in poor business if we help in any way to carry out this Catholic idea.

If we make much of Easter it also makes the impression that we have lost the holy significence of our Lord's days. Jesus rose from the grave on the morning of the first day of the week and we should celebrate this event every Lord's Day morning. If we should lose sight of this fact we will lose much of the beauty and sacredness of the day. Not once a year but once a week should we remember with especial emphasis the RESURRECTION. To be sure, we should keep it in mind every day, as our hope is in the crucified and Resurrected Saviour.

Let us not follow the leadership of some of the churches in some sections of our country. They think they cannot successfully have a revival at any other time than the weeks preceding Easter. I wonder if this is not dishonoring to the Lord and a display of a great lack of faith in God's power to save at any time. In many of the churches the exercises during Easter came very near bording on idolatry.

Let every true minister of God see that throughout the entire year his people are taught the real significance of the resurrection and of the Lord's Day.

808 Ave. E. Council Bluffs, Ia.

WARNING TO LEADERS AND CONGREGATIONS

By Joseph M. Nissley

For the Gospel Herald.

> They angered him also at the waters of strife so that it went ill with Moses for their sake: because he spoke unadvisedly with his lips.

The incident of this experience of Moses was at the time the Israelites were taking their journey to the land of Canaan. There was a famine of water. They complained to Moses their leader. God commanded Moses to take the rod and speak unto the rock. Instead of this, Moses took the rod and smote to the rock twice and said, "Hear now, ye rebels, must we fetch water out of this rock?" Result: Moses sinned and was punished. See Num. 20: 7-12.

I. Cause of Moses' punishment was disobeying God's orders.

When God calls us to do anything, He wants us to obey according to His orders, not according to our way of doing things. "Whatsoever he saith unto you, do it." We have an instance in Lot's family when told to flee out of Sodom. "Look not behind thee and escape to the mountains." Lot's wife disobeyed, looked back, and turned into a pillar of salt. Jonah was told to go and preach to the city of Nineveh. Instead of this he took a ship for Tarshish and went to sleep. By the mercy of God, He created a great fish that swallowed Jonah, and in the belly of the fish Jonah learned the lesson of obedience.

2. The desires of the congregation of the Israelites was the cause of Moses' transgression.

Moses was the leader of the Israelites. After having crossed the Red Sea three days they came to the waters of Marah and found them bitter. They murmured against Moses. God told Moses to take a tree and cast it into the waters and they were sweetened. Shortly after this they murmured against their leader because they had not enough to eat. The Lord sent them bread from heaven—angels' food. Still not satisfied, they wanted flesh to eat. The Lord sent them quails to eat. They murmured for water. The Lord supplied them by Moses' striking the rock. They were a dissatisfied people, always complaining about their surrounding circumstances and their leader, until finally they caused their leader to sin and result of their sins was that none of the congregation, including the leaders, except two, which left Egypt had the privilege of entering into the promised land. See Deut. 3:26,27.

3. Present day conditions.

"For the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears." (II Tim. 4:3). It is the congregations' own fault that the churches today are departing from the faith once delivered to the saints. The members are not willing any more to obey the plain Gospel truths as taught in the blessed Bible,—such as the ordinances of feet washing, devotional covering, kiss of charity, nonresistance, nonconformity to the world, attire, business, pleasure seeking, movies, theaters, dances, divorce, etc. Therefore they hire themselves teachers who are willing to let the bars down, make the road to heaven wider, and teach such things as the nonexistence of hell, denying the divinity of Christ, evolution, to tickle their itching ears. A certain congregation employed an evangelist. Upon his arrival they informed him that he was not to mention anything in his addresses against the dances, movies, liquor, etc., as their best paying members were proprietors of such places. He asked, "What shall I preach? Their reply was, "Talk about the Catholics; there are none within fifty miles of the place."

We are sorry that there are members in our beloved church that are trying to muzzle the leaders and we need to be on our guard or else it will be the means of the leaders and their congregations missing the happy eternity.

4. God has planned the way to get to heaven.

He has given us the Bible for our guide and demands of us to follow the same. "Remove not the ancient landmarks; and enter not into the fields of the fatherless" (Prov. 23:1). The congregation at all times ought to be willing to hold up the hands of their leaders as the time when Amalek prevailed against Israel, Aaron and Hur stayed Moses' hands until the going down of the sun.

5. God has given His charge to His leaders and His warning against them if they do not obey.

"I have made thee a watchman unto the house of Israel; therefore, **hear the Word at my mouth** and give them **warning** for me. When I say unto the wicked, Thou shalt surely die, and thou givest him **not warning** the same wicked man shall die in his iniquity and his blood will I require at thy hand." "If any man shall **add unto these things** God shall add unto him the plagues that are written in this book and if any man **shall take away from** the words of the book **God shall take away his part** out of the book of life."

Altoona, Pa.

THE POWER OF INFLUENCE

By Sadie Brubaker

For the Gospel Herald.

"We are known by the company we keep", is an old adage, but none the less true. It does not mean that as soon as we associate with certain individuals that there and then we become like them. The delusive fact is that we may resolve not to be like the company we keep and yet influence in its subtility will do its work and unconsciously we become more or less like those with whom we associate. Yet more true it is said, "We cannot live to ourselves"—someone will be affected by our living. We may have never thought that it is such a rare privilege just to live, yet we can recall lives who exerted an influence over us that we cannot forget. Why not be the benefactor? This calls to mind the fact that those who exert the greatest influence are often unconscious of that power.

Probably we have never seen the definite influence of environment as we have since the recent war. How invariably true it was that those boys long detained in the army camps all came home bearing some mark characteristic of their environment. Besides the more noticeable habits, we observed that most of them fell victim to some of the slang phrases. Yet I have heard young men say that it meant a constant fight and however unwilling to conform to the element about them, they were to some extent slaves to their environment.

The power of influence need not only be reckoned as an instrument for evil, for it has within its scope the ennobling effect. It is too often true that the vile loafer gets the largest audience, but there are always those who are subject to good and righteousness. And again, we consider it worth while to mention that while we may not be conscious of the power we are wielding, yet most surely it is telling. Things that may be only daily habits with us may work wonders in the life of some other. I was told of an instant where a young man sat at the table in a large crowded restaurant and before partaking of his meal he bowed his head and silently asked a blessing on the food and thanked God as was his custom. The gentlemen opposite to him was an unconverted traveling man and the affair moved him to a consciousness of his condition as nothing ever had. In short, it was the starting point of a new life. How does your life count in the throng that is moving fast to a certain eternity?

Personal association is not the only way that we have a telling influence on others, or whereby we are influenced. What we look upon will make an impression on the mind. The first sight may make little impression but surely a repeated action will count and does count. We need only to pick up the daily newspaper to assure our minds on this question. The crimes committed that were first conceived when watching a similar act on the screen presented in the modern theater, has reached an alarming extent. The nude pictures seen on advertising posters are credited with many acts of disgrace and loss of character. God grant us victory over the temptation that is unavoidably placed before our eyes (in so far as we are accountable) but remember that God gives us knowledge of right and wrong and asks us to stay away from the works of Satan. In this age of unscrupulous living it has become necessary to "make a covenant with our eyes," even as Job did, and God will grant us grace to be true to that covenant.

Again we are influenced by a power that is really more personal than we may have thought. Few people think of the personality that is behind all literature, and how invariably the author leaves his stamp on the contents. If you have reason to doubt this just take up your well known home paper or church paper and see if you cannot see some definite characteristic made very real in that writing. But even tho that writer may be able to hide himself behind his writing there is an influence there. The confirmed novel reader will most surely become little more than a novel in life and practice. It might truthfully be said, "You are known by the books you read."

Hesston, Kans.

CORRESPONDENCE

(Continued from page 217)

The Y. P. M. Topic Committee, consisting of Brethren Noah Oyer, N. E. Miller, J. R. Shank, Vernon Smucker, and Oscar Burkholder had a session Thursday, at which time the topics for next year were arranged. The last named preached at the church Wednesday evening. Bro. Shank expects to remain over Sunday.

We welcome these visitors and ask an interest in the prayers of the Church.

June 9, 1922. Cor.

Do we know that grand as conversion to Christ is, there is something beyond conversion?

David Gregg, D. D.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Our columns this week are given to the report of the meeting of the Mennonite Central Committee in Chicago last week. We hope the report may be carefully read by all who are in any way interested in the work.

* * *

Report of Meeting of the Mennonite Central Committee held at Chicago, Ill., May 31, 1922

The fifth meeting of the Mennonite Central Committee was held at 2812 Lincoln Ave., Chicago, Ill., May 31, 1922. The meeting was opened at 10:00 A. M. Devotional exercises were conducted by D. H. Bender, Hesston, Kans. The following members were present at the meeting: M. H. Kratz, D. M. Hofer, Wm. P. Neufeld, Allen Yoder and Levi Mumaw. A number of interested friends were present; also P. P. Epp representing the Canadian Mennonite Central Committee, and Orie O. Miller, assistant to the Secretary.

The Minutes of the last meeting were read and approved.

Maxwell H. Kratz, Temporary Chairman, gave a verbal report of the activities of the Executive Committee, reviewing the general work of relief and emphasizing what has been accomplished, but also calling attention to what might have been done under more favorable circumstances.

The following is a report of the Secretary:

"The work in Russia proper has gone forward but not without delays and disappointments. These conditions were not due to any neglect on the part of the Executive Committee nor workers on the field but certain conditions beyond our control. We feel however that we have made real progress and our efforts have been the means of saving many lives among which are our brethren and kinsfolk.

"Our monthly budgets have been met and increased beyond the figures thought possible at our last meeting. While our minimum amount called for $15,000.00 per month, we were able to forward $20,000.00 each for January, February and March. We sent $27,000.00 for April and $25,000.00 each for May and June.

"Additional workers have reached the field. D. R. Hoeppner is assisting in the Volga district. Arthur Slagel and C. E. Krehbiel in the Chortitza, Molotschna and other South Russia communities. A. J. Miller is located at Moscow, having general oversight of the work and P. C. Hiebert, Chairman of our Committee, is on the field assisting in getting the general feeding plan started and making investigations in general. He will remain on the field for several months and then return to America and bring a report of the needs and further plans for the work.

"The relief work undertaken at Constantinople was formally closed May 1 and several of the workers have since started on their homeward journey. Bro. B. F. Stoltzfus is remaining to provide temporary relief for the Mennonite refugees reaching Constantinople and also for those at Batoum. A small home has been rented and other comforts are provided.

"The tractor proposition has not been definitely decided. The Executive Committee has spent some time investigating the possibility of rendering relief in this way but it was decided to await further reports from the field as to the possibility of making use of them in Russia. Some funds have been provided for this purpose and pledges have been given should it be found advisable to send them. No definite reports have been received from the field as yet and no action can be taken until such word is received as will assure a proper expenditure of money in this way.

"The Food Draft for individual contribution is being received with much favor among our people. However our workers have experienced much difficulty in making delivery. It is hoped that conditions will soon improve so as to enable quicker delivery. Our workers on the field advise that the general feeding plan thru the general relief fund affords a quicker and more economical method of administering relief and urge that all publicity possible be given to this. We would not discourage sending food drafts but strongly urge that the general contributions be increased to meet the critical situation at the present time.

"Our general funds have been supplied to the Central Committee by the treasurers of the different Commissions co-operating in this work with marked regularity. We would especially urge that each individual and congregation forward all the general funds to their respective treasurers and they in turn will see that they reach the proper channels to be forwarded to Russia. It is not possible to send money to individuals or workers on the field. It must first be deposited with the proper officials in this country. Arrangements are made whereby there will be no delay in reaching the field. Our workers on the field are notified by cable when amounts are deposited here and they are authorized to draw such amounts of food from the ARA warehouses in Russia at once. The need for general funds is increasing. A recent cable from the brethren Hiebert and Miller has called for $50,000.00 per month for June and July if the need is to be met for one meal a day for those who are in need."

The Treasurer's Report was given and accepted. It is as follows:

Treasurer's Report

Mennonite Central Committee
Scottdale, Pa.
From July 27, 1920 (the date of organization) to May 25, 1922

Receipts

Canadian Mennonite Central Committee	$47252.85
Central Conference of Mennonites	4148.97
Church of God in Christ, Mennonite	900.00
Emergency Relief Commission	92366.50
Eastern Mennonite Board of Missions and Charities	25410.87
Individual Donations	6422.90
Krimmer Mennonite Brethren Church	12000.00
Mennonite Brethren Church of N. A.	29244.59
Mennonite Relief Commission for W. S.	118300.74
Mennonite Brethren in Christ, Ontario	953.08
Russian Refugee accounts	8958.52
Total	345959.02

Paid

Executive Expense	4544.69
Loans Receivable	8000.00
Mennonitische Fluechtlingesforsorge	2000.00
Russian Relief	307611.31
Russian Refugee Farm work	20.00
Russian Refugee Accounts	15332.47
Cash on Hand	8450.55
Total	345959.02

Clothing Account

Reported June 1, 1921	$57973.50
Shipment December 21, 1921	4797.50
Shipment Jan. 21, 1922	18000.00
On hand	5000.00
Total	$85771.00
Total Cash Receipts	345959.02
Food Drafts reported to this office to date	49180.00
Grand Total to date	$480910.02

Orie O. Miller, Assistant to the Secretary, gave a report relative to the Russian Mennonite refugees now in this country. Homes have been provided for each and a considerable number have met their obligation to the Committee in the loans that had been given them. The others are being urged to do so as soon as may be possible. Additional parties have applied for passports and any individuals interested in this work can correspond with Bro. Miller by addressing him at Akron, Penna.

The Secretary read the report of the Executive Committee of a meeting held Feb. 18, 1922. It was moved and supported that the report be accepted and the action be approved. The motion was carried.

The following resolutions were adopted:

1. That the Secretary shall draw up an explanation of the working plan of the Mennonite Central Committee and reasons why all general contributions should be forwarded through the channels provided for by the Committee and that the same be given all publicity possible. Carried.

2. That the Mennonite Central Committee accept packages of clothing for individuals in Russia. Said packages to be handled with care but that no attempt be made to transmit receipt of the package by the recipient to the doner. The Committee assumes no responsibility in the matter beyond due care of receipt, transmission, and final distribution. Carried.

3. That we request our Executive Committee to make further efforts to get the necessary information from our representatives in Russia relative to the tractor proposition and if favorable to take such action as may be necessary to carry the work forward.

4. Whereas, Famine conditions in Russia continue in untold misery and suffering and,

Whereas, A special appeal has been made by our workers on the field that our budget for June and July be increased to $50,000.00 per month.

Be it Resolved, That we give this appeal all publicity possible and our Secretary-Treasurer be instructed to increase his present budget to the highest amount possible consistent with the contributions that will be given together with what is now available for the next two months and a further minimum budget of $15,000.00 be raised and sent for each month following for the balance of the year.

Adjournment.

Levi Mumaw, Secy.-Treas.

June 9, 1922.

The feet, hands, tongue, and mind of Christ were all used for the good of the people.—Lloy Kniss.

REPORT
Of the Sewing Circle of the Nappannee, Ind., North Main St. Mennonite Church for the Year ending April 1, 1922

For the Gospel Herald.

Meetings held	12
Average attendance	20
Money received	$100.46
Money paid out for	
Material for Foreign Work	$ 52.00
Material for Home Work	22.46
For Mary Burkhard Fund	60.00
General Fund	5.00
Foreign Missionary Support	5.00
Mission House Supply	5.00
Orphans' Home Hospital	5.00
Expense Fund	3.80
Flowers	1.00
Total	$159.26
Money on hand	43.75
Work done	
Quilts made	14
Comforters made	11
Garments and miscellaneous articles	48
Made a shipment to Old People's Home, Also to Russia	

Martha Herr, Sec.

REPORT
Of the Minister's Meeting Held at Zion Church, near Broadway, Va., May 18-20, 1922

For the Gospel Herald.

Organization: Mod., J. Early Suter; Sec., H. N. Troyer; Chor., Chester K. Lehman.

Topics: Every Christian a Soul Winner; Christian Unity; How can we Better Indoctrinate our Members? Satan, the Enemy of God and Man; Redemption; Whole Armor of God; Christ's Second Coming: (a) The Fact, (b) An Incentive to Holy Living; Obey Them that Have the Rule Over You; They Watch for Your Souls as They that Must Give Account.

Speakers: Amos Heatwole, S. H. Rhodes, Joseph Driver, L. J. Heatwole, J. B. Smith, J. L. Stauffer, Newton Weber, E. C. Shank, A. P. Heatwole, and others.

Thoughts Gleaned

God has ordained human leaders which must be followed to have Christian unity. These leaders however should be a unit first of all in order to have Christian unity of the whole. A true unity suffers when any one member of the unit suffers. Each member is given grace and a gift to fit his part in the body.

Let us **"endeavor to keep** (not make) the unity of the Spirit in the bond of peace" by not "thinking of ourselves more highly than we ought to think" but "with all long-suffering, forbearing one another IN LOVE."

In order to better indoctrinate our members, we need Sunday school superintendents and teachers who have an experimental religion; pastors and parents who are striving to bring up the children in the nurture and admonition of the Lord; thorough indoctrination before receiving into the Church; more doctrines "built into the children" for indoctrination means building in and fences built into cement can not be torn out; greater zeal in living up to our responsibilities as to our life and conduct so that right influence and impressions may be given to those around us, especially the children; more Bible Conferences; more printed matter, especially for our outlying districts.

The value of earthly goods varies but the value of a soul never depreciates. Christ paid the high price.

Let us not forget that the whole armour

is GOD'S armour and we are commanded to **put it on.** Satan makes unmerciful attacks and takes any advantage. Therefore we are to put on the WHOLE armour. Some of these we are to have but several we are to take.

Sin is not floating in the air. It is always attached to some personality. Therefore our fight must be against personalities also. Christ exposed sin in people and they hated Him. Above all, do not forget that "watch and pray" goes with each one of the weapons.

The fact of Christ's second coming is referred to 318 times in the New Testament, one out of every 25 verses. Death is said to be very certain, but Christ's second coming is more certain.

Regardless of what happens after Christ's coming, let us be ready when Christ comes and be caught up together with Him in the air. When we remember that we are living here only temporarily and that the next life is eternal, His second coming will be an incentive to holy living. Worldly pleasures or rewards can not compare with it as an incentive. He may come at any time.

God, not man, has set some in the Church to rule and guide the members of the body. Our part is to obey and obeying is a test of our loyalty in keeping the commandments of God; also a test of eternal life. Disobedience is stubbornness and classed with idolatry, one of the worst sins. A potter does not use clay that is not pliable.

The officials of the Church are responsible for their teaching; the laity for its reception. Our forefathers, working in the mountains, sacrificing time and money, felt the responsibility of bringing souls to Christ. What does our time and money amount to when we remember how Christ left the courts of Glory to come to us?

Many shortcuts are offered for the "good old faith once for all delivered unto the saints" but they are too short. They don't reach.

Obedient children at home are nearly always the most obedient members of the Church.

SPECIAL MEETINGS

Woodriver, Nebr.

Report of the sixteenth Annual Nebraska A. M. Sunday School Meeting, held near Woodriver, Nebr., May 25, 26, 1922.

Organization: Mods., J. W. Whitaker, John Roth; Secys., M. J. Eicher, Peter Kennel, Jr.; Chor., Joe Kuhns.

Topics Discussed: In What Way Can we Extend the Sunday School Field? The Effect of Indifference; Pictoral Teaching; How Can I Promote the Sunday School Cause? Mission Work as a Sunday School Factor; Giving Excuses; The Power of Influence of Young People in the Master's Service; Proper and Improper Use of Time in the Sunday School; The Spiritual Life of the Sunday School; Talks on Sunday School Y. P. M., and Missions; Use and Abuse of the Lord's Day; Suffering Humanity; Children's Exercises.

Reports from the various Sunday schools show an increase in enrollment and also in contributions to missions.

The next annual Sunday school meeting is to be held near Shickley, Neb.

Good interest and unity existed throughout the sessions.

Secretary.

Soudersburg, Pa.

Report of the seventeenth annual Sunday School Meeting of the Churches of Eastern Lancaster Co., held at Hershey's Church, May 24, 1922.

Subjects and Speakers

Teaching and Observing the All Things, J. W. Weaver.

Loyalty to God and His Word, John Senger.

The Teacher's Privileges and Responsibilities, John A. Kennel.

How Improve the Sunday School Work (Short Talks), Samuel Shotzberger, Jacob Mellinger, Isaac Hershey, and Mahlon Gross.

Christ, the Exemplary Teacher, Wilson Moyer.

Sociability as Prompted by the Holy Spirit, Ira D. Landis.

The Blessed Hope, David Garber.

The meeting was very well attended and all received food for their souls.

Secretary.

Montgomery, Ind.

Report of the Mission Day Program, held with the Berea Congregation, near Montgomery, Ind., May 30, 1922.

Organization: Mod., Amos Weldy; Secy., Joseph M. Miller; Chor., Louis E. Swartzendruber.

Subjects Discussed: Paul, the Missionary; Other Bible Missionaries; What Preparation we Need for Service; The Place of Prayer in Mission Work; Am I Responsible? How Teach Missions to Children? How May I Become more Interested in Missions, both Foreign and Home? Missionary Sermon (J. K. Bixler); The Place of the Holy Spirit in Service; Influence of Home in Upholding Missions; What Message Shall I take to the Unsaved? The Purpose and Place of Missionary Literature; Our Samaria (The Indiana-Michigan Field, J. K. Bixler).

A Few Thoughts Presented

If John 3:16 is meant for everybody, Matt. 28:19, 20 is for everybody too.

Missonary work begins in the home.

Information precedes inspiration.

A clean, pure Christian life is the best message to bring to the world.

Secretary.

Greencastle, Pa.

Report of the seventeenth Annual Sunday School meeting held at Marion Church, May 29, 30. 1922.

Organization: Mods., C. A. Graybill, J. E. Martin; Chor., J. Irvin Lehman; Secys., Louise Eshleman, Sadie Martin.

Subjects and Speakers

The Importance of Prevailing Prayer, H. B. Keener.

Sermon (Matt. 11:28-30), John H. Mosemann.

Do We Need a New Bible? Why not? John H. Mosemann.

Christian Experience, H. B. Keener.

Present Day Perils, John F. Grove.

Children's Meeting, John H. Mosemann. (Bro. Mosemann had three of the brethren give talks to the children)

Round Table, Blessings Derived from Regular Attendance at Sunday School.

Bible Plan for Giving, C. A. Graybill.

"Feed my lambs," H. B. Keener.

Experiences in Relief Work, J. E. Brunk.

The Messenger's Authority, C. A. Graybill.

Sermon (Jer. 13:23), John H. Mosemann.

A relief offering amounting to $82.85 was taken up.

A Few Thoughts

Prayer is the most unused power in the Christian Church.

Jesus will do you no good as long as you think you are good.

People want a revised Bible, but what they need is a revised heart.

The Word is forever settled in heaven. Let it be settled in your heart.

We must live in the place where we are praise and we be in the background.

willing to let God have the glory and

Men forget God altogether and are taken up with the affairs of this world.

The money of heaven is souls.

Messengers need more confidence in their message.

Secretaries.

Kinzer, Pa.

An interested and instructive Sunday school meeting was held at Maple Grove Church, May 25, 1922.

Subjects consirered: Sermon (Acts 1: 9-11); The Sunday School, its Mission; The Superintendent, his Duties and Problems; Teacher's qualifications and Responsibilities; United Effort in Sunday School and Church; Who is Responsible for the Conduct of Children at Sunday School and Church? The Unappreciated Promises of God; Practical Christianity in Every Day Life and its Influence on the Surrounding Community.

In the evening there was a workers' meeting, children's meeting, and closing remarks, based on John 8:31, and other scripture passages. Secretary.

Some Thoughts Presented

May we, as the disciples, have the upward look, our affections set on things above, looking for His coming again.

Great teacher stay close by Jesus Christ who is our great example.

Being of one mind, minded like Christ, everyone as members of His body.

R. 5., Lancaster, Pa.

A very interesting and instructive Sunday school meeting was held with the Landis Valley congregation on Ascension day, May 25, 1922.

Subjects and Speakers

Sermon (John 5:30), Joseph Ruth.

The Live Sunday School as an Asset, D. N. Gish.

The closer Walk and the Sunday School Teacher, J. C. Clemens.

Through the Captivities, J. F. Bressler.

Jesus, the Ideal Teacher, Martin Rutt.

Worldly Pleasures and our Young People, J. W. Weaver.

Side Lights on Palestine, Orie O. Miller.

Sermon (I Thes. 4:16), J. C. Clemens.

The meeting was well attended and the speakers were Spirit-filled. All present left the place feeling that they were richly blessed. Secretary.

A Few Thoughts Presented

Our will is to do the will of the Father.

We should teach the principles of God's Word in youth.

We have three kinds of Sunday school teachers: (1) Of notes; (2) Of gift and example; (3) Of faithfulness.

It is better to have a few souls that are faithful than a thousand that are not faithful.

We should consider the kind of literature our boys and girls read.

I wish the entire body of the laity would realize that the house of God was never built for levity, but for worship only.—Levi Blauch.

The Church of Christ was not founded by man; neither can man overthrow it.—Levi Blauch.

The most unprofitable thing to do is to sell our soul, for the soul is the most excellent part of ourselves.—D. S. Yoder

WILL STICKS DO FOR FATHER

(Continued from page 214)

ence at home with their wives and children. And, if they will lay down the law and keep it themselves, bring in good periodicals and good books, load up on good stories read and have the girls and boys read, and then talk, and above all read God's Book and pray in the family, they will soon respond to it, and the Church and nation will feel its salutary effects.

Napoleon may have said that France needs mothers, but his conduct with women shows that France never needed him. France may have needed mothers in the sense that this bag of ambition meant, but any tyro in observation today knows that we need homes with strong purposeful manhood at the front.

Why twaddle eternally about lawlessness in the nation, in the Church, and in business, and never step up and run the hog out of the spring from which comes all this muddy water. I am not writing for money; I never do. I am not expecting the approval of most of our platform women who stride the rostrums in abbreviated skirts, saying cute things, at so much per. I don't expect to be endorsed by nine-tenths of the young women of the day, and most mothers go to their daughters for inspiration. I expect these to speak after their crazy girls have made mouths at me. Yes, crazy is the word; crazy over dress, society, and twice crazy about the other sex. I don't expect to be endorsed aloud by thousands of henpecked husbands, nor two-thirds of the preachers who are afraid of their shadows, and would panic a forest of lions with the contagion of cowardice. I am writing, with every breath a prayer—a prayer that this may get before the public; I am writing as a prophet, as a seer, as a man who would die to save the cause. It matters not what are our views on the return of Christ, or disarmament, or model baptism, or heavenly recognition, if the old home discipline, old home-coming, and home-keeping is not rescued.

I expect some of our women and the buried conscience of more men, to understand me. But, if nothing else, I can tell God when I meet Him, that I tried to stem the torrential currents.

I will conclude with two very recent happenings: Three preachers were standing talking, when one of them said, "Last night here in our town two of the leading boys took two of the leading young ladies and went out to the water and completely disrobed, and spent an hour in the water together."

One of the preachers said, "You must be crazy! Such a thing just could not happen!" With a sigh, as if he knew too well, he answered, "Yes, brother, I know, and it did happen."

Wife and I were sitting with a group of women and I told this and there was no outburst of surprise, and I asked one of the women if she thought such a thing could happen, and she said, "Why yes, Bro. Culpepper, I guess so, for our girls are mighty venturesome in this day." No shock, no alarm, no real deep care. Fifty years ago, that same woman would have grabbed a broom, rake or hatchet, and gone out after those girls and boys.

The other story: A preacher, one of this same group, said a mother phoned me up very early and asked to come and see me; said she must talk away from home ears, and she came. Her son had just been helped from an automobile, drunk, by a boy, himself drunk. There were three drunk girls in the auto, and one more drunk boy. They had been off twenty-five miles to a dance and it was now day, and nearly sun-up.

There you are. It is in the air, water, blood. I tell you, preachers, I tell you mothers, I tell you fathers, I tell you my countrymen, that the surrender has been effected, and the transfer already made, and the devil, the old-time Bible devil, is in charge. It is grips with the old Dragon, or we need not resist at all. Soothing syrup won't do now. If we are not prepared to face home troubles, meet the opposition of a godless age and a wreckless youth in our homes; if we can't say to our daughters, you must and shall obey, if we are not prepared to see wife cry, and if we are not prepared to say to lecherous young men—off these premises, and that for keeps, then you will see matters grow rapidly worse.

Obituary

Baer.—Benj. M. Baer was born Dec. 19, 1857, near Salunga, Pa.; died of cancer at his home in Salunga Mar. 23, 1922. He is survived by a wife (Emma E.) 2 sons (Frank N. and Willis N.) 5 grandchildren, and a sister (Lizzie M. Stauffer.) Funeral services were held at the Salunga Mennonite Church with interment at the nearby cemetery.

Sommer.—Sister Mariam Lehman Sommer, was born in Wayne Co., O. Feb. 14, 1873; died of apoplexy May 19, 1822; aged 49 y. 3 m. 5 d. She was united in marriage to Noah C. Sommer, Oct. 4, 1919. She leaves husband, father 2 brothers and 6 sisters. Funeral services were held at the Swiss Mennonite church (of which she had been a member from her youth) by Jacob Nussbam and I. W. Royer.

Stoner.—Barbara B. Stoner, nee Snyder, wife of John M. Stoner, died at her home in Murrel, Pa., Apr. 9, 1922, the day marking her sixtieth birthday anniversary. Death was due to pneumonia after an illness of only 5 days. She was a faithful member of the Mennonite church for many years. She leaves her husband and the following children: Milton, Clayton, Mrs. Reuben S. Horst and Mrs. Amos S. Horst; also 3 grandchildren. The funeral was held Apr. 13, 1922 at Metzler's Church. Services conducted by Bishop Ben Weaver and Elder Isaac W. Taylor (Church of the Brethren). Interment in the adjoining cemetery.

Risser.—Sister Elizabeth W. (Carpenter) Risser, wife of Bro. Amos E. Risser was born Feb. 11, 1877; died Dec. 25, 1921, at her home near Maugansville, Md.; aged 44 y. 10 m. 14 d. Surviving are her husband and 1 son, Irwin. She was a consistent member of the Mennonite Church for many years. She suffered for some time but bore it all patiently. She will be greatly missed by her many friends. Funeral services at Reiff's Mennonite Church, conducted by Geo. S. Keener at the house and at the church by D. Lesher and C. R. Strite. Texts, John 5:29; I Thess. 4:18.

Weep not that her race is run,
She has bore it patiently and in love;
Her life work is ended, 'tis done,
To love forever in her home above.

Mast.—Noah A. Mast was born near Walnut Creek, O., Jan. 2, 1872; died May 21, 1922; aged 50 y. 4 m. 19 d. He was married to Malinda Hochstetler Feb. 28, 1892. To this union were born 5 children, 1 son and 4 daughters. Two daughters preceded him in death. He leaves his widow, 1 son, 3 daughters, 2 grandchildren, mother, 4 brothers, 3 sisters, and a host of relatives and friends. He was sick nearly eight months of sceptic thrombo phlebitis and abscesses. He was a lifelong member of the Walnut Creek A. M. Church, having taught in the Sunday school a number of years. Burial at Walnut Creek Cemetery. The funeral was largely attended. Services were conducted by Corsan Mast and S. H. Miller. Texts, Jno. 14:1-14; Mark 4:35; Heb. 12:6.

Kuhns.—Esther, daughter of William and Susie Kuhns was born at Julesburg, Colo., Dec. 10, 1904; died at Chappell, Neb., May 29, 1922; aged 17 y. 5 m. 19 d. She was the third member of a family of 7 children. At the age of 14 she was baptized and received into the Mennonite Church, remaining faithful until death. She had not been well for some time, but about 2 weeks before her death, she had a gathering in the ear that broke, causing severe pain. She also contracted mumps, and these with other complications caused her death. She was taken to the hospital at Chappell, but all that loving hands could do was of no avail. She leaves father, mother, 3 brothers, and 3 sisters. Funeral was held at the Mennonite Church, conducted by John Roth, with burial in cemetery near the church.

"Dying together" with Jesus,
This is the end of strife!
"Buried together" with Jesus,
This is the gate of life!
"Quickened together" with Jesus,
By the touch of God's mighty breath;
"Risen together" with Jesus,
Where is thy sting, O death?

Married

Lehman—Sommer.—On June 4, 1922, Bro. Waldo Lehman was united in marriage to Sister Ruth Sommer at the Swiss Mennonite Church, near Dalton O. Bro. C. N. Amstutz officiating. May God ever bless them in their new relation.

Yoder—Nafsiger.—Thursday evening May 18, 1922, at the home of the bride's father, D. B. Nafsiger, near Pryor, Okla., Bro. Frank L. Yoder of the Sycamore Congregation Cass Co. Mo., and Sister Anna Nafsiger of the Crystal Springs Congregation of Kansas were united in Holy matrimony by I. G. Hartzler, East Lynne Mo. May the blessings of God be with them through life.

Items and Comments

The Fox River Valley, Illinois, is said to be swarming with millions of seventeen-year locusts, the army moving eastward. Inhabitants are preparing to do all in their power to combat their progress.

According to June predictions, the 1922 farm-crop yield will materially exceed that of 1921, despite a smaller acreage. The winter wheat crop is estimated at 587,000,000 bushels—the fourth largest in the history of the country.

On May 26, the tenth lynching in 20 days was reported in Texas. There is a growing sentiment that the federal government should provide for such cases, rather than leave them in the control of individual states.

The "bonus bill" has eventually been formally presented in the Senate. The Finance Committee estimates that the minimum cost to the country will be $3,845,659,481.00, and the maximum cost $4,486,545,975.00—depending upon the kind of aid most ex-soldiers will accept. It is estimated that of the 4,458,199 eligible men, 75% will take adjusted compensation certificates, 22½% will take land and home settlement aid, and 2½% will take aid in a manual training course.

Quite recent agreements in Ireland indicate that an election will be held for a free-state parliament, subject to the terms of the Anglo-Irish treaty; also an agreement that in the new government, the cabinet shall consist of five free-state advocates, and four bitter-end republican enthusiasts. There is still a little hope that Ireland will eventually be able to establish a government under British control, sufficiently stable to control the country. There have been some very outstanding Sinn Fein uprisings in Northern Ireland.

Spiritualism is about the most talked-of religious heresy now being circulated. Scientists and spiritual leaders unite in condemning it. Because of its mysteriousness, thousands are being attracted thereby. Arthur Conan Doyle, one of its most leading exponents, claims that within fifty years, spiritualism will sweep the world and take the place of the religion of today. It reminds us of Voltaire who announced that within a hundred years, Christianity would be a thing of the past. His printing press has since been used to print Bibles and his house has been used as a library for religious books. To those not fully instructed in spiritual matters, these new cults bring fear or deception; to the true Christian, they increase the faith, because they make the merits of Christianity more real.

FOR PARENTS OF TEENAGE BOYS AND GIRLS

Your attention is called to a series of editorials on the boy and the girl problem in THE YOUTH'S CHRISTIAN COMPANION, starting with the issue of June 11 and continuing for a number of weeks indefinitely. All those who do not receive this paper will find it to their interest to become acquainted with it. Trial subscription, 50 cents per year. Samples sent upon request. Send all orders to

Mennonite Publishing House,
Scottdale, Pa.

Winning Christ is the greatest riches we can attain to.—James Saylor.

BOOK REVIEW

Signs of the Times

By Clayton F. Derstine.

A new booklet, recently printed, on a subject of which the author has made a special study. It describes events preceding the near approach of Christ, showing that, according to Scripture, this event is in the not far distant future. It contains the following divisions:

Signs of the Times; The Star Students; The Sky Sign Readers; The Bible's Peculiar Claim; The Simeon and Anna Group; Dusting the Prophetic Portions; Some False Wisacres; The Midnight Cry; Scoffers at One Doctrine; The Jew is Still with Us; The Jew is Enroute to Zion; The Kingdom Gospel to all Ages; The Millionaire Era; The Capital and Labor Breach; Intermarriage and Europe's Rulers; False Peace Cries; World-Wide Armament; Unparalleled Traveling; World-wide Increase in Knowledge; Heaven Getting Ready; The Automobile Sign; The Revival of the Scarlet Beast; Great Apostasy from the Truth; The Dark Chamber of Spiritualism; Mother Siphon's Prophecy; Anarchy's Lawless Head; The Sick and Disordered Universe; Nineteen Signs in a Nutshell.

It contains 35 pages, is bound in paper cover, and retails at 15c. postpaid. Address all orders to Clayton F. Derstine, Eureka, Ill., or Mennonite Publishing House, Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Dakota—Montana

The following dates have been arranged for the annual Dakota—Montana conference to be held near Surrey, North Dakota;

June 20.—Ministers' Meeting. (All ordained men.)

June 20 to 22.—Sunday School, Young People's Meeting and Mission Conference.

June 22 and 23.—Church conference.

A cordial invitation is extended to all, and especially to ministers and workers of sister conferences.

Those coming from a distance will buy ticket for Minot. Please inform L. S. Glick, Minot, N. Dakota (R. R. No. 4) of your coming.

Those traveling on local trains from points east will buy ticket for Surrey. Please inform J. D. Yoder, Surrey, North Dakota of your coming.

I. L. Yoder, Secy.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Church Conference will be held (D. V.) with the West Zion congregation, Carstairs, Alta., on Thursday July 13, 1922. At the same place, the days immediately preceding will be occupied with Sunday school, Bible, and Missionary Conferences.

A. H. Wambold.
Conf. Sec.

Young People's Conference

The Young People's Conference will be held (D. V.) with the congregation at Sterling, Illinois, June 15-18, 1922.

Payson Miller, Sec'y, Ex. Com.

I wish all ordained ministers would realize that they are not ordained to create levity while in the pulpit, but to preach the Word only.—The Lutheran.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglas Sts., Reading, Pa., Eli S. Horst, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, JUNE 22, 1922 (Gospel Witness) Established 1905 No. 12

EDITORIAL

"Who through faith subdued kingdoms, wrought righteousness, obtained promises."

No man is equipped to meet the issues of the present time unless he has faith enough to believe that the Bible carries the final word on all matters concerning which it speaks.

That church is best qualified to tackle the hard problems of life (religious or secular) that educates its members to have "fervent charity one for another," encourages a life of godliness in every home, and makes the passion for souls the ruling spirit in every member.

Bro. Clayton H. Kratz.—On another page will be found a letter which will be read with interest by all the friends of this relief worker's mysterious disappearance. Possibly some later date will reveal some more things concerning his fate or his whereabouts. The most consoling thought that can come to any one is that the lives of loved ones were or are being spent in a cause approved of God.

A Word to Correspondents.—Some of you have probably noticed that the Gospel Herald reached you a day or two earlier the past few weeks than it did for some time previous. The reason of it is that we are closing the forms on Saturday noon instead of Monday noon, as formerly. According to this arrangement you ought to be getting your Gospel Heralds regularly on Thursdays, unless your local mail facilities are poor or your distance from the Publishing House is too great. Our correspondents will please note the change, and write early enough in the week that your letters may reach us not later than Thursday or Friday. In this way all your news items will appear in print the following week, unless there should be so much news that some must be crowded out for want of room. We thank you for your contributions in the past, and hope you may continue to supply our readers with the current news among the brotherhood, in all parts of the field.

"Will Sticks do for Father?"—We have heard several echoes from the article which appeared under this title in the last two numbers of the Gospel Herald. Readers were impressed differently as they read the article, depending upon the viewpoint from which they judged it. Some who held sacred the name of mother were moved to indignation at some of the expressions and illustrations used, while others, recognizing that the father's responsibility in the home is held too lightly by so many fathers, thought that some timely teaching was presented. We trust that all may have forbearance toward those who differ from them in the viewpoint taken.

Speaking of sex distinction, God made no mistake when He created the sexes as He did and placed a representative of each sex over the affairs of the home. Where the sterner qualities of the father are added to the tenderer qualities of the mother, the powers of both united in a faithful effort to bring up the children "in the nurture and admonition of the Lord," there are ideal conditions in the home, so far as it lies within the power of the parents to make them such. Many a home suffers because of the idea that mothers alone are responsible for home-making and home-keeping.

The Real Test.—Not many years ago there were three books sent to an editor's office for review. The editor being busy at the time, the matter of examining the books was handed over to another worker. After a time this worker came back, reporting that two of the books were unsound on the fundamentals of faith while the third seemed to stand the test. To support his conclusions he read a number of extracts. From the first two books extracts were read upholding the idea of entering into the kingdom through human effort, ignoring the blood of Jesus, and pronouncing certain passages of Scripture faulty and unreliable. Then there were extracts read from the third book clearly setting forth the doctrine of the substitutionary death on the cross, the Deity and virgin birth of Christ, the inerrancy of the Bible as God's Word, and kindred doctrines. "That is enough," said the editor, "the last book may have some mistakes in it, and the first two may have much in the line of instructive teaching; but the third rings true on the fundamentals of faith while the first two are unsound on that point. They are therefore unqualified as teachers of religion."

The editor had scriptures to back him in his conclusions. Paul writes to the Galatians saying, "Though we, or an angel from heaven, preach any other gospel.....let him be accursed." John says, "If there come any unto you, and bring not this doctrine, receive him not.....neither bid him God speed." A man may have unwavering faith in the Bible as God's Word and still be mistaken in the interpretation of some of its teachings; but when he attacks the Bible itself it disqualifies him as a teacher of Christianity and he should receive no recognition as such.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye loved me, keep my commandments.—John 14:15.

CHRIST OUR ALL

I found a joy in sorrow,
A secret balm for pain;
A beautiful tomorrow,
Of sunshine after rain.
I've found a branch of healing
Near every bitter spring,
A whisper promise stealing
O'er every broken string.

I found a glad hosanna
For every woe and weal;
A handful of sweet manna,
When grapes of Eschol fail.
I found a rock of ages,
When desert wells go dry;
And after weary stages,
I found an elm nigh.

An elm with its coolness,
Its fountain and its shade;
A blessing in its fulness,
When brooks of promise fade.
O'er tears of soft contrition,
I've seen a rainbow light;
A glory and fruition,
So near, yet out of sight.

My Savior, thee possessing,
I found the joy, the blessing,
The sunshine and the psalm;
The promise for the fearful,
The elm for the faint,
The rainbow for the tearful,
The glory for the saint.

—Sel. by Joe H. Kauffman.

TEN REASONS

I. Why Baptism should be Administered to Penitent Believers

For the Gospel Herald.

1. It was commanded by our Lord.—Matt. 28:-19, 20.

2. It was practiced by the apostles.—Acts 2:41; 8:36-38; 10:44-48; 16:14, 33; 19:2-5.

3. The teaching of Scripture is that it should be administered upon evidence of faith and repentance.—Acts 2:38; 8:37; 16:30-33.

4. Baptism is "the answer of a good conscience toward God."—I Pet. 3:21.

5. Since baptism is "not the putting away of the filth of the flesh," it follows that it would be of no avail if administered to an impenitent sinner.

6. Infants can neither have faith nor repent. It is for this reason, we believe, that infant baptism has no place in the teaching of Scripture.

7. Since water baptism is by the above scriptures shown to be both commanded and practiced in apostolic times, it follows that obedience requires its practice in all ages under the Gospel dispensation.

8. The baptismal vow is an impressive reminder to all who observe it in faith.—Rom. 6:1-6.

9. There is a very close connection between water baptism and Spirit baptism.—Matt. 3:11; Acts 1:5; 2:15, 16; 10:44-48; 11:15, 16.

10. "If ye know these things, happy are ye if ye do them."

THE JUDGMENT OF GOD upon the First Creation, and THE BELIEVER'S DELIVERANCE

By J. B. Stoltzfus

For the Gospel Herald.

The soul that sinneth, it shall die.—Ezek. 14:9.

This decree, issued from the mouth of God, is one that shall be in no wise repealed. Because of God's righteousness and holiness, man can never be allowed in His holy presence unjudged. His holy dignity must and will be maintained. "God is not a man that He should lie; neither the Son of man that he should repent. Hath he said and shall he not do it? or hath he spoken and shall he not make it good" (Num. 23:19)? "As it is written, There is none righteous, no not one; for all have sinned and come short of the glory of God: now we know that whatsoever things the law saith, it saith to them who are under the law; that every mouth may be stopped and all the world may become guilty before God" (Rom. 3: 10, 25, 19).

Such indeed is the sad condition of man before God. After the order of the first creation, there is no repeal of the divine decree. The righteous judgment of God must be vindicated. "There was a man sent from God whose name was John. The same came for a witness to bear witness of the light that all men through him might believe" (John 1:6). It behooves us to have open ears to the heavenly message—the message that is issued forth from the heart of God to us, by nature a lost race. It means so much concerning our eternal destiny. "I am the voice of one crying in the wilderness"—Is not that of great significance? That voice is still going forth throughout this wilderness which encompasses the whole world. It is only the open heart that will hear and receive the divine message from God. Will we take time to hear? Will we stop to listen? Being of the fallen creation and of the lost race, let us take time to listen. Hear the Word that flows from the heart of God; "Behold the Lamb of God which taketh away the sin of the world." We may wonder how God, who cannot lie, can righteously do so when we know His just and righteous decree that cannot be repealed. This is the matter above all of most vital interest to any anxious soul. How can such be possible while he knows he is a sinner and is under the sentence of death from a righteous and a holy God? "Now is the judgment of this world, now is the prince of this world cast out. And I, if I be lifted up from the earth, will draw all men unto me. **This he said, signifying what death he should die"** (John 12:31-33). In this remarkable proceeding, there was a hidden mystery that was not understood by man or Satan. Had they known it, they would not have crucified the Lord of glory. See I Cor. 2:8. The mystery was this: There was life within the chamber of death. When the Lord of glory, the blessed Son of God came into the world, He indeed came in the form of a helpless babe, born of woman, who gave birth to Him, seemingly in a stable, where she wrapped Him in swaddling clothes, because there was no room for them in the inn. Mark the humble significance of the place of His birth, there being no room for Him in the inn. It was then the Lord of glory entered within a sphere after the form or order of the first creation —took on Himself the seed of Abraham. See Heb. 2:16. Thus He became a nucleus or a center of the first creation, all having thus headed up in that wonderful person. Listen to the words of the blessed Son of God previous to His suffering and death: "Now is the judgment of this world." When He was there lifted up, He does not say that there shall some men be drawn unto Him. The remarkable word is, In His death he draws **all** men unto Himself. Thus the righteous judgment of God has been vindicated upon the Son of God.

Then upon Calvary, nearly two thousand years ago, when He suffered the dark billows of God's wrath to roll over Him, and sank beneath the dark waves and billows into death, He being made the nucleus or center after the order of the first creation, it is there that the whole world, as it were, sank down with Him into death, that now, under the eye of God, the whole world is dead, the first creation having thus ended in the death of the Son of God. As much as the criminal is dead in the eyes of the law awaiting the day of execution, the human race is dead because of the death of the Son of God. "For the love of God constraineth us; because we thus judge, that if one died for **all**, then **all** are dead." "That by the grace of God should taste death for **every** man."

The great wonder is, How can a dead man be brought to life? "Verily, verily I say unto you, he that heareth my word, and believeth on

him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5:24, 25). To them that hear and listen to this Word of life, to them it is indeed a miracle of grace and mercy, that we who have been brought into death in the eye of God, should be brought into life by faith in the person of the risen and glorified Son of God. See Col. 3:1-3: "If ye then be risen with Christ, seek those things which are above: where Christ sitteth on the right hand of God. Set your affections on things above, not on the things on the earth. For ye are dead, and your life is hid with Christ in God." It is thus indeed that the believer can say, "I am here, but my life is gone to glory." As God sees the believer alive in Christ, since He has represented every man in death, He indeed represents the believer now in a risen and glorified man at the right hand of God. "Even when we were dead in sins, hath God quickened us together with Christ (by grace are ye saved) and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus" (Eph. 2:5, 6).

There is nothing here below that can respond to God according to the flesh, or that which is after the order of the first creation. It is only the Holy Spirit that has been imparted to every believer by the new birth that is brought into activity in response to God. "And if Chrsit be in you, the body is dead because of sin. But the spirit is life because of righteousness." "They that are in the flesh cannot please God" (Rom. 8:10; 8:8). It is the Christ life in the believer that is responsive to God, not the believer's life. "He that believeth in the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

"Death and judgment are behind us,
Grace and glory are before;
All the billows rolled o'er Jesus,
There they spend their utmost power.

"Firstfruits of the resurrection,
He is risen from the tomb;
Now in Him a new creation,
We are free—beyond our doom.

"Jesus died and we died with Him,
Buried in the grave He lay;
Now with Him in resurrection,
We have part in heaven's bright day."

Furthermore, we as believers are not left in ignorance regarding divine instruction as to the consistent, practical side of the true Christian life and walk. It takes in a wide scope and covers much. "Pure religion and undefiled before God and the Father is this: to visit the fathers and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever" (John 2:15-17).

"O, patient, spotless one,
Our hearts in meekness train;
To bear thy yoke and learn of thee,
That we may rest obtain.

"Jesus, thou art enough,
The mind and heart to fill;
Thy patient life—to calm the soul;
Thy love—to fear dispel.

"O fix our earnest gaze,
So wholly Lord on thee;
That with thy beauty occupied,
We elsewhere none may see."

Glenmore, Pa.

NONCONFORMITY TO THE WORLD

By P. Hostetler

For the Gospel Herald.

What is it? In reading something on the above subject, recently, I was made to think, Why is it that we have so many different answers to the above question? Is there any subject that has been more often taught or studied? Yet we fail so much in being of the same mind and speaking the same things on this, as well as other subjects. While we say that those who conform to this world are disobeying the Word, let us also remember that if we fail to be of one mind, or speak the same things, we also come short of Bible requirements. Could we not get a definition, true enough, short enough, and yet plain enough that we could accept it as being true and right?

Of course any and all sins are conformity to the world, because the world sins in all forms of sin; but Paul surely did not mean to say, "Don't do any wrong of any kind, else he might have said, Don't sin in any form." So the question is not so much, What is nonconformity? but, What did the Lord mean by this particular passage? or, What does He teach here in particular? How would this do: Anything that is done for no other purpose than to be like the world and get their approval or friendship is what is meant by conforming to the world.

One may do a certain thing and it is conformity to the world, pure and simple; another may do the same thing, and yet there is not a bit of world conformity in it. Illustration: A young man has been wearing his suspenders for years. He learns that fashion says, "No suspenders," and he takes them off, going without. It is quite evident that it is done for no other purpose than to be in style, and it is therefore pure and simple conformity to the world. Another man who had never used any suspenders—in fact he may have lived in a time when suspenders were considered a mark of worldliness—his going without suspenders does not show any conformity to the world.

Let us also notice several things that some class as conformity to the world but which do not belong there:

1. It does not mean that everything done like the world does is world conformity. If it did, all Christians would be guilty in this, no matter how plain the Church.

2. It does not mean that everything that is done for beauty, and not for use or comfort is world conformity, and wrong. If so, some of the plainest and best people would be guilty. I have seen people who disallow combing of the hair in fashionable ways, yet their way of combing is more beautiful than the prevailing custom. Beautiful things in a temperate way, and with right motives are all right.

3. Not all things used for convenience, ease, comfort, and to make money are wrong, or world conformity. I once heard a minister say that the way that is hardest and takes the most self-denial is the nearest right. If such were the case we would have to go back to walking plows, put away buggies and carriages, make garments by hand, etc. Self-denial there must be, but not in the things that are right and good, just because the world does them.

Just one more question or point: Shall we tolerate in the Church a man going to his neighbor's house in the night and stealing chickens or anything else, just because we can not keep out such stealing as may be done in dealing, that some say is stealing and others say is not? Likewise, Should we tolerate all conformity to the world just because we cannot keep out all conformity to the world, nor the spirit of it? Paul's saying, "Be not conformed to the world" has a close resemblance to John's saying, "Love not the world." In fact, I should say, John's saying comes first; as it goes to the bottom—to the heart. First and foremost, we should not love the world and worldliness; for if we do, then comes the fruit of that love, which is conformity to the world, and after that

(Continued on page 237)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 Eighth Ave.)

Greetings to all Herald Readers:—We are thankful to the Lord for the many blessings we have been enjoying. We had the privilege of attending the conference and the General Mission Board meetings in Ohio. During our absence, the following brethren filled the regular appointments at the Mission: J. B. Zook, Belleville, June 4, and Hiram Wingard, Johnstown, June 11; also at the same service Bros. Nevin Bender and Eli Swartzendruber, ministers, accompanied by the brethren Christ Swartzendruber, David Yoder, and David Zook, all of Greenwood, Del., who came along here on their return from the Conservative A. M. Conference held in Indiana.

Bro. O. D. Yoder, who has been lending a helping hand in the work here has gone to his home at Mattawanna. Many thanks for the services rendered by the brother.

On Monday evening, June 12, Bro. Allan Good and wife of Alberta, Canada, were with us. Bro. Good preached for us, using "The Seven Blesseds in Revelation." Bro. Laban Swartzendruber and Sister Anna Bender, Springs, Pa., came into our midst Tuesday. Bro. Swartzendruber led our prayer services. Sister Bender was sent here as a representative of the Springs Y. P. Meeting. She stayed with us until Thursday morning.

Our services are well attended during the warm weather. There were seventy-five in Sunday school, thirty in our Tuesday evening prayer meeting. Wednesday evening, twenty-eight persons, previous to going into the home, held a half hour open air meeting. We had a very impressive service. The Spirit led to the conversion of four souls who were willing to confess Christ. Pray for them. They need your help.

There is a sixteen-year-old boy in the city who has had some experience on the farm who desires to hire himself to some Mennonite farmer. Anyone needing help of this kind will kindly correspond with us.

Sister Mary Shenk of Virginia, who is attending E. M. School, Harrisonburg, Va., arrived in the city today. She expects to work in a private home and have the privilege of attending services here. I wish more of the brethren and sisters would be willing to do the same. This would give them the privilege of getting acquainted with the work and help strengthen the cause.

The following visitors were here: Sisters Priscilla S. King and Carrie S. Stoltzfus, Atglen; Marie Riehl and Alice Petersheim, Morgantown; Sister (Mrs.) Hiram Wingard and Lois and Kenneth Wingard, Johnstown, Pa.

Following is a report of contributions for May:

Cash Receipts

Springs congregation	$8 15
Springs S. School	6 32
	$14 47

Painting Building Fund

J. G. Godshall, Telford,	$10 00
J. E. Martin and Family,	5 00
	$15 00

Cash Value, Clothing and Provisions

Beach S. C., Ohio,	$17 00
Mattawana S. C., Pa.,	10 00
Belleville Cong.,	1 50
Springs Aid Society,	4 00
Effie Hoover,	80
	$33 30

Many thanks for your support. We beg a continual interest, and your prayers in behalf of the work and workers. Joseph M. Nissley.

June 15, 1922.

"NOT BY BREAD ALONE"

Sel. by Jason Miller

It has been repeatedly remarked that missionaries and others engaged in charitable or religious work are always begging, always asking for money.

Will those who complain of this reflect for a moment and ask themselves if any one can keep soul and body together without the wherewith to purchase even the bare necessities?

The men and women who give up everything to go into foreign countries to evangelize the heathen must be provided with enough, at least, to keep them alive. Besides, by material means, by helping the famine-stricken and the poor of a country like India, where the inhabitants know nothing of the necessary comforts that even the poor in other countries may obtain, the missionaries are thus enabled to convert these pagans to Christianity.

They need this daily bread for themselves and their poor, but only as a means to an end are they asking for this material bread; for surely, "Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God."

Our missionaries are asking for means that they may bring the Word of God to the benighted Hindi, that they may become converted to Him and live the true life of the soul. Remember this, when we appeal to you for the missions, we need your help to bring souls to God.

Oh, then, at all times, count not the cost, as Jesus did not, at which souls must be bought. Give, give generously, to allay the burning thirst of Jesus on the cross. "Give, oh, give me souls."

Westport, S. Dak.

DO YOU KNOW WHERE YOUR MISSIONARY MONEY IS GOING?

The enemy is advancing his civilization propaganda to laugh out of the trenches the truth of salvation. Hospitals, splendid as they are, and benevolent as are their open doors of human kindly service, will be used by the enemy as a substitute for holiness. This camouflage hospital ship, loaded with needed salve, will be anchored in great mission center harbors as a forerunner of salvation along with school buildings. Then, like a tapeworm, these two enterprises will take all the time, strength and money of the missionaries and mission boards.

The enemy slips salvation on a side seat, softly saying, "Sit still, sweet Gospel Story, we're opening the way so you can sing your song very soon." This "preparation" for the Gospel propaganda is being very successfully used by the enemy everywhere even now. It is high time we recognized this deviating of our men and money by the enemy and believe afresh that the Gospel preached in any tongue, under any circumstance, to any people, has within it its own dynamite to open its own way. The Gospel of Jesus Christ does not have to play second fiddle to any hospital, school or civilizing scheme. The Gospel is God's great pioneer. It opens the path, it plows the furrows, it plants the seed. Then the hospitals, schools and civilizing schemes come on behind. See what the enemy has done!

He has taken this perfectly good, four-wheeled wagon of Hospitals, Schools, Civilization, Science and fastened them successfully before the great horse. He stands and laughs while the Christian Church beats the horse and yells, "Git ep!" He is gaining his fight, for the Christian Church, seeing that things were not moving, have turned out the Gospel horse and gotten into the shafts themselves, crying, "Hurrah for us!" The emphasis is and will from now on increasingly be on "us," until the great Ego, the great boasting anti-Christ "I," shall put his boasting false prophet into the leadership of this great self-movement of our day.

Yes, it is the cart before the horse, and then get rid of the horse.—Rader

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Should those who believe in wearing the prayer head covering pray the Lord's prayer in school with their heads covered? D. H.

The only answer we have to this question is that given by Paul: "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." This does not mean that members in school should not pray when the opportunity is presented, but that they should be in Gospel order so that they can pray consistently.

As there is quite a controversy among some of our people in regard to the Russian sufferers (some seem to think there is food enough over there now if it could be gotten to the starving people, so there would be no need to send any more to the sufferers in Russia) will you please explain just how the circumstances are thru the Gospel Herald? J. B.

The American Relief Administration has an abundance of food in Russia in its warehouses, and this is being distributed in regular order in the sections where they are operating. They, however, are not distributing in all parts of Russia, and where they are it is mainly to children and certain adults. Among the districts not supplied by the American Relief Administration are the larger colonies of Mennonites. To these districts our attention is directed largely by our workers in Russia. The money contributed by our people is being used to buy supplies from the A. R. A. warehouses and shipped direct to the districts where our people are located and distributed according to the instructions given by our workers. We will need additional funds to meet the real needs in these districts where many are reported in a starving condition. L. M.

Explain I Cor. 3:12,13,15. What is the gold, silver, precious stones, wood, hay stubble, of which Paul speaks in verse 12?

What is meant by the day and fire in verse 13?

How can a man's work be burned and he himself be saved? E. A. M.

Paul makes it clear that Jesus Christ is the foundation upon which the Christian Church is founded. The **gold, silver** and **precious stones** to which he refers as material used in building on said foundation, are representative of the indestructible and eternal doctrines and principles of the Christian religion which are not only accepted but taught, proclaimed, and exemplified by Christ's true servants—they being actuated by His abounding grace and prompted thru true love toward Him and His Cause to adhere strictly to the eternal Word. **Wood, hay** and **stubble** are all of a combustible nature, and represent such teaching and preaching as prove to be superficial and erroneous, such as the traditions, inventions, and fancies of men, which are not in harmony with the doctrines of Christ.

Verse 13—"Every man's work shall be made manifest;" shall be made clear to both the builder and others what the work really is. **"The day"** of judgment or day of testing which the Lord has appointed will make known the exact nature of the work done. As fire shows the difference between gold and wood, or silver and hay, or precious stones and stubble, even so "Our God" to whom Paul refers as a "consuming fire" (Heb. 12:29) will in the day of reckoning refine the precious metal and consume the dross. He will preserve the true and precious and destroy the worthless and perishable.

Verse 15—"If any man's work shall be burned." If it be found erroneous and worthless, it will be condemned, rejected, and consumed. Nevertheless he, having believed in Christ as the only means of salvation, shall be saved "as by fire," as one who escapes destitute from his home which with its contents is being destroyed by fire. He, having ignorantly taught and upheld man's inventions and theories instead of the great Christian fundamentals, will of course lose his labor, and with it the opportunity of winning souls for the Master, that would have resulted had he pursued the scriptural course of building upon the true foundation, but because of his faith in Christ he is pardoned and saved, but will come into the Master's presence "empty handed."—J. S. S.

In considering Paul's teaching in Rom. 13 the following questions present themselves:

1. What advantage would it be to Christians if God would answer the prayers of those who ask Him to cause the nations not to execute vengeance upon the evil doers, and to persuade them to put away the sword which He had ordained them to use?

2. What have we to do with drawing the line for the limitation of their instruments of war?

3. Would this world be a better place to live in if God would not ordain men to punish the evil doers?

—J. E. K.

Answer.—1. Those who are interested in the best welfare of the Church and the world will not knowingly pray that God's order of world kingdoms and their method of administration should be changed or annulled. Paul makes it clear that God hath ordained the world governments as avengers to execute wrath upon him that doeth evil; hence we as Christians should not ask God to lead the world rulers to cease from executing vengeance upon evil doers. If such prayers were offered, and the same were answered without the people in general becoming more civilized and Christianized, it would be anything but safe and pleasant for Christians to live in this world. But as Christians we should pray that the prophecies found in Isa. 2:4, and Mic. 4:3, be brought into fulfillment—that the nations be led to put away the swords, or weapons of carnal warfare; that their swords may be beaten "into plowshares, and their spears into pruning hooks," that nations do "not lift up sword against nation, neither . . . . learn war any more."

2. As Christians we have nothing to do with drawing the line for the limitation of the nations' instruments of war. That is a matter to be decided by the officials and subjects of world kingdoms, and not by subjects of Christ's kingdom. Our Lord and Master hath said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Members of Christ's kingdom, while they are restricted from carnal warfare (Matt. 5:37-44; Jno. 18:36; II Cor. 10:14), should not attempt to dictate or interfere with the powers that be in the world kingdom as to what should or should not be done.

3. If God had not given to world rulers the authority to punish evil doers, this world would be very unsafe to live in because of the many vile characters, desperados, etc. Individuals filled with a satanic spirit, giving vent to their lusts, passions, and abominable sins—such as theft, robbery, rape, sedition, murder, etc., without any restraint on the part of the authorities—would mean a lamentable condition to live in.—J. S. S.

God will not refuse the poor offerings of the poor; but he will not accept the poor offerings of the rich.

—John Medley.

A voice from heaven does not mean a voice from the clouds, but a voice from God.

—James Denny.

There is a difference between saying words and praying.— I. B. W.

Family Circle

THOUGHTS AND MEDITATIONS

H. I. S.

I. Mother

For the Gospel Herald.

Few sons and daughters of any land can consider the above subject without laying aside the mask of comedy and thinking and speaking in the most serious and affectionate terms. One writer calls it "The Dearest Word" and, in part, says of mother love: "Out of the consecration of pain it was given to us as we came into this life and will go with throughout our days. Nothing—not even our own vice or our own ingratitude—can take it from us between the birthbed and the grave. I sometimes think it is the chiefest thing we carry out of this world into the next.....Her love is, oh, so steadfast! It is the Rock of Ages for this world.....We can never build any higher than it is; because since the day the first child drew the first breath of life, mother love has been a thing higher than the stars and purer than the skies of glory which it pierced."

"Behold Thy Mother," is the most appropriate scriptural text we know to place as the keystone to the great arch of love and admiration which clings about mother, making her the centre of affection and thus creating through her the home.

Mother loves almost to a fault. She lives in hopes when all but she have given up. She kneels by her bedside in the quiet hours of midnight and with tears rolling down her cheeks implores High Heaven for her wayward sons or daughters of whom even father said, "It is no use." When she later saw them kneel at the altar of penitence she exultingly exclaimed, "My prayer is answered and they are His, plucked as brands from the burning." Her love never let go.

Mother labored incessantly for her family. I almost said, slaved for them, for have you not been thus impressed as you saw her dragged nearly to death with work while the grown up daughters dressed in their best and were either parlor ornaments or giddy butterflies? Perhaps to their dying day they never even expressed the slightest appreciation for what she did for them. We think she might have held them to work more closely and disciplined them to a better sense of the fitness of things, but her great love in this was blind. Yet have they no sense of gratitude?

A wise mother becomes a bulwark of purity in the home. One mother whom I knew and greatly admired took her children into her closest confidence and in a most intelligent way taught them in regard to the vital things of life at a time when they were blossoming into young manhood and womanhood. She would take one of the boys and tell him somethink like this: "Now F——— you are of an age when you are beginning to look at others as more than mere playmates. Do not forget one thing, that every boy of the neighborhood is your brother and every girl is your sister. As you love your own sister and seek to protect her in every way from all forms of wrong and harm, so also be a brother in the fullest sense of the word to every other girl associate you have. Be a true brother to the opposite sex and to your own. Some day you will want some sister associate as your own to love and cherish. She will be a sister plus your very own flesh and blood to whom you still have the lifelong privilege of showing every courtesy." What boy can tread such loving kindly advice under foot? To her girls she gave the same helpful corresponding advice. Her family grew up and called her blessed and proved true to her teachings and ideals, responded to her love and all have become staunch defenders of the faith and advocates of purity, true love, and loyalty to home and family.

This leads us to the other mother, the mother of my children or yours. Our mothers may have gone to heaven and wife and I often sit together and recall the days of our childhood and youth. I can then respond to my mother's love in my expressions of appreciation for the love my children's mother has for them and for me. Dare I cast a shadow over their lives in any way? Dare I bring disappointment into their lives by being untrue to them morally, socially, or religiously? Can I not afford to be a man every whit for their sakes and be a true lover of my children's mother in the most sacred sense of the word? God grant it! Then help me, Lord, to be true to Thee, to my mother, and to the mother of my children.

A MESSAGE

by an aged Pilgrim to Young Pilgrims

By Levi Blauch

For the Gospel Herald.

Dear young brethren and sisters in Christ: My heart is burdened concerning your welfare. I have once been young, but now am old. My strength fails. But I am much concerned about your welfare and my prayer is that you may fully consecrate your all to your heavenly Master. Bear in mind that this sinful, wicked world has no food for your soul. Righteousness, holiness, and spiritual food for the soul are only found in the Lord Jesus. In the kingdom of the Lord Jesus Christ there is peace for the soul, perfect safety, joy, and happiness, no politics, no carnal weapons to shed blood, no lawsuits, no theaters, no shows, no play parties, nothing to pollute the lives and souls of those who are in that kingdom. Dear young brethren and sisters, I plead with you that you examine yourselves and see whether you are in the faith. The kingdom of the world is inviting you, but my prayer is that you may be strong enough to withstand all the fiery darts of the wicked. Please read Eph. 6:13-17, and meditate upon the same. Spend much time with your Bible. Cease not to pray daily. When you kneel with others in public meetings, please pray instead of whispering. Whispering is not an honor to God, but a disgrace to those who engage therin. Therefore, be prayerful, be humble, be plain in your appearance, gentle in your talk, and remember that the house of the Lord was never built for levity, but for worship only.

Dear young brother, if you are a minister, please remember that you are called to preach the Word of the Lord instead of acting clownish to create laughter. When the world meets to have fun and laughter, please mark yourselves absent. But when the Church meets, then be present and great shall be your reward. But if you are present in the meetings held by the worldly, there is no reward in store for you. Therefore, take warning, my dear young brethren and sisters, come out from among them and separate yourselves, and let your light so shine that the world can see that you have been with Jesus and have learned of Him, and are now in possession of that which the world cannot enjoy. The world has a joy, we know, but it is not the joy of the Christian. The Christian's joy is eternal, but the joy that the people of the world possess is perishable and has no food for the soul. Therefore be "steadfast, unmovable, always abounding in the work of the Lord," and great will be your reward already in this life and more so in the world beyond.

In conclusion, I want to say that the only life worth living is the life that is separate from the life that the people of the world are living. Then, and only then, have you the promise of eternal glory. Young brethren, young sisters, please remember your aged pilgrim at the throne of grace, and I shall do the same for you.

Johnstown, Pa.

Sunday School

Lesson for July 2, 1922—Ezek. 2:1-6; 3:17-21

EZEKIEL, THE WATCHMAN OF ISRAEL

Golden Text.—Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isa. 55:6, 7.

Introductory.—During the lessons of the past quarter we followed the course of declining Israel until we found both the northern and the southern kingdom in captivity. This quarter's lessons bring to us glimpses of Judah during the times of exile and partial restoration. The lessons are full of interest, excite feelings of deepest pity, and are rich in instruction, both in the way of warning and of hope. The lesson before us, the only one of the series, tells of Ezekiel's commission as a prophet and his work as a watchman.

Ezekiel.—Ezekiel was the son of a priest named Buzi and wrote during the exile. His writings are rich in imagery, thrilling in their word paintings of things present and things to come, and must have been very impressive among his people in his day. He died in the land of his exile, and his tomb is said to be near Bagdad.

His Commission (1-6).—It was to this man that God came with a message. "Son of man," said the Lord, "I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed me, even unto this very day. For they are impudent children and stiffhearted," etc.

Ezekiel was further encouraged to speak the truth whether they wanted to hear it or not, and that he should not be afraid of their words. Those people were in a most deplorable condition—in exile, in slavery, oppressed, dreaming of their former glory but now in hopeless bondage. As such they were to be pitied. But one has only to read God's description of their actual condition spiritually to be convinced that they merited all the rebuke they were getting. It was their sins that brought them into exile, and it was to bring to them a warning and a rebuke for their sins, coupled with an exhortation to repentance and a conditional promise of liberation that Ezekiel was commissioned of the Lord to speak as the oracles of God among them.

A Watchman (17-21).—"I have made thee a watchman unto the house of Israel," said the Lord to Ezekiel. It was a part of his commission. He was to watch the course of these people, and bring them messages from time to time, that would cause them to meditate upon their way and perchance some of them be brought to repentance. And the message to this watchman should be reverently heard by every watchman ordained of God at the present time. Listen to this fourfold message:

1. "**When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand.**" In other words, if you know of any one, over whom you are watchman, who drifts into sin, and you neglect sounding the note of warning, you are responsible for his being lost. This is applicable to the ministry in particular, and to all Christian professors in general. It is a fearful warning.

2. "**If thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.**" It is only when we have done our full duty in warning people against the folly of sin that we can say, "I am free from the blood of all men." When you have done your duty along this line, the full responsibility rests upon the sinner.

3. "**When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.**" Two things are here plainly taught: (1) It is possible for a man of God to fall away from his righteousness and die in his sins. In other words, the theory of "once in grace, always in grace," is here refuted. (2) The unfaithful watchman who fails to warn him of his sin will share his responsibility.

4. "**If thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.**" This last is the climax. It holds out the blessings of faithful shepherding. In the language of Christ, may we say to all watchmen, "Go, and do thou likewise."—K.

Be assured that unless your prayers stop your sins, your sins will stop your prayers.

—Thomas Guthrie.

Our Young People

TRUE CHRISTIAN LIBERTY.—Gal. 5; I Cor. 8.

Topic for July 2

MOTTO

"If the Son therefore shall make you free, ye shall be free indeed."

MEDITATIONS ON THE TOPIC

I. Christian Liberty.—Men have sought liberty in all ages. Many have laid down their lives in the cause of liberty and many have given their best talent and the powers at their command for the liberty which they desired. When people have become discontented with the rule under which their nation labored, they have sought by various means to obtain the liberty which they felt was their right. When one nation imposed upon another and brought its people into bondage there is a time when the oppressed hope and seek for freedom. But there is a freedom which no earthly bondage or oppression can touch. The slave or the man behind the bars or the oppressed citizen or the captive in a strange land have equal access to the key of the great door of freedom which is found in Christian liberty.

"Stone walls cannot a prison make
Nor iron bars a cage"

in the life of one who is walking in Christian liberty.

Christian liberty is freedom in the heart and conscience. It makes us able to enjoy the fellowship of God even when these bodies are bound in fetters or ruled by tyrants. Paul and Silas enjoyed it in the jail at Philippi. John knew about it on the island of Patmos and had access to the most glorious fellowship ever known. While it is a yoke that binds us to a yokefellow, it is a yokefellow who gives us rest and whose yoke is easy and whose burden is light. It enables us to be restricted without feeling the restriction to be a yoke of bondage. It enables us to do the hard things without murmuring. It enables us to love the unlovely and not feel it impossible. It enables us to do right and shun wrong because God is in us enabling us to will and to do of His good pleasure.

OUTLINE STUDY

I. It is Liberation from the Power of Darkness.—Col. 1:13; Tit. 2:14.
1. From the condemnation of law.—Gal. 3:13; 6:14.
2. From the doom of the lost.—I Thes. 1:10.
3. From the fear of death.—Heb. 2:14, 15; Rom. 8:11.
4. From slavery to sin.—Rom. 6:14-18; Jno. 8:31-36.

II. Given Access to Life
1. As God's special people.—I Pet. 2:9; Tit. 2:14.
2. Adopted into God's family.—I Pet. 1:23; Gal. 4:4, 5; Tit. 3:5.

III. Given Privileges
1. Privileges of the throne.—Heb. 4: 14-16.
2. Privileges of fellowship.—I Jno. 1: 3, 7; Eph. 2:6.
3. Privileges of loving service.—Gal. 5: 13.
   (a) To Christ.—Jno. 14:21-24; II Cor. 5:14, 15.

PERSONAL THOUGHT

While the world celebrates national liberty and glories in the flesh, the Christian glories in the cross of our Lord Jesus Christ, by whom the world is crucified unto him and he unto the world.

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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THURSDAY, JUNE 22, 1922

Field Notes

* * *

Brethren T. M. Erb and D. H. Bender of Hesston, Kans., spent Sunday, June 11, in Elkhart county, Ind., filling appointments in several of the churches.

The Waldo congregation near Flanagan, Ill., is in the midst of a series of meetings this week with Bro. S. E. Allgyer in charge—if previous arrangements were carried out.

The Mennonite General Conference, for 1923, is to be held with the brotherhood in Ontario. Fuller details, giving exact time and place, will be published later.

Bro. M. Horsch of Ingoldstadt, Germany, brother of our Bro. John Horsch of the Publishing House force, is now on his way to America, expecting to land in New York June 25. While here in America he will try and get in touch with those interested in relief work in Europe and explain the situation as seen by one who passed through the storms in that troubled section.

Wanted—work on a farm, in a Mennonite family, by a sixteen-year old boy who has had experience on a farm near Altoona, Pa. Apply to Jos. M. Nissley, Mennonite Gospel Mission, 1624 8th Ave., Altoona, Pa.

Bro. N. H. Mack of New Holland, Pa., spent several weeks in Waterloo Co., Ont., immediately following the annual meeting of Ontario Conference near Markham, holding revival meetings in several of the churches.

Bro. Vernon Smucker, editor of the Christian Monitor, is spending about ten days in the Middle West, having attended the Educational Board meeting in Indiana and the Young People's Conference at Sterling, Ill.

The pulpit in Scottdale Mennonite Church, Sunday, June 11, was filled by Brethren Allan Good, A. D. Wenger, and J. R. Shank. The presence of these brethren was highly appreciated and their messages well received.

We are in receipt of a program of a Sunday school and missionary meeting to be held at the Mennonite Church, Ephrata, Pa., July 8 and 9. The character of the program impresses us that a profitable meeting will be held.

Bro. H. C. Krupp of Souderton Pa., has this to say about the Eastern Mennonite Home in Souderton: "We have some fifty inmates at the present time, and after the new addition to the building is completed we can accommodate about fifty more."

Among the recent callers at the Mennonite Publishing House were Brethren Jas. A. Hostetler of Baltic, Ohio, and R. G. Stutzman of Danvers, Ill., Sisters Priscilla S. King, Carrie A. Stoltzfus, Marie Reihl, and Alice Petersheim of Morgantown, Pa., and Sister Trusie Zook of Garden City, Mo.

Bro. A. D. Wenger of Fentress, Va., was among those who attended the Mission Board meeting at Archbold, Ohio, the Indiana Conference at Yellow Creek Church near Goshen, Ind., and the Educational Board meeting at Forks Church near Middlebury, Ind. He preached in Mahoning and Columbiana counties, Ohio, on the way out, and at Scottdale, Pa., on his return home.

Bro. J. B. Smith and family, accompanied by Bro. John Mumaw of Wooster, Ohio, spent part of a day at Scottdale, Pa., last week. They were on their way from Harrisonburg, Va., to Ohio, where Bro. M. returned after a year in school at Harrisonburg and Bro. S. and family returned after several years at Harrisonburg connected with the Eastern Mennonite School. They are now located near Elida, Ohio, which is to be their home for the time being.

Correspondence

* * *

Landisville, Pa.

Following is a program for the Landisville and Salunga workers' meeting, to be held at Salunga, Saturday evening, June 24, 1922:

Lesson for July 2, assigned to Bro. Frank B. Eshleman.

Lesson for July 9, assigned to Bro. Edison Gingrich.

Lesson for July 16, assigned to Bro. Isaac Brubaker.

Lesson for July 23, assigned to Bro. Simon Hiestand.

Lesson for July 30, assigned to Bro. Elmer Gochenaur.

David H. Miller, Sec.

Elizabethtown, Pa.

Program for the monthly workers' meeting to be held at the Elizabethtown Church, Thursday evening, June 29, 1922.

Lesson for July 2, "Ezekiel, the Watchman of Israel," Bro. Noah Risser.

Lesson for July 9, "Daniel, the Interpreter of Nebuchadnezzar's Dream," Bro. Joseph Nissley.

Lesson for July 16, "The Handwriting on the Wall" (Temperance Lesson), Bro. Elias Garber.

Lesson for July 23, "Daniel and the Lions," Bro. Leroy Kupp.

Committee.

Linn, Mo.

Dear Gospel Herald Readers:—We are only a little band of nine in this part of the country. We sometimes feel that we are forgotten, but the good Master never forgets His servants. On May 26, Bro. and Sister J. M. Kreider, Palmyra, Mo., came into our midst. Bro. K. preached four very helpful sermons. On Sunday morning we had council meeting, and in the afternoon we had our communion services in which all partook. We would be glad for other brethren to visit us at any time.

Pray for us at this place that, tho without a leader, we may continue in the faith. Yours in His service,

June 7, 1922. Polley Philips.

Vistula, Ind.

(Barker Street congregation)

We had communion last Sunday (June 4). One young man was received by water baptism as a member of the Church, Bro. D. D. Troyer officiated. Bro. A. J. Hostetler, Middlebury congregation, was also present, giving us a good sermon on the sacri-

fice Jesus made in His crucifixion. Our Sunday school is growing.

Harvey Friesener.

June 10, 1922.

Holsopple, Pa.

Dear Herald Readers, Greeting:—On the evening of May 26 Bro. J. F. Bressler of Lancaster came into our midst and began a series of meetings at the Thomas Church. He preached every evening until June 4. Many were the rich admonitions that he gave unto us and also the warnings to live a more consecrated life in His service. We feel that the Church was strengthened through his faithful efforts and three precious young souls were made willing to confess their Christ. Others were counting the cost. May the Lord bless our brother as he goes from place to place preaching the everlasting Gospel of Jesus Christ.

On Sunday, June 11, the converts were received into the Church by water baptism.

June 12, 1922. Joseph Saylor.

Westover, Md.

(Holly Grove Congregation)

Dear Herald Readers, Greeting:—God has been very good to us, both temporally and spiritually. On June 10 and 11 we had our first Sunday school meeting. It was well attended and good interest was shown. We trust that the words that were spoken may sink deep into every heart, and that they may spring forth and bear much fruit for the Lord. Those present from a distance were: Bro. Amos Stoltzfus and wife and Bro. Crist Umble and wife of Gap, Pa.; Bro. Wm. Shetler and family, Bro. Lewis Shetler and daughter Mary of Atglen, Pa.; Bro. Jonas Newhouser and wife of Bird-in-hand, Pa.; Bro. Geo. Eberly and wife of Soudersburg, Pa.; Sister Maude Hostetler of Belleville, Pa.; Sisters Lucy and Pauline Bender and Anna Yoder and Bros. Olen Miller, Earl Bender, Eli and Crist Schrock of Greenwood, Del. We wish to thank all the visitors for the help they rendered in making this meeting a success. We wish you all God's blessings. Ruth Hostetler.

June 12, 1922.

Ste. Elizabeth, Man.

Greetings of Love to one and all:—Bro. I. S. Mast has been filling appointments at this place. On Jan. 15 he was with us, preaching a sermon morning and evening. On Apr. 9 he was again with us. His subject for this day was, "God the Creator of Man," and "A Model Prayer." Then on May 21 we were thankful again to have our brother with us, preaching in the morning from Luke 4:4, and in the evening from Jno. 19:27. Very interesting sermons were heard from the lips of our dear brother at these different times.

The children's class in our Sunday school has been increasing this spring. We feel to praise God for His many blessings, and ask an interest in your prayers in behalf of the work at this place. We are having fine weather. Prospects for crops, promising.

Health is good, with the exception of Sister Mattie Troyer who has been ailing for some time.

June 12, 1922. Mary L. Miller

Manheim, Pa.

(Gantz's congregation)

Dear Herald Readers, Greeting:—Our Sunday school on June 11, with all officers and teachers present, showed over 175 persons in attendance. After Sunday school Bro. Hiram Kauffman of Landisville gave us a very interesting sermon, using Acts 2:42-47 as a text. Bro. Jos. Boll, Sr., and Bro. Jos. Boll, Jr., of Erbdale were with us also, as well as our home minister, Bro. John B. Snavely. May God continue His blessing at this and all other places.

June 12, 1922. H. E. Bradley.

Filer, Idaho

Greetings in the name of Him Who so richly Blesses Us:—On May 22 Bro. N. A. Lind came into our midst and remained until May 30. He had meetings each evening from May 23. Saturday evening (May 27) council meeting was held, then on Sunday morning communion services. Bro. Lind preached a very impressive sermon on "This do in remembrance of me" before we commemorated the death and suffering of our blessed Jesus.

The services were very solemn throughout, long to be remembered. And while there were no visible results by public confessions we know hearts were touched, the Church strengthened and our prayer is that the seed sown will bring forth fruit abundantly to the glory of God. We wish Bro. Lind God's blessing wherever he is used and trust he can labor with us again.

Bro. Hondrich is home again. Bro. D. L. Graybill and wife have gone on an evangelistic tour to Pennsylvania. May the Lord bless them.

Health in general is good. We invite any one who thinks of changing locations to investigate this tract. This is a very fertile, productive valley and the climate ideal, especially for those affected with lung trouble. Come and see and be assured. The church needs your prayers. May we be faithful to Him who gave Himself for us. In Jesus name,

June 12, 1922. Sadie S. Shank.

Nampa, Ida.

On May 13 Bro. N. A. Lind of Albany, Oreg., came into our midst and held meetings the following week. On Sunday, the 21st, communion was observed. Also, the vote of the Church was taken for the ordination of a minister at this place, which fell upon Bro. Omar G. Miller. The same day Bro. Lind in company with some of the brethren and sisters, visited sisters Mary Bontrager and Grandma Flisher, who were not able to attend services and brought them words of encouragement and the privilege to commune, which they enjoyed. May we ever remember the afflicted, to give them the encouragement to stand fast in the faith.

From here Bro. L. went to Filer, Ida., where he spent a week in the Lord's work. On his return trip he stopped a few hours with us and conducted the ordination services. Let us all pray much for our young brother that he may be a strong messenger for the Lord.

On last Sunday Bro. John Whittaker and family from Nebraska worshiped with us. They were on their way to conference in Oregon.

Sisters Lavina and Dessie Balmer accompanied Vertie and Leo Hostetler home from Kansas. They expect to spend the summer here. We are always glad for those of like faith to join us in the work here.

Dessie Hostetler.

June 12, 1922.

Manitou, Colo.

To the readers of the Gospel Herald, Greetings:—We at this place have still many reasons to thank and praise the Lord for His many blessings. On Sunday, June 4, preparatory services were held, and on Sunday evening, June 11, communion services. We were again reminded of the death and suffering of our blessed Lord, and that the blessed day of his coming draweth nigh. Jesus is coming again Brother, Sister are you ready? Bro. J. A. Heatwole of La Junta officiated, assisted by Bro. S. C. Miller of Jet Okla., who will be with us for some time. We certainly will appreciate his help in the work here. It is a great help when we can associate with God's people and be encouraged in the work.

Tourists are coming in from different states. Every Sunday we have a few more with us. May they receive a blessing, and be a blessing while here.

Again inviting all to stop with us, as they pass this way, we ask an interest in your prayers.

Yours in His service,

June 13, 1922. E. A. Rediger.

(Continued on page 236)

Miscellaneous

"SOWING SEEDS"

We are sowing, daily sowing,
Countless seeds of good or ill;
Scattered on the level lowland,
Cast upon the windy hill.
Seeds that sink in rich, brown furrows,
Soft with heaven's gracious rains;
Seeds that rest upon the surface,
Of the dry, unyielding plains.

Seeds that fall amid the stillness,
Of the lonely mountain glen;
Seeds cast out in crowned places,
Trampled under foot of men.
Seeds by idle hearts forgotten,
Flung at random in the rain;
Seeds by faithful souls remembered,
Sown in tears and love and prayer.

Thou who knowest all our weakness,
Leave us not to sow alone;
Bid thy angels guard the furrows,
Where the precious grain is sown.
Till the fields are crowned with glory,
Filled with mellow ripening ears;
Filled with fruit of life eternal,
From the seed we sowed in tears.

Check the onward thoughts and passions,
Stay the hasty, heedless hands;
Lest the germs of sin and sorrow,
Mar our fair and pleasant lands.
Father, help each weak endeavor,
Make each faithful effort blest;
Till thine harvest shall be garnered,
And we enter into rest.

—Sel. by Anna M. Graybill.

CLAYTON H. KRATZ

(The following letter, written to the mother of Bro. Clayton H. Kratz, Souderton, Pa, by Katie Peters, at whose home Bro. Kratz stayed for a few weeks prior to his capture by the Bolsheviks, was sent for publication by Leidy D. Hunsecker.)

New Halbstadt,
May 7, 1922

Dear Sister Kratz:

I will tell you something of the last time of your worthy lost son who lived in our home, and with our family, about four weeks.

Before October 29, I often told him to go away and hide, but he answered in a calm way, "I am not doing anything bad. Nobody will harm me." The poor boy did not yet know that nearly all innocent persons must suffer here. October 28, we wanted to send him, by team, to Crimea with our only seventeen-year-old son, but they came too soon and captured him. On October 29, at five o'clock in the morning, my husband and Bro. Kratz were captured, but came back free the same day — naturally under a thousand anxious moments.

After this he lived with us for twelve days, and then he was taken from our home and we have never heard from him since. During those twelve days we were well befriended; also had many anxious moments together. Your worthy son was so meek and read in his Bible so much. I often said, "Yes, Bro. Kratz, I am sorry you must suffer so much for us." He then said calmly, "I am no better than you." He told us of his mother's home, and that he was the youngest son at home with his mother. Beloved Sister Kratz, you had a very quiet, good son. During those twelve days he took lessons in the German and Russian languages. He had just made a good beginning when he was captured. We prayed earnestly and much for him in your behalf.

Dear Sister Kratz, our great, almighty God allowed it to come to pass. Oh! how many tears were shed already, and how many mothers' hearts are broken already. I have a sister who also lost her husband, and just before Christmas, her eighteen-year-old son was murdered, after six months' imprisonment. Ever since this time, my sister's heart is broken with grief, and thousands of mothers weep in the same way. My husband, one daughter twenty-one years old, and one son eighteen years old are still alive. Praise the Lord! But they were often near death's door. We have suffered much, but under the shadow of the Almighty we were preserved. We have had to dispense with a number of things that were desired, but so far we have eaten something every day.

Honored Sister Kratz, I would like to comfort you, but what shall the word be? In heaven you will see him again. I firmly believe your pious son also had a pious mother. I would like to write much yet, but the rest of his comrades who are here from America will inform you and this puzzle cannot be solved here. In the land of eternal sunshine, you will see why these things were so. Therefore, trust in your Lord and God. Even if your way seems dark, it will still end in the Father's house. There you will see how He meant it. Not knowing you, I sent you this message. Katie Peters.

TO OUR SEWING CIRCLES

By Levi Mumaw

For the Gospel Herald.

A recent cable from Russia said in part, **"Prepare to meet very serious need of clothing."** This indicates that our workers see a serious need of clothing for the winter months. The writer was very much encouraged on a recent visit to the cutting room of the Lancaster County Sewing Circles to find that so many are availing themselves of the opportunity of getting ready cut garments for their sewing. The sisters in charge of the work are rendering faithful, consecrated service. Only those who may be permitted to see the work as it goes thru the cutting room can appreciate fully what it means to serve the circles in the manner that they are being served.

There are a few hints which may be helpful to the work in general as well as to the workers in the cutting room. Please note the following:

1. It is not necessary to send your remittance with your order. Simply state about what amount of material you want. An invoice will be sent you including the postage charges and you can then remit promptly for the exact amount.

2. Do not specify too definitely what kind of sewing you want. Those in charge of the cutting room aim to cut all their material to advantage as well as to supply a variety of garments for the needy in Russia when it reaches its destination.

3. If your circle wishes to have its sewing accompany our fall shipment, action must be taken at once. As previously announced, all shipments should be ready for packing at Scottdale and Lancaster not later than August 15. July 15 to August 15 are the dates set for our special clothing campaign.

4. All orders for cut garments should be sent to Mrs. Ezra Mellinger, Ronks, Pa. All remittances for the material should be sent to the same address as indicated by the invoices received.

5. When remitting for goods, it will be well to return the invoice with your remittance to insure proper credit; or if not, be sure to state who had ordered the material in case another party is acting as treasurer.

Scottdale, Pa.

MY VIEW OF THE MENNONITE PUBLISHING HOUSE AND ITS OPPORTUNITIES

III. From a Community Viewpoint

(Address delivered by Lawrence Keister on the occasion of the dedication of the new building of the Mennonite Publishing House, April 4, 1922)

It was a graceful act on the part of the manager to give me an opportunity to speak on this occasion, the dedication of this great denominational Publishing House. Many years after her departure I am caused to remember that my grandmother on my mother's side was a faithful member of the Mennonite Church. There are ties that bind and we do well to think of them. Some of these are not far to seek. Many persons in this community have found the Publishing House a convenient place to procure religious books and especially Bibles as these were required. Then, too, it is very convenient to have a printer at your elbow ready to shape into tract or book thoughts that have occu-

pied your brain and issued from your pen. Not many cities of our size can afford advantages which are thus offered to Scottdale.

From a community view-point this institution takes its place as one of our industries which is well and widely known. It employs labor, skilled and ordinary. It takes raw materials and works them up into finished products. It touches mind and heart with the printed page reaching out to the very limits of denominational life, but the basis of all its activities, the center of all its moral and intellectual energy are found here in this great publishing plant.

This publishing house is a Church institution and also a business enterprise that must be administered on safe business principles. If Church and State are separated for their mutual good, the Church and business can be united in order to attain the same end. The Church must illustrate and even demonstrate its life and its principles in every worthy field of activity. Business, especially the publishing business, must show supreme respect for Christianity, its principles and its spirit, if it is to command the respect of a worthy constituency. Men of high degree and men of low degree can work together peacefully and profitably on the basis of good business and good religion.

As a local institution this House must meet and solve the labor problem. You have reached the heart of the matter when managers and employees agree to cooperate in securing the one great end, the welfare of both, on the basis of the universal duty enjoined in the Golden Rule. There is nothing to incite a quarrel between labor and capital, nothing to rob either of patience and reason, if neither one is inclined to oppress or coerce the other, because both are guided by the teachings and governed by the spirit of Christ.

From a community stand-point we are impressed with the fact that this institution is also a moral and religious force. It stands for good literature and good morals and good religion. There is an oversupply of bad literature, but never of good. Men will read, for they will think. You want them to think, but you want them to think good thoughts; and so they must have good literature, not bad or doubtful or even indifferent. Good morals and good religion are required to give tone and temper to good literature. As no man liveth unto himself so these good things are related and belong together.

This community well knows that this Publishing House stands for good morals and good religion. It is not divided, partly for and partly against. It is a unit for truth and righteousness and hence its influence tells for good among people who know its aims and ideals. If it were otherwise would not this community know it and would there not be at least a silent protest instead of the approval everywhere manifest?

A denominational publishing house like a certain prophet of old must "lift up a standard for the people." Hence your religion must show in your business and your business must be lifted up by your religion. You must have the same code of morals and the same type of religion on Monday that you have on Sunday. There is "one Lord, one faith, one baptism," but no more are needed if these are really ours for all they are and all they can do for us. You do well to have your day of dedication, a day when you publicly acknowledge your duty to God and man as this is set forth in the New Testament.

Today you publicly take account of yourselves and your work. You need to know who you are. You need to assure yourselves that you are the servants of God and of the Church of which you form a part, and shall I not include every denomination and every Christian, the whole body of believers in whom and among whom our Lord lives and reigns? Only as you know the teachings of Christ can you stand firm and not be tossed about by every wind of doctrine and on the other hand be ready to go forward as Providence directs and as the Holy Spirit leads.

A denominational publishing house is a most progressive agency and also a most conservative agency. The press may be as progressive as the pulpit with which it is allied in its great task. It seeks to find the value of new ideas and methods. It undertakes to lead and not merely to follow public sentiment. It must, therefore, be progressive in the best sense by keeping in sympathy with the unfolding of our religion in our own age. In order to be progressive it must also be conservative, holding fast all that is true and lovely and of good report. Men become weary of the restraints of religion because they know not its life and liberty, they may advocate the new merely because it is new and untried or because it appeals to their imagination, but the religious press must set itself squarely on the solid ground of New Testament doctrine and from this secure foundation test every method that is suggested and every doctrine that is offered. Thus it appears that the denominational publishing house must be the most progressive and also the most conservative institution in the Church and in the community. It must feel the way forward but not fail to hold the ground already won. It leads, but it leads thoughtfully, intelligently, safely, because it follows Christ and continually claims the guidance of the Holy Spirit.

The establishment you dedicate today is both a business and a religious institution, and by being both it solves some problems that need solution. The two are not contradictory and self-destructive as was supposed years ago, but capable of combination. A little poem just recently written may serve to illustrate my meaning. It bears the title, "Under Orders." Here it is:

"My toil brings me joy I can tell you right here,
Repeat each day through the days of the year;
For I work under orders, my hard-working friend,
From the first of the year to the long, other end.

"Please note that success is assured without fail,
No hindrance can hinder, no hate can avail,
For I work under orders of One who has said,
"My thoughts far exceed the best thoughts of thy head."

"My work is still mine though with Him it is shared,—
His Spirit inspires, with his plans it is squared,—
As I work under orders of One who is great
Whose wisdom I honor and offer to mate.

"No motion is lost and no energy waste,
No striker's delay and no novice's haste,
When I work under orders of Him whom I love
With mind all illumined with light from above.

"My worship is easy though my work may be hard,
With Psalmist I sing and with any true bard,
For I work under orders of One who is wise
And find my reward in the light of his eyes."

In conclusion, permit me to express the appreciation of this community on the completion of this building and the opening of your denominational Publishing House, and also to tender you the good wishes of our industrious and religious population for your continued success in the great work of this institution located in our midst.

Scottdale, Pa.

Sin against God is merely the expression of lack of love to God, and sin against man of lack of love to man.

—James Stalker.

The thing which brings us into touch with God is the quiet hour we spend with Him.—A. J. Steiner.

HOW GOD HELPS THOSE WHO STAND FOR THE RIGHT

By Emma Slagel

For the Gospel Herald.

That God helps those who help themselves is an aged-old proverb, many times used, sometimes wisely, sometimes unwisely. But when applied to this it is always true. Young men will ofttimes associate with friends of a questionable character who often lead them astray and when questioned about their conduct will say, "My friend did it and it did not seem so bad." Was the person helping himself or herself to do the right? is a question in my mind.

If one expects God's help in living a clean, good life, they must do their share. Their living and their association must be right. God wants everyone to live right, but God cannot do it all. When we study the life of Daniel we find he had many chances to go wrong. He could have associated with men of the world, but he did not. He could have had all the fine things of life, but he did not indulge in these. But with a prayer on his lips that he might desire right and with God's help he decided in a way that made him a figure to be remembered throughout the ages.

When an important decision comes in upon your life, do you go to your friends and ask them their advice, or do you go to your God and ask in earnest prayer that you may do right? To those who allow their friends, without consulting God, to decide important issues in their lives, half of the joy of living is taken. For it is when we are in earnest prayer to God that real joy is ours. If we remember Daniel of old and stand for the right as he did, we have the assurance that God is going to be with us.

Flanagan, Ill.

CORRESPONDENCE

(Continued from page 233)

Middletown, Pa.

Sunday, June 11, was the last meeting for the old building at Strickler's Church, Middletown, Pa. It was built in 1837. Its dimensions (with the addition added about 25 years ago) are 28 x 42. It is to be replaced by a new building 42 x 65. The congregation worshiping here numbers nearly a hundred, with prospects for many more in the future. We ask the prayers of all that God's blessing may be upon the undertaking, to the upbuilding of His cause, and to the saving of many souls. Bishops John G. Ebersole and Noah Risser were present at the last meeting at which time a man 74 years old was received into the Church. Thursday, June 15, is the time set for the razing of the old building and the work on the new building will be pushed as rapidly as possible.

In March, Bro. David Garber, Jonestown, Pa., held a series of meetings which resulted in eleven uniting with the Church. Cor.

June 13, 1922.

Bay Port, Mich.

(Pigeon River congregation)

A greeting to all Herald Readers:—On May 21 we at this place observed communion and feetwashing. Nearly all partook.

On May 26, 27, and 28 the brethren and sisters S. J. Swartzendruber and wife, M. S. Zehr and wife, and Katie Gingerich, were in Arenic County, Mich. While there the brethren held council meeting, instruction meeting, and communion. Quite a number from here attended the conference in Indiana June 7 and 8. All have returned home again except Bro. Jacob Gingerich.

We are glad for the visitors that are in our community at present—5 from Ohio, 4 from Ontario, one from New York, and 3 from Iowa.

On Sunday we reorganized our Sunday school. Bros. Dan Esch and Thomas Yoder were elected Superintendents and Emanuel Albreach elected treasurer.

Pray for the work at this place, that we may ever labor on in peace and love till the Master comes.

Amanda Gnagey.

June 13, 1922.

Floradale, Ont.

Dear Herald Readers, Greeting:—We have great reasons to be grateful to our heavenly Father for the blessings he is bestowing upon us. The earth has again been refreshed by a good rain. We can see that God is still merciful to his creatures. As the earth needs to be refreshed in order to bring forth fruit, so also do our souls need to be refreshed. We are glad that we have this privilege if we only take it.

On June 11 we were again made to rejoice when Irvin E. Burkhart, formerly of this congregation was ordained to the ministry. Three years ago this coming fall he left us for Hesston, Kans., where he attended school till this spring for the purpose of fitting him for better service for the Lord. After graduating from Academy this spring he came home on May 27. The Rural Mission Board had their annual meeting the first week in June and decided that he should be ordained if other things are favorable as they are in need of more ministers in the rural mission field. Bishop Abram Gingrich officiated in the ordination service in the presence of the houseful of witnesses. Bro. Gingrich admonished us concerning the minister's responsibilities and also our duty towards them in their work for the Lord. Bro. Burkhart will serve this coming summer wherever the Rural Mission Board will place him and this fall will resume his school work in Hesston. May the Lord bless him in his ministry and give him many souls for his hire. Let us not forget to remember our brother before the throne of grace. Yours in His Name,

Isaiah G. Bauman.

June 14, 1922.

Willow St., Pa.

(Brick congregation)

Greeting in the Master's Name:—The ordination services were held June 1, at the Strasburg Church. A class of five brethren passed through the lot. Bro. Jacob Harnish from the Brick congregation was chosen to serve in the office of deacon. He will assist our aged deacon, Bro. John Keener, who is again able to be present with us after being sick last winter. May God richly bless the brother and sister in their new work to the glory of God.

On June 11, Bro. and Sister Amos Horst and their son Mark and Bro. and Sister Abram Landis from the Ephrata congregation were present with us in our services. Bro. Horst gave us a very helpful message from Matt. 14:16 "Give ye them to eat." We were glad for their kind visit and may they come again.

We expect to hold our Sunday school meeting at this place in the near future. We pray that our meeting may be a rich spiritual feast to build us up in the Master's service and strengthen us to meet the duties of life as they come day by day.

We ask an interest in your prayers for the work at this place and may we ever strive to live closer to Jesus each day till we see Him face to face.

Yours "till He come,"

Gertrude M. Lefever.

June 14, 1922.

TODAY IS OURS

"Today is our savior, and we proceed to crucify it between two thieves—Yesterday and Tomorrow. Today is our only assured heritage. How important that we make good use of so much treasure—priceless because it can never be replaced—and the only moment of countless aeons we can claim as our very own."—Selected by D. H. Miller.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following letter speaks for itself:

A letter from Bro. P. C. Hiebert dated at Charkow, Ukraine, May 18, 1922 states, "I would suggest THAT PLANS BE LAID IMMEDIATELY FOR A STRENUOUS CLOTHING CAMPAIGN with a view of preparing for the winter." This is in accordance with previous announcements relative to a clothing campaign from July 15 to August 15. The Mennonite Central Committee already has an accumulation of new and used clothing which has been sent in during the past few months. It is hoped that every Mennonite congregation will give attention to this work. All shipments west of Lancaster county, Pa., should be sent to the Mennonite Central Committee or Levi Mumaw, Scottdale, Pa. Congregations west of the Mississippi can start their shipments immediately or at any time they may be ready so as to be sure to reach Scottdale before August 15.

Shipments from Canada can not be sent to Scottdale without considerable expense to the Committee in storage and bond charges, etc. It is therefore requested that no shipments be sent from Canada except by special permission. We would suggest that any one in the Canadian North West write to P. P. Epp, Altona, Man., for information, and those of Ontario to M. C. Cressman, Kitchener, Ont. Further announcements will also be made thru these columns.

* * *

The following cable was received at the office of the Mennonite Central Committee this week: **Moscott sixty Miller wires from Samara June sixth. In Alt Samara fed in January one thousand five hundred forty, March one thousand six hundred fifty six, April one thousand six hundred sixty nine, May one thousand six hundred seventeen. Must continue feeding. Alt Samara is model agriculture station and Government has supplied settlement full quota seed grain. Fair acreage soon prospects good crop, people hopeful. Colonists are staying and planning constructive program for future with government assistance. Ship tractors soon as possible. Mennonite for Miller."**

* * *

THE MENNONITE CENTRAL COMMITTEE AND ITS ACTIVITIES

By Levi Mumaw, Secy-Treas.

At the meeting of the Mennonite Central Committee held at Chicago, Ill, May 31, 1922 certain action was taken instructing the Secretary to give an explanation to the public concerning the working plan of the Committee and reasons why all general contributions should be forwarded thru the channels provided for by it.

Space will not permit to give a detailed outline of the organization of the Committee. It was brought into existence to meet the urgent need in Russia and was organized on the basis of functioning with and for the several Mennonite relief organizations and conferences which would appoint a representative to serve on the Committee. The following organizations took action and are now represented:

Mennonite Relief Commission for War Sufferers.

Emergency Relief Commission of the General Conference.

Eastern Mennonite Board of Missions and Charities.

Central Conference of Mennonites.

Krimmer Mennonite Brethren Church.

Mennonite Brethren Church of North America.

Pacific Branch of the Relief Commission for the Suffering Mennonites in Russia.

A meeting of the representatives was held and the following Executive Committee was elected: P. C. Hiebert, Chairman; Levi Mumaw, Secy-Treas.; M. H. Kratz—the duty of the Executive Committee being to act in all business connected with the work of the general committee.

In the general plan of work among our churches, each organization shall make its own appeal for funds, continue its general organization, receive all funds and finally forward all its contributions for Russia to the Secretary-Treasurer of the Mennonite Central Committee for transmission.

The task of the Central Committee was to find ways and means to enter Russia, secure and support workers for the field, establish distributing centers, and make proper distributions of the funds received for the sufferers in that stricken country.

Any one familiar with the general conditions and difficulties in getting the avenues opened for relief in Russia will at once see the need and place of such an organization. The first condition to be met was to have only one Mennonite organization in Russia. Thru a representative sent by the Mennonite Central Committee an agreement was effected with the Russian Socialist Federative Soviet Republic at Moscow and the Ukrainian Socialist Soviet Republic at Kharkov and later a working plan was formulated with the American Relief Adminstration which formed the foundation of our present activities among the needy districts the work as it is now conducted being in the name of American Mennonite Relief.

All Mennonite workers sent to Russia must be recommended by the Mennonite Central Committee and are under the direction of the American Mennonite Relief in the districts to which they are assigned. These conditions are incorporated in the special agreement with the Russian government. Hence the need for strict adherence to this outline by the Central Committee.

All remittances for general relief are forwarded by the Treasurer of the Central Committee to the American Relief Adminstration on receipt of which our workers in Russia are advised by cable of such deposits and are authorized to draw supplies to such an extent as the funds will allow and allocations are made for such districts and in such amounts as our Director may designate. It may be well to repeat here that no money can be forwarded direct to Russia in the form of bank checks or drafts; hence the need for such an arrangement as has been formulated by the Committee.

To make this plan effective each organization has been instructed to send its funds to the Treasurer of the Mennonite Central Committee thru its appointed Treasurer. A certain monthly budget has been worked out for each and this has helped greatly in directing the general budgets for Russia and has enabled our workers on the field to plan definitely for the forms and extent of relief to be given for a definite period.

The form in which individuals in this country can send remittances to individuals or groups in Russia is thru the Food Draft plan given by the American Relief Adminstration. This plan has been used and is giving an effective medium thru which to reach intimate friends and relatives. Our workers on the field, however, state that the general relief plan which is now in operation in nearly all of the Mennonite districts in Russia is much quicker, more economical and more effective.

It is not the purpose of the Committee to discourage food draft remittances but to urge that a greater effort be made to increase our general funds. In cases where certain villages or communities are to receive special contributions, it is urged that such contributions be sent to the local Treasurers with a statement of such desire and they in turn will advise the Treasurer of the Mennonite Central Committee when forwarding the funds to him. Due care will be exercised and the Director of the American Mennonite Relief in Russia will be informed of the doner's wish We would therefore recommend that only where certain individuals are to be benefited that the food draft plan be used.

The writer wishes to take this opportunity of expressing an appreciation for the loyal support given this work by our several organizations as indicated by the general treasurer's report given at the meeting of the Committee on May 31. The Committee recognizes that much more could have been done if sufficient funds had been available. It has been the policy of the Committee to use what is at hand to the best advantage and with the greatest haste possible. May each individual connected with our several organizations feel his personal responsibility in contributing of the means entrusted to him. We are confident that only the channels as outlined by your representatives will be used.

June 17, 1922.

NONCONFORMITY

(Continued from page 227)

comes the friendship to the world which is enmity toward God.

Some think that God gave us His commands only to see if we would obey, but it is better to know that He gave them for our good and for the purpose of helping us. In other words, the things He commands us are not only right because He commands them, but rather He commanded them because they are right. Likewise, some think that the Church has a right to make laws and restrictions as she sees fit, and all are required to obey; but the fact is, she only has the right to make such restrictions as are in full accord with the Word of God. She has no law-making, but only law-interpreting power. We need the truth to make us free. "Let brotherly love continue."

Shelbyville, Ill.

Cheerfulness, be it remembered, is a temper of the soul, and not dependent on external conditions.

—Theodore L. Cuyler.

ONTARIO CONFERENCE

For the Gospel Herald.

The Annual Conference of the Mennonite Church of Ontario was held at the Wideman Church, near Markham, Ont., on June 1 and 2, 1922.

The Conference was opened at 9:30 on Thursday, by Bro. A. B. Gingrich, who read I Pet 2 and led in prayer.

After some timely opening remarks by the Moderator, the questions received by Executive Committee were presented. After considerable discussion on each question the following were decided to be discussed in open conference: "Dress Question." "Disposing of the rear end of the Toronto Mission Property." "The transfer of the Altona congregation to the Wideman congregation." "The National Peace Conference." "Request of Conference to harmonize the constitutions of the Ontario Board of Rural Missions and the Ontario Mennonite S. S. Conference."

It was then moved and seconded that the regulations regarding the presentations of questions to Annual Conference be suspended, and belated questions be considered at open conference. Carried.

The Moderator then appointed Brethren L. J. Burkholder, S F. Coffman, and M. Hallman to be resolution committee; Brethren C. C. Cressman, U. K Weber, and Noah Hunsberger to be committee on arrangements; and Brethren Ezra Shantz and Noah Weber as a committee to compile the church records.

At this time Sister Florence Payne and Bro Downs, representing Toronto Mission, presented some difficulties in the future of the work at that place. It was then moved and seconded that above report be accepted for consideration, and the delegation be thanked for what they have brought us. Carried

The members' session adjourned at 11:30 A. M.

The public session of Conference was immediately opened by prayer led by Bro. U. K. Weber.

Moved and seconded that the minutes of last conference be accepted as read. Carried.

The brethren, Gilbert Bergey and Jeremiah Good, were then welcomed as members of conference.

The brethren, N. H. Mack, New Holland, Pa., N. B. Martin and Ivan Groh of Toronto, were accorded the privileges of conference.

The report of the Executive Committee and the treasurer's report were presented and accepted as read.

This session was closed at 12 noon by a closing prayer.

Afternoon Session

This session was opened at 1:15. Ephesians 4 was read and opening prayer offered by Bro. Lewis Weber.

The following reports were then read and accepted as read: Local Mission Board Bible Conference and Bible Study Board, Peace and Arbitration Committee, Member on Board of Education, Superintendent of Rural Mission Board, Home Evangelist, Bishop in charge of Toronto Mission, Auditors of Treasurer's accounts, Helpers for Zurich congregation, Member of Publication Board, Old Peoples' Home Committee, Committee in connection with the Local Mission Board, and Bro. S. F. Coffman for Ottawa delegation.

On motion it was decided to release the Peace and Arbitration Committee.

Moved and seconded that Bro. S. F. Coffman be member to represent the Ontario Mennonite Conference on Immigration committee. Carried.

The recommendation from the Old People's Home committee that plans for building operations be dropped for the present, was accepted.

Adjournment followed at 5 o'clock by a closing prayer.

Evening Session

The evening session was opened with song at 7:20. Bro. U. K. Weber read I John 3:1-10 and led in prayer.

The subject, "The Social Problem of Our Young People," was then discussed by Bro. Oscar Burkholder. The foundation principles of a solution for this problem were presented in a two-fold way: Man's love for God and man's love for his fellow man.

This address was followed by the Conference sermon, delivered by Bro. N. H. Mack of New Holland, Pa. Among the many helpful thoughts given may we note the following:

Text, Acts 2:41-47.

Steadfastness a great factor in the early Church.

Many splendid examples of steadfastness in the O. T. scriptures.

Steadfastness a great need among God's people today.

Moral uplift—social service in it's modern meaning destroys the true Christian faith.

Patience—long-sufferig must be practiced to conserve our strength as a church, and win our young people to the way of the cross.

The bishops then added their testimony to the sermon, and the conference body subscribed to it by a standing vote.

Closing prayer was offered by Bro. Jonas Snider.

Friday, June 2nd, 1922—Forenoon Session

The meeting was opened at 9:45 by Bro. Moses Brubacher, who read John 17 and led in prayer.

The tabulating of the church records committee then submitted it's report. It was accepted as read.

This concluded the hearing of reports. The questions before conference were then considered in the following order.

First Question. "Dress Question" and a petition from the Kitchener congregation. After a few explanations regarding the wording of the "Dress Question" and the nature of the petition from the Kitchener brotherhood, the following brethren carried on the discussion: Manasseh Fretz, H. W. Stevanus, U. K. Weber, L. J. Burkholder, and N. H. Mack. It was then moved and seconded that the Kitchener petition be disposed of first. Carried. Moved and seconded that the Kitchener petition be tabled Defeated. Moved by Gilbert Bergey, seconded by M. R. Fretz that Conference declare her position on the dress question, and appoint a committee to investigate the conditions in the Kitchener congregation. Carried

Bro. S. F. Coffman then gave a historical address concerning the different stages through which this problem has passed in the past one hundred years. Adjournment followed at 12:15.

Afternoon Session

The afternoon session was opened at 1:20. Bro. Jacob Woolner read the scriptures and led in prayer.

The topic "Dress Question" was continued and resulted in the following resolutions:

First—Resolved, that this Ontario Mennonite Conference declares that she is in harmony with General Conference on the Dress Question, and that we continue to adhere to these principles as they are now upheld: and that our bishops be directed to deal with disobedient members as the Word of God directs. On motion, this resolution was defeated.

Second—We, as a conference, recognize the need of proper regulation of the apparel of the members of the Church according to the apostolic teachings and practices. We recognize the need and practice of leniency on the part of conference towards our members, and regret the liberties assumed by some who have exceeded the advice and counsels of the Church, therefore, be it resolved, that we earnestly appeal to all of our members in our various congregations to maintain the standards and practices repeatedly confirmed by our Annual Conference, and by General Conference, expecting that there shall be a reasonable and faithful compliance with this request, or expect the proper discipline by the officers of the Church, through the councils and decisions of the Church. On motion, this resolution was carried.

Second Question. The transfer of the Altona congregation to the Wideman congregation. Moved by S. F. Coffman, seconded by M. Hallman, that permission be granted the brotherhood at Altona to be received by the Wideman congregation. Carried.

Third Question. The National Peace Conference to be held in Bluffton, Ohio, August, 1922. Moved and seconded that this Ontario Conference favors the sending of a delegation to the National Peace Conference at Bluffton, O., in August, 1922, and that we recommend the executive committee of General Conference to take such steps as they deem expedient for the sending of such delegation. Carried.

Fourth Question. Disposal of the rear end of the Toronto Mission property. Moved by the resolutions committee that we hereby give permission to the Local Mission Board to dispose of the rear part of the Mission property on 2174 Danforth Ave., Toronto. Carried.

Fifth Question. Request to Conference to examine the constitution of the Mennonite Board of Rural Missions and the Ontario Mennonite S. S. Conference. The committee, brethren Gilbert Bergey and C. C. Cressman, brought in a recommendation which was rejected. It was then moved and seconded that the chair appoint a committee to supervise the constitutions of both organizations and submit recommendations to both of them. Carried.

Sixth Question. Request from Almira congregation to have brother Samuel Wideman restored to the ministry. It was moved by D. Bergey, seconded by A. B. Snyder, that this question be referred to the Executive Committee. Carried

Seventh Question. Shall this conference invite the General Conference to hold it's next meeting, 1923, in Ontario? It was moved and seconded that we invite the General Conference to hold it's next meeting in Ontario in 1923. Carried.

Eighth Question. The disposal of the old stone church, near Clarence Centre, N. Y. Moved and seconded that this conference gives the control and ownership of the old stone church, near Clarence Centre, N. Y. to the Ontario Board of Rural Missions. Carried.

Ninth Question. Request for the ordination of Bro. Irvin E. Burkhart. Moved and seconded that this conference grant the Ontario Board of Rural Missions the permission to ordain Bro. Irvin E. Burkhart to the ministry, subject to the approval of his home congregation. Carried.

Tenth Question. Time and place of next Annual Conference. Moved and seconded that the time and place of next Annual Conference be decided by the Executive Committee. Carried. The next Annual Conference will be held (D. V.) in the first Mennonite Church, Kitchener, Ont., June 7-8, 1923.

The election of officers and appointment of committees resulted as follows:

Moderator, M. H. Shantz.

Asst. Mod., M. M. Brubacher.

Secretary, Gilbert Bergey.

Treasurer, Ephraim Snider.

Executive Committee: S. F. Coffman, M. Hallman, Jonas Snider, M. H. Shantz, Gilbert Bergey.

Local Mission Board: Edwin S. Shantz, A. B. Snyder, Jos. Reeser, M. C. Cressman.

Bible Conference and Bible Study Board: U. K. Weber (1923), Moses M. Brubacher (1924), J. W. Witmer (1925).

Trustee on Mennonite Board of Missions and Charities, L. J. Burkholder.

Member of Board of Education, C. C. Cressman (1924).

Superintendent of Rural Mission Board, L. J. Burkholder.

Home Evangelist, H. W. Stevanus.

Bishop in charge of Toronto Mission S. F. Coffman.

Conference members on Rural Mission Board: Noah Weber, H. W. Stevanus.

Auditors of accounts for Conference treasurer, Allan B. Shantz and Adam Cressman.

Helpers for Zurich Congregation: Moses Brubacher, C. C. Cressman.

Member for Publication Board, M. C. Cressman.

Old People's Home Committee: J. S. Shantz, Zenas Snider, Jacob S. Snider, Enoch Martin, Noah S. Shantz, A. R. Wideman.

Committee to investigate the difficulties between the Kitchener congregation and the Waterloo Ministers' Meeting: S. F. Coffman, L. J. Burkholder, Gilbert Bergey, Enos Cressman, Oliver D. Snider.

Committee to investigate the two constitutions, that of the Rural Mission Board and that of the Sunday School Conference: S. F. Coffman, A. B. Snyder.

Committee on arrangements for General Conference here in 1923: Gilbert Bergey, Moses Hunsberger, M. C. Cressman, Joseph Shantz, George A. Weber.

Bishops Present.—S. F. Coffman, A. B. Gingrich, M. Hallman, Jonas Snider, N. H. Mack.

Miisters Present.—S. S. Bowman, M. C. Bowman, A. B. Snyder, Jacob S. Woolner, Orphen H. Wismer, Osiah Cressman, Urias K. Weber, Moses H. Shantz, Benj. B. Shantz, Oliver D. Snider, Oscar Burkholder, Curtis Cressman, Moses Brubacher, H. W. Stevanus, Lewis Weber, L. J. Burkholder, I. A. Wambold, L. W. Hoover, Moses Hoover, Noah Hunsberger, Chris Schrag, Nathaniel Bergey, Wesley Witmer.

Deacons Present.—Moses M. Cressman, David Bergey, Ephraim Snider, Daniel Shantz, Noah S. Weber, George A. Weber, Ezra S. Shantz, Moses Heckendorn, Ephraim Weber, Manasseh Fretz, Isaiah Hoover, Gilbert Bergey, Jeremiah Good.

REPORT

Of the six Sewing Circles of Franklin Co., Pa. and Washington Co., Md., Conference District for the year ending Mar. 31, 1922.

For the Gospel Herald.

Cash on hand April 1, 1921	$100 31
Received during the year	$1023 90
Send cash to Home Missions	$59 25
Missionary support in India	$164 79
Number of garments made	1855
Number of comforts made	94
Number of quilts made	6

Yours for the needy
The Sisters.

"If a man has been called by God he has the right to claim God's promise."

Married

Shannon—Ruth.—On June 3, 1922, Bro. Wm. H. Shannon and Sister Anna H. Ruth, both of Norristown, Pa., were married at the home of the officiating bisihop, Bro. A. G. Clemmer, Franconia, Pa.

Hackman—Yoder.—On June 4, 1922, Bro. Abr. M. Hackman of the Franconia congregation, and Sister Cora Yoder of the Plain congregation were united in matrimony by Bro. A. G. Clemmer.

Young—Springer.—On June 4, 1922, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa., Bro. Benj. B. Young and Sister Eva L. Springer, both of the Franconia congregation, were joined in the bonds of holy matrimony.

Geisinger—Clemmer.—On June 3, 1922, Bro. Clarence L. Geisinger of the Swamp congregation, was joined in marriage to Sister Maggie M. Clemmer at the home of the bride's parents, Bro. and Sister Isaac M. Clemmer, Harleysville, Pa., Bro. A. G. Clemmer officiating.

Nafsinger—Schertz.—Bro. Ben Nafsinger of Washington, Ill., and Sister Rosa Schertz of Manson, Iowa, were united in marriage at the home of the bride's mother on June 7, 1922, by the home bishop, Bro. D. D. Zehr. May the blessings of God be theirs through life.

Bontrager—Miller.—On June 3, 1922 at the home of the officiating minister, Bro. E. A. Bontrager, Midland, Mich., Bro. Charley H. Bontrager and Sister Mabel E. Miller both of the Midland, Mich., congregation, were united in holy matrimony. May God bless them and lead them safely through life.

Brenneman—Kauffman.—At the home of J. Y. Smucker, on the evening of May 25, 1922, Alvin M. Brenneman of the Salem congregation near Lima, O., and Mabel Kauffman of the Oak Grove Church near West Liberty, O., were united in the bonds of matrimony, by S. E. Allgyer. May the Lord bless this union abundantly.

Obituary

Flinchbaugh.—Henry J. Flinchbaugh was born Sept. 29,,1859; died May 20, 1922; aged 62 y. 8 m. 21 d. The deceased was never married, and at the time of his death was staying with his brother John, near Shirksville, Pa. He seemed to see the end coming, so accordingly set things in order. He was a member of the Lutheran Church. Services were held at the home of his brother, conducted by David Garber, Martin Risser, and Jacob Ebersole. Burial in York Co., Pa.

Witmer.—Lizzie L. Witmer (nee Lehman) was born Aug. 15, 1860; died May 25, 1922, after an illness of several weeks. She died at the Lancaster Co., Pa., Hospital. Her husband (Aaron Witmer), a daughter, and one grand child survive her. Funeral services were held at her late residence near Elizabethtown, Pa., Sunday, May 28, and at the Mennonite Church at Elizabethtown. Brethren Noah Risser and S. B. Landis preached from the text, Luke 23:28. Sister Witmer lived such an exemplary life that she will be missed everywhere.

Hammer.—Louisa Foust Hammer, daughter of Henry Foust, was born Jan. 8, 1852; died May 22, 1922; aged 70 y. 4 m. 14 d. She was married to David M. Hammer Sept. 26, 1871. To this union were born 5 children. Two preceded her in death. There are 5 grandchildren. She and her husband united with the Mennonite Church some years ago and were faithful until death. Her death was due to a complication of diseases. She suffered much, but bore it all patiently. Funeral services were conducted at the Thomas Mennonite Church May 24 by the brethren, James Saylor and L. A. Blough. Text, Rev. 14:13. Interment in adjoining cemetery.

Eash.—Anna Mary Eash Berkey Lehman was born in Cambria county, Pa., July 19, 1844; died at the home of her son William, near Middlebury, Ind., June 8, 1922; aged 77 y. 10 m. 19 d. Both her husbands and 1 son preceded her in death. She leaves 2 sons (William and Frank Eash), 10 grandchildren, and 10 great-grandchildren. She had been a member of the Mennonite Church for uearly 53 years and remained faithful to the end. Funeral services June 10 at the Middlebury Mennonite Church, conducted by J. J. and J. P. Miller, both of the Shore congregation where she had been a member. A large concourse of people met to pay the last tribute of love to one whom they had learned to love. J. P. M.

Handrich.—Lola Fay, daughter of Oliver and Ada Handrich, was born near Mio, Mich., and died May 23, 1922; aged 5 m. 26 d. She leaves her parents, 4 grandparents, 2 great-grandparents, and many relatives and friends. She was sick only a few days of pneumonia. The parents and friends may comfort themselves, and look beyond the vale of tears, knowing they have a family started in heaven. Funeral services May 26, at the Fairview Church, conducted by Bro. Menno Esch. Texts, I Thess. 4:13-5:11; Mark 10:13-16. Buried in nearby cemetery.

"God took our most treasured darling,
When we thought she had only begun,
Her work in the great Master's vineyard,
She must have heard the 'Well done.'"

Yoder.—Mary Yoder was born in Wayne Co., O., Oct. 12, 1857; died at her home, near Orrville, O., June 5, 1922; aged 64 y. 7 m. 24 d. On Feb. 24, 1881 she was married to John Yoder of Williams Co., O. To this union were born two children (Amanda and Aaron), Amanda preceding her mother in death Mar. 27, 1916. There remain a kind and loving husband, 1 son, 3 grandchildren, with a large circle of near relatives and friends. In early life she gave heed to the voice of her Master and accepted Him as her Savior, uniting with the Amish Mennonite Church, where she worshiped and served her Master till she was called to enjoy the realities of the spirit world. May our loss be her eternal gain. Services and interment at the Oak Grove Church. Texts, Job 14:1; Rom. 8:18.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Ne'er can distress thee more."

Burkhart.—Howard Benjamin, son of Eli and Fannie Burkhart, was born near Newton, Kans., Nov. 13, 1905; died June 9, 1922, at the City Hospital, La Junta, Colo.; aged 16 y. 6 m. 26 d. He always lived near Newton until September last when he moved with his parents to La Junta, Colo. After an illness of two weeks with bronchial pneumonia he peacefully fell asleep in Jesus. About ten days before his death he confessed Christ and later was baptized and received into the Mennonite Church. He showed forth a thoro conversion and had a bright testimony. Besides his father and mother he leaves 2 brothers and 4 sisters, 1 brother and 1 sister having preceded him to the spirit world. A funeral service conducted by Allen Erb was held at La Junta Colo. on June 11. Text, II Cor. 6:2. A final funeral service was conducted by J. D. Charles at the Pennsylvania Church near Newton, Kans., on June 12. Interment in the adjoining cemetery. Text, Psa. 90:12. May the God of all comfort bless the bereaved.

"Everything depends, not upon what we do for God, but what God does through us."

Items and Comments

News that Premier Lenine of Russia is a very sick man has been officially confirmed. What will be the fate of Bolshevism in Russia after the grip of Lenine and Trotzki will have been released remains to be seen.

June 15 marks the opening of the Hague Conference, which is generally supposed to be an adjourned session of the recent Conference at Genoa, Italy. Sixty delegates, representing about 30 countries, were present. The outlook for this meeting does not seem very bright, as nations are not in accord. But perhaps the very failure of the meeting may have the effect of awakening nations to a sense of their danger and lead to later efforts with more prospects of success.

The new Irish Constitution, recently made public, seems to be giving general satisfaction both in southern Ireland and in England. Once more the hope prevails that peace may settle upon the Irish free state. The three clouds still resting over the island are the opposition of those who are dreaming of a completely independent republic, the hostility between Ulster and the rest of the island, and the age-old habit of turbulent political upheavels in the island.

The railway unions are in a struggle with the powers that be in railroad and governmental affairs over the question of wage reduction. A third and final order was made reducing the wages of approximately 1,200,000 employes a total of about $27,000,000. All the railway employes whose wages it is proposed to reduce are now provided for in these reductions, and it is not probable that any further orders will be issued until new conditions will make a reduction or raise advisable. The unions are bitterly resenting these reductions, and the strike vote now being taken will probably result in a decision to go out on strike.

Charges that the United States is the biggest "boot-legger" in the world have had the effect of stirring up a lively row in Congress and elsewhere. The viewpoint of August A. Busch and other American brewers is that it is a sad day when the United States prohibits the manufacture of American beer and at the same time countenances the sale of German beer on American vessels outside the three-mile limit. The viewpoint of decent people is that the United States or any other corporation or individual is in small business when it countenances the manufacture and sale of beer or any other intoxicant, as a beverage in America or elsewhere. This scramble for something that makes beasts of human beings is a shame and disgrace, one of the uncomplimentary reflections upon present day civilization.

FOR PARENTS OF TEENAGE BOYS AND GIRLS

Your attention is called to a series of editorials on the boy and the girl problem in THE YOUTH'S CHRISTIAN COMPANION, starting with the issue of June 11 and continuing for a number of weeks indefinitely. All those who do not receive this paper will find it to their interest to become acquainted with it. Trial subscription, 50 cents per year. Samples sent upon request. Send all orders to

Mennonite Publishing House,
Scottdale, Pa.

BOOK REVIEW

The Yawning Pit of Lodgery

By Clayton F. Derstine

A booklet, recently printed, containing an article recently published in the Christian Cynosure, in which the author fearlessly exposes what seem to him the most outstanding evils in this system. Contains the following divisions:

Their Name is Legion; The Mother of Them All; The Son of God Locked Out; The Drawn-Shade Evil; Their Sacrilegious Character; The Infernal Deception; The Deadly Character of Secrecy; The Testimony of Noted Men; The Simple Simon Group; A Step in the Darkness; The Gosling Offspring; Satanic Religion; The Red-Handed Murderers; The Unequal Yoke; The Church Parasite; The Clubhouse of Satan; Revival of Caste System; Society for Unbelievers; Compulsory Selfishness; The Oath-Bound Evil; Titles of Pride and Sinful Dignity; Imperium in Imperio; Pantheon Temple; Wasting God's Substance; Christian Charity versus Lodge Charity; Two Masters; Hindering Revivals; The Plant to be Rooted Up; Great Anti-Secrecy Men; Hearing the Conclusion; The Bible Odd-Fellow.

The booklet contains 21 pages, is bound in paper cover, and retails at 10c. postpaid. Address all orders to either Clayton F. Derstine, Eureka, Ill., or Mennonite Publishing House, Scottdale, Pa.

The Way of the Cross

By J. Gregory Mantle

An able, pointed, and orthodox discussion of the way of salvation. The author emphasizes in particular the depravity of man and all that pertains to the flesh, and the excellency and power of the cross of Christ, and that the cross is the only means of salvation and reconciliation with God. The tenor of the message is, "But the Cross becomes a throne, and the Crucified a conqueror; He who was lifted up from the earth is drawing all men unto Himself, and the measure of our drawing power is the measure of our self-emptied and Christ-possessed lives, for 'except it die it abideth alone, but if it die it bringeth forth much fruit.'"

The book is bound in cloth, contains 21 chapters, 269 pages, and retails for $1.50. Published by Geo. H. Doran & Co., New York, N. Y.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Church Conference will be held (D. V.) with the West Zion congregation, Carstairs, Alta., on Thursday July 13, 1922. At the same place, the days immediately preceding will be occupied with Sunday school, Bible, and Missionary Conferences.

A. H. Wambold.
Conf. Sec.

OHIO SUNDAY SCHOOL CONFERENCE

The Ohio Mennonite Sunday School Conference will be held (D. V.) with the Oak Grove congregation near Smithville (Wayne Co.) Ohio, August 16-18, 1922. Watch for further announcements.

I. W. Royer, Secretary.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., R. W. Benner, Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.

Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.

Reading.—(1922) Thirteenth & Douglas Sts., Reading, Pa., Eli S. Horst, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.

Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium — (1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 29, 1922 (Gospel Witness Established 1905) No. 13

EDITORIAL

"Sanctify them through thy truth: thy word is truth."

A certain writer tells the exact truth when he says: "Moral standards are always lowered the moment you lower the divine authority of God or of Christ."

This month, as in the last, our Mission Supplement is taken up in a special report. The annual meeting of the Mission Board was very interesting to those in attendance, and we trust that this report will be read with interest by those who were not privileged to attend. The next number of the Supplement will assume the regular form, and material has been accumulating which we believe will be of extraordinary interest to those who have been burdened for the welfare of the mission cause.

Our human weaknesses are not so often the cause of defeat as a lack of consecration to God of our qualities. Contrariwise, our human attainments are not so much the source of victory, as the consecration we yield to Christ that will allow Him to conquer for us. The vital question for each individual and for each member of the Church should be, Have I yielded my talents to Him so completely that nothing will hinder the free course of His love, grace, and power in my life? With such an attitude, we shall never fail.

Poisoned Bibles. — The American Bible Society has recently sent twelve hundred Bibles to the Gilbert Islands to exterminate the book worms which seem to take special delight in devouring the bindings of books sent to the islands. By mixing the binding glue with a paste containing oil of cloves, cayenne pepper, and corrosive sublimate, it is hoped that by the time the bindings on these twelve hundred books are all tasted the bookworms will have been put out of business.

More poisonous by far is the New Theology which is being injected into the minds and hearts of so many present-day Bible students, so that the Gospel which they are supposed to carry to others, though pure in itself, will be so completely saturated with this modern form of infidelity that the message will be destructive rather than a pure message of salvation and eternal life.

FACTS CONCERNING RUSSIA

A recent cable stated: **"Feeding about 24,000 rations daily in Ukraine. Reserve food supplies consumed. Conditions rapidly growing worse before our eyes in Mennonite Colonies, old and young, for want of food on every side. People are calling for BREAD, BREAD, BREAD. To provide one meal daily for those in extremest need must double the budget for May, June, and July."**

Concerning the need for clothing in Russia. A recent letter states: **"The need for clothing will be great beyond anything that has been here before. Clothing used last year has been worn out by natural wear without any additions except such as has been accomplished thru American distribution and a very little by the Dutch. The need for food has been so pressing this winter and spring that all thought of raiment was forgotten with an empty stomach and as a result people have sold furniture, clothing, and anything that would bring a price for which they could buy food. This clothing situation will simply be desperate for the coming winter. As many will perish for want of clothing as are dying for want of food."**

Gathering Sheaves.—This is harvest time—in some sections. The golden grain is ripe, and the harvesters are busy with their reaping, preparing it for the garner.

It is a pleasing thought that, busy as the farmers are that in some places they are not too busy to spare their evenings in attending revival meetings and having a part in gathering lost souls for Jesus. And is there a more appropriate time for such meetings than right now? Ought not the presence of the natural harvest suggest the importance of taking care of the spiritual as well? and should not the example of busy reapers improving their present opportunity to gather in the sheaves be an incentive to those interested in the eternal harvest to put forth redoubled efforts to gather in the unsaved lest some of the golden sheaves be lost forever?

There is this difference, however, between the natural and the spiritual harvest: The first comes once a year, while the second is on the year round. There are times when farmers need not be in the harvest field and still suffer no losses, but there is no time when we can neglect the harvest of souls without loss to the Kingdom. Revival meetings are good in their place, but they can never take the place of that constant, vigilant, fervent, faithful, aggressive evangelism that should be one of the marked features in every congregation and in which all members should have a part. Let the lost be remembered in our daily devotions, and every member feel it a sacred duty to let our lights shine daily in all phases of life.

Let the good work go on continually and perpetually. Let us seek to gather in the sheaves, not only during revival meetings but at any other stage of the Master's great harvest. "As we have therefore opportunity, let us do good."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye loved me, keep my commandments.—John 14:15.

"BECAUSE I'VE KNOWN HIM HERE"

When I leave this world of sorrow
With its vales of tears and sighs,
When I leave my friends behind me,
And I sever dearest ties;
When I see my precious Savior,
Who has been to me so dear,
I am sure that I shall know Him,
Just because I've known Him here.

It has not been all sweet sunshine
While I've journeyed here below,
But through darkest hours of trial,
When the clouds hung dark and low;
Jesus did so sweetly comfort,
Speaking words of peace and cheer,
Oh, up there could I mistake Him
After I have known Him here?

Oh, how sweetly I have known Him,
And how good He's been to me,
I'll not need to look for nail-prints,
Nor His precious side to see;
When I come into His presence
And His voice comes sweet and clear,
I shall know my precious Savior,
Just because I've known Him here.

—Sel. by Edwin A. Souder.

TEN REASONS

II. Why the Communion should be Observed among those "of Like Precious Faith"

For the Gospel Herald.

1. It is commanded in Scripture.—I Cor. 11: 23-26.

2. It is typical of the broken body and the shed blood of our Lord.—Luke 22:19,20.

3. It is typical of the common union of believers.—I Cor. 10:16,17.

4. It should be confined to the people of God.—I Cor. 10: 20,21.

5. Each communion service brings to the mind afresh the memory of our Savior's suffering, sacrifice, and death.

6. Each communion service brings to the mind afresh the importance of living a pure, holy, consecrated life.

7. Each communion service reminds us anew of our shortcomings, of our need of a Savior's love, of the great debt we owe to Him, and prompts us to renew our vow of loyalty and devotion to Him.

8. In each communion service "we do shew the Lord's death till he come."

9. Each communion service binds us closer to God and closer to one another.

10. Each communion service is a reminder to both participants and witnesses of the importance of having constant communion and fellowship with God.

HEAVEN

H. I. S.

For the Gospel Herald.

The above subject was suggested in relation to the present life rather than to the life to come. We grow older in years and our loved ones pass from us and their going increases our interest in heaven and our eternal possessions over there; but, according to the words of St. Paul to Timothy, Godliness is a prized possession and gives us hope for the life that now is and for the life to come. The Spirit gives us an unction or a bit of heaven before we pass over.

Our fellowship with the saints gives us the privilege of sitting together in heavenly places in Christ Jesus. Our homes are a foretaste of heaven in so far as they manifest true Christian relationships. The same is true of the Church community. We also reflect this heavenly state in our own lives and relationships each day and the influence of it takes hold of other lives as we come in contact with them and tends to ennoble them.

It might be well to contrast the above with conditions opposite. How often in our travels we meet souls who regretfully confess that the evil in their lives is hell to them. While traveling through a western state a number of years ago the writer was sitting in a train reading his Bible preparatory for an evening service. A woman dressed in black asked permission to sit beside him. She had come for the purpose of telling him the sad story of her life and for some sympathetic help she might receive. She had been reared in a plain Christian home. She accepted an offer to work in a hotel after she was old enough to leave home. Through the enticements of ruthless wretches she lost her virtue and went from bad to worse, ashamed to return to her home, and in her desperation sought some friend who might show her the way to moral and spiritual freedom. She was at this time actually wearing mourning as a sign to herself of her wretched condition. Her life was hell to her. Poor soul!

Another—a drug fiend, a gambler, a recluse, a frequenter of all sorts of evil resorts—told me the sad story of his terrible life and confessed to the awful misery he had to suffer on account of his sin. He suffered all the more because he realized his lost condition.

Still another: an aged gentleman of over ninety years of age told this story of his misspent life. Bue after he had lost his family in a western state, and after he had spent years warring with the Indians, after he had grown old, he began to reflect upon the past and remembered the days of his childhood and the little country Sunday school in which he was taught and he began to wonder if pardon were possible to him. He prayed and remembered but one little sentence from the Word: "God is love." His prayer was answered and that memorable night when he was a guest in our home his face beamed with a heavenly radiance as he told us of the change that had come into his life. Heaven had come to him, but he still had a regret. He must soon leave this life and very much regretted that he would have no stars in his crown. He has this credit: he was an inspiration to the young men who listened to his testimony that evening. Though a complete stranger he was an angel unawares in our home, and though his past life had been hell to him he had in his old age a foretaste of what he would enjoy in the glory world.

We carry the joy of heaven in our lives. A sanctified smile will find a corresponding response from those we meet. It is a beam of the sunshine of Truth and Love and Purity that finds its way into the hearts of those we meet. Heaven leaves neither bitterness, nor envy, nor sorrow in our lives. With heaven's joy in our hearts we can even smile through our tears and say, "Thy will be done."

Heaven means cleanness. Nothing unclean shall have a part in the life of the true child of God. The simple prayer, "Cleanse thou me from secret faults," when answered not only leaves us swept and garnished through the Spirit and the Word, but fills us with all the fullness of God. The very thought of evil will be taken away. Sin will be repulsive to us. Our tongues will be tamed and will speak grace and give messages of life and light and testify to the consciousness of the presence of God in us. Profanity and extravagant language will have no place in our conversation. Neither our words nor our actions, nor our relations should becloud the cleanness we should manifest in our daily walk.

Heaven means peace—peace in the neighborhood, peace in the home, peace in the Church, peace radiating from our lives even though there may be confusion all about us. The exercise of peace is as oil on troubled waters. If all possessed it where would there be room for strifes, divisions, family regrets, angry words, church and society quarrels? "My peace I give unto you," saith Jesus,

Heaven means love. "He that loveth not knoweth not God, for God is love." Loving our neighbor as we love ourselves is one great step and loving our fellowmen (even our enemies) as Christ loved is the perfection of Divine love in us and by God's grace not at all impossible for us. Shall we go all the way and love God, love our neighbors, love our enemies, and show it in sacrificial service for their eternal welfare?

Heaven means life. "In Him (Christ) was life and the life was the light of men." This light of life grows in us more and more unto the perfect day when we shall see Him as He is and know as we are known. As we learn His will and grow in grace our lives become enlarged, avenues of service open for us and the new life we receive from the indwelling Christ becomes a savor of life unto life to all who will come with us that we may do them good.

Heavenly light, joy, cleanness, peace, love, life, yea Christ Himself in our lives for now and forever more. Praise His name forever.

ARE YOU A BIBLE CHRISTIAN?

(The following is a tract by A. Sims, and sent in for publication by Sister Stella M. Kauffman, Bloomfield, Mont. The kind reader may not agree with the writer in every detail, but this message is worthy of our prayerful consideration. Before discarding a single utterance as being unworthy of acceptance, compare diligently with God's written Word—Editor.)

If you are a true Bible Christian, such as you may and should be, then you have present peace with God, all your sins are forgiven and your name is registered in the Lamb's Book of Life. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

You are saved from the love of the world. You are not eagerly seeking its wealth, and striving to lay up for yourself treasures upon earth; you do not desire the honors and praise of men, neither do you follow their customs and fashions, for you have learned and proved, in your own experience, that there is something better. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). "And be not conformed to this world, but be ye transformed by the renewing of your mind" (Rom. 12:2).

You either keep out or come out of all secret oath-bound societies. "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord and touch not the unclean thing; and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18). See also Eph. 5:11-15 and Jas. 5:12.

You give freely and liberally of your means to relieve the poor and advance the truth. Isa. 32:8; Eph. 4:28. You love the Word of God and delight in its study; you have great peace and do not stumble into sin. "Oh how love I thy law! it is my meditation all the day" (Psa. 119:97). See also Psa. 119:103, 148, 165.

You love the meeting at the house of God, and are constant and active in your support of it as far as possible. "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:25). "Then they that feared the Lord spake often one to another and the Lord hearkened and heard it and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name" (Mal. 16:17).

You make no attempt at outward display, either in style of living or by personal adornment with gold, precious stones and costly array. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (I Pet. 3:3). See also I Tim. 2:9, 10.

You are saved from the bondage of depraved appetites and habits. Strong drink, tobacco, opium, cards, rink-going, dancing, horse-racing, gambling, lying, swearing, stealing, cheating, scolding, Sabbath-breaking, fornication, adultery, pride, and all uncleanness and foolish talking and jesting, do not longer bind you and bring you under its power. The ruling power of sin is broken and your emancipated soul has victory over the world, the flesh and the devil. There is no law out against you, but you are free, yes, free indeed. "If the Son, therefore, shall make you free, ye shall be free indeed" (John 8:36). "Walk in the Spirit and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

You do not run in debt without knowing how or when you will be able to pay. "Provide things honest in the sight of all men. Owe no man anything but to love one another." Rom. 12:17; 13:8.

You have confidence toward God and entirely uncondemned, either of God or of your own heart. Your own communion with Him is real; often sweet and precious beyond expression, and your prayers are most graciously heard and answered. "And whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight" (I John 3:22).

By constant abiding in Christ, you are saved from committing all known and outward sins. In loving obedience to God's Word, and under the gentle moving and clear enlightening of the Holy Spirit, while constantly and fully trusting in God for His promised grace, you are kept from yielding to any temptations of the adversary, or the uprisings of the carnal mind. "Whosoever abideth in Him sinneth not" (I John 3:6). "Whosoever is born of God sinneth not" (I John 3:9).

You love God and know it. You love and are patiently waiting for the second personal appearing of Christ, sure (if faithful unto the end) of a crown of righteousness at His coming. "Unto them that look for Him shall he appear the second time without sin unto salvation" (Heb. 9:28). You know that when Christ does appear that you will appear with Him in glory; and that then you shall see Him as He is, and be like Him forever. And having this hope, you purify yourself, even as He is pure. See I John 3:3.

You suffer in some form, and to a greater or less degree, from the persecuting spirit of the ungodly; and are not loved, courted, and sought after by the world. "Yea and all that will live godly in Christ Jesus shall suffer persecution" (I Tim. 3:12). "If ye were of the world, the world would love his own; because ye are not of the world, therefore the world hateth you" (John 15:19).

You hunger and thirst after righteousness. Walking after the Spirit, you are led to see the need of an experience beyond what you now enjoy, and you are eagerly desiring and pressing on for the whole will of God to be done in your soul, and to know more and more of the love of Christ, which passeth knowledge, until you comprehend it in its breadth and length and depth and height, and are filled with all the fulness of God. "Be ye holy; for I am holy" (I Pet. 1:16). "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12:14).

Reader, are you a Bible Christian?

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Youngstown, Ohio
(314 Worthington St.)

We were pleasantly surprised on Sunday afternoon when Bro. and Sister Jos. M. Nissley of Altoona, Pa., walked into our mission during the time of services. They stayed with us until Monday morning when they went on their way toward Altoona. They took an active part in the young people's meeting on Sunday evening, Sister Nissley giving a talk to the children and Bro. Nissley delivering a sermon at the close of the meeting. Their visit and willing helpfulness were very encouraging.

On Sunday afternoon, June 11, the brethren and sisters from Lawrence Co., Pa., came to bring us welcome messages through a Sunday school meeting which took up the afternoon hours. They also sent over a load of supplies a few days previously, so their helpfulness was manifested both in a material and spiritual way as well—and it is not necessary to emphasize the fact that both were very much appreciated.

Harvey Schnell and family from Holmes Co., Ohio, accompanied by five other brethren from the same place, were with us on Sunday evening and took an active part in the service. We were very glad for their visit and also for the material help they gave the Mission before their departure.

Warm weather and out-door attractions are cutting down the attendance at the Sunday school, as is usually the case during the summer months. A number of children are planning to go to the country and we are making up a list of those who are to go to the fresh-air camp from our neighborhood.

It takes special planning and work to keep up the interest during the summer months. Your visits and prayers are requested.

June 18, 1922. C. K. Hostetler.

Knoxville, Tenn.
(1304 W. Fourth St.)

Greeting in the name of Him from Whom all Blessings Flow: I humbly pray a blessing. I am only a girl of 73, but O, how young in spirit. I can report victory through the atoning blood, doing what we can here in this Knoxville Mission, in His name. All praise to Him who giveth us the boundless ocean of love. We are not as yet seeing many results of our labor of love, but we are expecting greater things in Him to whom all glory belongs. I can't go very far to tell the story but I do want the whole world to know this great love. O, I wish I could convince people of how Jesus actually did love and suffer and die that we might live with Him forever. Brethren, sometimes Jesus is so magnified I can't see anything but Him. May He become such a part of us that our whole life will be wrought in Him that at every opportunity virtue will go out. May God bind us all together as the voice of one man, a strong cord that the devil can't break. I want you all to pray for us that God will water this plant every moment and keep it day and night, and send us some workers to help us.

In love,
June 18, 1922. Mother Long.

Wichita, Kans.
(1317 Lincoln St.)

We have had some very warm weather ere this but God has again blest us with showers of rain. With the approach of summer we notice a decrease in tht Sunday school attendance. We are sorry to have the children absent, usually seeking pleasure elsewhere. Their promises to come do not always hold good.

Our little band has changed somewhat since our last writing. Sisters Lena Gerber and Viola King have returned to Harper for the summer. Sisttr Martha Buckwalter has gone to Larned. Bro. Lewis Garretson and Sisters Amanda Gerber and Bessie Berkey are still with us. Bro. Levi Troyer comes each Sunday from Arkansas City (a distance of 60 miles). We are without a teacher for the primary class but have been praying the Lord to send us one. Very recently we learned of a prospective helper. God knows the needs of His children and rejoices to supply them, if we ask in faith.

Recent callers at our home were Ben Horst of Peabody, Will Weaver, C. W. Miller, Jacob Roth, Samuel Jr., and Bessie King of Hesston.

Bro. J. M. R. Weaver of Newton filled the appointment here June 4. Bro. Milo Stutzman of Hesston June 11. June 17, Bro. D. H. Bender of Hesston came into our midst. He visited the various members in the city while here. Sunday afternoon and evening he preached for us two very good sermons. In the evening a simple and impressive baptismal service was held at which time Bro. Leroy Thayer was received into church fellowship. We trust that God will make him a blessing to the Church. He seems so happy. It meant a great deal for him to come out on the Lord's side and give up the lodge, life insurance, theater going, etc.

Our weekly cottage prayer meetings on Friday evening continue to be a means of inspiration. This week we shall spend the hour in singing our favorite songs and tell why the song is so dear to us. All are enjoying good health.

In His service,
June 20, 1922. Vernon Shellenberger.

La Junta, Colo.

Dear Herald Readers, Greeting:—On the evening of May 30, at the La Junta Mennonite Church, was held the graduating exercises of the third graduating class of the Mennonite Training School for Nurses. There were four nurses in the class: Sisters Ruth Erb, Gladys Grove, Effie Shantz, and Ada Burkhart. Addresses were given by Sister Heatwole and Dr. Johnson, and the class address was given by Bro. Paul H. Erb. The subject of this address was "The Extraordinary Life."

Sisters Loma Kauffman, Malinda Liechty, Ruth Erb, and Gladys Grove have recently taken the state examinations and have been granted a certificate of state registration.

Bro. Willis Kanagy, who has given faithful service on the farm, has left for Kansas. His place has been taken by Bro. Tillman Erb. Sister Emily Harder has recently begun work in the Sanitarium kitchen.

The sick are being helped, souls are being saved, and serious problems are continually driving us to prayer; so we are ever happy in His service.

Yours in Christian love,
June 15, 1922. By Allen H. Erb.

Chicago, Ill.
(1907 So. Union Ave.)

Greetings:—We praise God for the truth contained in Heb. 13:8: "Jesus Christ the same yesterday, and today, and forever." Although there are some that deny the divinity of Christ, and His power to save, nevertheless we are glad that He still has power to transform lives, and save those that are willing to open their hearts, and accept Him as their personal Savior.

We have been much encouraged recently to see five precious souls at this place, who have confessed Christ as their Savior, express their desire to be identified with the Church. On June 11 these five souls were received into church fellowship and sealed their vow with God by water baptism. Bro. J. S. Shoemaker was present on this occasion and officiated at this service.

We have been much impressed with the sincerity and willingness manifested on the part of these "Babes in Christ," to conform to the teaching of

the Church and God's Word. Your prayers and words of encouragement will be a great help to them in remaining faithful to the Church, and their Master.

Among the ministers, missionaries, and relief workers, who recently favored us with a visit and took part in our services, were, Sister Florence Cooprider, Brethren Allen Erb, John Harnish, Orie Miller, S. F. Coffman, and a Bro. Krager, a Russian Mennonite who came to this country a few months ago.

The time of the year for summer outings is here again, and the boys and girls of our Sunday school are anxiously waiting for the day when they can leave this great city with its filth and congestion and spend a few weeks in some country home, and get a few breaths of pure fresh air and enjoy the beauties of nature. The railroad companies have offered to give these children free transportation to any point within the state of Illinois, and one-fourth fare to points in other states.

We trust that our country brethren and sisters will open their homes to these city children. I am confident that if our country people could realize the effect this work has upon our work in general, in affording a point of contact, and the lasting impressions that are made upon both child and parent, we would have no trouble in placing every one of these children.

Here is an opportunity for some one to do practical city mission work right in your own home, and receive a share of the joy and blessing that may be realized in making others happy.

June 22, 1922. H. R. Schertz.

NOTES FROM INDIA

By G. J. Lapp

For the Gospel Herald.

The mango—the finest fruit in India—is in season. The fruit is plentiful this year and we eat lots of it.

Bro. Brunk has gone to the southern part of India to attend an industrial conference and also to visit several missions in order to study the development of industrial work for the Indian Christians and also to study the economical situation. We need all the help we can get along these lines because of our fast growing communities.

A large amount of Sunday school material has come recently. We are very thankful to the donors for the cards and rolls.

It is hoped that the Mahodi bungalo will be ready for the missionaries by the beginning of the rainy season. Bro. Kaufman is able to stay in a part of it now as he looks after the building. There are some thirty members in the congregation at Mahodi and several other applicants.

The Ghatula missionaries can live in the new bungalo although the cloth ceilings have not yet been put up. The new Bible School building of that station is being roofed and we are hoping to begin the Bible Training School work in it the first week in July. We praise the Lord for such a good permanent home for the Bible School.

By the first of July most if not all of the missionaries will be at their post of duty. We praise God for His abounding grace toward those who have had to suffer the heat of the plains. We who have enjoyed the cool of the mountains during April, May, and part of June are duty bound to do our part in helping to return the kindness they have shown in looking after our work while we were away from it.

We are sorry that the new church buildings could not be put up at once for the lack of funds. We are indeed thankful for money which has come lately and sincerely hope and pray that the full amounts needed for the Dhamtari and Balodgahan meeting houses will be promptly forthcoming.

There are wandering tribes of Aborigines in the Ghatula district whom we hope we may be able to colonize and help get settled on the soil if we can obtain a favorable attitude from the Government by way of a grant of uncultivated land for such purposes. Will you pray that we may do all we can to help them and at the same time bring them under the influence of the Gospel.

Bro. and Sister Miller take up the orphanage and Hindi school work when they return to Dhamtari in June. They will also continue the study of the language.

Bro. and Sister Warye will continue their study of the language in which they are making splendid progress.

We are praying that other workers may be forthcoming in due time to help care for the fast growing work in India. We believe the Lord wants us to go on and meet the needs as they develop and we are also convinced that the Church in the Homeland will respond to the needs as they know them. If you could only see the work and its needs. There are still thousands in our Mission area who have not been reached. **O Lord, How Long?**

Those of us in Darjeeling have the privilege of attending missionary conferences and also a special series of meetings for the deepening of spiritual life. The latter are held during this week. The messengers are missionaries, one of whom is brother-in-law of Evan Roberts the one who was used of God in the great Welsh revival of years ago.

Pray for us and the work that it all may be according to His will and to His glory.

Darjeeling, May 22, 1922.

WEEKLY LETTER FROM SOUTH AMERICA
(May 16, 1922)

For the Gospel Herald.

Last week reference was made to a new work opened in another part of Trenque Lauquen, and that the weather was such that the people could not come. At the second service, May 12, there were 85 present, and 56 in the Sunday school. This is encouraging and will add new responsibility on the already busy workers at Trenque Lauquen.

Sunday 14. Special Mothers' Day services were conducted at Trenque Lauquen with a good attendance. Because of a special series of sermons announced beforehand a similar service will be held at Pehuajo May 21, when several of the brethren and sisters will take part.

May 13. Brother and Sister Lauver and the writer made a trip to Carlos Casares for the purpose of investigating this town as a probable one to begin Gospel work.

May 14. On their return from Carlos Casares, Brother and Sister Lauver stopped off at Pehuajo, where they spent the Lord's Day. Their visit was much appreciated. Brother Lauver took part in the evening services.

May 15. Today the missionaries met in council. All were present except Sister Shank, who felt that she should "Stay by the stuff." After prayer and frank discussion on the many and growing problems before us, several resolutions and decisions was the result. Three of the most interesting ones for the readers of the Gospel Herald are the following:

1. Resolved, that Bro. and Sister Lauver be sent to Carlos Casares for the purpose of opening mission work in that town, and that they be sent as soon as they finish their present Spanish grammar study. (This will be in about six weeks.) After several visits to different towns in our district, as well as much prayer, thought and careful investigation, the above resolution was reached. This town nearly as large as Pehuajo is only about 30 miles east of Pehuajo and on the same line. It is a town of nearly 10,000 people and without the Gospel. In this town are many Jews,

(Continued on page 249)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WHERE IS MOTHER?

By S. P. Yoder

For the Gospel Herald.

"Where is Mother?" asks the baby,
Wordless though its plaintive cry,
Making known its wants which only
A true mother can supply.
Where there's pain, distress, or trouble,
And a need of tender care,
Young and old will call for mother—
She is needed everywhere.

"Where is mother?" asks the schoolboy,
Looking for support and care:
"Mother, do please give me something,
I'm as hungry as a bear!"
Little daughters have their troubles
And a mother's help they need;
May they often ask for mother
And her Christian counsel heed.

Youths and maidens need the guidance
Of a mother's gentle hand,
For the years of adolescence
Wisdom's light with love demand.
Every child should have a mother,
'Tis to some an empty name;
God have pity on the orphans
Who no mother love can claim!

"Where is mother?" Take the question
In a broad and general way,
And the answer tells us plainly
Why some children go astray.
O, so much depends on mothers,
Where they're found and what they do,
Whether coming generations
Will live noble lives and true.

Denbigh, Va.

THOUGHTS AND MEDITATIONS

H. I. S.

II. Father

For the Gospel Herald.

Father is less written of than mother because he generally does the writing; but he takes as large place in the family life as mother, only in a different capacity. He represents the sterner and sturdier side of the home life. He claims no merit for himself and while mother love naturally finds an affectionate response from all who know her, father's care and protection of his own find their response in the integrity of the home, the industry of the family, the manliness and bravery of the sons, and the modesty and virtue of the daughters. When mother love fails to discipline, to work, father's sterner hand coupled with good judgment is brought to bear on any family member who would rather choose to become the family ornament. Read the father's heart in the 128th Psalm: "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants around the table."

Our fathers loved their families and rejoiced in the largeness of their households (no race suicide there) and labored hard to provide ample for them. By wise discipline they brought up their children to lives of industry. Some might have been neglectful of the highest mental and spiritual interests of the family, but not all. We admire them most of all for the hardships they endured during the pioneer days in the West and middle West as they cleared the forests or broke the virgin soil of the prairies. They suffered the cold blasts of severe winters as they with their wives lived in small, poorly made houses. They could not then afford to have it better for they had no bank account nor building and loan associations from which to make small loans. Father and mother lived on the simplest fare, wore homespun, slept on rope or slat beds with straw or chaff mattresses with "feather-ticks" for cover, and together carefully planned how they might save from their small earnings for the future welfare of the family. I said they planned together. Mother knew father's financial standing and regulated her household expenses accordingly. How well do I remember when they started their small bank account conjointly. She ran no bills without his knowing it, he incurred no expenses without first consulting her. That is why many fathers do not fail in business. Where this close relationship is not adhered too fathers often fail and the wives regret what is done because they didn't know father's financial condition. Our fathers had brawn, clear minds, steady nerves, clear open countenances, religious fervor, strict discipline and formed the foundation upon which we today are building, or should build, our homes, our society, our nation.

Our fathers were hospitable. No tramp was ever turned from the door of father's house. He entertained many strangers and thereby often entertained angels unawares. He often tramped through the deep snow to take food to some destitute neighbor.

Those of our fathers who had the responsibility of the Church were ready to endure any hardship for her sake. They braved storms, swollen rivers, and long, tiresome journeys in order to meet the needs of some isolated family, or straggling congregation, or neglected rural community. That same spirit instilled into their sons led them to enter many avenues of Christian service at home or abroad. Take the roll of the foreign missionaries, and you will find that many of them came from families of adventurous pioneers or heroes of the faith.

Our fathers were brave. Their bravery consisted not in the use of the sword and spear but in turning the sod with tthe plowshare and in wielding the pruning hook. They bravely stood for the right and sought to protect their homes from the encroachments of evil. Their love for home and family led them to be examples of purity and manly power. They were upright and could look the world in the face. They were free from excesses and kept the wolf from the door by honest labor.

We have received heritage from our fathers of which we should be grateful and only can we hand down to our posterity these qualities of sturdiness, true bravery, and uprightness as we retain and foster them in our own lives and characters. I shall never pioneer in quite the same way that father did, but God helping me I shall endeavor to utilize what I have from him in fearing God, protecting my home, being an example of Christian integrity to my children, in a true devotion to Church and State, in doing what I can to help establish peace and good will among men. I want to be the honor to father that I desire my children to be to me and I can only be and have that by being what I should be by the grace of God.

SOCIAL GATHERINGS

By Ina Hamilton

For the Gospel Herald.

We as a whole are social beings. "He who would have friends must show himself friendly." But the problem is, how much room shall we give to social affairs? Can we not see the influence of some social gatherings on the Church?

I can not help but believe that God is grieved to see His young people taking part in play parties. After coming home from a show, before retiring, can you pray, "Lord, give me a peaceful slumber, for I have done Thy will?" I think as Jesus wept over Jerusalem, so, if He were here today, He would weep over the churches.

To be separated from the world is a strict command, and that means in social affairs as well as in dress, language, and manners. It is Christian sociability that keeps us separated from the world. Then social gatherings held by Christian people, conducted in an unselfish Christian manner, are a great help. We as young people have a desire for society; then how important it is that we keep within the society of Christian influence.

We can choose for ourselves the

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Sunday School

For the Gospel Herald.

Lesson for July 9, 1922—Dan. 2:1-49

DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM

Golden Text.—The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.—Rev. 11:15.

Lesson Story.—Nebuchadnezzar, though a mighty king, was not without his troubles. Among other things he had a dream which he afterwards forgot and sought in vain to recall. He sought the chief magicians, astrologers, and sorcerers to help him recall his dream and to interpret it for him, but they were powerless. It was a most unreasonable request on his part, but so arbitrary was his rule that when they declared themselves unable to interpret a dream which he himself had forgotten, he became furious and ordered them to be destroyed.

When Arioch, the king's captain, came to Daniel, this man of God wanted to know why this hasty decree. Learning the reason why the decree was made, Daniel sought an audience with the king, asked for time, and promised to give the king the desired information. Daniel then sought the counsel of his Jewish associates—Hananiah, Mishael, and Azariah—and they diligently besought the Lord that He might reveal this mystery to Daniel. God heard their prayers, made known the dream to Daniel. The man of God blessed His name and went to Arioch with a plea that the king spare the wise men of Babylon and give him an opportunity to reveal and interpret the dream.

Coming into the presence of Nebuchadnezzar, Daniel was free to acknowledge that all he had was from the Lord; that he himself would be no wiser in this matter than the rest of the wise men in Babylon, but that the Lord had revealed to him the dream, which he was ready to interpret.

The vision which Nebuchadnezzar saw was that of a man whose head was fine gold, whose breast and arms were of silver, whose belly and thighs were of brass, whose legs were of iron and feet part iron and part clay. He also saw a stone that was cut out without hands which fell upon the feet of the image and broke the gold, silver, brass, iron, and clay into pieces and they were scattered like chaff and filled the whole earth.

This was the interpretation of the dream: The head of gold represented Nebuchadnezzar, the breast and arms represented an inferior kingdom (Medo-Persia) that was to raise up and destroy Babylon, and this was to be followed by another (Greece), and this latter by still another (Rome) which was to have dominion over all the earth. This latter kingdom was to be divided corresponding to the two legs and ten toes of the image, something that was literally fulfilled in the empire of Rome. In the days of these kings "the Ancient of Days" should set up His kingdom, which should never be destroyed. Daniel finished his story by assuring the king that "the dream is certain, and the interpretation thereof sure."

Nebuchadnezzar was deeply impressed. His response to Daniel was: "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." Daniel was made ruler over Babylon, chief of the governors, and his three associates raised to positions of authority and power.

Points for Reflection.—1. No man on earth ever becomes so great but that he has his limitations.

2. There is a point beyond which worldly wisdom can not go. Neither wisdom or knowledge or public confidence or threats of violence can enable any man, unaided by superhuman Wisdom, to find out things which only the mind of the Infinite can grasp and reveal.

3. For this reason the Christian's Bible is the superior of all other books, for it is the only book in which the mind of the Infinite makes revelations, through finite men, to the human family. Daniel, unaided by this Higher power, would have been as helpless as the rest of the wise men in Babylon.

4. When in trouble and distress, seek the Lord for wisdom and guidance.

5. The man who imagines that God answers prayer only through scientific suggestions and mental telapathy has hard work to harmonize the facts of this lesson with that kind of a theory.

6. We never get into trouble so deep but that God helps us out provided we seek Him in faith and sincerity.

7. For the past 2500 years history has been testifying to the correctness of Daniel's prophecy. As we take a backward glance over the history of these twenty-five centuries we see the second chapter of Daniel spread over them all. It is one of the many evidences of the mind of the Infinite in the preparation of the Bible.

8. The reward of faithfulness is beautifully typified in this lesson. Daniel and his three friends were amply rewarded by their faithfulness in bringing their problem before the Lord. And whether our reward will be manifest in time or eternity, we need not fear that if we are "steadfast, unmovable, always abounding in the work of the Lord," that our labor is "in vain in the Lord."—K.

Our Young People

LESSONS FROM MISSIONARIES (Jr.)

II Tim. 2

Topic for July 9

MOTTO

"Therefore endure hardness as a good soldier of Jesus Christ."

MEDITATIONS ON THE TOPIC

I. Who is a Missionary?—A missionary is one who is sent to bear the good news about the Savior and to do good and to lead those in the way of righteousness who are willing to accept the Savior as their own savior.

In one way every Christian is a missionary. The Lord has called every Christian to be a worker for Him in bearing His message to others, and to be a helper to make other lives happy wherever he is. So, if you have no other missionary to learn lessons from of whom you have read, perhaps you can tell someone whom you have known of the Christian people around you who love to talk about Jesus and delight to do good to everybody. Among such missionaries we find fathers and mothers, brothers and sisters, pastors, Sunday school teachers, friends, and just common folks generally, who are true to Jesus and faithful in the work of God wherever they are. For the great pattern of all missionaries we have Jesus Christ who came from heaven to this earth to help sinful men. We can read of Him in the New Testament and learn the story of His life and get the greatest lessons there are for us to learn.

Every one of the apostles was a missionary for Jesus. Some traveled more than others and we have more written about some than others. But after we have fully studied all we can about them, we find that all that makes them missionaries to be patterned after, is their likeness to Jesus. We read a little about James and more about Peter, and much more about Paul and Barnabas and Silas. Then we read about many who went everywhere preaching the Word but whose names are not given. Surely there are some lives among the many missionaries from whom we can learn lessons today.

SEED THOUGHTS

In the life of every true missionary will be found something like Jesus. What have I seen or heard of some missionary that is a good lesson for me?

A missionary is the servant of the Lord. He goes on a mission for his Master and delivers a message for Him. Whether he speaks or ministers or lives, or suffers, or dies, it is all for the name of His Master who sent him.

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Editor, Daniel Kauffman.
Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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M. E. Brenneman, Albany, Oreg.
L. S. Glick, Minot, N. Dak.
E. M. Detweiler, Columbiana, O.

THURSDAY, JUNE 29, 1922

Field Notes

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Bro. J. B. Smith preached a very helpful sermon to the Salem congregation near Smithville, O., on June 18.

Last Sunday was the time set for communion services at the Masontown, Pa., Mennonite Church.

A very interesting and inspiring Sunday school meeting, held June 17 and 18, is reported from Mummasburg, Pa.

A letter from Sterling, Ill., confirms a number of previous reports telling of an interesting session of the Young People's Conference at Sterling.

Bro. I. S. Mast writes encouragingly concerning their new field at Ulen, Minn. There are eleven members there now, with prospects for more to follow.

Bro. J. M. Kreider of Palmyra, Mo., is spending a few weeks in the vicinity of Sagrada, Carver, and Gravois Mills, Mo., holding meetings at a number of places.

Bro. P. A. Friesen, missionary on furlough from India, is visiting congregations in Ohio in the interests of the new church building to be erected at Sankra, India.

Sunday School Meeting. — The brotherhood of the Springs, Pa.-Casselman, Md., district have arranged for a Sunday school meeting to be held at Casselman Church on July 4.

Bible Meeting.—The Lord willing, a Bible meeting will be held at Hanover, Pa., Mennonite Church Nov. 29 and 30. The speakers will be made known later. Com.

Brethren J. S. Shoemaker, Dakota, Ill., and S. C. Yoder, Kalona, Ia., were among the attendants at Dakota-Montana Conference held at Surrey, N. Dak., last week, if previous plans carried.

The Annual Catalog of the Eastern Mennonite School is being mailed at this time. The management will be pleased to send a copy to any interested party. Address them at Harrisonburg, Va.

Sunday School Meeting.—A Sunday school meeting has been planned for Bossler's Mennonite Church, Lancaster Co., Pa., to be held Aug. 10—an all day meeting. The public is cordially invited to attend. R.

Mission Meeting.—A program of the proposed mission meeting to be held at Kaufman Church near Davidsville, Pa., July 4 is before us. Those wishing to be met at station should announce their coming to Bro. E. J. Blough, Davidsville, Pa.

Brethren J. N. Durr, J. A. Brilhart, and Aaron Loucks were among the ministering brethren who favored the brotherhood of Johnstown, Pa., district recently in the interests of the Master's kingdom, preaching the Word as opportunity afforded.

Brother and Sister J. C. Driver of Garden City, Mo., were called to Versailles, Mo., recently to attend the funeral services of their niece. Remaining in the community a few days, Bro. Driver received two young people into the fold of Christ by water baptism.

Sister Anna Jennings, wife of Bro. William Jennings of Concord, Tenn., has lately undergone a severe operation through which its is hoped she may be restored to normal health. Sister Jennings has been a sufferer for a number of months and her friends will not only be glad to hear of her improvement but pray earnestly for her complete recovery.

Bro. B. B. Stoltzfus and wife had a serious accident recently. While on their way to Goshen, Ind., their auto was upset, and Sister Stoltzfus seriously injured in the form of bruises and a fractured bone. After being in St. Joseph's Hospital in Fort Wayne nearly a week she was removed on a stretcher to her home in Lima. The Lord grant her a speedy recovery.

Correspondence

* * *

Hubbard, Oreg.

(Zion congregation)

Dear Herald Readers, Greetings:—On the 9th of this month the Pacific Coast District Conference closed which was an inspiration for deeper devotion for the Master's service. May God help us all that the seed may bring forth fruit to His praise and glory.

On the 11th, Bro. and Sister E. S. Garber, Bro. Daniel Horst, also Sister Catherine Culp, gave short talks at the close of Sunday school which afforded us much pleasure and encouragement.

On the 4th a dedication service for the new addition on church was held at above place.

Deacon Daniel Ross has again been able to attend services of late.

We ask an interest in the prayers of God's people for the work at this place.

Yours in the Master's service,
June 15, 1922. Albert D. Erb.

Cullom, Ill.

Dear Readers, Greetings:—Bro. C. A. Hartzler of Tiskilwa, Ill., was with us May 28, at which time our communion services were held. Nearly all the members were present and partook of the sacred emblems. Bro. Hartzler preached a very impressive sermon Sunday evening. Text, Ezek. 2:7.

Wednesday evening, June 7, Bro. John W. Hess of Manson, Iowa, began a series of meetings at this place. Interest was good throughout the meetings. Bro. Hess preached the Word with due force and brought the message home. Three confessions were the visible results. Others determined to live closer to the Master and to serve Him more whole-heartedly. The entire body of believers was strengthened and encouraged. "The Lord hath done great things for us whereof we are glad."

In His glad service,
June 20, 1922. Mary Edna McCulloh.

Job, W. Va.

Dear Ones in the Lord, Greeting:—Since our last writing the Lord has been giving us feasts of good things. How true the words of our Savior, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Bro. J. E. Suter of Hinton, Va., was with us from May 27 to June 5, and conducted a series of meetings at Birch Grove. Interest was good and large crowds attended in spite of rainy weather. There were five confessions. The Lord willing, there will be a Sunday school organized at this place on Sunday, June 25.

On June 16, Bro. J. A. Shenk, Earl Miller, Sisters Sadie and Grace Hartzler and Fern Oesch paid us a pleasant visit. They attended the Eastern Mennonite School and the sisters were on their way home. Bro. Miller will remain with us as a worker. Bro. Shenk who brought them in a car left for Harrisonburg on Monday. Sister Gertrude Kraybill of near Elizabethtown, Pa., has returned again and joined our force of workers, after spending the winter months near her home teaching school. We are all glad to have her in our midst again.

The work here is progressing nicely this summer and good interest is manifested at all the places where our work is being conducted. Continue to pray for us.

Yours in Him,

June 21, 1922. Rhine W. Benner.

Scottdale, Pa.

Dear Gospel Herald Readers: We have enjoyed visits from a number of friends and relatives of workers here during the past week; also, a few of the workers who had been absent have returned, while others have gone away.

D. M. Bender and wife, daughter Ida, and Albert Hernley, wife, and two children, all of Lititz, Pa., who had been visiting with the Hernley families, returned to their homes the fore part of the week.

Cyrus Neff, wife, and son Henry, Lancaster county, Pa., spent a day, visiting his brother, Bro. B. L. of the Publishing House force. Bro. Ed. Bender and wife, Middlefield, O., stopped over night on their return home, having attended the funeral of Bro. Bender's father, near Grantsville, Md.

Bro. and Sister H. H. Gamber and daughter Ada, Manheim, Pa., paid a short visit to their son and brother, Bro. Benjamin, our pressman. Sister Elizabeth Diller, Elida, O., stopped a few days on her return home, having spent the past two years in Harrisonburg, Va. Sister Trusie Zook, Garden City, Mo., is spending some time at the home of Bro. Aaron Loucks.

Bro. John L. Horst, after an absence of two months, returned to join the linotype force on Friday morning. Bro. C. B. Shoemaker, having attended the Young People's Conference, at Sterling, Ill., returned last Tuesday; also Sister Shoemaker who had been visiting at her former home, Springs, Pa., for a week. Bro. Vernon Smucker is expected home the fore part of the week. Bro. Henry Hartman, also one of our linotype operators, returned from a two weeks' visit at his home, near Harrisonburg, Va.

Bro. Walter Horsch who has been attending school at Pittsburgh, Pa., the past winter is visiting home folks a short time. Bro. Menno and Sister Elizabeth Horsch left Friday to attend summer school at State College, Pa.

Bro. and Sister C. F. Yake and little daughter, left a few days ago for a three weeks' visit in Lancaster county. Sister Lina Z. Ressler has been at the home of her father, Bro. David Zook, near Sterling, O., watching at his bedside for some time. Bro. Zook passed away June 22. Bro. Ressler and daughters left for that place this morning. Bro. William Winsinger, editor of the Mennonitische Rundschau, left recently for a six weeks' trip in the western states and also western Canada. He is planning to attend the conference of the General Conference of Mennonites to be held at Winkler, Man.

Our Sunday school was reorganized last Sunday with the following results: Supts., Vernon Smucker, H. C. Deffenbaugh; Secys., Mary L. Schload, Lula Wenger; Chors., C. B. Shoemaker, John L. Horst, Libr., Ralph Bender. Bro. Daniel Kauffman is spending Sunday at Masontown, Pa., conducting communion services.

Your interest and prayers in behalf of our work are solicited.

June 24, 1922. Cor.

WEEKLY LETTER

(Continued from page 244)

among whom we hope to be able to do some Gospel work. Any one knowing where literature in Hebrew can be gotten, will do us a great favor by sending the address of said house or company.

2. At this meeting it was also decided to meet each quarter—or in the months of February, May, August, and November of each year—with the privilege of calling other special meetings if necessary. The growing interest and work in general means that the missionaries must meet oftener.

3. One of the most important steps taken at this mission council was the resolution passed that an **Annual Mennonite Church Conference** should be organized in the Argentine, and that it should be held each year in connection with the missionaries' council in the month of February. The first Conference then, if the Lord wills it so, will be held in February, 1923. We trust this important step will mean the unifying of forces, and the uplifting, spiritually, of all the workers and members of the Mennonite Church in the Argentine. For this new work, special prayers are solicited.

Just before this letter was finished the writer received a telegram from Bro. Lauver at Santa Rosa which reads as follows: "The priest is making much propaganda, come tomorrow morning. Answer." We can not imagine what has turned up, we shall go however, and allow ourselves to be used as He may direct. Among the priest, socialists, and the spiritualists our native brother, Albano Luayza, has a hard struggle and needs your prayers.

In His service,

T. K. Hershey.

Pehuajo, F. C. O., Argentina.

SOCIAL GATHERINGS

(Continued from page 246)

words we speak, the songs that we sing, and our behavior lead to pure, elevating thoughts and a strong character.

Reading circles, singings, Mission study classes, and prayer meetings, would be a help spiritually and socially. It would prove to be a profitable way of spending evenings, and would leave no time for worldly amusements.

Social gatherings help us to know and understand each other, and learn others' views. So in having social gatherings let us be sure that our method is in harmony with Christ's teaching. It is the higher spiritual life that is needed; then the social problem will be worked out.

Aurora, Oreg.

For French Children

The number of dead, wounded, and missing French soldiers is said to be over 4,500,000. Who is to care for their children? The "Kindergarten Unit," an American organization, has already been able to give aid to over 25,000 refugees. There are now thirty-five centers where children are fed and clothed and trained in body and mind. Forty young women, most of them Americans, are engaged in this work, which is supported by voluntary contributions.

"Mark the perfect man and behold the upright: for the end of that man is peace." Psa. 37:37.

Miscellaneous

LOVING HELPERS

By Anna M. Snyder

For the Gospel Herald.

Helpers are needed in all activities of the Church. Leaders have their place in the Church—we must have them, but there must also be helpers; they who are ready and willing to advance and carry out the efforts and plans of those who have the work in charge. There must be a unity of spirit among the leaders and those who labor with them. As Paul says, "We as workers together with him."

It is a decided fact that helpers are needed. Would it be possible for the superintendents of our missions to go out and visit all the homes to be visited, or to minister to the needs of the poor and needy, and attend to the numberless other duties that are pressed upon a mission worker? No, there must be helpers, loving helpers who will take their place in the work, willing to do even the undesirable things, if need be, and to suffer bodily exhaustion for the sake of Christ and lost souls.

Paul gave recognition to those who worked with him and assisted him in his work. In Rom. 16 he mentions them individually, speaking of them in terms such as, "My helpers in Christ Jesus," "beloved in the Lord," and those who "labored much in the Lord." It is believed that Luke, the physician, was almost constantly with Paul during the later years of his life. No doubt there were many others whom he might have mentioned whose aid in his work was invaluable. Paul did a great work, but without his helpers much less would have been accomplished. May we term them as loving helpers? Yet; we have Paul's testimony concerning Phebe—"She hath been a succourer of many, and of myself also," and of Priscilla and Aquila, "who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles."

We have a worthy example in Dorcas, "who was full of good works and almsdeeds which she did." To prove their appreciation of her loving service toward them, after Peter was called, "they brought him into the upper chamber; and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them."

Again, we read of the captive Jewish maid. Was she not a helper? Away from her people—alone in that heathen home she was not afraid to tell of one who could cure her master of his dread disease. Her interest in her master, but above that her love for God prompted her to render assistance which proved so great to Naaman. She was a loving helper.

We might well ask the question, "Where can I help?" We need not go where the battle is thickest and the work hardest to be helpers. We can remain in our own homes and still be helpers. And there is where many can be of the greatest help. In fact, all may help, and that is by praying for the work and the workers who have been called into the active service for the Master. There are those who perhaps have been wrongly judged for not helping in any way who are doing more good by their prayers than could be done in any other way. The Lord only knows who have faithfully helped in this way.

But if the Lord calls us to help in other ways, we should not excuse ourselves by saying that we can help at home. Every truly consecrated person should say, "Lord, I'll go where you want me to go; I'll say what you want me to say, I'll be what you want me to be."

The story is told of a girl who felt the call of God in her life to enter special service for Him. When she went to the place to which she believed God had called her, among other things some of her first duties were to go into the kitchen and assist in the work there. She became vexed and said she could do that work at home, and left because some greater task than that of peeling potatoes or washing dishes had not been assigned her. If any of us should be called to a work of that kind, would we hesitate because it was too lowly a service? Perhaps God used that method to test that girl's zeal for service for Him.

In contrast to this, a young man offered himself to the Mission Board of his Church as a volunteer for mission work. He made no exceptions as to what kind of work he would do, but said he would gladly be a servant to the missionary in a certain foreign field if they would only allow him to go. He was accepted and God wonderfully used him among the natives of that heathen land. That is the kind of service that is acceptable to God.

What the Church needs is more who are willing to be helpers. Let us not forget that they are to be loving helpers, those who are filled with the love of God who have the welfare of lost souls at heart, and who are ready to take their place whether it be in the quiet daily life in the home, or in the Church, or perhaps in some city mission, or foreign land. We should also remember the rural fields. Some one may be called to labor in some mountainous district or in a neglected community amid undesirable environments. God needs loving helpers for His work, and if we are constrained by the love of Christ, it matters not where He calls us, but our supreme desire will be to win souls for Him. Christ came to this sin-cursed earth to help fallen humanity—should we not be willing to do all that we can in return for all that He has done for us? If we have found Him precious to our souls is it not our duty and privilege to help others to enjoy this great salvation?

"Give love and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed;
For life is a mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have
And the best will come back to you."

Aurora, Oreg.

SHALL WE INSTITUTE A CAMPAIGN OF AGRESSIVE CHRISTIAN WARFARE?

By L. C. Miller

For the Gospel Herald.

"For the son of man is come to seek and to save that which was lost."

Shall we, His followers permit our fellowmen with whom we come in contact daily to meet us in this life or in judgment with these words; "No man cared for my soul"?

The stronghold of Satan is enlarged. He is using all his ingenuity and craftiness to appear as an angel of light, and where it is more to his interest, he roars with a mighty roar. Satan is busy with his legions of imps and his human instruments. He has his infamous paws, even on (what is material of) the Word of God endeavoring to defame, deny, destroy, shatter, shun or shorten God's inspired **Word.** But God's Word stands forever.

Today Satan's slimy fingers are dabbling in governments, in schools, in the homes, in the Church, and in the hearts of human beings.

What are we as a Church going to do about it? This question brings a great weight of responsibility upon my soul and compels me to ask the question: "Is it not time to place more militant workers into the field, fully equipped with the whole armor of God, and advancing with Christ-like aggression?"

It is well, and in God's order to build churches; it is well to build mission stations; it is well to feed

the lambs and sheep who come into this sheep-fold; but how about the thousands who are wandering among pitfalls without a Shepherd? How about them? How about our responsibility toward the thousands upon thousands who never come to our churches or into our mission stations? How about them?

While politicians are busily campaigning for their leaders, can't we, who have our citizenship in Heaven, institute an aggressive campaign for our King? A movement has presented itself to me which I will discuss briefly. You may be impressed with others and better ones. Suggest them. Let's all get into the harness and pull!

Why can't we as a Church invest in Gospel Cars: and instead of having a station have a Gospel Chariot? These cars to travel throughout our land, from east to west, from north to south, holding Gospel meetings wherever the Holy Spirit directs. In a church, school house, home; on the highway or street; under a tree; by the sea-side; anywhere; everywhere; not only in our own houses of worship where many sinners refuse to come, but go out and seek and save that which is lost so that less of God's creation may say, "No man cared for my soul."

Protection, Kans.

SOME CHANCES FOLKS WILL TAKE

By Isaiah Cover

For the Gospel Herald.

Some folks will take a chance on a game of cards. Although a man knows he can use his money to make things more pleasant at home, or use it in God's service that he may grow in grace day by day he will put up his money and take a chance of losing it. Then some folks will take a chance in going out into the world in business and taking advantage of their fellowmen, thinking their brothers will not find it out. "Be sure your sins will find you out." Then some people will take the chance of telling an untruth on some one and think they will not suspect it of them —simply to clear themselves—but be sure, dear friend, you are not deceiving your own selves. "Be not deceived, for God is not mocked. For whatsoever a man soweth, that shall he also reap."

Folks know the laws of our land forbid this or that; yet they take a chance. Yet they know what the penalty will be if they are caught—a large fine or imprisonment. But beware of the judgment of God. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Take, for instance, the chance that lots of young men are taking today in smoking cigarets. They have often heard it said and it is true that many a young man has rued it to his sorrow; that every cigaret he smokes is another nail in his coffin. It not only injures his health, but often drives him to some other sins. My appeal to you young men, is to never take that chance, for it has often driven many a young man to become a wreck.

There are folks that have become great robbers by first taking a chance on little things. They may not be caught. Although they know it is wrong, they will do it anyhow. They take the chance of being caught and punished by the laws of our land. They know that if they are caught they will have to go to jail. We think that is bad, but after all, the time will come when they will get out and be permitted to go about again.

Now, folks, there is one chance that so many are taking, and that is the chance of making their "calling and election sure." If we do not, we are sure of that awful place the Word of God calls **hell,** the place of everlasting torment. 'Tis an awful thing to think of for once in the awful pit, you cannot get out. Jesus said, "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto m self; that where I am, there ye may be also."

Smithfield, Pa.

SEEMING FAILURE

Sel. by Fannie Kurtz

For the Gospel Herald.

In order to have the abiding secret of power, we must consent to seeming failure for Jesus. I do not know how that thought may strike you, but if you will look at the great crisal events in the Bible, and into the lives of people of great faith, you will find over and over again that the secret of power turned on the pivot of a perfect willingness to fail utterly in the eyes of the world. Those who work with God cannot be failures, but there are times when from our standpoint and feeling everything seems to fail utterly, and our quiet acquiescence in such apparent failure for Jesus' sake, while it closes the valve on the creature side, it opens the Divine side for the inflow of the energy that moves the universe. It is very easy for even sanctified souls to become attached to their work, and to want to succeed as to their work. It is so easy for devoted persons running camp meetings, conventions, faith homes, missions, or any kind of philanthropic or spiritual enterprise, to become greatly attached to the enterprise, itself, and to have an overweening desire for success. But a close analysis of the heart will often reveal the fact that the craving for success is because we are putting ourselves into the affair; and the Holy Ghost Who searches all things, finds out the terrible secret that after all it is self that wants success. Now, in order that God may get all the glory, He must blister the fair face of seeming success, make us die to ourselves in the work, and then He can accomplish results greater than we dream. Jesus does not want us to get wedded to His work instead of to Him. We are so frail even after we are sanctified, and although our depravity is purged away, all our faculties are so weak, that God must keep our wings clipped or we would fly over the bounds. A great many do jump the track. The man that never feels he has anything to boast of in his work, but always looks at the work as being nothing to his credit, is the one who is always at the point where he is willing to be counted a failure in the eyes of men. Read the record of great faith enterprises, such as George Mueller's Orphanage, or Dr. Cullis' Consumptives' Home, or Bishop Taylor's work in India and Africa, and see how thousands of times in these men's lives they had to consent to eternal failure in the eyes, not only of the world, but in the eyes of philosophers, churches, ministers, and renowned ecclesiastics. Note their solitary struggles in prayer, their solitary mountain-peak convictions, the lofty possibilities they saw that no one else could see. See how they surpassed all the law makers in their law, outstripped college professors in their teaching, eclipsed earthly bankers in their handling of money, how they put to shame the idleness, shiftlessness and unbelief of the majority of nominal Christians around them, and in order to achieve such great results, they had constantly to lie in the dust to bear criticism, coldness and contempt from those from whom they expected help. And over and over again, in their hearts, had to say "Amen" to perfect failure. Let me give you a Scripture sample or two. Esther was told by Mordecai to do a certain daring thing to save the Jews. She said, "If I do this it may involve death" but sent back word that she would comply with his terms, hazard her life, "and if I perish, I perish." That heart agreement to perish, to die, and be burned in dis-

grace, was the key that unlocked the prison door, that let a whole nation out into liberty. There was the secret of power. When the great monarch of Babylon rebuked the three Hebrews for not worshiping his image, they responded, "Be it known unto you that we shall not bow down to your image, the God that we serve is able to deliver us from the fiery furnace, but if not, we will not bow down to your image." The secret of power lay in that expression "but if not." If we live by faith, and walk with God, there will be many times in our lives when similar tests will confront us, and similar furnaces blaze for our destruction, and to go through unscorched we must carry that great, "but if not" in our hearts. The real value of any work we do for God, can often be measuerd by the amount of difficulties in the way of doing it, or else by the effort satan makes to destroy it after it is done.

In the Book of Revelation Satan stood to devour the man child as soon as he was born. This is true of every work of God. If you receive a great blessing from the Holy Ghost, Satan will soon try to destroy or pervert it. If there be a glorious camp meeting, or convention, or revival, satan will find human tools, ofttimes within the church, to blast or check the gracious work if possible. In such seasons, the true servant of God must consent to the seeming failure of his labors, and at the same time go right on working, and commit the work to the absolute care of God.—George D. Watson.

CHURCH CONFERENCE REPORT

Of the Pacific Coast Conference District, Held at the Zion Church near Hubbard, Oreg., June 9,10, 1922

For the Gospel Herald.

A ministerial meeting was in session all day and evening, June 5th, and continued in short sessions during intermissions of Conference.

Bishops, ministers, deacons, and delegates present.

Bishops: A. P. Troyer, J. D. Mishler, C. R. Gerig, N. A. Lind, G. D. Shenk, Fred J. Gingerich.

Ministers: Wm. Bond, M. E. Brenneman, Daniel Erb, N. L. Hershberger, D. D. Kauffman, D. B. Kauffman, Omar G. Miller, Frank Roth, John Steckley, Joseph Schrock, Joseph Whitaker, Luke Weaver, L. J. Yoder, E. Z. Yoder, E. E. Zuercher.

Deacons: Daniel Roth, D. F. Shenk, Chris Snyder, C. C. Steckley, M. B. Weaver, Hugh Wolfer, J. H. Whitaker.

Delegates: J. A. Birky, Lester Conrad, W. V. Gingerich Chester Hartzler, F. H. Hostetler, M. H. Hostetler, S. G. Hostetler, D. H. Kauffman, O. S. Kilmer, Amos Kropf, C. I. Kropf, A. D. Miller, Dave Roth, N. N. Roth, Ed Watkins, John Whitaker, C. R. Widmer, Henry Wolfer, Peter Zehr.

Proxies whose names do not appear above: Henry Yoder Dan Widmer.

Officers of Conference: Moderators, N. A. Lind, C. R. Gerig; Secretaries, F. J. Gingerich, O. G. Miller; Treasurer, Chris Snyder.

Resolutions Committee: D. F. Shenk, E. Z. Yoder, Chris Snyder.

Recognitions: The recognition of the Los Angeles congregation having been overlooked last year were now given a hearty welcome and fully recognized by unanimous vote.

The ordinations of G. D. Shenk and Fred J. Gingerich as bishops and Luke Weaver and Omar G. Miller as ministers were recognized and accepted. J. H. Whitaker was accorded the privileges of Conference for this session.

Conference sermons by E. E. Zuercher and C. R. Gerig, Texts, Prov. 22:28; Rev. 2:10. Landmarks shall not be moved; fundamentals of faith emphasized as the landmarks. Faithful service to the one master, the Lord, unto the end; as individuals we are responsible to the purpose of the Church.

Representative testimonials were given. Voice of approval, by members of conference and also by congregation, was given by rising to their feet.

The minutes of last year's conference were read and approved.

Reports:—

(a) of Conf. Treas.—received, $451.36; paid out, $449.95; balance $1.41.

(b) of District Evangelist (verbal).

(c) of Ordination committee (verbal).

(d) of Children's Welfare Board—The work of the Board, because of lack of means and proper place to care for children, has been confined to the placing of children in private homes, and looking after their needs in such homes. An investigation has been made with reference to establishing an orphanage. Under the present circumstances we feel that this must be deferred, but hope the day is not far distant when something definite may be done and an orphanage may be established on the coast.

(e) of Constitution and Discipline Committee (being also the Program Committee)—Committtee met on Feb. 1, 1922 and continued several days and evenings working out a suggestive Church Conference Constitution and Discipline, also arranged for sub-committees to frame constitutions for Sunday School Conference and the Mission Board.

A skeleton program was arranged for the Conference in June.

The following members were present: N. A. Lind, A. P. Troyer, E. Z. Yoder, F. J. Gingerich, Daniel Kauffman (Proxy for J. P. Bontrager), G. D. Shenk (To fill vacancy of S. G. Shetler) and others served as they were called upon. The Committee ordered a circular letter to be written by the secretary to the several congregations soliciting the names of the delegates and Mission Board members with such questions and topics as they may have to be used on the program for Conference, announcing arrangements made, and such other requests as were deemed necessary for their work.

The sub-committee for Mission Board Constitution met Feb. 20 and continued several days. Committee: Chris Snyder, D. B. Kauffman, J. B. Mishler, A. P. Troyer, E. Z. Yoder, Fred. J. Gingerich.

The sub-committe to frame Sunday School Conference Constitution met March 9 and did their work. Committee: C. R. Gerig, Daniel Erb, G. D. Shenk, and N. A. Lind.

On March 23 the Constitution and Discipline Committee, serving as Program Committee again met; Committee: N. A. Lind, A. P. Troyer, G. D. Shenk, E. Z. Yoder, Fred. J. Gingerich, and in the absence of J. P. Bontrager, J. D. Mishler served in his stead. The program was arranged for print and the entire Constitution and Discipline gone over, several changes were made, and it was decided to write a sufficient number of copies to send one to each congregation in the district for consideration, the same to be returned to the secretary of the committee in time to determine whether another meeting of the committee will be necessary before the Conference, hoping that the work can be made complete enough that Conference and the congregations will readily adopt it and that as soon as it is fully adopted it may be in effect and a guide in the work.

No further work was done by the Committee until Ministers' Meeting.

Report of Church History Committee was deferred until next Conference.

Report of Music Committee:—Singing classes were held in the following congregations, with M. H. Hostetler as teacher: Bethel Congregation, thirteen lessons with fifty-five students: Fairview Congregation, fifteen lessons with forty-two students; Zion Congregation, fifteen lessons with seventy students. Zion also had a junior class and gave fifteen lessons with forty-five students—Sister Esther Roth, teacher of the Junior class. We were also in touch with other congregations but for different reasons no classes were given.

Report of Mission Board: (see full report elsewhere).

Report of Sewing circles' annual meeting: (see report elsewhere).

Report of School Committee:—Report was given verbally stating that steps have been taken to secure instructors for a short term Bible school and hopes are being entertained that satisfactory provisions can be made for same.

Report of Local Board of Los Angeles Mission (did not report).

Report of Sewing Circles Organization (see report elsewhere).

Report of delegates to General Conference:—The two delegates appointed in correspondence with each other arranged that Bro. S. Honderich go to represent them as appointed by Conference Bro Honderich in turn expressed his impressions in writing, emphasizing the need of attending General Conference in order to keep in touch with the work.

Report of delegate to Dakota and Montana Conference:—Expression of appreciation from that district was given for the

assistance from Sister Conferences. He also emphasized their needs as being in a large field with few workers.

Report of member of the Relief Commission: There were several talks given in the district concerning the needs in foreign countries and all were urged to watch the Relief Notes calling attention to the starving and destitute.

Report of member of Publication Board: The literature from our Publishing House is largely used throughout our district.

Report of bishop districts:—Two bishops and two ministers were ordained during the year in accordance with the appeals granted last year.

Report of the work done in the Ministerial Meetings:—The proposed Constitution and Discipline for Church Conference, and Constitutions for Sunday School Conference and the Mission Board were considered and somewhat revised. Other conference work was considered, and advised as to discussion in open conference.

The above reports were accepted and approved as given.

Subjects and questions discussed:

The Holy Spirit in all Christian Activities.

Resolution: We believe that the Holy Spirit, as manifested on the day of Pentecost, to give power for service (Acts 2: 14-18), must be realized in the lives of **individuals who would be active in Christian service.** Acts 19:2,6.

Congregations also need the baptism of the Holy Spirit to unify, to keep alive spiritually, and lead them to carry out our Saviour's Great Commission. (Acts 1:8).

Conference must have the Holy Spirit to be able to deal with questions affecting the Church and issue decrees to be kept that will establish congregations in the Faith (Acts 16:4,5). According to Matt. 3:11, Acts 2:4,38,39. The baptism with the Holy Ghost is as necessary to be obtained as conversion and that it becomes a duty of every believer to seek and tarry until they have a definite experience. I Cor. 12:13.

Question: **To what extent should Conference resolutions and decisions be binding upon congregations and individual members?**

Resolution: Since Christ is the head of the Church and calls men in the Church to watch over and shepherd the flock, Conference resolutions and decisions serve as guideposts and safeguards, and carry with them the authority of Acts 20:28; Heb. 13:7,17; Acts 16:4.

Question: **Why stand aloof from worldly associations and alliances?**

Resolution: In as much as there is great danger of meeting with disaster both naturally and spiritually in being yoked up with worldly alliances, such as farm bureaus, fruit growers' associations, labor unions, etc., be it

Resolved, that we encourage and request our people to take heed to God's Word in this great doctrine of separation taught in II Cor. 6:14-18; Heb. 11: 13; Amos 3:3.

Question: **What does this Conference advise in regard to accepting help from the State Compensation Act?**

Resolution: The Compensation Act is a state organization to care for the injured who are entitled to its benefits and from the standpoint of state aid is a splendid organization; but Jesus declares that, "Ye are not of the world, but I have chosen you out of the world," and, "They are not of the world, even as I am not of the world." We therefore note these Scriptures (Phil 4:19; Gal. 6:9,10) and advise that our members take advantage of the provision made by state law concerning the rejection of this Act and kindly and in a Scriptural way support unfortunate ones among us. Gal. 6:10; I Jno. 3:14-18; Jas. 2:15,16.

Subject: **The Responsibility of Leadership.**

Resolution: The importance of leadership is very clear in God's Word which makes him responsible for preaching the Word (Ezek. 33:7-9) and for his daily life (I Cor. 4:12; I Tim. 4:16; I Cor. 9:27).

Resolution: Since the tendency of the age is to drift away from the Gospel standard of simplicity in attire, and since such things as neckties, gold chains, buttons for display, wrist watches, fashionable hats, and such like are assets to worldliness (I Jno. 2:16), we appeal to each member to help save the Church from the goddess of fashion and pride, and to seek to adorn the doctrines of Christ and His Church (Tit. 2:10).

Resolution: The Sewing Circle has shown its efficiency in carrying on its work in supplying garments and contributions for needy ones both at home and abroad. We therefore express our appreciation of their labors and wish them the richest blessings of a kind Heavenly Father in their work.

Moved and seconded—That we ratify the Church Conference Constitution and Discipline, the Sunday School Conference Constitution, and the Mission Board Constitution and By-laws as read, subject to further acceptance and ratification of the individual congregations in this district. Carried.

Moved and seconded:—That the Executive Committee with the bishops of this district constitute a committee to proceed with the work of the Constitutions and Discipline passed upon by this Conference, the same to be brought before all the congregations of the district, and when approved by them as scriptural, proceed to have same printed in pamphlet form and distributed among the congregations. Carried.

Moved and seconded—That N. A. Lind and J. D. Mishler have charge of the bishop work in Idaho and Montana, and that they with the counsel of the other bishops of the districts supply their needs with ministers and bishop in accord with their appeals and their highest interests. Carried.

Moved and seconded—That the appeal of the Hopewell congregation for the right to ordain a minister, if it becomes necessary, be granted Carried.

Moved and seconded—That we approve of the proposed building for the Los Angeles Mission. Carried.

Moved and seconded—That we submit the appointing of two members of the Local Board of the Los Angeles Mission to the Executive Committee. Carried.

Moved and seconded—That we favor the establishing of a mission in Portland and approve of the recommendations of the Mission Board. Carried.

Moved and seconded—That since we have sufficient organization in the congregations to care for our poor, the deacons' organization be dissolved. Carried.

Moved and seconded—That incidental expenses be paid out of the Conference treasury. Carried.

Secretaries were ordered to have a sufficient number of conference reports printed and sent out.

Organization for next conference year: Officers: Moderator, Fred. J. Gingerich; Assistant Mod., G. D. Shenk; Secretary, Omar G. Miller; Treasurer, Chris Snyder;

District Evangelist, N. A. Lind.

Member of M. B. of M. &. C., M. E. Brenneman.

Member of Relief Commission, Fred. J. Gingerich.

Member of Publication Board, M. E. Brenneman.

Delegate to Dakota-Montana Conference, 1922 D. D. Kauffman.

Delegate to Dakota-Montana Conference, 1923 E. Z. Yoder.

Committees:—Children's Welfare Board, M. E. Brenneman, J. P. Bontrager, D. F. Shenk, N. L. Hershberger.

School Committee, S. Honderich, one year; E. E. Zuercher, two years; D. B. Kauffman, three years.

Music Committee Chris Snyder, O. S. Kilmer, D. U. Kauffman.

Local Board members of the Los Angeles Mission, John Kauffman, Daniel F. Hahn.

Local Board for Portland Mission, Christ Snyder, J. B. Mishler, C. R. Widmer.

Secretaries were ordered by ministerial body to write a letter in reply to a telegram received from Bro. J. P. Bontrager, expressing our appreciation of same, and our regret that he could not be with us.

The Executive Committee of conference was requested to write a letter to the party concerned stating our position regarding a deaconess certificate in hand.

The withdrawal of S. G. Shetler from this conference district was accepted.

An offering was taken for Russian Relief amounting to $144.00.

Gospel sermons were preached in the evenings and invitations extended to the unsaved.

Appropriate devotional services and an interesting workers' meeting as well as good singing were enjoyed during the sessions.

Deliberations were freely given and the views of others respected.

A desire to do the will of God according to His Word and to be lead by the Holy Spirit prevailed.

D. V., next conference will be held the first full week in June 1923, with the Filer, Idaho, congregation.

The conference closed with a feeling of satisfaction that we did what we could and that we are laborers together with God.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (**Christ**—Jno. 17:21-23).

Submitted by the Secretaries.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Our readers have heard of plans on foot to extend financial aid to such of the Russian Mennonites as are able to come to America and desire to do so. Many will read with interest the following appeal.

To All Interested in the Relief of Russian Mennonites

Because of the terrible condition of the Mennonites in war-stricken Russia, many are now appealing to the Mennonite Executive Committee for Colonization to help them to America. We have undertaken to do this. Considerable expense is involved in getting this movement started—traveling expenses to attend meetings, and to investigate lands for colonization, literature, postage, etc. We kindly appeal for free-will offerings for this purpose. Please send your contributions to the treasurer of the Committee, H. E. Suderman, Newton, Kans.

D. H. Bender, Chairman, Hesston, Kans
W. J. Ewert, Secretary, Hillsboro, Kans.

* * *

The following acknowledgements of food have been received at the office of the Mennonite Central Committee and will be read with much interest:

Letters to A. J. Miller

Dear Sir:

Sunday, April 2 we had a thanksgiving service in the church at Chortitz. A great number united in giving thanks to the Father in heaven and to the brethren in America for the great relief action. In order that our benefactors may realize that their abundant gifts are received with profound gratefulness, we would ask you, dear Mr. Miller, to have a number of copies made of the enclosed letter of thanks and to send them for publication to the editors of various American periodicals which circulate principally among Mennonites.

J. Dyck, Elder (Bishop) of the Chortitz Church. Saporogger District, Ukrainia.

Dear Sir:

For a number of weeks I have, with my family, received daily a meal from the kitchen which has been established by you. Probably each time when we sit down at the table to enjoy, with gratefulness to our heavenly Father, the rice, white bread, and cocoa, we also remember thankfully the dear American Mennonites who through their work of love have made possible the establishment of this kitchen. I with my family desire to express to you and all the friendly donaters our heart-felt thanks that you, moved by compassion and Christian love, have permitted the heavenly Father to use you as instruments to give us aid during this period of great need.

May the Lord bless you and your work of love.

Respectfully,

Heinrich Janzen (Teacher in the Institution for Deaf Mutes). Tiege, District of Saporogg, Ukrainia, April 27, 1922.

* * *

It should be remembered that the most effective method of giving relief in the form of clothing is thru the general distribution and therefore urge that wherever possible, the shipments be sent in the regular way for the general shipment. A general clothing campaign has been announced to be in effect from July 15 to August 15. It is hoped that every community will make a special effort to gather a good quantity of clean, serviceable, used clothing or any new garments that may be donated for this purpose. Shipments can be made at any time previous to these dates if so desired. Those sending clothing from the far West send their shipments as early as possible in order to insure delivery at Scottdale before August 15.

* * *

In communities where a number wish to send individual packages to friends living in the same district in Russia, such packages can be baled securely in one package and forwarded to the Committee at Scottdale in that way, advising the Committee by letter of such shipments and to what district they are to be sent. Please bear in mind that all shipments of clothing intended for fall delivery in Russia must reach Scottdale not later than August 15.

June 23, 1922.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Church Conference will be held (D. V.) with the West Zion congregation, Carstairs, Alta., on Thursday July 13, 1922. At the same place, the days immediately preceding will be occupied with Sunday school, Bible, and Missionary Conferences.

A. H. Wambold.
Conf. Sec.

OHIO SUNDAY SCHOOL CONFERENCE

The Ohio Mennonite Sunday School Conference will be held (D. V.) with the Oak Grove congregation near Smithville (Wayne Co.) Ohio, August 16-18, 1922. Watch for further announcements.

I. W. Royer, Secretary.

Married

Hostetler—Miller.—On June 15, 1922, Bro. Ira Hostetler and Sister Elsie Miller, both of Millersburg, O., were united in marriage at the home of the bride's parents, J. F. Mast officiating. May our heavenly Father lead them through life.

Myer—Martin.—On June 15, 1922, at the home of the bride No. 540 N. Plum St., Lancaster, Pa., Bro. Roy E. Myer of Lancaster, Pa., and Sister Anna Barbara Martin were united in holy matrimony by Bro. D. N. Lehman. Their friends wish them many blessings.

Conrad—Graber.—On June 11, 1922, at the home of the bride's parents in Sterling, O., Bro. Homer L. Conrad, Louisville, O., and Sister Martha C. Graber, Sterling, O., were united in the holy bonds of matrimony by the officiating bishop, J. S. Gerig. May God bless them in their new relation.

Gerig—Blosser.—On June 14, 1922, at the home of the bride's mother, Sister (Mrs.) John Blosser, Rawson, O., Bro. Orie B. Gerig, Smithville, O., and Sister Mary M. Blosser, Rawson, O., were united in the holy bonds of matrimony by the officiating bishop, Bro. J. S. Gerig. May they have a happy and prosperous journey through life.

Strickler—Hursh.—On June 4, 1922 at the home of the officiating bishop, Bro. D. N. Lehman, Millersville, Pa., Bro. Paul B. Strickler of Stony Brook, York Co., Pa, and Sister Irene E. Hursh of Winsor Twp., York Co., Pa., were united in holy matrimony. May God bless them in their new relation.

Obituary

Oesch.—Eli Aaron Oesch was born in Hay Twp., Ontario; died near Biggar, Sask; aged 24 y. He is survived by a loving wife, one child, a father, three brothers and one sister. He had been in affliction several months of tubercular trouble. Two weeks before he died he seemed to realize the plan of salvation with firmer assurance and requested baptism. Funeral services were held at his father's home and was buried at Biggar, Sask. Services were conducted by Bro. E. S. Hallman of Guernsey, Sask. Text, Jas. 4:14.

Dimon.—Amelia Geason Dimon was born in Pennsylvania in 1837. She was the youngest of a family of 8 children. She came to Illinois when a child and lived in the vicinity of Washington most of her life, having her home with her only daughter Mrs. John Waughop. On May 3, 1913 she united with the Mennonite Church and remained a faithful consistent member until death. Death was caused by apoplexy. She passed from this life June 7, at the home of her granddaughter Mrs. Frank Funk near Washington: aged 85 years. Funeral services were conducted at the Unon Church by A. L. Buzzard. Text, Jno. 14:1. Interment in cemetery near the church.

Shaum.—Omar Raymond Shaum was born June 9, 1904; died June 9, 1922. Death was due to a stroke of lightning. He is survived by father, mother, 7 brothers, and 3 sisters who mourn his sudden departure from this life. He was preceded to the eternal world by 1 brother and 1 sister who died in infancy. Omar was a dutiful son had many friends, and while at work with his father God called and took him in an instant. His sudden departure is a great shock to the family and friends, but we will bow in humble submission to the will of the almighty God. Funeral services were held on June 11 at the Eight Square Mennonite Church. Text, Psa. 78:7.

Burkhart.—Howard Benjamin Burkhart was born near Newton, Kans., Nov. 13, 1905; died of bronchial pneumonia with complications at City Hospital, La Junta, Colo., aged 16 y. 6 m. 27 d. He is survived by his parents, 2 brothers, and 4 sisters. One sister preceded him to the spirit world. Howard spent the few years of his life at home with his parents near Newton. On May 13, 1922 he confessed Christ as his Savior. On June 9, 1922, the day of his death, he was baptized and received into fellowship in the Mennonite Church. Funeral services were conducted at the La Junta Mennonite Church. Text, II Cor. 6:2. The body was taken to Newton, Kans., for burial.

King.—Fanny Leichty King was born Oct. 2, 1838, on the Leichty farm near Orrville, O., being the third daughter of Peter and Fanny Leichty. She was united in marriage to Christian J. King, Jan. 24, 1861, who preceded her in death, Dec. 28, 1912. To this union were born 6 children, all of whom are living. They are: Jacob, Lydia Benner, Reuben, Emma Steiner, Christian, and Irvin. She was a member of the Amish Mennonite Church since her youth. Mother King departed this life June 10, 1922; aged 83 y. 8 m. 8 d. Services and interment at Oak Grove Church, near Smithville, O., conducted by J. S. Gerig and I. W. Royer. Text, Phil. 1:21.

Book.—Abram Book was born near New Providence, Pa., Dec. 1. 1856; died at his home in Quarryville Pa., March 1, 1922; aged 65 y. 3 m. Death came suddenly being sick only a few hours. He was a member of the Mennonite Church. He is survived by his wife, 1 son (F. Roy Book), and two grand-children. Funeral services Mar. 4 at the Reformed Church, Quarryville, conducted by Bro. Abram Metzler and —— Obold. Text, Num. 23:10 (latter clause).

Oh can it be that father has left us?
He who always had a smile
Yes he's gone but we'll soon meet him
'Twill only be a little while.

Ulrich.—Marie Ulrich (nee Jantzi), widow of Nicholas Ulrich, was born at Wilmot, Ont., Aug. 4, 1839; died at the home of her daughter, Mary Hershberger, near Milford, Neb., June 17, 1922; aged 82 y. 10 m. 13 d. She was united in marriage with Nicholas Ulrich Dec. 15, 1861. To this union were born 2 sons and 8 daughters. Her husband, 2 sons, and 7 daughters preceded her in death. She leaves a daughter, 15 grandchildren, 13 great-grandchildren, a brother (Chris Jantzi), a sister, 2 half-sisters, a half-brother, with many nephews, nieces, and friends. She accepted Christ as her Savior, united with the Amish Mennonite Church, and remained faithful until death. Services conducted by Jacob Oswald (Rev. 7:9-17) and A. D. Stutzman (Psa. 9:7).

Mishler.—Bro. J. D. Mishler, Johnstown, Pa., was born May 7, 1862; died May 25, 1922; aged 60 y. 18 d. Bro. Mishler was a member of the Stahl congregation for about 30 years. His services in the family and Church will be missed. He leaves his companion, (Susanna Weaver) Mishler, an adopted daughter (Helen Rhude) two brothers, and a host of friends. The funeral services were in charge of Wm. C. Hershberger assisted by James Saylor and J. F. Bressler. Funeral services were held in the Stahl meeting house on May 28, interment in the Stahl Cemetery.

"Dearest husband you suffered so much in the past
The Lord has ended your suffering at last;
We miss you so much but we hope to prepare,
To meet you some day in that home over there."

Horst.—Hettie (Lichty) Horst, wife of Tilman Horst, was born in Waterloo Co., Ont., July 3, 1859; died June 12, 1922; aged 62 y. 11 m. 9 d. She suffered much but bore it patiently. She was a member of the Mennonite Church for many years, being faithful to the end. She is survived bye her husband two brothers and the following children: Susanna (Mrs. Amos Brubacher) Lydia Ann, Levi, John, and Hettie (Mrs. Jonas Bauman). Funeral services were held June 15 in Conestoga Mennonite church conducted by Ezra Martin and Urias Martin. Text, Phil. 1: 21-23. Interment in the adjoining cemetery.

Dear mother, you suffered so much in the past,
The Lord has ended your suffering at last;
We miss you so much, but we hope to prepare,
To meet you some day in that home over there.

Daughter-in-law.

Wilson.—Nora (Kauffman) Wilson daughter of Jacob and Sarah Kauffman was born July 15, 1894 near Kokomo, Ind.; died of acute appendicitis at the Sisters' Hospital, Kalispell; aged 27 y. 4 m. 12 d. On Jan. 25 1917 she was married to Archie Wilson at Twin Falls, Ida. She leaves husband, a little son and daughter, father, mother, 1 brother, 7 sisters. She was of a kind and cheerful disposition. Her desire was to remain a while longer, but if it was God's will to take her home she was ready and willing to go. Funeral services were held at the Mt. View Mennonite Church, near Creston, Mont., Nov. 31. Conducted by Bro. D. D. Kauffman assisted by the Brethren Harp and Kauffman of the Brethren Church.

"Weep not that her toils are over
Weep not that her race is run
God grant that we may rest as calmly
When our work like hers is done.

Kurtz.—Katie Kurtz (nee Stayrook) was born in Mifflin Co., Pa., May 1, 1853; died June 11, 1922; aged 69 y. 1 m. 10 d. She united with the Mennonite Church in her youth and kept her faith to the end. On Jan. 27, 1885, she united in marriage with John R. Kurtz. To this union was born one daughter, who died in infancy. She was industrious and well to do, but early in life disease took hold of her body and as years came and went it became more frequent till finally the mind became affected. She was helpful and entertaining as long as the body and the mind were in their prime. She leaves a kind loving husband three brothers, two sisters, and a host of relatives and friends. One brother preceded her to the spirit world. Services by Bros. Jonas Yoder and John E. Kauffman, speaking from the 90th Psalm, and part of the 31 chapter of Proverbs. Interment in the Hertzler Cemetery.

Horst.—Samuel Horst was born near Hagerstown, Md., Aug. 27, 1838; died Apr. 26, 1922; aged 83 y. 7 m. 29 d. He was married to Nancy Lesher, Dec. 26, 1861, who died Nov. 4, 1868. To this union were born 5 children, 4 of whom preceded her in death. On Dec. 23, 1869, he was married to Lydia Lesher, who died Aug. 2, 1914. To this union were born 7 children, 4 preceding her in death. He was a member of the Reiff Church for about 60 years. He is survived by 1 son, 3 daughters, 25 grandchildren, and 19 great-grandchildren. Funeral was held Apr. 28, 1922, conducted by George S. Keener, David Lesher, and C. R. Strite. Interment in Reiff's cemetery.

"No mortal tongue can tell,
How happy they are that dwell,
There, there among the blest,
Where the weary are at rest,
Where the loved who have gone before,
We long to dwell forever more."

Glover.—Lucy Jane Mason was born in Rockingham Co., Va., March 20, 1846; died at the home of her daughter, Mrs. George Lamb, near West Cairo, Ohio, May 22, 1922; aged 76 y. 2 m. 2 d. She was united in marriage with William A. Kendrick in 1872. To this union were born four children (Lizzie, Charles, William, and Carrie). Her husband died in 1878. She was united in marriage with William T. Glover in 1881. To this union were born four children (Raleigh, Fannie, Robert, and Mary). She united with the Presbyterian Church at the age of 15 and retained her faith until God called her home. She was of a kind disposition and a patient sufferer. She leaves her husband, 4 children (Mrs. George Lamb, Charles Kendrick, Raleigh Glover, and Mrs. Charles Hawk), 2 brothers (Robert and Winfield Mason), two sisters (Mary and Carry Mason), 15 grandchildren, and many other relatives and friends.

"Away from earth and all its woes,
God has called her, she must go;
He has gathered her to His watchful care,
His blessings and goodness she will share."

Stutzman.—Barbara Stutzman (nee Troyer) was born near Walnut Creek, Ohio, Jan. 31, 1859; died June 4, 1922 aged 63 y. 4 m. 3 d. On Nov. 19, 1874 she was united in marriage to Joseph Stutzman. To this union were born 7 sons and 3 daughters, all of whom remain and are living within a short radius of the parental home.

In 1878 they moved to Nebraska and after a lapse of 26 years they made their home near Aurora, Ohio, where the final summons came from on high without a moment's warning. While talking to her youngest daughter who happened to be at home and while playing with a grandchild she suddenly fell to the floor and expired. She leaves husband, 7 sons, 3 daughters, 21 grandchildren, 5 brothers, 3 sisters and a host of friends who have learned to love her. She will be missed in the neighborhood, in the church where she had her accustomed place, but most of all in the home. Peace to her ashes.

"Mother, mother, dearest mother,
Rest thou in thy sweet repose
Where the waters lowly murmur
Where the zephyr gently blows."

Funeral services were conducted by Bros. E. B. Stoltzfus and D. B. Raber. Text, I Sam. 20:3.

Ladd.—Samuel Clinton Ladd, son of John and Julia Ladd, was born Nov. 2, 1895; died June 17, 1922; aged 26 y. 7 m. 15 d. He was one of 13 children. On Feb. 20, 1917, he was married to Sister Sarah, daughter of Bro. and Sister Emanuel Good. To this union were born 2 sons. He was always a kind and obedient boy, and with his sunny and cheerful disposition, he made many friends and was loved by all who knew him. His death came as a great shock to all who knew him and he will be sadly missed by all. He was a good, Christian boy, having united with the Mennonite Church at Elida a few years ago. He leaves his wife, 2 sons (Harold and Everett), father, mother, 6 brothers, 5 sisters, and a host of relatives and friends. Death was caused by falling from a ladder while he was pulling up hay. The accident occurred at 6:00 P. M., and he passed away at 9:30 P. M., never regaining consciousness. Funeral services at Salem Church, near Elida, O., conducted by Bros. Andrew Brenneman and P. E. Brunk. Text, James 4:13,14.

"Clinton, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Royer.—Mary Royer, nee Overholt, was born in Pennsylvania, Sept. 1, 1883. She was united in marriage to Wm. Markley in Ohio, April 25, 1857. To this union were born three sons and four daughters. One son and daughter (Joseph and Rebecca) preceded her in death. There survive three daughters and two sons (Mrs. R. J. Schiele, Mrs. John Need, Mrs. W. H. Funk, Jacob H. Markley, and Isaac Markley). Mr. and Mrs. Markley moved to Indiana from Ohio in March of 1865, locating on a farm one and one-half miles north of Clay City, Ind., remaining residents of this community the remainder of their days. She was left a widow with six small children by the death of Mr. Markley on June 12, 1870.

In January, 1873, she was united in marriage to Daniel Royer and to this union was born one son who died in infancy. She was again left a widow in the spring of 1893. She became a Christian in early life and became a member of the Mennonite Church to which communion she remained faithful until her death which occurred at the home of her daughter, Mrs. John Need, June 10, 1922, (aged 88 y. 9 m. 9 d.) after an illness of thirteen weeks. Besides the sons and daughters herein before mentioned Mrs. Royer is survived by a number of grandchildren and great-grandchildren to say nothing of an innumerable host of friends who mourn their loss.

Funeral services were conducted at the Free Methodist Church by L. A. Parker, assisted by T. B. Kelsey.

Summer.—Peter Summer was born near Metamora, Ill., April 11, 1843, where he grew up to young manhood. His father emigrated from Strasberg, France, in a sail-boat, requiring three months to cross the ocean, and located west of Metamora, where the whole family was reared. He was one of nine children; two brothers and two sisters preceding him. Three brothers (Joseph, Jacob, George) and one sister (Anna) survive him. His father also found time to minister to the spiritual wants in the community in which he lived, being one of the first settlers to locate in that district. There were no school privileges then as we have them now, so he received only a limited amount of training in the public schools.

On Jan. 16, 1870 he was married to Bena Smith, to which union were born nine children; namely, George, John, Chris, Joseph, Peter, Jacob, Anna, Benjamin, and Emanuel, all of whom survive. The death of the father causes the first break in the family circle. He also leaves thirty-two grand-children, four having preceded him in death.

While yet a young man he united with the Mennonite Church, and in 1888 was ordained to the ministry, in which capacity he served as long as his health permitted. He retired from the farm five years ago, moving to Washington, Ill., where he lived until his death. Until four years ago he knew not what sickness was, but since then he has been gradually failing, and passed quietly away June 5, aged 79 y. 1 m. 24 d. Funeral services were conducted at the residence by A. L. Buzzard and at the Evangelical church by J. E. Hartzler (text, Job. 14:14), June 8. A large gathering had the privilege of listening to a message full of proof that a man shall live even though the physical body does die.

P. D. Summer.

"Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14:11.

REPORT
Of the Annual Meeting of the Mennonite Relief Commission for War Sufferers held June 3, 1922, at the Central Church near Archbold, Ohio

For the Gospel Herald.

The meeting was opened at 9:30 A. M. Devotional exercises were conducted by Allen Erb.

1 **Our Relief Activities in India** was diuscussed by P. A. Friesen, returned missionary from that field. He stated that India has been drawn closer to God because of what the Mennonite people have done. Last year's crop in India was good but the small land owners lost all and are now in no better circumstances than before. Additional help will be required for the orphans that have been left and others who have been able only to exist during the famine and have no source of help at this time.

2. **Our Relief Activities in the Near East** was discussed by A. M. Eash, Chicago, Ill. In two and one-half years thirty-three Mennonite relief workers have gone to the Near East, rendering a service equal to forty-four years of a man's life. Thousands of orphan children have been kept alive and are now being sheltered and trained for usefulness as they reach their years of maturity.

3. **Our Relief Activities in Russia and Germany** was discussed by Orie O. Miller. In Germany relief work is confined largely to Russian refugees. Conditions in this country are somewhat improved but will need further assistance before they can become self-supporting. Our Mennonites in Russia are experiencing a pitiful condition at the present time. For them famine conditions are at their worst stage. Of the 50,000 Mennonites in South Russia, possibly one-half are being fed by American Mennonites. About one-third of the Mennonite Church in all Russia is being fed by American and Holland churches.

Russian Colonization—Plans and Problems, D. H. Bender.

Three special problems are facing us: (1) Lands on which to locate these people; (2) civil problems, permits to leave Russia and to enter other lands; (3) the financial needs. Up to this time permission has been granted to certain Mennonites to leave Russia and several countries have given permission to enter. Among these are Paraguay, Canada, and Mexico. Of these Canada has offered possibly the best solution to the problem. Certain movements are on foot to provide the financial needs for a small delegation to be brought across, but the final plans are not yet completed

Afternoon Session

Devotional exercises were conducted by J. R. Shank.

The roll was called and a quorum declared present.

The minutes of the last meeting were read and approved.

The following committees were appointed:

Nomination Committee: S. C. Yoder, Allan Good, J. M. Kreider.

Resolution Committee: Silas Hertzler, S. E. Allgyer, Orie Miller.

E. L. Frey was elected assistant chairman of this meeting.

Report of the President, Aaron Loucks: A large part of the work was directed by the Central Committee, which has had the approval of our Commission. These activities were related to Russian relief. The Mennonite Central Committee does not function for activities outside of the Russian work. We have directed the relief for the Near East and Germany and have given funds for these purposes thru our regular channels.

Report of the Secretary, Levi Mumaw: Six workers were sent to the Near East in response to a call for that field. One of these has since died. Of the other workers previously sent out, all but a few have returned or are on their homeward journey. A general report of the work of the Mennonite Central Committee was given of which a printed report will appear in the regular order.

Report of the Treasurer, E. L. Frey: submitted by Vernon E. Reiff, Treasurer of the Mennonite Board of Missions and Charities thru which organization all our relief funds are being deposited and disbursed. The report is as follows:

Auditor's Report, R. H. Lindsay, Public Accountant.

Elkhart, Ind. May 22, 1922.

Aaron Loucks Esq. President, Mennonite Relief Commission for War Sufferers.

Dear Sir;—

In accordance with your instructions I have made an Audit of the Receipts and Disbursements of the funds of Relief Commission, as handled through the Treasurer's Office of The Mennonite Board of Missions and Charities, and find them correct, and well kept, and the Annual Report as submitted herewith accurately reflects the true condition as of this day.

Thanking you, I remain,

Respectfully yours,

R. H. Lindsay

Public Accountant.

TREASURER'S FOURTH ANNUAL SUMMARIZED REPORT

of the

Mennonite Relief Commission for War Sufferers for year ended

May 1, 1922

Receipts

Contributions received:	
War Sufferers General	$4461 43
Near East Relief	5017 14
Russia Relief	65230 73
Austria	20 00
China	947 71
Germany	1113 01
Russia Colonization	51 48

(Continued on Last Page, Mission Supplement)

BOOK REVIEW

The Christian Workers' Manual

By H. S. Miller

This is a 254-page book, bound in cloth, published by George H. Doran Company, New York. It is a comprehensive, helpful treatise on the things which the Christian worker needs to equip him for efficient service. The book is divided into the following sections:

The Bible and Christian Work
Sin
Salvation
The Christian Life
Excuses

An appendix in which the twenty attributes of the Trinity are set forth is especially helpful to the searcher after truth.

Price, $1.50. The book may be had by sending to the publishers, or to

Mennonite Publishing House,
Scottdale, Pa.

The Bible and Its Enemies

By William Jennings Bryan

This message was first delivered in the form of an address at the Moody Bible Institute of Chicago and afterwards published in book form. The author gives his conception of the Bible as God's Word and then discusses the following enemies of the Bible:

The Agnostic
The Atheist
The Higher Critic
The Evolutionist

The book turns the light on the methods and fallacies of these enemies of the Word of God and ought to be extensively read. It contains 43 pages, is bound in paper covers, and retails at 25 cents a copy. For sale by

Mennonite Publishing House,
Scottdale, Pa.

"If you are tempted along any certain line, it is because Satan sees your weakness there. God needs to give you an extra amount of His grace. When tempted, always get the opposite grace."

"As we receive forgiveness by faith in the dying Christ, we are to receive anointing for service by the hand of the ascended Christ."

"A little that a righteous man hath is better than the riches of many wicked." Psa. 37:16.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Allen B. Christophel, Editor.

"Look on the fields; for they are white already to harvest."

ANNUAL MISSION BOARD MEETING

Another mile-post in the history of the Mennonite Board of Missions and Charities has been passed. As previously announced, this meeting was held in Central Church near Archbold, Ohio, June 4-6. But previous to the meeting of the Board proper there were a number of meetings which were needed and important in our General Mission Board work.

* * *

The first of these was a joint meeting of the Executive and Mission Committees of the Board. These committees met from time to time before the meeting of the Board proper, as well as during intermissions between sessions, the principal ones being held at the home of Bro. Peter Eicher on Thursday and Bro. Samuel Wyse on Friday preceding the regular sessions of the Board. Much that was of vital interest to the mission work of the Church was considered during these meetings, and the work of the Board gotten into proper shape for public consideration.

* * *

Saturday, June 2, was given over to a public meeting of the Mennonite Relief Commission for War Sufferers. The work of relief, as carried on in India, the Near East, Germany, and Russia was presented by Brethren P. A. Friesen, A. M. Eash, and O. O. Miller, after which Bro. D. H. Bender discussed the problem of Russian colonization. The needs of the starving multitudes were set forth in an impressive way, and the sympathy of the large congregation present was quite marked. The afternoon was devoted to the business affairs of the Commission.

* * *

In the evening we listened to a round table discussion on plans for the coming year. This was followed by short talks by the following former relief workers: E. H. Miller, Silas Hertzler, Irwin Gnagey, O. O. Miller, and A. M. Eash. This was followed by an impressive talk on "Relief Work as Related to other Church Activities," after which the meeting was closed. We all felt that a most important meeting had been held.

* * *

Sunday was missionary day. A congregation of over a thousand people assembled at the Central Church, while perhaps half that number of people gathered at Lockport Church. The same subjects were considered at both places, and from both places there came reports of marked attention, practical discussions, and expressions of hopefulness as to results.

* * *

The meeting of the Mission Board proper began on Monday morning. About three-fourths of the Board members were present, either in person or by proxy.

* * *

The forenoon was taken up in the giving of reports, mainly reports of officers. Of especial interest was the report of the Treasurer, found elsewhere in this issue. Compared with last year there was a falling off of nearly $3000 in the total contributions to the mission cause. But taking into consideration the increased purchase power of the dollar, as compared with last year, there was no decrease. Remembering also the financial depression during the past year, we have reasons to rejoice and praise the Lord because of the readiness of our people to contribute to the cause of Christ and the Church. The total contributions for the year (all purposes) amounted to $432,190.42.

* * *

During the afternoon session we listened to a spirited discussion of the following subjects: (1) A Retrospective of Our Mission Activities, by C. Z. Yoder; (2) The Place of the Mennonite Church in God's Mission Plan, by D. G. Lapp; (3) Opportunities for Service in the Mennonite Church, by O. O. Miller. The discussion covered a wide range of thought, but there was marked unity in the thoughts presented.

* * *

Another very interesting session was held in the evening, when Brethren N. E. Troyer, Allan Good, J. M. Kreider, and J. D. Mininger discussed the subject, "Essential Factors in the Lives of Missionaries," from a four-fold viewpoint: (1) Blood-washed, (2) Word-taught, (3) Spirit-filled, (4) Fruit-bearing. The house was full to overflowing, and the interest was marked from beginning to end.

* * *

Tuesday morning found us again in the house of the Lord, rested in body, ready for work. As on the day before, the time was taken up in the consideration of reports. Usually the consideration of reports is by many looked upon as uninteresting, but this did not happen to be the case in this session. Not only was the discussion of reports interesting to the congregation present, but we feel that important work was done.

* * *

Tuesday afternoon was devoted to the transaction of business, to a number of inspiring addresses on mission themes, and to the election of officers. The following officers were elected for the ensuing year:

President, D. D. Miller.
Vice President, D. G. Lapp.
Secretary, S. C. Yoder.
Treasurer, S. R. Good.
Fifth member on Executive Committee, J. S. Shoemaker.

* * *

Tuesday evening, the final session of the meeting, proved to be the equal of if not the superior to any meeting held. The house was full, the meeting lasted longer than usual, people were rather uncomfortable in the midst of the sweltering heat, but the spiritual warmth was fully equal to the natural temperature. All felt that a profitable meeting had been held.

* * *

One of the prominent themes held before the meeting of both Relief Commission and Mission Board was the need of finances to carry on the work. The starving multitudes in war-stricken lands need our sympathy and help. The famine distress in India is not at an end, and the hundreds of orphans left on the hands of missionaries in India means that increased contributions are needed for the work at Dhamtari. The growing churches in India and South America call for new houses of worship. The expanding field calls for an ever increasing number of workers at our already established missions, to say nothing about new fields that ought to be entered. These things call for increased contributions. Shall we stagger at the idea? God does not call on us beyond our capacity to give. But let us rather examine ourselves to see whether we have measured up to Gospel standards in the matter of husbanding the resources at our command and placing them where the Lord desires that we should. The Gospel standard is, "As the Lord hath prospered," "Freely," "Cheerfully," "Bountifully." Couple that standard with the other Gospel standard of spending for the Lord the money which people usually waste on luxuries, and we will be able to meet all the needs at our door.

* * *

The brotherhood in Fulton County maintained its usual record of efficient hospitality. There was a royal welcome for the visitors, without the embellishments which too often accompany such

occasions. For their generous hospitality and brotherly treatment of all visitors these people have the lasting gratitude of all who shared in their friendship.

* * *

What shall be our record during the coming year? or, What will we do with what we received during these meetings? The revised Mission Manual, soon to be published, will give the reader an opportunity to see the present status of our mission and charitable work. May there be a faithful, constant, prayerful, effort made at all our stations to gather in the grain, to reach the fallen, to encourage the saved, and to carry the light into the darkened corners within reach—so that if God spares the world and us another year, and we come together again for mutual edification and conference as to further work, it will be found that substantial progress has been made all along the line. To this end may we all unite in fervent prayer and faithful service.

—Daniel Kauffman.

ANNUAL MISSION BOARD MEETING

INTRODUCTION

The Mennonite Board of Missions and Charities takes pleasure in presenting herewith the report of its Sixteenth Annual Meeting, held near Archbold, Ohio, June 4-6, 1922.

The report contains extracts from many excellent addresses, also reports from our Foreign Missions, Home Missions and Charitable Institutions for the year which reflect the condition, progress, and needs of those institutions which reported. It also contains reports and recommendations of Committees who have labored long and hard, in the study of the particular problems assigned them and recommendations and plans of the Board for the future welfare of the work, in its effort to do its full share in proclaiming the Name of the Lord throughout all the world.

It is sincerely hoped that this report may be read by the entire brotherhood, with a view of ascertaining the progress that has been made during the past year and also the need of the church in carrying on her work and as a result of this knowledge there may be such a hearty rseponse in prayer, men, and means as will make this a joy to those upon whom it has devolved and a blessing to the Church and all the world.

The Secretary.

PROCEEDINGS

Of the Sixteenth Annual Meeting of the Mennonite Board of Missions and Charities, held near Archbold, Ohio, June 4-6, 1922

SUNDAY, JUNE 4

Meeting was called to order by the Chairman, D. D. Miller.

Missionary Day was observed with an appropriate program on Sunday, June 4.

Forenoon Session

Song service conducted by S. M. Kanagy. Devotional by Wm. Guengerich. Acts 2.

Address, **How Make this Meeting a Stepping Stone to Greater Missionary Achievement,"** D. D. Miller.

"In missionary work there are four factors—The Bible, Jesus Christ, Christianity, and the Unsaved. Our problem is to get these united. The Bible is our foundation and any achievement that is worth while must come from a strict adherence to its principles. The Life of Christ was a continual witness bearing to the truth. His Father's business was His only business. Until we as a body of humanity get this spirit we can not accomplish what we ought in this great work. The one thing that humanity needs above all is the TRUTH. The message must come through faithful servants, working under the direction of the Holy Ghost."

Song, "Above the Trembling Elements."

Mission Sermon, Daniel Kauffman. Text, Rom. 1:16.

"The Bible is a great missionary book and every text is a missionary text. This text has the general requisite which is the blood of Jesus Christ in a full measure. Paul demonstrated that he was not ashamed of the Gospel in the fact that wherever he went he proclaimed it. The same should be true of every Christian today. Likewise in the early church, when they were scattered they went everywhere preaching the Gospel. The reason given by Paul for not being ashamed is a logical one: 'For it is the power of God unto salvation.' If the Apostle Paul were here today to see the present day apostasy he would again make his well known declaration. 'Though we or an angel from heaven preach any other gospel let him be accursed.' If the Gospel is taken out of mission work, the life is out. The Bible has power because it is the Word of God. The Spirit of God is in it. We can quench the Spirit but it remains there nevertheless. The Bible is truth. It talks about eternal verities. It tells of our condition. It is a thrilling message because of this fact. It reveals sin. It shows our destiny. It reveals the return of our Lord. The message is universal. Jew and Gentile are included in it. It should not be kept at home although it should begin there. It is the only power unto salvation. God has vested the Christian Church with authority to make this known to all the world."

Song, "O Everlasting Light."

Afternoon Session

Song service, conducted by C. Z. Yoder. Devotional service, conducted by J. M. Nissley. I Thes. 5.

Addresses on **"Five Phases of Foreign Mission Work."**

The Work of Evangelization, P. A. Friesen.

Bro. Friesen sang in Hindi the Song, "What Can Wash Away My Sin" and the entire audience joined in the chorus in the English language. "Evangelistic work to be effective and true must contain a full Gospel message. When Christ in His fullness is lift-up it gives to the Hindu a new vision of himself and of God."

Educational Work in Foreign Missions, I. W. Royer.

"Evangelism is the first essential, other activities should be subordinated to accomplish this end. Some churches have failed because they have emphasized evangelism at the expense of other things and have recognized their failure in the transition from a mission to a native church."

Medical Work in Foreign Missions, Florence Cooprider.

"We feel when we go out in the capacity of a medical missionary that we are following close in the footsteps of the Master, who went about healing all manner of diseases. In India, it is impossible to carry on effective work in evangelism without also being able to give some physical aid. Our stations in India all have dispensaries where medicines are dispensed and physical aid is given."

Industrial Work in Foreign Missions, Chas. Shank.

"The people of India are especially in need of training in the arts and industries to enable them to provide for themselves. The results of industrial work are not realized immediately as are the results in some other lines, but its great value will be realized in the future when those now in training will be able to render their community a greater service."

Relief Work in Foreign Missions, Levi Mumaw.

"In relief work one can not lay out an extensive program covering years as in mission work. It consists largely of meeting emergencies as one goes along. It has not only been a help to those whom we have reached but to those who have given as it has taught us to give larger to the work of the Lord and has led us to see the powers that have been latent within the Church which may be used to bear fruit for eternity."

Closing prayer and dismissal for intermission.

Evening Session

Song Service conducted by S. R. Good.

Workers' Meeting, conducted by S. E. Allgyer.

Devotional, conducted by H. R. Shertz.

Address, **The Supreme Object of Missionary Enterprise,** D. H. Bender.

"There are evidently many objects of missionary enterprise but my task is to touch the supreme object. In every enterprise there is one general aim which overshadows every other. This implies two great elements. The first of which insures genuine conversion and the second a real Christian experience. When I speak of conversion, I mean born of God, regenerated in Christ Jesus. Unless a man has this he has nothing on which you can build a real Christian character. When they are converted, we must also teach them how to live in Christ. How shall this be done? We must first have men who have experienced all of this and then they must be willing to give it to others, regardless of the sacrifice which may be involved."

Address, **How Find Our Place in God's Program,** N. E. Miller.

"In this subject we find that God has a part that is paramount and our part is rather incidental. Unless we are in personal touch with Christ, God cannot use us in His program. Enoch walked with God. This means that he had found his place in the program. In order to find our place we must know what the plan of God requires. (1) A conception of His plan. Failing in this may mean a temporary dropping out of His service. God reveals His plan to people through His servants as in the case of Paul. (2) Humility and a full consecration on our part is a special qualification. (3) A separated life—Jesus said, "I have chosen you out of the world." (4) Contentment is necessary at all times and if He leads us to humble places we must be satisfied."

MONDAY, JUNE 4

Forenoon Session

Song Service, C. Z. Yoder. Devotional, C. A. Hartzler. Psa. 25. Song, "Send Me Light."

Roll Call of Board members. A quorum was declared present. Minutes of the last Annual Meeting were read and approved. The following committees were appointed:

Nominating Committee: D. G. Lapp, N. E. Miller, A. C. Good, N. E. Troyer, T. M. Erb.

Resolutions Committee: Daniel Kauffman, Noah Oyer, Harold Bender.

Report of the President, D. D. Miller.

During the past year our work has again been growing and getting larger. Some changes have been made and more time has been given to Executive Committee Meetings at each session but not as many sessions were held. The heavy demands made by the several foreign stations have been given due and full consideration and every need met that was possible. New fields also had due consideration. New building operations demanded attention during the year, and the following were erected: An Old People's Home near Eureka, Ill.; a barn on the Orphans' Home farm at West Liberty, Ohio. New buildings in South America and India were also considered. A bulletin of information has also been sent out weekly throughout the churches to keep them informed of the progress and needs of the work. There has been a close co-operation of the members of the Executive Committee and our plans for the future of the work will be presented to this meeting in the form of recommendations.

Report of the Vice President, D. G. Lapp.

The Vice President endorsed the report of the President and expressed his appreciation of the support given the work by the church.

Report of the Secretary, S. C. Yoder.

The Secretary reported the financial resources of the Board. The report follows and was accepted as read.

Resources of the Mennonite Board of Missions and Charities

By Real Estate, Buildings, Equipment, etc., in India	$100,000.00
By Chicago Home Mission Building and Furnishings	37,000.00
By Chicago 26th St. Mission Buildings and Equipment	18,400.00
By Youngstown Mission	22,000.00
By Ft. Wayne Mission	12,150.00
By Canton Mission	12,225.00
By Lima Mission	9,000.00
By Toronto Mission	17,450.00
By Peoria Mission	5,250.00
By Kansas City Missions	2,800.00
By Children's Playground Property 26th St. Chicago	4,000.00
By Orphans' Home, West Liberty, Ohio, Property & Equipment	64,000.00
By Children's Welfare Home, Kansas City, Kan.	13,500.00
By La Junta Sanitarium, Real Estate, Buildings, Equip.	64,000.00
By La Junta City Hospital, Equipment	500.00
By Administration Building, Elkhart	12,500.00
By House and Lot, Elkhart, Ind.	2,500.00
By Mission Home, Goshen, Ind.	3,500.00
By Real Estate, Ill. Old People's Home, Neuhauser Stalter Endowment	64,000.00
By Old People's Home Property, Ohio	25,000.00
By Ill. Old People's Home, Real Est., Bldgs., Equipment	50,000.00
By South American Mission property	8,300.00
By Manitou Mission Church	5,000.00
By Los Angeles Mission Church	1,800.00
By Mattie Miller Est., Belleville, Pa.	2,500.00
By John Garber Est., Mich.	1,250.00
By Katie Litwiler property, La Junta	1,000.00
By Woodruff Property La Junta	300.00
Total Real Estate, Buildings, etc.	$559,925.00
By Cash and Bonds	$ 26,123.38
By Funds on hand for Investment	451.50
By Annuity Investments	63,425.00
By Endowments	78,925.00
By Chicago Home Mission Trust Fund	500.00
By Other funds invested	40,540.00
	$209,964.88
Total Investments, Annuities and Endowments	$769,889.88

Respectfully submitted,
S. C. Yoder, Secretary.

Song, "In That Day."

Report of the Treasurer, V. E. Reiff.

(See full Financial Statement on last pages of this report)

On motion the report was approved as read.

R. A. Lindsey who had been appointed to audit the books of the Treasurer presented his report which was approved as read. (See Report appended to Treasurer's Report.)

Report of the Financial Agent, D. D. Miller.

Report consisted of a statement of how the funds of the Board are handled. "We aim to carry about $20,000 in a checking account at the First State Bank at Elkhart, Ind. On this we get 3% interest on our daily balances. If our deposits exceed this amount, short time deposits are made at 4%. The General Funds which are not used or Endowments and Annuities are placed on farm loans, secured by first mortgage securities at 6% interest, payable July 1 and January 1. The interest on our daily balances are keeping up our administration expenses.

Report of the Secretary of the Mission Committee, S. E. Allgyer.

During the year three meetings were held in joint session with the Executive Committee. Eight missionaries were sent to the foreign field and two native missionaries have been appointed by the Board to take up work in South America. This makes a total of six new missionaries under the Board for South America during the year and a total of ten on the field. Six of the number sent out during the year were appointed prior to the last Annual Meeting. Five recommendations for appointment were made for the year. One appointment which was made for South America was suspended owing to the fact that the appointee wished to continue study for another year. One brother spent the winter on the Mexican border and a number of city missionaries have been stationed during the year. City missionaries placed, 6. Workers placed in institutions, 9. Number taking the different examinations under the Missions Committee during the year is as follows: Doctrinal 9. Of this number, 5 have been placed. Two are ready for service. Physical Examination, 6. Number passed, 4. Two have been placed on the field. Preliminary Examinations, 10. Preference of fields, Foreign 5; City 4; Rural 1. In our Mission Study department, during the past year two new books were published, "Present Day Religions" by J. D. Charles, and "The Christian Worker." Seven new classes reported.

S. E. Allgyer, Secretary.

The Report was accepted as read.

Report of the Field Worker, S. E. Allgyer.

Bro. S. E. Allgyer, as field worker, gave a verbal report of the work done throughout the year, which report was approved as given.

Summary Reports of Missions and Charitable Institutions, S. C. Yoder, Secretary.

Summary Report of Mission Stations

Number of present workers, 30.
Number weekly meetings in hall, 58.
Meetings held in homes, 12.
Largest attendance in S. S., 1757.
Smallest attendance in S. S., 744.
Average attendance in S. S., 1336.
Number in Home Department, 83.
Number in Cradle Roll Department, 334.
Total enrollment in all departments, 1897.
Classes meet each week, 1.
Number in attendance, 14.
Average number in Day Nursery, 10.
Number of patients treated, 75.
Number of treatments given, 250.
Number of garments distributed, 2944.
Approximate value of same, $1039.58.
Number of meals given to visitors, 6988.
Number given to poor, 30.
Approximate value of same, $631.54.
Money contributed to charity, 564.24.
Value of real estate and buildings, $112000.00.
Value of furnishings, $5775.00.
Funds received from contributors, $4460.87.
Funds received from General Treas., $10193.94.
Approximate value of food sent in, $2198.05.
Running expenses for the year, $14923.46.
Paid for improvements, $1560.53.
Number of confessions during the year, 246.
Number received by baptism, 42.
Number received by letter and confession, 45.
Number died during the year, 5.
Number expelled or withdrawn, 6.
Number moved away, 91.
Number of applicants for baptism, 38.
Membership April 1, 1922, 433.

Summary Report of Charitable Institutions

I. Mennonite Sanitarium, La Junta, Colo.

Number of present workers, 19; Number in institution, Mar. 1, 1921, 28—males, 17, females, 11; Number admitted during year,

55—males, 34, females, 21; Number died during the year, 12—males, 10, females, 2; Number dismissed or healed during year, 49—males, 30, females, 19; Number in Institution, Mar. 1, 1922, 22—males, 11, females, 11; Number of religious services each week, 3; Number of Christians in Institution, 30; Number of non-Christians, 25; Number of confessions during year, 3; Number received into church fellowship, 1; Number supported by Institution, 20%; Number supported in part, 30%; Number paying for support, 50%; Amount received direct from contributors, $77.15; Income from farm, $1000.00; Received from General Board, $1439.92; Hospital fees, $11520.18; Total receipts for the year, $17520.11; Expense of workers' allowance, $4340.46; Support of patients or inmates, $6942.51; Running expenses, $3931.06; Fuel and lighting expenses, $1519.83; New buildings and equipment, $1112.80; Total expenditures during year, $17836.66; Value of buildings and real estate, $60000.00; Value of furniture and fixtures, $4000.00.

II. La Junta City Hospital, La Junta, Colo.

Number of present workers, 13; Number in Institution, Mar. 1, 1921, 28—males, 9, females, 19; Number admitted during the year, 446—males, 134, females, 332; Number died during the year, 33—males, 14, females, 19; Number dismissed or healed during the year, 451—males, 130, females, 321; Number in Institution Mar. 1, 1922, 13—males, 2, females, 11; Number of religious services each week, 7; Number of confessions during year, 2; Number received into church fellowship, 1; Number supported by Institution, 5%; Number supported in part, 15%; Number paying for support, 80%; Amount received direct from contributors, $9.00; Income from endowments, $550.00; Hospital fees, $14661.91; Total receipts for the year, $15396.44; Expense of workers' allowance, $3043.00; Support of patients and inmates, $4570.96; Running expenses, $6761.89; Fuel and lighting expense, $1020.59; Total expenditures during year, $15396.44; Value of furniture and fixtures, $500.00.

III. Orphans' Home, West Liberty, Ohio.

Number of present workers, 10; Number in Institution, Mar. 1, 1921, 69—males, 45, females, 24; Number admitted during year, 19 males, 13 females, 6; Number placed in homes, 5; Number in Institution, Mar. 1, 1922, 60—males, 43, females, 17; Number Christians in Institution, 36; Number of confessions during year, 1; Number received into church fellowship, 2; Number supported by Institution, 12; Number supported in part, 5; Number paying for support, 43; Amount received from relatives, $4966.95; Amount received direct from contributors, $2515.20; Income from farm, $287.34; Received from General Board, $3357.72; Total receipts for year, $10848.96; Expense of workers' allowance, $947.75; Support of patients or inmates, $8167.69; Fuel and lighting expense, $1196.00; Paid for improvements, $454.65; New buildings and equipment, $81.82; Total expenditures during year, $10848.88; Value of buildings and real estate, $23500.00; Value of furniture and equipment, $800.00.

IV. Mennonite Children's Welfare Home, Kansas City, Kans.

Number of present workers, 4; Number in institution, Mar. 1, 1921, 33—males, 17, females, 16; Number admitted during year, 33—males, 18, females, 15; Number placed in homes, 1; Number in Institution, Mar. 1, 1922, 10—males, 14; Number religious services weekly, 7; Number of Christians in Institution, 10; Number of confessions during year, 9; Number received into church fellowship, 3; Number supported in part, 2; Number supported by relatives, 30; Received from relatives, $2237.92; Received from contributors, $449.80; Received from General Board, $400.00; Total receipts during year, $3562.42; Expense of workers' allowance, $571.50; Support of patients and inmates, $297.72; Fuel and lighting expense, $269.99; Paid for improvements, $46.35; Total expenditures during year, $3604.05; Value of buildings and real estate, $12000.00; Value of furniture and fixtures, $1500.00.

Reports were approved as read.

Report of India Mission

American Mennonite Mission,
Dhamtari, C. P., India,
April 18, 1922.

To the Members of the Mission Board,

Dear Brethren, Greetings in the name of Jesus: We are not able to be with you in body but we assure you that we are with you in spirit, and we pray that God may pour out His Spirit on you as you discuss matters relating to the extension of His kingdom.

The past year has been one of peculiar interest in several ways. Our forces have been considerably increased in the persons of Bro. and Sister G. J. Lapp, Bro. and Sister E. E. Miller, and Bro. and Sister J. H. Warye. Needless to say, we gave them all a hearty welcome. Bro. Lapp's were at once able to take up work to relieve others and to start again the Bible School which had been closed for about four years. The new missionaries at once began the study of the Hindi language.

We deeply regret to record the departure of one of our number, Sister Helena Friesen. She was with her family at Naini Tal, where, after a brief illness, she passed away. Sister Friesen was quiet and unassuming, and her influence was strong for good in the home, in the Church, and in the community. The bright testimony she left before her home-going assured us all that she is happy with her Savior.

Due to Sister Friesen's death, Bro. Friesen and family, whose furlough is due in 1923, concluded to return to America this year if the Board permitted them to do so. The Executive Committee having sanctioned their furlough for this year, they left for the homeland and at this writing are nearing the shores of the homeland.

Dr. Florence Cooprider also went on furlough this spring. She sailed at the same time as the Friesen family. We hope those on furlough may be privileged to convey the message of the India Mission to the churches in the homeland.

The political situation has occupied our thoughts for a considerable time during the past year. As far as we could understand, at times the outlook was not reassuring. Twice recently were we ordered to concentrate at one of the Mission bungalos ready, to flee at a moment's warning should any hostile movement against us be detected. Since the arrest and imprisonment of Mr. Gandhi, the leader in the movement against the British Government, things are apparently settling down to more normal activities, and at present there are no indications of anything seriously being planned by the agitators.

About the middle of the year we were informed by the Board that the $2000.00 sent monthly for relief and building would no longer be sent, but only what is contributed and sent to the Treasurer. This caused serious reflection on our part. The Board has been sending us $1300.00 per month for all the work but as a matter of fact this was enough to maintain the various departments of work OUTSIDE of Charitable Institutions. For Charitable Institutions alone we were spending about as much as for all the other departments together. What were we to do? Of course we always look to Him who understands all our affairs, but we also did what He expected us to do—see what way there might be to solve the problem of maintaining our work without retrenching. We resolved to appeal to the Executive Committee and through them to the Church for individual support of the inmates of these Institutions. We had enough money on hand in the Relief and Building Fund to support these Institutions for several months—long enough to get a reply from America as to what might be done. While the reply did not look immediately hopeful, yet we were assured that the matter would be taken up with certain organizations and hope expressed that there would at least be some response. What a great burden was lifted from our shoulders when in much less time than we had expected we heard of the overwhelming generosity of God's people at home—people, Sunday schools, all over the country were taking up the matter of orphan support. May God be praised! We have always contended that when the people at home know the facts they will respond. This is another proof of this. We can not tell you how thankful we are.

Before we were informed that the $2000.00 per month would no longer come we had started two churches—one at Sundarganj and one at Balodgahan, each costing about $6000.00. When the relief and building money stopped the building work naturally stopped also. Now we have the spectacle of two churches partly started, but cannot finish them. These two churches are greatly needed. There is also a church needed at each of the following places: Sankra, Ghatula, Mahodi. Will the Board take steps this year to get the money for us?

Lest we weary you with too long a letter we conclude with a few brief items:

1. All the Mission stations where there are finished bungalos are occupied by missionaries.
2. Mahodi Evangelistic station is being built at present. The bungalo is to be ready by July 1.
3. One new congregation has been organized during the year. Mahodi has a membership of 30.
4. Three hundred thirty-one souls were added to the church in 1921, bringing the number up to over 1100, while the Christian community, not counting the orphanages, is nearly 2000.
5. We had brought the matter of our economic problem before you in last Annual Board Meeting. We are able to report that Bro. Brunk has been appointed to devote as much time as possible to the study of the problem and to devise such ways and means whereby our Christian people may be enabled to make an independent living. He has already done considerable investigation and has started several experiments.

May God bless you all in your deliberations and may He lead us all to a closer fellowship with Him and a keener understanding of His ways for us.

Yours for Christ and the Church,
Your India Missionaries
per J. N. Kauffman, Sec'y.

Report was approved as read.

Report of South America Mission

Third Annual Mission Report

Mar. 1, 1921—Mar. 1, 1922

Argentina, South America,
March 17, 1922

Dear Brethren and Sisters, Greeting in Jesus' most worthy Name:—Another year of Missionary activity in the Argentine has become history, and a retrospective view enables us to report the following:

New Missionaries

June 28, 1921, was a day long looked-for by the first missionaries on the field. It was the day when Brethren W. G. Lauver and wife, and D. P. Lantz and wife set foot on Argentine soil. After a few days of visiting, they settled down to the not easy task of language study, a very essential and vital thing to a successful missionary career.

Since their arrival Brother and Sister Lauver have been living at Trenque Lauquen, while Brother and Sister Lantz spent almost five months in Santa Rosa making propaganda and preparing the soil for a future work. December 10, 1921, they returned to Pehuajo where they will assist in general mission work and continue their Spanish study.

I said four missionaries arrived during the year, perhaps I should have said there were six, for little Paul Shank and Lois Lauver, we look upon as a God-send. We hope that through time they may become real active, spiritual missionaries in this needy field.

Native Missionaries

Another what we hope will be a useful addition to the missionary force in this vast Republic, is the taking over, and accepting as Mennonite missionaries, Brother and Sister Albano Luayza. This brother and sister, natives of the Argentine, Christians for many years, and active mission workers for fifteen years, will we trust, be added strength to the Mennonite Church in this part of the Argentine.

December 17, 1921, Brother Luayza and the writer went to Santa Rosa where a second attempt was made to rent a hall and a suitable dwelling for our new native missionaries. Our first efforts and plans were completely over-thrown by the priest of Santa Rosa. After a few days of search, our object was accomplished, when Sister Luayza and children were sent for.

While it is early to judge, we have reasons to believe that God has called our native brother and sister to this town. In view of the tremendous campaign made by the Catholic Church against us, a series of meetings began the evangelistic work which were well attended from the first. At the present writing, after two months of faithful efforts. Brother Luayza writes that several have made public confession, and in some forty or fifty homes the Bible is being read. We are praying that soon we shall see a Mennonite Church established in Santa Rosa.

Church Paper

During the year a profitable forward step was taken when in August appeared the first Spanish Mennonite Church paper. It is a four-page monthly periodical called, "El Camino Verdadero" (The True Way). This has proven a very helpful and successful way of bringing good literature before the people. It has been slanderously condemned, and called not the true way to heaven, but the true way to hell. Truth will conquer, and the straight forward articles condemning the present day evils, and the false teachings of Rome that have found their way into the "El Camino Verdadero" has resulted in stirring up the enemy of souls, as well as the bringing of light and liberty to the many blind, ignorant of the truth, and long-deceived people. Thus it has accomplished and is accomplishing its purpose. Three thousand copies per month are being published at a cost of 30.00 pesos which have been provided for by individuals, Sunday schools, and Spanish classes in the home land. We hope to increase the circulation to five or six thousand before long.

Statistics

In order to shorten this Report, we have summarized the results of the different departments of the work, thus showing in a condensed way the combined statistics for the year 1922. The following represents the work done in Pehuajo and Trenque Lauquen.

1. Church members:
   - Number in Church March 1, 1921, 14.
   - Number baptized during the year, 28.
   - Number received from other denominations (including Bro. and Sister Luayza), 3.
   - Number lost by moving away, 1.
   - Number members in the two churches (natives), 60.
   - Number missionaries on the field, 8. Total membership, 68.
   - Number awaiting baptism, 20.
   - Number confessions during the year, 35.
2. Sunday School work:
   - Number of schools including the English Sunday School in T. L., 6.
   - Aggregate attendance, 11,232.
   - Average attendance per Sunday, 216.
3. Public Services:
   - Number held, 430.
   - Approximate average attendance, 85
4. Bible Readers Work
   - Number of readers, 4.
   - Number of visits made during the year, 1,765.
   - Average number of visits per week, 44.
   - Results, of the Bible readers work: Several baptisms, one new Sunday school opened, and a general awakening in the work of the mission and Bible study.
5. Public School Work
   a. English school, 1.
      - Number enrolled, 11.
      - Average attendance, 8.
      - Grades taught, 1st-4th.

   b. Spanish School, 1.
      - Number enrolled, 30.
      - Average attendance, 17.
      - Grades taught, 1st and 2nd.

   c. Kindergarten Work
      - Number enrolled, 54.
      - Average attendance, 25.
      - Received during the year from the two schools and kindergarten, $898.55.
      - Expenditures for the year, $1,127.70.
6. Literature
   - Number Bibles sold during the year, 42.
   - New Testaments sold and given away, 143.
   - Gospels distributed, 521.
   - Select portions of the Bible distributed, 208.
   - Tracts distributed, 35,182.
   - Total literature sold and given away, 36,096.
7. Money raised on the Field
   - From congregations, 230.85.
   - From Young People's Meetings, 232.70.
   - From Sunday Schools, 211.50.
   - From Schools and Kindergarten, 898.55.
   - From all other sources, as teaching English, and donations, 272.93.
   - Total raised on the field, 1,846.53 pesos.

Space will not permit much comment on the above departments, or the work done in each. Suffice it to say that in all phases of the different activities there has been a steady increase or growth for which we praise Him who has called us to this most needy field.

Among other encouraging features of the work of the Mennonite Church in the Argentine is the spiritual growth of her members. To see young sisters, Sunday after Sunday, tell the many and sometimes difficult Bible stories to the children; teach Sunday school classes; write essays that are well written, and that contain a message and enter the homes of their native friends (all of which are Catholic), and read to them the Bible, is very encouraging to say the least. Only eternity alone will reveal the good done through the 1,765 visits made through the faithful efforts of the Bible readers.

Again to witness young men abandon their former Catholic associates, and come out unreservedly for Christ, take their Bibles and expound to their native friends the life giving Word, stirs the active missionary as nothing else can and makes him take courage, work with new enthusiasm, and thank God for the opportunity of service.

Herein lies the hope of the future Church in this country. What is needed is young men of training, full of zeal and love for the lost, Bible knowledge, and above all full of the Holy Spirit to come to the Argentine and help train and prepare these promising future native workers so that some of us can put forth greater efforts in the evangelistic field. This latter must not be neglected, and all will agree that the former is just as essential.

The doors are opening on all sides, and we must enter them. We should be entering more towns in our district, for the call comes from many of them. Steps have been taken by the missionaries on the field to send (as soon as they have finished their Spanish study) Brother and Sister Lauver to Tres Lomas a town of 2,200 without the Gospel, and only a two-hour run by train from both Pehuajo and Trenque Lauquen. We are hopeful that others may be opened during the coming year.

To enter these towns, more workers are needed. We trust the Board can see her way clear to send at least one married couple every year, or better still, one every six months for the next few years.

We are also hoping and praying that by the time another report is ready to be made out, a new Church building that is so much needed in Pehuajo may be built, and that money will be on hand to buy property in Trenque Lauquen, thus saving the big rent that we are now obliged to pay.

We are indeed thankful to the Board, individual members, Sunday schools, young people's meetings, churches, and conferences in the home land for their financial aid, sympathy, and

prayers for this great work. In the face of world-wide distressing conditions, we further solicit the same for the future progress of the Lord's work in the Argentine for 1922.

We are also glad to report that at the present writing all the workers enjoy good health, a very essential thing to a successful missionary. Not only can we report good health, but unity among the missionaries and the brotherhood. We hope that these blessings shall always rest upon the work in the Argentine.

Requesting the prayers of our dear brethren in the homeland, we remain, your unworthy servants,

The Missionaries,
Per T. K. Hershey.

Report was approved as read.

Song, "Jesus Lover of My Soul." Closing Prayer, J. S. Gerig.

Afternoon Session

Devotional, A. C. Good. II Cor. 4.

Auditors' Reports of City Missions and Charitable Institutions. Accountants were appointed to audit the books of the City Missions and Charitable Institutions and submitted their reports which showed all accounts well kept with the exception of a few minor errors which were corrected. On motion reports were accepted as read.

Address, **A restrospective View of Our Mission Activities,** C. Z. Yoder.

"We need to begin with the activities of our ancestors four or five hundred years ago and follow them down to the time when they came to this country to find a place to worship in freedom. Churches were organized and much time was spent under very difficult conditions in visiting the different sections where Mennonites were located. Our Virginia brethren no doubt were the pioneers in carrying the Gospel to the remote sections of the mountain regions of West Virgiana. Bro. J. S. Coffman later was instrumental in starting similar work in the central states. An organization was soon effected which was the beginning of our organized effort. The first missionary talk that fell under my observation was given at the Ohio Sunday School Conference which finally resulted in the opening of the Chicago Home Mission. Soon after our foreign work was founded as a result of our effort to bring famine relief to the starving of India. The Ohio Orphans' Home and the Old People's Home at Rittman were the first charitable institutions. The work has grown and developed as reported in our Annual Year Book and Directory. The first real calamity to our work was the death of Bro. Burkhart in India which resulted in the sending out of Bro. Friesen and wife. I wish to report that our work has enjoyed a steady growth and it has been and is now the policy of the board to move only in accord with the general attitude of the church."

Song, "My Faith Looks Up to Thee."

Address: **The Place of the Mennonite Church in God's Missionary Plan,** D. G. Lapp.

"The Mennonite Church has only one message to give.—A whole Gospel to a lost world. I am glad for the preservation of our beloved Church but do you know that we miss so much when our testimony does not stand the test of our own lives. We have had and have now the same message for all times. The same in war as in peace, the doctrine of nonresistance. We need the spirit of unity to withstand the present day spirit of unrest and dissatisfaction."

Song, "Nearer to Thee."

Address, **Opportunities for Service in the Mennonite Church.** Orie O. Miller.

"An opportunity becomes an opportunity only after a person sees it. We are agreed on certain facts. There are more opportunities for service in the Mennonite Church than at any time in the past. The credit for this must be given those who by careful observation and aggressive work have led the way. The relative giving of our Church as compared with other denominations shows a very encouraging report. On account of changing conditions our relief work in the near future will not require as many men as it has in the past. It is quite evident that the greatest opportunities for service will be in our city missions and the rural field. The character and spirit of the one who is ready to serve is paramount in our general scheme for the extension of the work. Entire consecration and sacrifice are the things that count.

Song: "Labor On."

Report of City Missions Committee

We the undersigned City Missions Committee, submit the following report:

After years of experience observations and investigations with reference to City Mission work, and after considering our abilities and resources, We therefore recommend, that all our city mission activities be directed along evangelistic and related lines rather than industrial and institutional work.

I. Organization

Regarding the organization of work, the committee recommends, in starting new work, and wherever advisable with work already organized, a limited number of workers be used. This number consisting of superintendent and wife and one or two other workers, said work to be developed as rapidly as the workers with the help of the members and such other assistance as is available, and can be depended upon as permanent helpers, that are one in faith and practice with the Mennonite Church.

II. Methods of Work

We recommend that special attention be given to the following lines of work:

1. The preaching of the Gospel, not only in the mission building proper, but every possible effort be made to get the message to the people, whether in the street, noonday meetings in shops, or at special seasons tent meetings held in localities where there are openings for work along that line.
2. In connection with the regular Sunday school work, we urge home department work, by teaching the Sunday school lessons to mothers and others who do not have Sunday school privileges.
3. We further urge the organization of weekly Bible classes for the people of different ages and classes, using qualified members of the congregation, wherever possible, with the workers as leaders and teachers.
4. That weekly prayer meetings be held, either in the church or in homes, for the encouragement and upbuilding of the mission interests.
5. That superintendents urge mission workers and members of the congregation to make special efforts in doing personal work.

III. Literature

We also recommend that the General Mission Board make provisions for the free distribution of literature at the various stations. Said literature to be composed of papers, booklets, such as "One Thousand Questions and Answers," "The way of salvation," "One Hundred Points in Christian Doctrines," and such other books and tracts as will be helpful in mission work, and that all mission Sunday schools are to pay the Publishing House for their regular supplies.

IV. Finances

Where there are church buildings separate from the living quarters, we recommend that the congregation bear the expense incurred by the church, such as fuel, light, and janitor (where such exists), except where congregations are not able to meet these expenses, they can appeal to the Board for assistance. Where the living quarters are connected with the church hall, such proportions shall be paid by the mission and such by the congregation as shall be determined a committee composed of a representative of the General Board, the superintendent of the mission, and one member of the congregation.

V. Reports

1. That all superintendents continue making monthly reports of such expenses as, living, clothing, fuel, railroad fare and carfare, drayage, express and freight, literature, medical, stationery, postage, telephone, water, light, charity, laundry, labor, and sundries.
2. Because of the conflict in reporting the valuation of goods sent in from the congregations, where express and freight charges must be paid, makes the report unfair and unsatisfactory. Therefore we recommend that the provisions sent in be reported only to the donors and thru the columns of the Gospel Herald, but the superintendent keep an accurate account of all provisions received with the estimated value of the same, and report annually to the General Secretary and which is not to be included in the treasurer's report.
3. Where a separate church board exists, a report in detail shall be given by every congregation quarterly to the General Board, of all money received and expended by them, and all offerings taken for foreign work, rural work to be forwarded thru the proper channels to the General Treasurer, said Board to furnish all necessary blanks for the various reports.

S. E. Allgyer, Chairman
B. B. King
C. A. Hartzler

The above report was accepted and voted that the recommendations be given further consideration.

After a full discussion, the recommendations were adopted.

Afternoon session closed with prayer by Daniel Kauffman.

Evening Session

Essential Factors in the Lives of Missionaries

1. **Blood Washed,** N. E. Troyer.

This is one of the things, that determines our destiny for eternity. It is one of the fundamental issues. By the blood of Jesus Christ we are washed from our sins. Many are trying

other remedies but they are not finding them. David recognized the need of blood washing. The blood is sufficient to clease every sin. It needs to be applied by faith.

2. **Word Taught,** Allan Good.

It is the prime object of the missionary to win souls for Christ. To do this he must have a knowledge of the Word of God. We are laborers together with God. (II Cor. 5:20.) We are ambassadors for Christ. He has given us His message and it is our business to deliver it. We must be Word-taught on the fundamental doctrines of the Word of God. Psa. 119:81; Isa. 48 and Matt. 5:18, give definite emphasis on the eternal merits of the Word. The Word of God is food for our souls. It is a defensive weapon (Eph. 6). It is the sword of the Spirit.

3. **Spirit-Filled,** J. M. Kreider.

This seems to be the most essential equipment of the Christian worker. Man needs the teaching of the Holy Ghost. Jesus said, "I will not leave you comfortless," and He shall guide you into all truth. We need to be guided. We need to comfort. The Holy Spirit is ever present and has a solution for every problem. He convicts of sin. He works through God's children, whether learned or unlearned.

4. **Fruit Bearing,** J. D. Mininger.

John 15. As we abide in Christ we have the two-fold result: He abides with us and we in Him. Pity the missionary that does not have the Christ abiding in him. We have communion as we walk with Him and disunion with the world. A missionary must be a personal worker to be fruit-bearing. He must have purity of heart. He needs to adorn the doctrine of our Lord. He does not magnify himself but his appointed office.

Closing prayer, J. S. Shoemaker.

TUESDAY, JUNE 6

Forenoon Session

Song Service. Devotional, Paul Graybill. Eph. 2.

Report of the Mission Manual Committee

The revision of the Mission Manual is completed and a number of copies have been made for this meeting. These will be presented and corrected and if further changes are desired, they will be considered. The report was accepted and the Manuals ordered printed.

On motion the appointment of the Rural Mission Committee was referred to the Executive Committee.

On motion the following alterations of and amendments to the constitution were adopted.

Article I. **Duties of the Financial Agent.** It shall be the duty of the Financial Agent of the Board to consider and investigate all applications for loans, inspect property on which loans are to be made, have titles examined and make such recommendations to the Executive Committee as his investigations may warrant. He shall negotiate, as the representative of the Board, the sale of property which the Board may wish to sell or purchase and shall make recommendations to the Board or its Executive Committee in such matters. He shall also act as general business agent in all matters pertaining to the business of the Board during his tenure of office. He shall be appointed by the Executive Committee and shall hold office for the term of one year.

Amendment of Article II Sec. 7 of the Regulations of the Mennonite Board of Missions and Charities.

In the foregoing Article and section of the Mennonite Board of Missions and Charities the following words shall be inserted, "Unless otherwise ordered by the Board," causing said section to read. "Unless otherwise ordered by the Board, the Conference or Conferences in whose district the institution is located, shall have the right to elect all members of the Local Board except one member who shall be appointed by the Executive Committee," etc., etc.

S. C. Yoder, Sec.

Report of Missionary Equipment Committee

We the undersigned Committee appointed by the General Board at Annual Meeting to work out a regular schedule for the equipment of Missionaries going to the foreign field, met at Elkhart, Ind., April 25, 1922.

In formulating the following recommendations we have made use of all the information which the Committee of Reference and Council have furnished us, and have taken into consideration the action of a number of leading Boards operating in the fields in which we are located. We have also considered the recommendations of our own missionaries as well as the salaries, allowances, etc., of other Boards.

Because of the varied tastes of the missionaries and the fact that they are not all living under the same conditions and some are located where they need more or different household equipment because of their position, we have followed the policy of other Boards in making a stipulated cash allowance instead of purchasing a regular list of articles for each missionary.

In view of the foregoing investigations we present the following recommendations to the Board for their consideration:

(1) That an allowance of $600.00 in cash be granted to each married couple, same to be used in purchasing clothing, bedding, utensils and such other articles which may be needed as are not hereinafter provided for.

(2) That a cash allowance of $300.00 be granted to each single missionary to be used for same purpose as above.

3. That a cash allowance of $75.00 be granted to each missionary child.

4. In addition to the above allowance, the railroad and steamship fare of each missionary and missionary child shall be paid from their home to destination on the field.

5. Furniture and household equipment such as stove, table, chairs, beds, etc., shall be purchased by the Managing Committee on the field in consultation with the parties for whom same is intended. The Managing Committee shall submit an itemized statement of all articles purchased to the Secretary of the Board, and on action of Executive Committee Treasurer shall pay same. In the purchase of furniture and household equipment the missionaries are urged to stay within the bounds of economy and only such furniture shall be purchased as may be suitable to the needs of the missionaries for whom same is intended and for the station where same is to be used.

6. Such expense as may be incurred for medical or dental service shall be submitted to the General Secretary, by the Managing Committee on the field and all approved bills will be considered and allowed by the proper authority of the Board.

7. All expense incurred in the shipment of goods and personal effects, such as charges for packing, customs, duties, freight, etc., shall be paid by the missionary for whom same is intended.

8. In order that there may be an equality among the missionaries in so far as possible, the Board requests that if sewing circles or other organizations shall furnish part or all of the equipment, same shall be reported to the Secretary of the Board with a conservative estimate of the value of all the articles furnished, which shall then be deducted from the cash equipment allowance of the missionary for whom it is intended.

9. All property such as furniture, utensils, and household equipment, as is paid for by the Board shall be property of the Board, but shall be for the use of the missionary for whom it was purchased, unless by mutual consent other arrangements are made. In case the missionary leaves the field, the Managing Committee shall take charge of such furniture and equipment and use same for the mission where needed.

10. Missionary allowance for support shall be continued while at home on furlough. The board will not assume responsibility to pay any expenses of the missionary while on furlough nor for equipment when returning to the field except in the case of medical or other professional missionaries who may need special equipment for their work, in which event each case shall receive individual consideration. In case the Board should ask the missionaries to travel, it shall assume responsibility for their traveling expenses.

In making up these recommendations we could not take as a guide the value of equipment which was formerly furnished to missionaries, which was done under varying circumstances without any well defined policy or rule by which the Board or the missionaries could be guided, and it is recommended that when missionaries received more than is hereby granted that same be used for the good of the cause and the interest and benefit of all instead of for self only.

Trusting that these recommendations may be considered and used for the good of the cause and that same may be an aid to the Board as well as to the missionaries in outfitting themselves for the work of the Kingdom, we beg to remain,

Humbly your servants,
The Committee.
S. C. Yoder, Chairman.
D. G. Lapp
S. E. Allgyer

On motion the report was accepted and the recommendations adopted.

Report of Committee on Christian Worker's Bible Training

Bro. Loucks gave a verbal report stating, that there was no meeting held during the year owing to the unsettled condition in the educational field. The report was accepted and the Committee retained.

Committee,
Aaron Loucks
A. I. Yoder
Simon Gingerich

Report of Old People's Home Building Committee

We the undersigned Committee appointed for the purpose of erecting an Old People's Home on the property purchased for that purpose near Eureka, Ill., submit the following report of the work done since the last session of the Mission Board:

Early in the summer of 1921 we began the construction of the building, according to plans approved by the Executive Committee. The dimensions of the building are as follows: Main building 84 x 32 with two wings or annexes 34 x 28 containing in all 32 rooms for inmates which will house 40 inmates and workers. The basement contains the kitchen, dining room, laundry, heating plant, storeroom, etc. The first floor contains the office, reception room and rooms for workers and inmates. The second floor contains rooms for workers, etc.

As there were not sufficient funds on hand with which to complete the building, the committee decided to finish the first floor and basement complete so we could open the home and leave the second floor till such a time as there would be funds available.

As the home stood at the close of the fiscal year, there had been expended $37,644.43. Of this amount, there was borrowed from other funds $32,000.00. We have on hand $29.58. There are outstanding $3,200.00 in pledges and subscriptions that are not paid which will be sufficient to pay off the amount borrowed. Since the close of the year, there has been spent $1686.80. In order to finish the home complete there will be needed an additional amount of practically $5,000.00.

The Committee feels indebted to the brotherhood at Eureka, Ill., and the entire Church for their kindly assistance and friendly counsel during this work and trust that the home will fill its place for good among our people.

Respectfully submitted,
The Committee.

S. C. Yoder, Chairman
D. D. Miller
J. D. Smith
J. Garber
Asa Ropp

On motion the report was accepted as read, the Committee relieved and the Executive Committee empowered to continue the work.

Song, "What a Friend We have in Jesus."

Closing Prayer, L. J. Miller.

Afternoon Session

Song Service, conducted by S. R. Good. Devotional, John D. Miller.

Manual of Information for Missionaries

A synopsis of a booklet giving information to newly appointed missionaries in the way of preparing for their journey, etc., was prepared by the Secretary, S. C. Yoder, and submitted to the Board for approval. On motion the manuscript was approved and the booklet ordered printed for distribution.

Building Budget

On motion a Building Budget of $35,000.00 for buildings in India and South America was adopted for the coming year.

Annual Report

On motion 1000 copies of the minutes of the Annual Meeting were ordered printed in connection with the report of the India Mission. Carried.

Adress: **How Best Honor the Lord with our Substance?** V. E. Reiff.

"We are reminded that God loveth a cheerful giver. We who have been so blest can not evade the responsibility of returning to the Lord His just portion. It ought not to be considered a duty but a privilege."

An offering amounting to $566.32 was held.

On motion Bro. S. E. Allgyer was appointed a member of a joint committee by the Ohio Conferences for the purpose of organizing a congregation at the Lima Mission.

Tract Committee

J. S. Shoemaker, J. R. Shank, Allen Christophel.

Address, **The Rural Field for the Mennonite Church,** S. C. Yoder.

"This talk must not be construed as being antagonistic to either City or Foreign Mission work. The Mennonite Church has hardly done her duty to the rural field when we consider that we are primarily a rural people peculiarly adapted to this kind of work. Some rural work has been done locally and in an unorganized way, but the great rural field stretching from Arkansas to the Atlantic is untouched by the Mennonite Church. In these sections, many people are deprived of the Gospel because the denominations that have earlier worked the field have largely withdrawn and left the people unprovided for. Here we would have an outlet for our workers and could place many of them and cover a much larger field for the amount expended than any other field we have undertaken to work and the need is no less than in the foreign or city fields. The General Board ought to undertake this work on the same basis that it undertakes work in the foreign or city fields."

Election of Trustees and Officers

Trustees at Large

D. D. Miller, S. C. Yoder, V. E. Reiff, Aaron Loucks, H. R. Shertz, D. G. Lapp, D. H. Bender.

Officers

President, D. D. Miller; Vice-president, D. G. Lapp; Secretary, S. C. Yoder; Treasurer, V. E. Reiff; Fifth member of the Executive Committee, J. S. Shoemaker.

Mission Committee

C. Z. Yoder, S. E. Allggyer, D. H. Bender, Daniel Kauffman, A. C. Good. Members ex-officio, D. D. Miller and S. C. Yoder.

S. H. Musselman was elected a delegate to represent Lancaster County Conference.

Jos. Bechtel was elected to represent the Franconia Conference.

On motion D. D. Miller was elected a member to represent the Mission Board on the Central Committee as outlined by General Conference at its last session.

On motion it was decided that the India Mission be granted an additional allowance of $50.00 for medical work.

On motion it was decided that the allowance of India missionary children children be as follows: $150.00 till the age of six; $220.00 from six upward, unless they are away at school when it shall be $170.00, after the age of ten.

On motion it was decided that T. K. Hershey's furlough be granted to begin at the expiration of the regular time on the field.

On motion it was decided that the Executive Committee be authorized to send four new workers to India and two to South America the coming year, providing satisfactory arrangements can be made and suitable workers secured.

On motion the Board granted the Iowa-Nebraska and Missouri-Kansas Conferences equal rights in the matter of appointing members on the local boards of the Kansas City Missions, the Children's Welfare Home, and the Manitou Mission Church.

Evening Session

Song service conducted by L. J. Miller. Devotional by Abram Metzler.

Eight minute talks were given by city mission superintendents, B. B. Stoltzfus Lima, O., Allen Erb La Junta, Colo., H. R. Shertz Chicago, Ill., and John Harnish Peoria, Ill., responding.

Report of the Resolutions Committee

Whereas it has pleased our heavenly Father in His great wisdom to take from us through death Sister Helena Friesen, beloved wife of Peter Friesen, of the American Mennonite Mission at Dhamtari, C. P., India, to the great loss not only of the bereaved husband but of the entire Church of America and India, therefore be it,

Resolved that we the Mennonite Board of Missions and Charities in Annual Meeting assembled at Archbold, Ohio, June 4-6, 1922, extend to Bro. Friesen and his family our heartfelt sympathy in this their bereavement and express our deep appreciation of her devoted Christian character, sincere consecration and faithful service which marked the entire life of Sister Friesen as a Christian worker, wife and mother and made her a power in the service of the Master for the salvation of India.

On motion the resolution was unanimously adopted by the entire audience standing.

We the Mennonite Board of Missions and Charities in Annual Meeting assembled at Archbold, Ohio, June 4-6, 1922, being mindful of the many blessings bestowed upon us, take this opportunity of expressing our gratitude,

1. To our Heavenly Father for His sustaining grace, His guiding hand, and blessing which enabled us to contribute toward the cause of world evangelism;

2. To the brotherhood of Fulton County for their generous hospitality while we were among them;

3. To the entire brotherhood for their liberal and wholehearted support of the mission cause during the year;

4. To the members of the Executive Committee and the workers in Missions and Charitable Institutions for their untiring effort in behalf of extending the cause of Christ and the Church. May our prayers continue to ascend in behalf of lost souls and our lives be dedicated to the work of bringing them to Christ.

Whereas, The Lord has greatly blessed our work in India and South America, as well as in the homeland during the past year and opened great doors of opportunity before the Mennonite Church for a harvest of souls which also increases the need of buildings and workers and,

Whereas, there exists a tremendous need for relief for the suffering of India, Europe, and the Near East, therefore be it,

Resolved, that we support our Executive Committee in every step they may see fit to take to relieve this need and that we encourage the Church to greatly increase her giving during the coming year that we may more fully lay hold of the opportunities that the Lord has laid upon us. To this end we encourage our people to study the needs and give as the Lord has prospered us.

Whereas, we realize our great opportunity for work in the rural field and our adaptability for that kind of work, we urge our Committee on Rural Mission Work to make a special study of the many doors open to us and prepare a plan for aggressive and effectual rural work and submit their plan at our next meeting for consideration.

On motion the above resolutions were adopted.

Address, **Methods of Promoting Missionary Intelligence,** S. E. Allgyer.

"By missionary intelligence we mean missionary information. 'Where there is no vision my people perish.' I feel confident that many have the wrong impression about the mission of the Mission Board. It is only an organization within the Church carrying out the desire of the Church and directing certain activities. Missionary intelligence brings responsibility. Responsibility brings response. We need a closer reading of the information given in the Gospel Herald. Missionary sermons should be preached. Special missionary meetings should be held."

Address, The Goal to be Diligently Sought by the Board, A. C. Good.

"We are striving towards something that we are hoping to attain. The Board should function in carrying out the wishes of the Church. The Board must rightly distribute the funds received and to send out the young men and women of the Church in active missionary work to plant the cross of Jesus Christ in every state of the United States and every nation of the globe. It ought not be a large task to raise the $35,000.00 given in our extension program. Our goal should be sought diligently. May we place the emphasis correctly."

Song, "Blest Be the Tie that Binds."

Closing prayer, J. S. Shoemaker.

S. C. Yoder, Secretary.

MINUTES

Of the Joint Session of the Executive and Mission Committees of the Mennonite Board of Missions and Charities, Held near Archbold, Ohio, June 1, 2, 1922

Meeting was called to order by the chairman, D. D. Miller.

Members present: Executive Committee, D. D. Miller, D. G. Lapp, S. C. Yoder, V. E. Reiff, J. S. Shoemaker; Mission Committee, Daniel Kauffman, D. H. Bender, A. C. Good.

Prayer by Daniel Kauffman.

Minutes of previous meeting were read and approved.

On motion Aaron Loucks was voted a place on the Committee.

It was moved and seconded that J. S. Shoemaker and Daniel Kauffman be authorized to have an interview with Sister Gamber if she is at the Board Meeting, concerning her school work for the next year. Carried.

After due consideration, it was suggested that the Committee place itself on record as not being favorable to sending missionaries to the foreign field after they have passed the age of 35 years.

It was suggested that the City Mission Committee work out plan for the satisfactory support of the Ft. Wayne Mission.

The Secretary was instructed to inform Bro. Bixler that we think that the Indiana-Michigan Conference ought to fully support the Ft. Wayne Mission but that in case there is not enough money furnished by this district the General Board will furnish the balance. The Treasurer of the Indiana-Michigan Conference was also informed that he shall have access to the books of the General Treasurer to ascertain the amount contributed directly to the General Treasurer, for the support of this mission.

Moved and seconded that T. K. Hershey be granted a furlough at the expiration of his term of service on the field February 1924, and that we ask J. W. Shank and family to remain six months longer till August, 1924, and make this up on their next furlough. Carried.

Moved and seconded that D. G. Lapp, Allen Erb, and S. E. Allgyer be delegated to arrange for workers at the Welfare Home in Kansas City. Carried.

Moved and seconded that the booklet, "Instructions for Missionaries" be submitted to the Board for approval. Carried.

Moved and seconded that Bro. D. H. Bender, J. D. Smith, and Allen Erb be appointed a committee to secure a matron for the Illinois Old People's Home. Carried.

Moved and seconded that the following resolution with reference to the Manitou work be adopted: Resolved that we greatly appreciate the church facilities at Manitou, Colo.; also appreciate the support that has been given thus far and recommend that the Local Board take immediate steps to solicit funds for the liquidation of the debt now on the property. Carried.

Moved and seconded that the Power of Attorney for the India Mission be transferred to J. N. Kauffman, Secretary. Carried.

Moved and seconded that bill of $60 for outside toilets at Pehuajo S. A. Mission be allowed. Carried.

Moved and seconded that the Board allow Bro. Funk $5.00 to pay for Martyrs' Mirror to be sent to Russia. Carried.

Moved and seconded that 1000 copies of the Geo. J. Lapp tract "Qualifications for Missionaries" be printed and that the Tract Committee be urged to see that short tracts be produced for use in stimulating the spirit of giving. Carried.

Moved and seconded that bill of $7.00 for repairs on building of Board, occupied by V. E. Reiff be paid. Carried.

Moved and seconded that V. E. Reiff be authorized to have porch at the Administration Building repaired. Carried.

Moved and seconded that the medical bill of Mary Hass be allowed. Carried.

Moved and seconded that the following brethren constitute a Nominating Committee: D. G. Lapp Chairman, A. C. Good, N. E. Troyer, N. E. Miller.

Moved and seconded that we order 1000 copies of the combined Mission and India reports printed. Carried.

Moved and seconded that a copy of the Annual Reports be sent to each congregation.

Moved and seconded that Orie Miller have complete charge of the Russian Bible Fund and that he keep the Executive Committee informed of any disposition or plan for disposition of same. Carried.

Moved and seconded that V. E. Reiff be authorized to take steps under advice of Attorney Hoover to establish our claim to the John Fultz estate at Harrisonburg, Va. Carried.

Moved and seconded that the matter of clearing title to the Canton Mission property be referred to Attorney Hoover for advice. Carried.

Secretary was instructed to write Sister Speicher to report at the Illinois Old People's Home for service.

Secretary was instructed to write the India missionaries that the dental and medical bills of missionaries will be granted on approval by the Managing Committee.

Moved and seconded that D. G. Lapp be authorized to go to Orrville, Ohio, and make some adjustment with Bro. Amstutz concerning the accrued paving tax against the Ohio Old People's Home property.

Meeting adjourned to meet at the call of the Chairman.

Secretary.

SIXTEENTH ANNUAL FINANCIAL REPORT

Embodying and including Forty-First Annual Financial Report of the Consolidated Missionary Organizations of the Mennonite Church for the Year Ended May 1, 1922

RECEIPTS

Contributions Received—			
General Mission Fund			$7202 74
India Mission General		12811 09	
" " Building Funds		3996 83	
" " Support & Extension Funds		28839 12	
" " Relief Fund		7434 82	53081 86
South America Mission General		5834 85	
" " " Buildings		3691 84	
" " Support & Extension		6285 25	15811 94
Mexican Mission			134 21
City Missions			
Canton, Ohio	$ 381 48		
Mission Supt.	850 92	1232 40	
Chicago, Ill.	1278 56		
Home Mission Supt.	584 56	1863 12	
Chicago, Ill.	577 93		

Gospel Mission Supt.	524 39	1102 32	
Ft. Wayne, Ind.	1096 15		
Mission Supt.	24 00	1120 15	
Kansas City, Kans.	1405 51		
Mission Supt.	1156 75	2562 26	
Lima, Ohio	493 07		
Mission Supt.	415 85	908 92	
Los Angeles, Calif.	95 73		
Mission Supt.	716 30	812 03	
Peoria, Ill.	1200 27		
Mission Supt.	947 29	2147 56	
Youngstown, Ohio	376 05		
Mission Supt.	1652 75	2028 80	13777 56
Charitable Institutions			
Children's Welfare Home, K. C.	$442 95		
Supt.	3162 42	$3605 37	
Orphans' Home, W. Liberty, O.	2195 45		
Supt.	7508 08	9703 53	
Old People's Home Expense Fund		2883 26	
Sanitarium Equipment, La Junta, Colo.	65 42		
Sanitarium, La Junta, Colo.	292 52		
Supt. for Sanitarium	12660 63		
Supt. for Hospital	15220 91	28239 48	
Illinois Home for Aged—Bldg. Fund		27936 22	
Illinois Home for Aged—Furnishings		331 57	
Orphans' Home Hospital		179 40	
Orphans' Home School		137 87	
Orphans' Home Barn & Silo Fund		1242 58	
Old People's Home Ohio—rebuilding Barn		141 82	74401 10
Other Funds			
Aged & Disabled Missionaries		400 00	
Russia Bible Fund		42 77	
Bible Fund		65 56	
Church Building Fund		278 48	
Evangelizing Fund		284 00	
Missionary Preparation		156 40	
Missionaries' Home—Goshen, Ind.		42 50	
Sundry Funds—received and disbursed per detail of funds		808 76	2078 47
Annuities		$4990 00	
Endowment Funds—Cash	$ 584 85	584 85	5574 85
Annuities Converted	2540 00		
Total Endowments for Yr.	3124 85		
Chicago Home Mission Trust Fund			500 00
Musselman Trust Fund—Interest Earned			798 10
Total cash contributions to the Mennonite Board of Missions & Charities for the year ended May 1, 1922			$173380 83
Cash Items—			
Children's Quarter Fund—reimbursing		185 00	
Funds returned from Investment—			
India General	$1000 00		
" Buildings	5480 57		
" Famine & Building	5000 00		
Orphans' Home Barn & Silo Bldg	1000 00		
Old People's Home Barn and Farm sale	3253 28		
Kansas Mortgage credit Bldg. Ill. Home for Aged	6500 00		
Children's Quarter Fund	200 00	22433 85	22618 85
Other Income—Rentals, etc.			797 66
Interest earned and collected			13252 06
Administration Expense—various items			2068 44
Cash Bal. May 1, 1921 per last year's report		26832 47	
Interest Balance May 1, 1921 per Auditors' Report	2218 06		
Administration Expense	21 93	2239 99	29072 46
			$241190 30

DISBURSEMENTS

India Mission General		$16318 61	
India Building Fund	$7758 05		
Funds placed for investment	1950 00	9708 05	
India Support and Extension	24870 56		
Funds placed for investment	2000 00	26870 56	
India Famine Relief & Building Fund		13255 97	$66153 19
South America Mission General		3486 43	
South America Building Fund			
Funds placed for investment		3550 00	
South America Support & Extension		6975 88	14012 31
Mexican Mission for investment			300 00
City Missions			
Canton, Ohio		307 18	
Chicago Home Mission		1611 94	
Chicago Gospel Mission		1439 06	
Ft. Wayne, Ind.		1184 00	
Kansas City, Kans.		1450 65	
Lima, Ohio		480 30	
Los Angeles, Calif.		27 40	
Peoria, Ill.		1719 58	
Youngstown, Ohio		845 15	
		9065 26	
Disbursed by City Mission Supts.		6872 81	15938 07
Charitable Institutions—			
Children's Welfare Home, Kansas City		$ 485 02	
Placed for investment		500 00	
Orphans' Home, Ohio		3358 94	
Old People's Home Expense Fund		3050 64	
Old People's Home Barn, Ohio		3341 70	
Sanitarium Equipment, La Junta, Colo.		289 92	
Sanitarium, La Junta, Colo.		1190 00	
Illinois Home for Aged—Building Fund		37644 43	
Illinois Home for Aged—Furnishings		135 00	
Orphans' Home Barn & Silo Fund		2242 58	
Orphans' Home Hospital for investment		230 00	
Orphans' Home School for investment		210 00	
		52678 23	
Disbursed by Institution Supts.		38552 04	91230 27
Other Funds—			
Aged & Disabled Missionaries	$200 00		
Funds placed for investment	200 00	400 00	
Russia Bible Fund		950 00	
Bible Fund		71 41	
Church Building Fund—			
Funds placed for investment		300 00	
Evangelizing Fund		226 54	
Funds placed for investment		400 00	
Missionary Preparation Fund		152 39	
Missionaries' Home, Goshen, Ind.		244 69	
Sundry Funds—disbursed as shown in detail		808 76	3553 79
Children's Quarter Fund—loaned out			451 00
Interest Fund expenditures			14941 87
Administration Expense			2090 37
Annuity Funds for investment		1400 00	
Annuity transferred to Endowment		2540 00	
Annuity transferred to So. Amer. Invest.		1050 00	4990 00
Endowment placed for investments			584 85
Other Income placed for investments			100 00
Taxes and Repairs			221 20
Chicago Home Mission Trust Fd. placed for investment			500 00
Total Disbursements			$215066 92
Total Balance in hands of Treasurer May 1, 1922 including Mennonite Relief Commission Funds			
Cash-checking acc't First Old State Bank		$ 573 45	
Time deposit " " " "		5000 00	
" " First Nat'l Bank, Gettysburg, Pa. (Musselman Fund)		16436 89	
Canadian Government Bonds		15680 00	
Total Balance		37690 34	
Deduct amount of Mennonite Relief Commission balances		11566 96	26123 38
			$241190 30

FOR COMPARISON

	Year Ended May 1, 1921	Year Ended May 1, 1922
Total cash contributions	$176941 44	$172582 73
Musselman Trust Fund	15638 79	798 10
Property contributions	26800 00	
	$219380 23	$173380 83

Reconciliation of Cash Balance as shown above—

Current Bal. in Mission Funds as shown in detail report		$12358 24
Less advances on account of pledges & Subscriptions to Ill. Home for Aged	3200 00	
	9158 24	
Musselman Trust Fund	16436 89	
Annuity Interest Reserve	528 25	
		$26123 38

DETAIL OF FUNDS

General Mission Fund

Balance on hand May 1, 1921	$ 599 39	
Receipts—contributions received	7202 74	$7802 13
Transferred by order of Executive Committee to—		
Chicago Home Mission	300 00	
Chicago Gospel Mission	600 00	
Peoria Mission	600 00	
Youngstown Mission	500 00	
Orphans' Home, Ohio	1100 00	
Old People's Home, Ohio	200 00	
La Junta Sanitarium	900 00	4200 00
Current Cash Balance May 1, 1922		$3602 13

India Mission General Fund

Balance on hand May 1, 1921	$3922 22	
Receipts—contributions received	12811 09	
Returned from investment	1000 00	17733 31
Disbursements:		
General expenses in India	9648 85	
New Missionaries Equipment & Passage	2256 05	
Missionaries return exp. to India	1339 71	
Return expense of Missionaries and children to America	2950 00	
India accountant services	40 00	
Purchase of safe	75 00	
Physical examinations	9 00	
	16318 61	
Transfers to other funds—		
India New Missionary Fund	126 15	
Missionary Support	200 00	
Head Master Support	500 00	17144 76
Current Cash Balance May 1, 1922		588 55
Total Balance in Fund		
Current Cash Balance	588 55	
Invested Balance	1000 00	
Total in Fund	1588 55	

India Buildings Fund

Balance on hand May 1, 1921		
Bible School	40 30	
Church Bldg. Sunderganj	175 00	
Hope Evangelistic Station	36 11	251 41
Receipts—contributions received—		
Bible School	560 80	
Boys' Orphanage—Segregation Ward	600 00	
Church Bldg. Sunderganj	2 63	
Church Bldg. Balodgahan	28 37	
Girls' School	201 45	
Ghatula Dispensary	10 00	
Hope Evangelistic Station	1921 05	
Hospital Building	672 53	3996 83
Returned from investment—		
Bible School	2700 00	
Church Bldg. Balodgahan	439 50	
Hospital Building	2341 07	5480 57
		9728 81
Disbursements—		
Bible School	3301 10	
Boys' Orphanage—Segregation Ward	600 00	
Church Bldg. Sunderganj	177 63	
Church Bldg. Balodgahan	467 87	
Girls' School	201 45	
Ghatula Dispensary	10 00	
Hospital Building	3000 00	
	7758 05	
Fund invested		
Hope Evangelistic Sta.	1950 00	9708 05
Current Cash Balance May 1, 1922		$20 76
Total Balance in Building Funds		
Current Cash Balance	20 76	
Invested Balance	7300 00	
	7320 76	

India Support & Extension Funds

Balances on hand May 1, 1921		
Missionary Support	183 32	
Missionary Children Support	10 89	
New Missionary	435 11	
Native Workers	350 98	
Bible Women	514 75	
Medical Work	594 37	2089 42
Receipts—contributions received		
Missionary Support	9292 43	
Missionary Children Support	2875 81	
New Missionary	238 00	
Native Workers	1949 95	
Bible Women	1087 80	
Special Evangelistic	400 00	
Medical Work	733 49	
Native Nurse Support	80 00	
Orphans' Support	8979 72	
Widows' Support	800 67	
Lepers	52 60	
Head Master	100 00	
High School	29 00	
Native Woman Teacher	144 00	
Mission Primary School	178 71	
Bibles & Hymn Books	36 26	
Auto Upkeep	60 00	
Clothing Fund	81 00	
R. R. Smucker—Auto	965 00	
A. C. Brunk—Touring Outfit	116 70	
Personal—various Missionaries	630 98	28832 12
Transfers from India General to—		
Missionary Support	200 00	
New Missionary	126 15	
Head Master	500 00	826 15
		31747 69
Disbursements:		
Missionary Support	9660 22	
Missionary Children Support	2575 00	
Native Workers' Support	1950 00	
Bible Women	1110 00	
Medical Work	1200 00	
Native Nurse	80 00	
Orphan Support	4674 17	
Widow Support	726 92	
Lepers	52 60	
Head Master	600 00	
High School	29 00	
Native Woman Teacher	144 00	
Mission Primary School	178 71	
Bibles & Hymn Books	36 26	
Auto Upkeep	60 00	
Clothing Fund	81 00	
R. R. Smucker—Auto	965 00	
A. C. Brunk—Touring Outfit	116 70	
Personal—various Missionaries	630 98	
India Orphan Support—invested	2000 00	
Transfer to So. Amer. General from New Missionary Fund	399 26	27269 82
Current Balance on hand May 1, 1922		$4477 87
Total Balance in Support Funds		
Current Cash Balance	4477 87	
Balance in invested Funds	6000 00	
Total Balance Support and Extension Funds	10477 87	

India Famine Relief & Building Fund

Current Bal. on hand May 1, 1921	822 15	
Receipts—contributions received	7434 82	
Returned from Investment	5000 00	13256 97
Disbursements:		
Famine Relief & Building purposes		13255 97
Current balance on hand May 1, 1922		$1 00

South America Mission General Fund

Balance on hand in fund	41 47	
Contributions received	5834 85	

Transferred from India New Missionary	399 26	6275 58	
General expenses in So. America	1675 00		
New Missionary Equipment & Passage	1494 67		
Pehuajo Cistern	100 00		
Legalization Papers	16 80		
	3486 43		
Transferred to South America Missionary Support	900 00	4386 43	
Current Cash Balance			$1889 15
South America Building			
Receipts—contributions received			
Pehuajo Station—repaying advance loan	850 00		
Pehuajo Church Building	587 82		
Trenque Lauquen Station	1855 02		
Printing Press	406 00	3698 84	
Disbursements:			
Funds placed for investment			
Pehuajo Church Building	500 00		
Pehuajo Station	850 00		
Trenque Lauquen Station	1800 00		
Printing Press	400 00	3550 00	
Current Balance May 1, 1922			$148 84
South America Support & Extension			
Receipts—contributions received			
Missionary Support	4219 53		
Missionary Children Support	1336 61		
Native Worker	10 00		
Bible Readers	288 53		
Evangelistic	33 90		
Book & Tract Fund	125 00		
Personal—various Missionaries	271 68		
Transfer from So. Amer. General to Missionary Support	900 00	7185 25	
Disbursements:			
Missionary Support	5106 90		
Missionary Children Support	1235 00		
Native Worker	10 00		
Bible Readers	193 40		
Evangelistic	33 90		
Book & Tract Fund	125 00		
Personal—various Missionaries	271 68	6975 88	
Current Balance May 1, 1922			$209 37
South America Investment			
Invested Balance May 1, 1921	13000 00		
Receipts—contributions received	850 00		
Other Income	100 00		
Annuity Transferred	1050 00		
Invested balance May 1, 1922	15000 00		
Mexican Mission			
Balance May 1, 1921	179 36		
Contributions received	154 21	333 57	
Disbursements:			
Fund placed for investment		300 00	
Balance in hands of Treasurer			$33 57
Total in Fund			
Current Balance	33 57		
Invested Balance	300 00		
	333 57		
City Missions			
Balances on hand May 1, 1921			
Canton, Ohio	2 50		
Chicago Home Mission	92 16		
Ft. Wayne, Ind.	90 92		
Kansas City, Kans.	57 47		
Lima, Ohio	346 68		
Los Angeles, Calif.	32 61		
Peoria, Ill.	3 77		
Youngstown, Ohio	4 71		
Mexican Mission	179 36		
	810 18		
Canton, Ohio, Mission			
Balance May 1, 1921		2 50	
Contributions received		381 48	
		383 98	
Disbursements by Treasurer	127 18		
Disbursements by Canton Mission	180 00	307 18	
Balance in hands of Treasurer			$76 80
Supt. Annual Report—			
Balance on hand	47 92		
Contributions	850 92		
From Treasurer	180 00		
	1078 84		
Disbursements	1060 15		
Balance in hands of Supt.	18 69		
Chicago Home Mission Ill.			
Balance May 1, 1921		92 16	
Contributions received	1278 56		
Transfer from General Fund	300 00	1578 56	
		1670 72	
Disbursements by Treasurer	256 19		
Disbursements by Chicago Home Mission	1355 75	1611 94	
Balance in hands of Treasurer			$58 78
Supts. Annual Report—			
Balance on hand	6 50		
Contributions	584 56		
From Treasurer	1355 75		
	1946 81		
Disbursements	1819 92		
Balance in hands of Supt.	26 89		
Chicago Gospel Mission			
Contributions received	577 93		
Rental Income	274 27		
Trans. from General Fund	600 00	1452 20	
Disbursements by Treas.	480 06		
Disbursements to Gospel Mission	959 00	1439 06	
Balance in hands of Treas.			$13 14
Supts. Annual Report—			
Balance on hand	10 53		
Contributions	524 39		
From Treasurer	959 00		
	1493 92		
Disbursements	1471 44		
Cash in hands of Supt.	22 48		
Ft. Wayne Mission			
Cash Balance May 1, 1921	90 92		
Contributions received	1096 15	1187 07	
Disbursements by Treas.	63 60		
Disbursements to Ft. Wayne Mission	1120 40	1184 00	
Balance in hands of Treas.			$3 07
Supts. Annual Report—			
Balance on hand	1 06		
Contributions received	24 00		
From Treasurer	1120 40		
Disbursements	1145 46		
Kansas City Mission			
Balance on hand May 1, 1921		57 47	
Contributions received		1405 51	
		1462 98	
Disbursements by Treas.	80 65		
Disbursements to Kansas City Mission	1370 00	1450 65	
Balance in hands of Treas.			$12 33
Supts. Annual Report—			
Balance on hand	100 72		
Contributions received	1156 75		
From Treasurer	1370 00		
	2627 47		
Disbursements	2579 17		
Balance in hands of Supt.	48 30		
Lima Mission			
Balance on hand May 1, 1921		346 68	

Contributions received		493 07	
		839 75	
Disbursements by Treas.	40 30		
Disbursements to Lima Mission	340 00		
Disbursements Building Lot	100 00	480 30	
Balance in hand of Treas.			$359 45
Supts. Annual Report—			
Balance on hand	1 72		
Contributions received	415 85		
From Treasurer	340 00		
	757 57		
Disbursements	755 67		
Balance in hands of Supt.	1 90		

Los Angeles Mission

Balance May 1, 1921		32 61	
Contributions received		95 73	
		128 34	
Disbursements by Treas.		27 40	
Balance in hands of Treasurer			$100 94
Supts. Annual Report—			
Balance on hand May 1, 1921	79 82		
Contributions received	716 30		
	796 12		
Disbursements	583 99		
Balance in hands of Supt.	212 13		

Peoria Mission

Balance May 1, 1921		3 77	
Contributions received		1200 27	
Transfer from General Fund		600 00	
		1804 04	
Disbursements—Bldg. Repairs	870 58		
Disbursements by Treas.	98 35		
Disbursements to Peoria Mission	750 65	1719 58	
Balance in hands of Treas.			$84 46
Supts. Annual Report—			
Balance on hand	7 52		
Contributions received	947 29		
From Treas. for Bldg. Repair	870 58		
From Treasurer	750 65		
	2576 04		
Disbursements	2566 57		
Balance in hands of Supt.	9 47		

Youngstown Mission

Balance on hand May 1, 1921		4 71	
Contributions received		376 05	
Transfer from General Fund		500 00	
		880 76	
Disbursements by Treasurer	30 10		
Disbursements to Youngstown Mission	815 05	845 15	
Balance in hands of Treas.			$35 61
Supts. Annual Report—			
Balance on hand	115 57		
Contributions received	1652 75		
From Treasurer	815 05		
	2583 37		
Disbursements	2566 89		
Balance in hands of Supt.	16 48		

Charitable Institutions

Balances on hand May 1, 1921		
Orphans' Home, Ohio	83 60	
Old People's Home, Ohio	3 43	
La Junta Sanitarium	17 52	
La Junta Sanitarium Equipment	224 50	
Children's Welfare Home	618 22	
Old People's Home Bldg. Fund	37 79	
Orphans' Home Hospital	50 60	
Orphans' Home School	72 13	
	1107 79	

Children's Welfare Home, Kansas City, Kans.

Balance May 1, 1921		618 22	
Contributions received		442 95	
		1061 17	
Disbursements by Treas.	85 02		
Disbursements to Welfare Home	400 00		
Placed for investment	500 00	985 02	
Balance in hands of Treas.			$76 15
Supts. Annual Report—			
Balance on hand	247 29		
Contributions received	3162 42		
From Treasurer	400 00		
	3809 71		
Disbursements	3607 35		
Balance in hands of Supt.	202 36		

Orphans' Home, Ohio

Balance May 1, 1921		83 60	
Contributions received		2195 45	
Transfer from General Fund		1100 00	
		3379 05	
Disbursements by Treas.	13 10		
Disbursements to Orphans' Home	3345 84	3358 94	
Balance in hands of Treas.			$20 11
Supts. Annual Report—			
Balance on hand	11 88		
Contributions received	7508 08		
From Treasurer	3345 84		
	10865 80		
Disbursements	10865 80		

Orphans' Home Hospital

Current Balance May 1, 1921		50 60	
Contributions received	127 40		
Interest earned Jan. 1, 1922	52 00	179 40	
		230 00	
Disbursements—Fund placed for investment		230 00	
Invested Balance May 1, 1922	1930 00		

Orphans' Home School Building

Current Balance May 1, 1921		72 13	
Contributions received	117 18		
Interest earned Jan. 1, 1922	20 69	137 87	
		210 00	
Disbursements—Fund placed for Investment		210 00	
Invested Balance May 1, 1922	1410 00		

Orphans' Home Barn & Silo Fund

Contributions received		1212 58	
Returned from Investment		1000 00	
Interest earned July 1, 1921		30 00	
		2242 58	
Disbursements—			
Lumber, Cement, Hdw. & Other material	926 73		
Galv. Roofing & Spouting	285 07		
Silo 10 x 30	317 90		
Carpenter & Other Labor	712 88	2242 58	

Old People's Home Expense Fund

Cash Balance May 1, 1921		3 43	
Contributions received		2664 26	
Lease and Rental Income		219 00	
Trans. from General Fund		200 00	
Trans. from Barn Bldg. Fund		53 40	
		3140 09	
Disbursements by Treas.		3050 64	
Balance in hands of Treas.			$89 45

Old People's Home Barn Rebuilding Fund

Receipts—contributions received	111 07		
Interest earned	30 75	141 82	
Returned from Investment		1500 00	

Trans. from investment—proceeds from sale of farm outfit		1753 28	
		3395 10	
Disbursements—sawing timber	299 32		
Lumber, cement & other material	2041 79		
Carpenter & other labor	1000 59		
	3341 70		
Trans. to O. P. Home Exp. Fund	53 40	3395 10	

La Junta Sanitarium

Cash Balance May 1, 1921		17 52	
Contributions received		292 52	
Trans. from General Fund		900 00	
		1210 04	
Disbursements by Treas.	40 00		
Disbursements to Sanitarium	1150 00	1190 00	
Balance in hands of Treas.			$20 04

La Junta Sanitarium Equipment

Cash Balance May 1, 1921		224 50	
Contributions received		65 42	
		289 92	
Disbursements to Sanitarium		289 92	

Sanitarium—

Supts. Annual Report—			
Balance on hand		1746 03	
Contributions & Income		1140 45	
Hospital Fees		11520 18	
Other Receipts		1673 53	
From Treasurer		1150 00	
From Treasurer for Equipment		289 92	
Deficit Feb. 28, 1922		326 55	
		17846 66	
Disbursements—notes payable	370 00		
Sanitarium Expense	17476 66	17846 66	

City Hospital

Balance on hand		76	
Contributions & Income		554 00	
Hospital Fees		14666 91	
Other Income		102 73	
Deficit Feb. 28, 1922		72 04	
		15396 44	
Disbursements—Hospital Expenses		15396 44	

Illinois Home for the Aged

Building Fund—			
Cash Balance May 1, 1921		37 79	
Receipts—contributions received		27936 22	
Balance of Kansas mortgage		6500 00	
Money advanced on account of unpaid pledges & subscriptions by order of Executive Committee		3200 00	
		37674 01	
Disbursements—Building material			
Brick & Stucco	2417 14		
Lumber, millwork, etc.	14534 63		
Plumbing, Heating, Hdw., etc.	6375 13		
Electrical supplies	438 40		
Other Material	363 20		
	24128 50		
Carpenter Labor	5792 20		
Mason & Plasterers	2874 99		
Installation of Plumbing	1790 28		
Common Labor	1779 51		
Other Labor	1136 72		
	37502 20		
Insurance & Taxes	142 23	37644 43	
Current Cash Balance May 1, 1922			$29 58

Illinois Home for Aged—Furnishings

Receipts—contributions received	331 57		
Disbursements	135 00		
Cash Balance May 1, 1922			196 57

Other Funds

Aged & Disabled Missionaries

Receipts—Endowment Interest		400 00	
Disbursements by Treas.	200 00		
Fund placed for investment	200 00	400 00	

Bible Fund

Cash Balance May 1, 1921		20 10	
Contributions received		65 56	
		85 66	
Disbursements by Treas.		71 41	
Balance in hands of Treas.			$14 25

Russia Bible Fund

Cash Balance May 1, 1922		907 23	
Receipts—contributions		42 77	
		950 00	
Disbursements by Treas.		950 00	

Church Building Fund

Cash Balance May 1, 1921		56 65	
Receipts—contributions		278 48	
		335 13	
Disbursements—placed for investment		300 00	
Current Cash Balance			35 13
Total in Fund			
Current cash balance	35 13		
Invested balance	300 00		
Total balance	335 13		

Evangelizing Fund

Cash Balance May 1, 1921		348 68	
Receipts—contributions		284 00	
		632 68	
Disbursements	226 54		
Placed for investment	400 00	626 54	
Current balance in hands of Treas.			$ 6 14
Total in Fund			
Current Balance	6 14		
Invested	400 00		
Total balance	406 14		

Missionary Preparation

Cash Balance May 1, 1921		120 99	
Receipts—contributions		156 40	
		277 39	
Disbursements		152 39	
Cash Balance May 1, 1922			125 00

Missionaries Home—Goshen, Ind.

Contributions received		42 50	
Rental Income		202 19	
		244 69	
Disbursements—repairs to building		244 69	

Sundry Funds

African Mission contributions	$104 50
Java Mission contributions	114 08
General S. S. Committee	41 07
Mennonite Publishing House	25 00
Educational Fund	35 50
Children's Welfare Home—Ford	17 29
La Junta Hospital	5 00
Salvation Army	9 29
Personal Fund—Missionaries	108 03
City Mission contributions—	
Altoona, Pa.	105 95
Knoxville, Tenn.	161 90
Toronto, Ont.	70 05
Wichita, Kans.	11 10
	808 76
All disbursed as detailed above	808 76

Children's Quarter Fund

Cash Balance May 1, 1921		96 00	
Loans returned		185 00	
Returned from investment		200 00	
		481 00	
Disbursements—			
Quarters loaned 1921	81 00		
Quarters loaned 1922	370 00	451 00	
Current Cash Balance May 1, 1922			$30 00
Total in fund			
Current cash balance	30 00		
Invested	600 00		
Total Balance	630 00		

ANNUITY CONTRACTS

Invested Balance May 1, 1921		62025 00	
Contributions received—			
Barbara G. Smucker	$ 500 00		
Mary Byler	500 00		
Mary L. Yoder	500 00		
A Sister—Indiana	1000 00		
John R. Symensma	1090 00		
John K. Yoder	100 00		
Peter Zehr	100 00		
S. G. Good	1000 00		
Samuel & Leah Linder	100 00		
Susanna Witmer	100 00	4990 00	
		67015 00	
Disbursements—			
Converted to Endowments	2540 00		
Converted to South America Investment	1050 00	3590 00	
Contracts in force May 1, 1922			$63425 00

ENDOWMENT FUNDS

Invested Balance May 1, 1921	75800 15		
Contributions received—			
For General Mission Fund	500 00		
India Missions General	200 85		
" Bible Women	300 00		
" Native Worker	300 00		
" High School	160 00		
" Hospital	335 00		
Chicago Home Mission	1009 00		
Youngstown Mission	80 00		
Old People's Home	240 00		
Total Endowment Funds invested May 1, 1922			78925 00

ADMINISTRATION EXPENSE

Cash Balance—		
Maintenance Fund May 1, 1921	$ 21 93	
Endowment Interest	383 33	
Interest allowed by Executive Committee from Funds invested	998 46	
Mennonite Relief Commission	600 00	
Mennonite Publishing House	86 65	
	2090 37	
Disbursements: Administration Office Expense	2090 37	

INTEREST EARNED

Cash Balance May 1, 1921		2218 06	
Canadian Bond Interest		880 00	
Interest collected on notes		11629 56	
First Old State Bank-checking account		742 50	
		15470 12	
Disbursements:			
Endowment Interest	3755 18		
Applied Funds invested	3110 92		
Total as contributions	6866 10		
Annuity Interest	3227 69		
Certificates of Deposit interest	458 44		
Mennonite Relief Commission	600 00	11152 23	
		4317 89	
Printing supplies, postage etc.	852 69		
Exec. Committee Expense	1019 03		
Annual Meeting 1921	688 00		
General Expense & Upkeep	543 16		
Allowance G. L. Bender Family	625 64		
Canadian Exchange	61 12	3789 64	
Annuity interest reserve			$528 25

OTHER INCOME

Receipts—			
Profit on sale National Bank stock		160 00	
Property, So. 8th St., Goshen, Ind.		194 00	
" 26th St., Chicago		368 16	
" So. Union Ave., Chicago		56 50	
Insurance Collected		10 00	
Rental Adm. Bldg. Garage		9 00	
		797 66	
Disbursements:			
Transfer So. Amer. Investment	100 00		
" Missionaries' Home, Goshen, Ind.	202 19		
" 26th St. Mission, Chicago	274 27		
Taxes, 26th St. property, Chicago	65 57		
" So. Union Ave. property, Chicago	66 50		
" Garber Lands—Michigan	80 13		
Repairs Adm. Bldg. garage	9 00	797 66	

CASH BALANCES MAY 1, 1922

Fund	Balance	Invested	Endowment	Total
General Fund	$3602 13		$1900 00	$5502 13
India General	588 55	$1000 00	9050 00	10638 55
Missionary Support	15 53			15 53
Missionary Children Sup.	311 70			311 70
New Missionary	400 00			400 00
Native Workers Support	350 93	2000 00	300 00	2650 93
Bible Women Support	492 55	2000 00	300 00	2792 55
Orphans	2305 55	2000 00		4305 55
Widows	73 75			73 75
Medical	127 86	100 00		227 86
Special Evangelistic	400 00			400 00
Famine	1 00			1 00
Hope Evangelistic Station	7 16	5000 00		5007 16
High School			815 00	815 00
Hospital Building	13 60	700 00	1830 00	2543 60
Hospital (Cath. Lee Memorial)		500 00		500 00
Hospital (European Ward)		1000 00		1000 00
South America General	1889 15			1889 15
Missionary Support	12 63			12 63
Missionary Children Sup.	101 61			101 61
Bible Readers	95 13			95 13
Native Workers			200 00	200 00
Pehaujo Church Bldg.	87 82	500 00		587 82
Trenque Lauquen Sta.	55 02	1800 00		1855 02
Printing Press	6 00	400 00		406 00
Investment		15000 00		15000 00
Canton Mission	76 80			76 80
Chicago Home Mission	58 78		7200 00	7258 78
Chicago Home Mission (Prim. Dept.)			1000 00	1000 00
Ft. Wayne Mission	3 07			3 07
Kansas City Mission	12 33	2900 00		2912 33
Lima Mission	359 45		200 00	559 45
Los Angeles Mission	100 94			100 94
Mexican Mission	33 57	300 00		333 57
Peoria Mission	84 46			84 46
Youngstown Mission	35 61		2480 00	2515 61
Children's Welfare Home	76 15	500 00		576 15
Orphans' Home Hospital		1930 00		1930 00
Orphans' Home, Ohio	20 11		1200 00	1220 11
Orphans' Home School		1410 00		1410 00
Old People's Home, Ohio	89 45		22350 00	22439 45
Old People's Home for sick			4000 00	4000 00
La Junta Sanitarium	20 04		1500 00	1520 04
Illinois Home for Aged Bldg.	29 58			29 58
Illinois Home for Aged— Furnishings	196 57			196 57
Bible Fund	14 25		500 00	514 25
Children's Quarter Fund	30 00	600 00		630 00
Church Building Fund	35 13	300 00	600 00	935 13
Evangelizing Fund	6 14	400 00	5500 00	5906 14
Missionary Preparation	125 00			125 00
Aged & Disabled Missionaries		200 00	8000 00	8200 00
Administration Expense			10000 00	10000 00
Total Current Cash Bal.	$12358 24			
Total Funds Invested		$40540 00		
Total Endowments Invested			$78925 00	
Total credit to all funds				$131823 24

Other Contributions

Not received nor disbursed by the Mennonite Board of Missions & Charities but donated to District Boards, Institutions and Missions as reported by them.

Alta.-Sask. Dist. Mission Board	$ 446 65	
Canadian Treasurer	4407 71	
Dak.-Mont. Dist. Mission Board	350 81	
Eastern Mennonite Board	17544 14	
Franconia Dist. Mission Board	1321 37	
Franklin Co. Pa. & Wash. Co. Md. Dist. Mission Board	180 37	
Illinois Dist. Mission Board	240 36	
Ind.-Mich. Dist. Mission Board	3104 53	
Mo.-Kans. Dist. Mission Board	1639 32	
Ia.-Nebr. Dist. Mission Board	54 78	
Ohio Dist. Mission Board	376 80	
Ontario Board of Mennonite Finance	7380 00	
Pacific Coast Dist. Mission Board	642 29	
So.-West. Pa. Dist. Mission Board	1589 84	
Virginia Home Mission Board	835 31	
Virginia Mennonite Board of Missions & Charities	381 01	
Illinois Home for Aged—Furnishings	1125 54	
Eastern Mennonite Home (not reported)		
Old People's Home, Lancaster Co., Pa.	15170 62	
Mennonite Children's Home, Millersville, Pa.	5609 99	
Children's Welfare Home—Ford, Kansas City, Kans.	125 00	
Altoona Mission	2560 45	
Knoxville, Tenn., Mission	8006 12	
Welsh Mountain Mission	481 59	
Rundschau Readers	1581 83	
Women's Missionary Committee	1479 29	
Mennonite Publishing House	30171 30	
General Sunday School Committee	124 00	
Mennonite Board of Education	5662 93	
Eastern Mennonite School	8554 89	
Goshen College	15088 42	
Hesston College	979 00	$137216 25
Contributions received by Mennonite Board of Missions & Charities		173380 83

Relief Funds

Mennonite Relief Comm. for War Sufferers	76906 50	
Clothing for South Russia	14000 00	
Eastern Menn. Bd. of Missions & Charities	15686 84	
Clothing for So. Russia by E M B of M & C	5000 00	
Food Drafts—Rundschau Readers	10000 00	121593 34
Grand total—contributed for all purposes		$432190 42

Respectfully submitted,

MENNONITE BOARD OF MISSIONS & CHARITIES

V. E. Reiff, Gen. Treas.

Auditor's Certificate

This is to certify that I have made an audit of the receipts and disbursements of the books and accounts of the Mennonite Board of Missions & Charities, also Mennonite Relief Commission for the year ended April 29, 1922, and find them correct and well kept and the Annual Report as submitted herewith accurately reflects the true condition as of this day.

Respectfully submitted,
R. H. Lindsey,
Public Accountant.

Elkhart, Ind., May 22, 1922.

MENNONITE RELIEF COMMISSION

(Continued from regular issue, Gospel Herald)

Russia Clothing	65 00	
Total cash contributions	76906 50	
Balances on hand May 1, 1921	18863 15	95769 65

Disbursements

War Sufferers General	7019 74	
Near East Relief	6529 75	
Russia	68456 00	
Austria	20 00	
China	947 71	
Germany	1113 01	
Russia Colonization	51 48	
Russia Clothing	65 00	84202 69
Cash Balance in hands of Treasurer of the Mennonite Board of Missions & Charities		11566 96

Funds composing balance

War Sufferers General	920 10
Near East Relief	244 53
Russia Relief	10402 33
	$11566 96

Resolution Committee Report

The following resolutions were presented:

1. Since it has pleased our Heavenly Father to call Bro. Menno Shellenberger (one of the workers in the Near East) to Himself while engaged in active service on the field, be it

Resolved; That the Relief Commission and friends assembled in regular session near Archbold, Ohio, June 3, 1922, extend their deepest sympathy to his parents and personal friends in their loss and, be it also

Resolved; that a copy of this resolution be placed on the minutes of this meeting and sent to his parents.

The resolution was adopted by a standing vote.

2. **Resolved** that we favor continued support of the Near East Relief by receiving and forwarding funds given for the needy under their care. Carried.

3. **Resolved** that the Mennonite Relief Commission and others of the brotherhood interested in relief work assembled in Annual Meeting at the Mennonite Church near Archbold, Ohio June 3, 1922, herewith send hearty greetings and sincere good wishes to all of our brethren and sisters engaged in relief work in the Near East and in Russia, and that we assure them of our continued interest and support with our means and prayers and wish God's protection and His choicest blessings hoping that in all their life and work they may remain faithful and loyal to God and the Church.

The resolution was adopted and the Secretary instructed to send a copy to each worker on the field.

4. Whereas, our representatives in Russia have urgently requested for a minimum monthly budget for June and July, 1922, of $50,000.00 for meeting the needs of our Mennonite brethren in that country, and

Whereas, the Mennonite Central Committee is making an appeal to the various cooperating organizations for such sum, be it

Resolved; that we endeavor to raise our proportionate share of said amount. Carried.

5. Since Famine results in Central Provinces, India, are still very serious and our missionaries feel keenly the need of further special funds to help meet this situation, be it

Resolved; that while we are making special efforts to meet famine needs in other fields, that we also heartily favor and encourage continued support for this work thru the Mission Board. The motion was adopted.

It was moved and supported that since tractors have been called for to aid in reconstruction in Russia that the sending of such outfits be encouraged. Carried.

The Secretary reported that urgent appeals are coming for clothing in Russia to be delivered there this fall. It has been arranged, therefore, to have a special clothing campaign from July 15 to August 15. Any good used clothing is acceptable as well as any new clothing that may be sent.

Election of Officers

President, Aaron Loucks; Vice President, Eli G. Reist; Treasurer, E. L. Frey; Secertary, Levi Mumaw; Fifth member, D. D. Miller.

It was moved and supported that the present arrangement with the Mennonite Board of Missions and Charities, Elkhart, Ind., for the receiving and disbursement of funds for the Mennonite Relief Commission for War Sufferers be continued. Carried.

Evening Session

Devotional conducted by C. Z. Yoder.

A Round Table, **Our Plans for the Year,** was conducted by Orie O. Miller. Numerous suggestions and plans were offered for the advancement of relief work. Greater personal responsibilities were felt by those present.

Open Conference by Returned Relief Workers. The following were present: A. M. Eash, Near East; Ernest H. Miller, Near East; Silas Hertzler, Near East; J. E. Gnagey, France, and Orie Miller, Near East and Russia. Short inspirational talks were given by each with some emphasis on the particular work in which they had been engaged.

The closing talk of the meeting was given by J. S. Gerig in a discussion of the relation our relief work bears to other church activities. He emphasized the fact that it cannot be separated from our other activities as long as there is a special need for it. Jesus practiced it in connection with his work. Some of the special benefits were enumerated and a general plea was made for continued support of the work. The meeting adjourned with a closing prayer.

Levi Mumaw, Secretary.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 6, 1922 (Gospel Witness Established 1905) No. 14

EDITORIAL

"Grace be unto you, and peace, from God the Father, and from our Lord Jesus Christ."

Brother, if you were to look into the mirror of God's Word for the name of the person whom the Lord wants in active Christian service you would doubtless see the name of YOU.

Wanted, More Workers. — When you sing, "Workers now are needed," etc., remember that it is no idle song that you are singing. From a number of our mission stations and charitable homes there comes the appeal for more help. Canton, Peoria, Kansas City, Toronto, Eureka, and a number of other places are looking for workers, and could use them immediately. If this meets the eye of some reader who has convictions that the Lord wants you in the mission field, write at once to Bro. S. E. Allgyer, West Liberty, Ohio, and he will counsel with you as to where you can be used to best advantage to yourself and the Cause. We would be glad to hear of a dozen volunteers who are ready to begin service in the very near future.

S. S. S.—For the Christian worker this means Salvation, Sunshine, and Stick-to-it-ive-ness.

Christian service without salvation is a farce. And when we speak of salvation we mean the real evangelical kind—faith on the part of the penitent sinner, cleansing from sin through the atoning blood of Jesus Christ, a continual holy life. This is a part of the worker's life, it is the main part of his message.

Christian service without sunshine is a gloomy affair. Elijah on Mt. Carmel was worth a dozen Elijahs under the juniper tree. The seriousness of the Christian life and service is all the more effective when it is mixed with a liberal share of heavenly sunshine. It is the privilege of every child of God to open the windows of heaven and let the heavenly sunlight into his soul. With the sunlight of heaven in the soul, it is sure to shine out through the life if it has half a chance.

Christian service without perseverance spells defeat. The Master wants workers who are not only faithful and true at times but who have consecrated their lives to Him to serve Him without interruption until He touches them with the finger of death and bids them "Come up higher."

INDIA NEEDS YOUR HELP

Help is needed in the form of prayers, that God may sustain the efforts of the missionaries on the field, keep them supplied with whatever is needed in support of the work, and making their ministry effective in the salvation of lost souls.

Help is needed in the form of more workers to properly care for the rapidly expanding work, to enable the workers on the field to improve the present opportunities for a large ingathering of souls, the harvest having been ripened by the famine in that needy country.

Help is needed in the form of financial contributions, that the churches now being built to accommodate the growing congregations, as well as the needed buildings, may be built without delay; that the hundreds of orphans left on the care of the Mission because of famine conditions may be properly cared for; that the work of the Lord be not hindered in any way.

INDIA NEEDS YOUR HELP

THE ISSUE

A few weeks ago the Northern Baptists held a general convention in Indianapolis, Indiana. Those in attendance were doubtless impressed with the large number of important measures that were before the meeting, but these have been forgotten by most people because of the discussion of an overshadowing issue which concerns not only Baptists but all other evangelical denominations.

Among other things it was proposed that this convention go on record as endorsing the fundamentals of the Christian faith; such as the divinity, deity, and virgin birth of Christ, the inspiration and authenticity of Scripture, the vicarious and substitutionary death of Christ upon the cross, the supernatural power of God in performing miracles, the eternal glory of the righteous and eternal punishment of the wicked, etc. That any individual or church professing faith in the living God and belief in the Bible as His Word should hesitate to go on record as endorsing these doctrines, seems unbelievable; for they are all clearly taught in the Bible, and to reject them means to reject the Bible. Yet, on the plea that the Baptist Church was against "creeds" the measure was lost by an overwhelming vote.

While this vote was taken in a Baptist convention, the question voted upon is not distinctly a Baptist issue. Other churches are confronted with the same question. For a number of decades there has been an insidious propaganda having for its object the undermining of the Christian faith. Unbelief, in the form of Evolution and other unscriptural heresies, has filtered its way into our school books and is now taught as a matter of fact. The New Theology is taught in most

of the universities and leading theological seminaries. The same things which a generation ago were taught by Ingersoll and other agnostics as being opposed to Christianity are now boldly handed out by learned professors and noted divines as tenets of Christian faith. The idea of the supernatural in religion has been largely eliminated, and Christianity reduced to mere social service. The Bible is being discredited in that it is regarded as a mere human production, and the Spirit of the Most High is no longer in evidence as He formerly was in the churches.

Men of faith have seen the drift of the times and sounded the note of warning. But under one pretext or another, these men have been set aside in many of the churches and liberalists have been installed in power in conferences, schools, and congregations. But the issue is on. The mask is being torn off the face of Liberalism, and men who have thus far succeeded in deceiving their followers by propagating their unbelief under the cloak of false pretext and the language of orthodoxy will have a harder time to hide their designs from now on. What occurred in the Baptist convention at Indianapolis will be repeated in intensified form in similar gatherings among Methodists, Presbyterians, and others of the leading Protestant denominations. What will be the result in the different denominations affected we do not undertake at this time to say; but we confidently believe that from now on the propaganda of unbelief will have to be conducted in the open, the liberal schools and churches will be known by their real ecclesiastical color, and the day is not far distant when in matters of faith people will be divided into two classes as believers and unbelievers.

In this lineup the Mennonite Church should have no trouble to find itself. We accept the Bible—all of it—at its face value. We look upon it as being given by inspiration of God, absolutely authoritative from beginning to end. It carries with it the last word on all that it teaches. We put no question mark after any of its teachings and recognize the Gospel of Jesus Christ as our rule in life. We owe it to our own people as well as to the world at large to be clear and distinct in all our teachings and to speak with no uncertain sound when any part of the Bible is attacked or called into question. Let our message of convincing clearness and truth ring out from every pulpit, in every page of our publications, in every recitation room in our schools, in every one of our missions and other church institutions. We know of but one faith, and that is the faith of our Lord Jesus Christ. We have but one hope and that is the blessed hope that in the fulness of time our blessed Lord will come and receive us unto Himself. We have but one warning, and that is the message to a lost world to repent of their sins and turn to God before it is forever too late.

TEN REASONS

III. Why the People of God should Wash one another's Feet

For the Gospel Herald.

1. It is one of the "all things" (Matt. 28:19) which Christ taught His disciples to keep.—Jno. 13:1-17.
2. It is enjoined as a Christian obligation.—Jno 13:14
3. It was instituted for this very purpose.—Jno. 13:15.
4. It was instituted by our Lord. —Jno. 13:13, 14.
5. The washing of feet, as taught in John 13, resembles the ceremonial feet washing taught in Exodus 30 and Exodus 40, rather than the customs feet washing referred to in several other Old Testament scriptures.
6. There is a reward offered for its observance.—Jno. 13:17.
7. It was practiced in apostolic times.—I Tim. 5:10.
8. We need the lesson that it teaches—humility.
9. We need the lesson of brotherly equality and mutual service ("by love serve one another") which it typifies.
10. History teaches that whenever this ordinance is abandoned, other unpopular teachings of Scripture are also abandoned sooner or later.

THE ASCENSION, THE CROWNING WORK OF REDEMPTION

By A. C. Kolb

For the Gospel Herald.

The life and work of Jesus Christ transcends anything that has ever been known or written of any man. From the moment He drew His first breath as a human being until He disappeared in the clouds, with the disciples standing in bewilderment, gazing up into heaven (Acts 1:11) the most remarkable of all lives ran its course. The story is simple, and yet full of wonder. Various phases of that great life are emphasized as being of supreme importance, and none of the outstanding events can be minimized; but unless we be careful, we may be so overwhelmed with such amazing events as took place on the day his fond mother thought they had lost Him among the multitude at Jerusalem when He was twelve years old, or the miraculous feeding of the thousands with a poor boy's scanty lunch, or the tragedy of the crucifixion, or the heroic triumph over death, that we lose sight of the significance of the final act which closed His earthly career—the Ascension.

Spiritual life had all but lost its hold upon those who constituted God's people. They were swallowed up in formalism, and many mistook legend for God's law. Selfish interests were served under the cloak of religion, and to a greater or lesser degree ceremonies which pertained to worship, or which were to indicate reverence, became mockeries, even as in the days of Isaiah. (Isa. 1:13). Blind guides led the blind, and none were so blind as those who WOULD NOT see. Some hoped for and mayhap longed for the dawn of a better day, but the decades which had passed since the last prophet of God had lifted his voice, had brought with them a depth of forgetfulness which must have sterilized many a soul. Again darkness had covered the earth, so dense that when God's light broke it was not recognized.

Suddenly the news spread abroad that the Messiah, the long-expected deliverer, had come. Where? How? In what manner? What is His appearance like? Evident disappointmen, coupled with resentment followed when it became known that He came as a helpless babe. He was to be a king! a leader! a deliverer! and that these attributes should be ascribed to a new-born babe seemed nothing short of ridiculous.

As time rolled on it became very evident that this was no ordinary child which had been born in Bethlehem of Judea. Jealousy and hatred soon found excuses for seeking His life, but that was of no avail. He grew into boyhood and, like an oasis in a thirsty desert, He sprang up a fountain of wisdom in the temple, utterly amazing the most learned men of the day. Again He withdraws from public notice and is known only as the carpenter's son—until one day, to the bewilderment of the religious leaders, he is acclaimed "the Son of God, which taketh away the sin of the world." What followed in rapid succession during the three years of unparalleled activity is known to all who have read the account of His marvelous life, and many are the evidences demonstrating the long-expected Messiahship vested in Him. But He lived and worked and loved and suffered and forgave and helped and healed and inspired as no one ever did before nor since. He proved Himself to be all that had been prophesied of Him, even descending into the grave and tasting the sting of death, and came forth triumphant, disproving by simple fact the foolish philosophies of men, and leaving nothing wanting to

establish His right to the title God had given Him.

But He never intended to remain on this earth in person. And while all manner of schemes and excuses were being sought which were calculated to deceive the people into thinking Him to be some one other than He was, it remained for the enactment of His ascension to fulfil in its totality, the purposes of His coming, an to the world an indelible proof of His Messiahship, His Divinity, His all-comprehensive sufficiency. Had He not ascended, it would have been necessary for Him to pass out of life in a manner similar to that of other men, or else remain on earth until all generations had been gathered unto the fathers. As it is, He took His departure from this world in an entirely different way. He did not die a second time. God did not take Him like He did Moses, to some secluded spot and let Him die there and bury Him where no man might find His sepulchre (Deut. 34:6); neither did God whirl Him away in a flaming chariot like He did Elijah (II Kings 2:11); nor yet did He pass out like good old Enoch of whom we read the brief little account that "he was not; for God took him" (Gen. 5:24). On the contrary He closed His earthly career in full view of His disciples, while yet conversing with them, and a cloud received Him out of their sight (Acts 1:9). He left many infallible proofs that He was the same Jesus whom the angry Jews had put to death on Calvary's brow, and it is quite singular to know that the place where He appeared to submit to the greatest humiliation which could be imposed on any one, is doubly blessed, because it was there that He triumphantly ascended to heaven. Indeed, the Mount of Olives,—the place of deepest humiliation, became the place of highest exaltation.

What do we learn from His ascension? Here are a few things: The ascension was symbolized in the entry of the high priest into the holy of holies, under the old covenant. According to Lev. 16 the atonement for Israel was not completed until after the high priest had gone into the holy of holies and CAME OUT AGAIN. This is sometimes explained as signifying Christ's having gone into death—offering Himself as the sacrifice for sin, and arising from the dead. That, however, is only part of the work He came to do, and His work will not be completed until He shall come again from the courts of glory to receive us into everlasting habitations He has gone to prepare for us. True, He has paid the price which bought us back—the redemption price, and we are free, but we are not yet outside of the realm where sin is not rampant, nor will we enjoy complete deliverance until that time when we shall have been gathered home where we shall be forever with the Lord. Thus to complete the redemption and set us beyond the pale of the utmost power of sin, He will "come again." He is in the holy of holies now, but He is coming out again, and in like manner as he ascended, so shall He come to receive us, and then shall the atonement be finally completed. In His ascension, therefore, we see Him carrying into the very presence of God, His own blood, by which He obtained eternal redemption. (Heb. 9: 11, 12.)

Another truth we learn is that which He spoke Himself, pointing out the necessity of His going. He does not refer to dying, but something infinitely more inspiring. He says (John 16:7), "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." What it has meant to the world that the comforter has come is beyond the power of human lips to describe. Oh, how the storm-tossed heart has been quieted when the surging billows of doubt, fear, and insecurity seemed to gather all their fury in one tremendous effort to shipwreck the soul! The Comforter stills the waves, and gives sweet rest. Only in part has the skilled artist been able to depict the reign of heavenly peace as he portrays the placid waters in a sheltered cove at sunset. While Jesus ministered to all about Him, so the Comforter ministers unseen to all mankind wherever hearts beat true to God.

But there is still more to be learned from His ascension. In John 20:17 Jesus says: "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and to your God." How wonderfully the ties uniting us in God's family are completed through the ascension! There is positively no difference in our relationship to God. These are the very words of the Lord Himself, and what a wealth of meaning they contain! Further light is thrown upon the significance of this relationship if we read John 17:22-24, "The glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." The inspired Paul also refers to our being JOINT HEIRS with Christ (Rom. 8:17) and that we shall be glorified together.

To meditate upon these things fills our souls with ecstasy, but we must not overlook one more fact, and that is, that since Jesus has ascended, He has become our INTERCESSOR. What if God should give ear to our feeble and imperfect petitions? Do our prayers really express our actual needs? Perhaps sometimes, but methinks more often they do not. What a privilege we enjoy in having Jesus, who is well acquainted with human needs and human frailties and human imperfections, to present our petitions to God for us, in such a way that they may convey to Him the full meaning of our heart longings, with all the inconsistencies and mistakes left out! He is our ADVOCATE, and He pleads our cause. Indeed we may grieve God, unwittingly perhaps, and there is our blessed Advocate to shield us, and plead our case. That is why we are taught to ask IN HIS NAME, because His Name availeth, and God accepts our petitions, presented by our Advocate, for HIS SON'S SAKE, and therein lies our absolute protection. Remove Jesus from the court-room of God if so we may describe the scene, and how miserably we would fail! (Rom. 8:34.) This concern for us should renew our love to Him until it becomes fervent—red hot.

And still we have not yet begun to exhaust the riches held in store for us to which we become heirs through Him because of His ascension. What of that home with the Father above, in the land of eternal light, where Jesus Himself shall be the light, and where there shall be no night, neither sorrow nor crying, for God shall wipe away all tears! What about the glory which shall be ours when we shall not only see Him as He is, but BE LIKE HIM (I John 3:2)? What about the mansions we shall inhabit which He has gone to prepare? What about the etrnal praise which shall flow forever from our lips? Indeed words are futile things with which to express the gratitude we owe to Jesus Christ. Better would it be if our inarticulate murmurings were utterly drowned by a heaving sigh which cannot be expressed, but which God nevertheless understands. It is no wonder that Paul, possessed with a matchless gift of expression, would pour out his soul in words like this: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath the known the mind of the

(Continued on page 277)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Canton, Ohio

(1939 Third St., S. E.)

Greeting to the Herald family:—A few notes from this place may be of interest to some. We are still alone with more than we are able to do. We appreciate the help we get from surrounding congregations and others who stop in as they pass thru. Some of those stopping within the last month were Bro. and Sister Nissley of Altoona, Paul Grabills, New Holland, Pa., Allan Goods, Carstairs, Alta.; also Bro. P. A. Friesen was with us on the evening of the 22nd, giving an interesting talk on the India work, which was much appreciated.

On Sunday, the 25th, one member was added to the little flock at this place, for which we praise the Lord, trusting he shall be a fruitful branch in the "True Vine."

The case of whooping-cough is gradually subsiding. No other cases have developed.

This is vacation time in the city, and many of the children and older ones as well are out, making it difficult to keep attendance in Sunday school, etc., up to normal.

We are yours for the Cause,
June 26, 1922. Workers.

LOS ANGELES MISSION

For the Gospel Herald.

About seven years have passed since the first steps were taken to establish a mission in Los Angeles, Calif. During these years the work has had its discouragements, but the Lord has blessed the efforts of those laboring in this field until at present there is an organized congregation of some 50 members.

The present need of this mission at Los Angeles is a larger building for worship, since the present one is a temporary building 20 by 30 with an average attendance of about 100.

Both the Pacific Coast Conference and the Pacific Coast Mission Board have approved the plans given by a building committee of the congregation at Los Angeles. Cost not to exceed $7000.00

We believe it to be a worthy cause and ask any who desires to help the Lord's cause to contribute to this work. The work is under the management of the General Mission Board and any who give of their means may feel sure that the money will be rightly placed. The congregation at Los Angeles have decided not to build until the means are provided for.

Send all money to John B. Kauffman, 317 Cypress Ave., Pasadena, Calif.

The Executive Committee,
per J. B. Mishler, Sec.

WEEKLY LETTER FROM SOUTH AMERICA

By Lillie F. Lantz

For the Gospel Herald.

On Saturday afternoon, June 3, the two missionary families, Hershey and Lantz, together with Bro. Albano Luayza, went to Chiclana to hold the meeting that had been arranged for by the brethren earlier in the week.

The meeting was held in the open air, at a corner near the station, immediately after the train had passed. We began singing the hymn "At the Cross, At the Cross," while the people gathered in a half circle around the singers. Bro. Hershey announced that the service would be opened by prayer and after requesting all to incline their heads, asked Bro. Luayza to lead in prayer and preach.

About one hundred men, women, and children gave good attention to the blessed Word of God, and many asked, after the meeting, when we were coming back again. Tracts and Sunday school cards were distributed to all. One Bible and six New Testaments were sold to the hearers. We hope much good may come to the readers.

A man who lives in the country purchased a Bible, read it with his family and now desires Bro. Hershey to explain to them about the ordinances and other teachings. Here we see the promise fulfilled, "My word shall not return unto me void."

The series of meetings in Pehuajo closed on Saturday evening. Bro Luayza preached. Subject: "The Love of Jesus." Several confessed Christ and all were spiritually blessed. The cold weather has caused a falling off in the attendance, both at Trenque Lauquen and Pehuajo. Bro. Shenk, in investigating why some of the members did not attend services, found that they had insufficient clothing. Giving the husband an overcoat helped some.

Bro. Shank was called to the bedside of a woman, dying, suffering with heart trouble on Saturday night. He had prayer but she was too low to comprehend what was said. She passed away the next morning, leaving a family of four children. Monday morning, Bro. Shank, Bro. and Sister Lauver, with Ambrosia Valerdi, went to the home, in the country, to hold a short service with the family, which is Catholic. They had candles at the side of the coffin to light the soul to purgatory which is one of the many Catholic customs so deeply rooted into the people. Even after the service, the husband still thought that the hearse should pass the Catholic church so that the priest could bless the body of the departed soul. It is hard for these people to understand that after death, the soul is in the hands of God and that all the prayers of priests, or any one else, cannot change the condition of that soul. Pray that the True LIGHT may soon shine in these poor souls.

Pehuajo, F. C. O., Argentina, S. A.

OPEN DOORS—SHALL WE ENTER THEM?

By J. W. Shank

For the Gospel Herald.

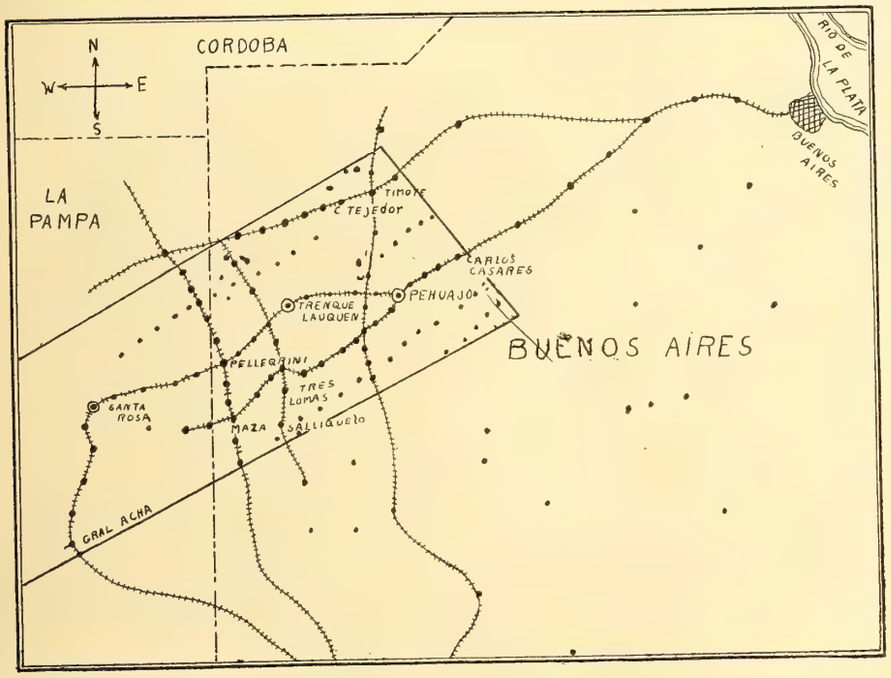
The present force of workers in the Argentine field are facing a problem. There are at least four towns in the district that we have chosen as our field that should be entered at once and become the centers for missionary operations. What to do is the problem. We have opened three stations but we have not the workers to open more than one other station at present. Even to open the one will mean the loading of very heavy work on some of the missionaries.

There are four missionary families and one native family in the present force of workers. Two of these families must remain at the oldest station, Pehuajo, to make it possible for the superintendent to properly look after the different congregations. Thus there are only four available families for the three stations and one new station we hope to open soon.

Thus it is seen that we could use to great profit several more missionary families and several more native pastors if they were available. Since they are not now available it is necessary for us to deliberate considerably as to what our next move shall be. The case is something like that of the two poor parents who felt obliged to give away one child in order to be able to earn bread for the rest. They decided to give one away but upon trying to choose the child, they failed completely and could not give away any of them. Our case is this: Here are a lot of towns in which there live thousands of sin-sick and soul-hungry people. Which town shall we choose and which one must be turned away "until some more convenient season?" The years will roll around and those thousands of unsaved souls whom we

cannot reach will remain in their doomed condition, without God and without hope.

A glance over the field will give a more definite idea of the situation. Our field lies west of Buenos Aires, and north of Bahia Blanca. The farthest point east is about 186 miles from Buenos Aires, and Santa Rosa our station farthest to the west is about 363 miles. The width of the district is about 90 miles and the length about 180 miles. In the map we have marked the names of the principal towns which should be entered first. We are at present debating which of the following towns we should enter, Tres Lomas, Salliquelo, Pelligrini or Carlos Casares. They vary in size from about 3000 inhabitants to 8000. **Carlos Casares** is in the center of a big Jewish settlement. It is the largest unoccupied town in the district. **Salliquelo** lies at the southern extremity. It is a nice new town of some 3000 inhabitants. **Pelligrini** lies midway between Trenque Lauquen and Santa Rosa. Its population is nearly 4000. **Tres Lomas** is the town we had formerly thought should be our next station, but upon a bit more investigation we find that it appears to be of less importance than some of the others. Its location, being at a cross road of the railway, gives it some advantage as to communication with other towns near by.



We feel that it would be a fine thing to be able to occupy each one of these towns and make them the centers of operation in their respective centers. But as already stated, we have not the workers nor are they in sight. We will simply enter one of them and leave the others for later attention.

Another thing that is a bit embarrassing to us is the fact that reports come from home that times are bad and demands for relief work are so urgent that no increase in funds for extension is possible. Thus whatever we do, must be done in faith that times will change. The native Christians are willing to help a little toward the opening of a new station, but it is not expected that they will do much yet for as yet the work is new and there are many poor among our believers.

We hope the readers of this article will take a second glance at the accompanying map and count the number of towns that are indicated on it. Quite a number of these towns are small, but after all, they are large enough to be considered seriously. Tens of thousands of human souls are living in sin and ignorance of the Gospel we love so much.

Remember the words of the Lord Jesus when He said, "And this Gospel of the kingdom shall be preached in all the world for a witness unto the nations; and then shall the end come." Let us go on working so that when He comes He will find us busy.

Trenque Lauquen, F. C. O.
Argentina.

God's invitation to sinners to "come" will never be heard in heathendom, except through the lips of those who have "come" "tarried" and "gone."—Sel.

The children of God will not flock with the men of the world.—D. S. Yoder.

GLEANINGS

Japan's Neglected Rural Districts

Japan, while ranking higher in the scale of civilivation than many other Christless nations, is sadly neglected spiritually. Religious decadence is a harbinger of all other decadence, and unless aid comes to Japan, the future forbodes evil. A woman missionary from there makes this report:

"The whole interior of this perfecture, with forty towns and several hundred villages, is almost entirely unworked. In a district of 100 by 50 miles in size, I am the only resident missionary. As I rode along and passed so many villages, I could not help thinking of the souls who will never have a chance to hear the Gospel unless they make their way to some larger center. Alas! this is not an exceptional case, but the condition throughout the entire empire."

Facts About Armenia

Armenia is the oldest Christian nation in the world and was once one of the great nations in Western Asia. For six centuries it has been ground under the heel of the Turk and has given more martyrs to the Christian faith than any other nation. Turkey has sought to exterminate the Armenians, and as a result, a million Armenians have either been massacred or have perished from persecution and deportation. Approximately 2,000,000 are left. Most of them are today homeless refugees. Three hundred thousand Armenian children are destitute orphans who have not even a friendy paternal government to care for them. The Near East Relief has taken over about 100,000 of these children. At least as many more should be taken over, or a worse harvest of death will occur in 1922.—Adapted.

THE ASCENSION

(Continued from page 275)

Lord? or who hath been his counsellor? Or who hath first given to him and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever" (Rom. 11:33-36). As we look at ourselves we may well cry out with Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). But redeeming grace lifts us up and carries us beyond the scenes which disturb the peace which God gives in such abundant measure, and with Paul we say, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

Herbert, Sask.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

"BE CAREFUL HOW YOU SPEAK OF OTHERS"

In speaking of a person's faults,
Pray, don't forget your own;
Remember those with homes of glass,
Should never throw a stone.

If we have nothing else to do,
Than talk to those who sin;
'Tis better to commence at home,
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should we not like his company,
We know the world is wide.

Some may have faults (and who has not?),
The old as well as young;
Perhaps we may for ought we know,
Have fifty of their own.

I'll tell you of a better plan,
I find it works full well;
To try my own defects to cure,
Ere others' faults I tell.

And though I sometimes hope to be,
No worse than some I know;
My own shortcomings bid me let,
The faults of others' go.

Then let us all, when we begin,
To slander friend or foe;
Think of the harm one word may do,
To those we better know.

—Sel. by Anna M. Graybill.

THOUGHTS AND MEDITATIONS

H. I. S.

III. Home

For the Gospel Herald.

A well regulated Christian home is a foretaste of heaven. Some languages have no word for it. I am not sure that the language of the Bible has. Paul greeted those of his or her house. But the spirit of Christianity has brought it into existence because the Christian family has come to centre their affections upon the one who has made home for them—Mother. Home is not a certain kind of place, for "Be it ever so humble there is no place like home." Christ the living manifestation of divine love is there as the unseen Guest and Head, mother love permeates every part, and father champions every cause of truth and right for the home's sake. Therefore it cannot be home unless it be Christian and in that sense we refer to it throughout this discussion.

Home is the unit of Christian activity. Too much has been left to organizations outside of the home and we are on the verge of developing irresponsible parenthood in matters spiritual. Mother is the one to teach her toddler to lisp its evening prayer before she tucks it into bed with her love and goodnight kiss. It is father who can reverently take the family Bible and lead the household in family devotions in the early morning or at eventide. It nearly broke my heart when as a boy I first heard my father's voice in prayer at the family altar. I wondered, however, why we had not had family worship before. Then too, the family as a unit attend the house of worship and unitedly take their part in prayer and service. The spiritual life of the home leads each one to early give his life to Christ.

The home is an example of love and cleanliness. Not everything can be kept in its proper place while the children are growing. It is often the reverse despite the wishes and efforts of the painstaking mother, but the days come when each member of the family learns that everything has a place and must be put there when each has served its purpose either in play or work. When "Redding up" time comes each week every child has a hand.

The scrubbing brush for the floor and for the teeth (properly proportioned) are kept on hand and used. The bathroom with its necessary accessories are considered essential in the home. If the family is not financially able for this the children are at least regularly bathed or bathe themselves at sufficient intervals to insure their personal cleanliness. Their hair is kept clean, cut, and combed. Their clothing are carefully cleaned and pressed for Sunday and other special occasions. They are taught to be simple, neat, clean, and complete in their attire. Their shoes are blackened even though they may be worn. The writer well remembers his mother teaching him to black his shoes. She would stand over him and say, "Now F— donts forget the heels!" The bed clothing are properly aired; the dishes are all regularly washed after each meal; the children are put to bed in the evening when they are sleepy; the yards and gardens are well kept even though the buildings may not be expensive and the garden small; the pictures on the walls are carefully selected. They may be few and cheap in price, even taken from catalogs and other books or papers, but they will direct the minds of the family to that which is noble and kind. No cheap, trashy, half-nude, fashionable, or suggestive of immorality pictures will be put in out-buildings. You would be surprised at how many are found in otherwise severely plain homes. Obscene carvings or writing on any woodwork will not be tolerated.

The home is a social centre. Every member has a personal interest in the social welfare of every other member. Mother and father will have a sympathetic interest in the social problems of every child as he or she grows up. Soft, silly teasing will be surpressed. Friends, neighbors, and young people will have the freedom of the home as they come and go or meet on social occasions. Cards and the dance are prohibited. Should any member besmirch the family record by bringing disgrace upon the home from yielding to unbridled passion, theft, or drunkenness all the heads are bent with shame. How can any one by shamelessly committing sin thus bring the family low?

The home becomes the unit of Christian consecration. The parents gladly consecrate their precious little jewels to the God who gave them. They study every avenue of Christian service and the adaptability of their children in order to help them into effective service for Christ. It may be in the business life, or behind the plow, in medical service, or public life, or in mission work at home or abroad, the parents help make it possible for them to serve God and their fellow men in the best possible capacity having had the best possible training available under the circumstances. The joy of consecrating one's own to the Lord far exceeds any other joy to be realized in this world.

The home is the unit of peace, not a hotbed of gruesome, disgraceful quarreling. You may be unconscious of it, but if your home is one of strife the discordant notes will echo even from behind closed doors and make your influence odious in the community. You may use all sorts of endearing terms when the neighbors are in and do the very opposite when they are gone and think that they do not know your actual condition, but you are mistaken. Your children will reflect your home life in school and they will also reflect your double standard of living by their deceitful tendencies at every turn of the road. Such hypocrisy breaks the unity of the home. Mother, father, if your spirits do not blend, for your family's sake get down upon your knees and ask God to unite you in heart and love and make you to each other all you were sure you would be during those fond courtship days. Common sense, moderation in all things, and a fire of true love work wonders in a home.

In the home personal habits and manners are carefully watched. There is a home etiquette which is worthwhile. Any discourtesy and ill manners at the table will be reproved. It

(Continued on page 284)

Sunday School

For the Gospel Herald.

Lesson for July 16, 1922—Dan. 5:1-31

THE HANDWRITING ON THE WALL

Golden Text.—God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Eccl. 12:14.

Introductory.—Our lesson today is similar to the one we had a week ago. We have the same prophet, a puzzled king, the same God to reveal the mystery that occasioned the trouble.

Lesson Story.—The scene is in the banquet hall, where Belshazzar, a thousand of his lords, and his concubines were having what the world would call "a jolly good time." Things moved smoothly and gaily along, the wine was being freely imbibed, and as the state of intoxication increased the rollicking crowd descended into greater depths of sin. Finally the wine was poured out into the vessels of the Lord which had been carried out of the temple at Jerusalem and the people drank in honor of the gods.

At this juncture a strange sign came to their notice. There, upon the wall, was seen the form of a hand, writing something which nobody could read. The drunken crowd was sobered up to a sufficient extent to become alarmed. Belshazzar was frightened, so that his knees smote together. For once he thought of his wife. The magicians, astrologers, and wise men of Babylon were also called in, as in the days of Nebuchadnezzar. They were powerless to interpret, and the queen suggested to Belshazzar that he call Daniel.

When Daniel arrived the king wanted to bestow costly gifts upon him in case he could interpret the handwriting, but Daniel told him to keep his gifts to himself. He then told him what God revealed to him. He recounted the past prosperity of the kingdom, the blessings of God, and the unworthy way in which Babylon responded. Now the cup of iniquity was full. The handwriting which gave them so much trouble justified their fears, for the kingdom was now to be divided and given to the Medes and Persians. That night the city was captured and Belshazzar was slain.

Points for Reflection.—1. "Things are not all what they seem." If some one would have looked in on Belshazzar and his jolly crowd during the fore part of the evening he would doubtless have been impressed that they were having some real satisfying amusement which those more sober should not criticize too severely. Better let people have their fun. But underneath all this pleasure was the awful reality that judgment was at the door. They realized, as Solomon had warned, that "for all these things God will bring thee into judgment."

2. Carnal pleasure is a most deceitful and destructive thing. It intoxicates the mind, blinds the eyes, leads to things more and more ungodly, and ends in destruction. This picture of Belshazzar is a vivid portrayal of the career of millions of other pleasure seekers whose end was ruin and who realized in the end that there are bitter dregs in every cup of worldly pleasure.

3. Pleasure in itself is not wrong—it is but emotion. It is the things we take pleasure in that detrmine whether it is right or wrong. If our "delight is in the law of the Lord," if our pleasures can be described as "joy unspeakable and full of glory," then these pleasures are but the foretastes of what we shall experience when at the right hand of God we will enjoy the "pleasures forever more." But if, on the other hand, like Belshazzar we take pleasure in ungodliness; if, intoxicated with foolishness, our pleasures are mixed with drunkenness, frivolity, irreverence, etc., we can expect but one thing in the end, destruction—unless we repent and turn to God.

4. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Where strong drink is mixed with the festivities of pleasure seekers, their folly is heightened, their sins are intensified, and the victim is hastened to the end with greater certainty and speed. Strong drink is to be condemned for many reasons, not the least among which is its fruitfulness in fostering other sins.

5. Let us take a look into that banquet hall. Were you invited, would you go? "Why not?" is the response of pleasure seekers generally. What have they there? Pleasure. What else? Wine to heighten the mirth—concubines, instead of Belshazzar's lawful wife—a gay company, but no man of God—vessels of the Lord, but prostituted to the worship of the gods. How much different is this from many modern places of worldly amusements?

6. When people get into real trouble, as a last resort, they send for the man of God. Daniel had no part in their idolatrous festivities, but when sinful men had gotten to their last extremity then was the man of God good enough to bring around to help them out of trouble. Had the man of God been invited in the first place, and had their services been of a kind that the man of God could have had a part and done what he did to the glory of God, they would never have gotten into that trouble. Stay on safe ground by attending such places only where the man of God may consistently go and feel that he is about his Father's business.

7. "My son, if sinners entice thee, consent thou not."—K.

Our Young People

APPEALS FROM OUR MISSIONS.—India.—Acts 16:9; 26:15-18

Topic for July 16

MOTTO

"They that have not heard shall understand."

MEDITATIONS ON THE TOPIC

I. India.—What does the name suggest to you? I recall the boyhood days when I studied geography that India was only an indefinite country in a warm climate having certain animals and reptiles in it and in its waters. It contained the highest known mountain in the world, Mt. Everest, and was the land which Columbus desired to reach when he found America. But since those days India has come to have a different meaning, especially since the Mennonite people took active interest in sending supplies in a terrible famine time there and afterward felt moved to send missionaries to that place. There was a little awe in our minds at first when the first missionaries returned from that distant land and told of the strange things and of the condition of the people of India. Then as our own classmates and kindred went to that land and returned, the awe of the going has largely disappeared and India has become one of the places of the world along with our own land where the people need Jesus and where just ordinary people consecrated to God and prepared to serve are to bear witness for Him.

OUTLINE STUDY

I. Needs of the People Interpreted from Their Condition
1. Moral corruptions.
2. Physical Suffering, diseases, etc.
3. Religious superstitions.
4. Caste System.
5. Famine and poverty.
6. Oppressed Womanhood.
7. Spiritual darkness.

II. The Appeal
1. Bring the light of the World.—Jno. 8:12.
2. Send ministers of mercy and love.—Jas. 1:27; Matt. 25:34-36.
3. Bring the light of the true God.—Acts 17:23-30.
4. Bring the brotherly love of Christianity.—Phil. 2:1-3; Rom. 12:10.
5. Bring the Gospel of Jesus Christ with its power to save from sin and fit souls for the eternal home of bliss.—I Pet. 1:3-9.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, "Send"
2. Needy Ones in India.

For Young People
1. Kinds of Service Needed for India.
2. Resources at Our Command in Answer to the Appeal
3. Jesus the Remedy for India's Ills.

For Older People
1. What More Can We do?
2. Opportunities of Our Time for Serving India's Need.

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Editor, Daniel Kauffman.
Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 6, 1922

Field Notes

* * *

Six conferences were represented at the Dakota-Montana Conference near Minot, N. Dak., June 22-26.

The brotherhood at Walnutcreek, O., planned for a mission meeting July 3, 4. Judging from the program, a good meeting was enjoyed.

Bro. P. A. Friesen spent most of last week in Wayne Co., Ohio, preaching the Gospel and presenting the needs of the station at Sankra, India.

Bro. Sylvester J. Miller of Nappanee, Ind., is slowly recovering from a stroke of paralysis. He asks to be remembered at the Throne.

Bro. Noah Hilty preached for the Kolbs congregation on Sunday June 25.—L.

Bro. J. H. Mellinger, Lancaster, Pa., spent June 24-26 in Philadelphia, Pa., in the interests of relief work with the Friends.

"A very inspiring and helpful conference," is the way the recent Dakota-Montana Conference is described. We praise the Lord.

Bro. Paul Erb of Hesston, Kans., has been filling appointments among the congregations in Johnson and Iowa counties, Iowa.

The Pacific Coast Conference has made arrangements to start a new mission in Portland, Oreg., with Bro. Allan Good as superintendent.

Six brethren and sisters from Souderton Pa., and one sister from Wayne Co., Ohio, are being cared for in the Mennonite Home for the Aged at Eureka, Ill. R.

Bro. J. F. Funk of Elkhart, Ind., preached his 57th anniversary sermon on Sunday, June 25. Text, I Cor. 3:11. A synopsis of that sermon will appear in these columns at some future time.

Bro. D. M. Friedt and family, Dundee, O., worshiped with the Salem congregation, Wayne Co., Ohio, on Sunday, June 25. Bro. F. preached a very helpful sermon.—L.

Bro. J. E. Brunk of Biglerville, Pa., a former relief worker at Constantinople, addressed the congregation at Chambersburg, Pa., on Sunday, June 25, telling of the needs of Russia.—H.

Bro. Daniel Kauffman, this office, along with other members of the Executive Committee of the Board of Education, spent the latter part of last week and the fore part of this week at Goshen, Ind.

Bro. Allan Good of Carstairs, Alta., preached for the congregations at Oak Grove, Md., and Springs, Pa., on Monday and Tuesday evenings of last week. It was the intention of Bro. and Sister Good to go east as far as Fentress and Denbigh, Va., before returning to their home in the West.

The series of meetings at Waldo Church near Flanagan, Ill., resulted in seven public confessions. From this place Bro. S. E. Allgyer, the evangelist, went to Shelbyville, Ill., stopping at Eureka, Ill., to fill an appointment at the Old People's Home Monday night.

A Sunday School Meeting was announced for July 4 at Manson, Ia. An interesting program was arranged.

Bro. J. S. Shoemaker of Dakota, Ill., was among those who attended the recent Dakota-Montana Conference at Minot, N. Dak. He left Minot on Friday night, June 26, for Clyde Park and Calkins, Mont., where he expects to labor for some time in a series of meetings.

Bible Meeting.—July 25-27, 1922, is the time set for a Bible meeting at the Mt. Joy, Pa., Mennonite Church. Those whose names are on the program are: J. H. Mosemann, J. S. Shoemaker, J. F. Grove, Isaac Brubaker, J. W. Weaver, C. K. Lehman, David Garber, and I. B. Good. The program bespeaks a very interesting meeting. You are invited to attend.

Bro. A. H. Weaver and family of Kinross, Iowa, spent the past two months with friends and relatives in eastern Pennsylvania and in their former home in Rockingham county, Va. They spent a day at Scottdale on their way home last week, and if all went as planned they are again at their home by the time this reaches the eye of the reader.

Bro. E. B. Stoltzfus, Hudson, O., closed a successful series of meetings at Bremen, O., Sunday evening, June 25. Brethren Eli Yoder, Levi Hartzler, Peter Troyer, A. J. Steiner, and several young sisters from Logan Co., O., were also at this place June 24 and 25, when an all day mission meeting and communion services were held.

"No Name."—This is the classification of a number of letters held at the office, hoping that some time someone will write, referring to the letter in question. The last addition to this list was one from Goshen, Ind., asking for a statement. We take this opportunity of urging all persons writing to the House for any reason to sign the name. Otherwise it is (almost) always impossible to give the correspondence any attention whatever.

Bro. A. M. Eash, 720 W. Twenty-sixth St., Chicago, Ill., desires to make this announcement:

"I am having made a set of ten pictures in connection with the Temple and Temple Area in Jerusalem which ought to be of real benefit to Sunday school teachers during the coming quarter. * * * * * * The Temple pictures are of Shick's models which are considered as nearly correct as any that have been made. With picture I have given a brief description. They are printed on cards 4 x 5½ in. and will be ready for distribution by July 1. The set sells for 50c. I would be glad to supply catalogue (of more complete list) to anyone interested."

Correspondence

* * *

Millersville, Pa.

(Masonville congregation)

Greeting to all Herald Readers:—On Sunday morning, June 11, Bro. John Landis of Goods' congregation came into our midst and spoke in German and English on Matt. 13:14. In the evening our home minister, Bro. Christ Lehman preached, using as his text Matt. 5:3-11.

The brotherhood have arranged a program for an all day Sunday school meeting to be held at this place ,August 3. Some of the brethren named on the program are Bros. John W. Weaver, J. C. Clemens, Wilson Moyer, and I. B. Good.

Yours in Christian love,
Edna C. Kauffman.

Duchess, Alta.

Dear Herald Readers, Greetings:—On May 20 Bro. N. B. Stauffer of Aldersyde, Alta., came to hold our communion on the morning of the 21st of which all partook. He also preached in the evening.

At the present time we have with us Sister Byler and Mary Kauffman of Pennsylvania. We appreciate their visit very much. We are now looking forward for the time that Bro. Derstine will be with us July 5 and 6. We pray that we may have a good spiritual feast. The following week will be our annual conference at Carstairs, Alta.

Yours in the service,
June 20, 1922. S. M. Brubaker.

Midland, Mich.

Dear Herald Readers, Greeting:—We again are being blest with many blessings. We are having nice growing weather. Have had several good rains within the last few weeks, for which we are very thankful. On the eve of June 14, Bro. B. B. King, Fort Wayne, Ind., was with us, preaching a very interesting sermon. Text, II Cor. 11:26.

On Sunday, June 18 we reorganized our Sunday school, new officers being elected as follows: Supts., Bros. John Miller and Ora Troyer; Sec.-Treas., Bros. Edwin Wyse, Charlie Bontrager; Chors., Sister Laura Emmert, Bro. Floyd Bontrager. In the evening we also reorganized our Y. P. M. with Bro. Floyd Bontrager Mod. and Bro. Nobel Kauffman asst.

Quite a number of us from here had the privilege of attending the Sunday school meeting which was held at Vestaburg, Mich., on June 22. Many good and impressing thoughts were brought out.

Yours in His Service,
June 23, 1922. Cora R. Yoder.

Limon, Colo.

Dear Herald Readers, Greeting:—On May 13, Bro. J. A. Heatwole came here and held council meeting. Then on Sunday morning he preached a very impressive sermon on "The Suffering of our Dear Savior," and held communion services.

On June 18, Bro. D. J. Fisher came here from Colorado Springs, and preached a strong sermon on living the righteous life.

On July 9 Bro. S. C. Miller of Jet, Okla., is expected to be here and preach for us.

We are glad the Lord has so directed for Bro. L. C. Miller and family to move here soon and preach the Word of life to the people here. The Lord bless every effort put forth in His cause, everywhere.

Yours in His service,
June 23, 1922. Sarah Hartzler.

Woodriver, Nebr.

Dear Herald Readers, Greeting:—On May 25, 26, our Nebraska Sunday School Conference was held at this place with a good attendance and also good interest was manifested. Many good thoughts were brought out and much good advice was given as to how a Sunday school should be conducted. If we will only put into practice what we have heard and be "doers of the word and not hearers only."

Bro. Peter Kennel stayed with us and the following Sunday communion services were held with nearly all members partaking.

On June 25 we elected an assistant superintendent for our Sunday school, Bro. Christ Spenler being chosen. Bro. John Schweitzer is now superintendent.

Our harvest is now in full swing, which is a fair crop. The recent dry weather made the wheat and oats a little light. May we ever be faithful laborers in the Lord's harvest field.

Pray for the work at this place.
June 25, 1922. J. B. Jantzi.

Kalona, Iowa

(Lower Deer Creek congregation)

Greeting to all Herald Readers:—On Sunday, June 18, we reorganized Sunday school at this place. The following officers were elected: Supt., David D. Miller; Prim. Supt., Chris Hershberger; Secy., Ed Brenneman; Chor., Blanche Swartzendruber.

Sunday evening, June 25, we again reorganized Y. P. M. Those elected as program committee were: Geo. Reber, J. L. Hershberger, and Delman Hershberger; Secy., Ralph Gingerich.

We are looking forward to a real spiritual feast in the form of a Mission Study Class, which began on Friday evening, conducted by Sister Alta Erb, Hesston, Kans. May we all take interest, in the work of the Lord, and prepare ourselves, that we may do that which He would have us do, in a way that is pleasing to Him.

In His service,
June 26, 1922.
Nettie E. Swartzendruber.

Fairview, Mich.

Dear Herald Readers, Greeting:—Bro. B. B. King, Ft. Wayne, Ind., came to this place June 15, holding meetings until June 25. We are sorry to say there were no visible results, but we trust the good seed sown may have lodged in good ground and will spring up and bring forth fruit unto everlasting life. We believe the Church has been strengthened and sinners were almost persuaded. May God bless the brother who labored so faithfully. The attendance was good at the meetings.

The people of this community were reminded of the power of God on June 23, when quite a hail storm struck Comins and vicinity. All window lights on the north side of buildings were broken, people must put new roofs on their buildings, trees were uprooted, and much damage was done. Some hail measured 9½ inches in circumference. Later in the night a heavy rain fell, causing much damage where the roofs were destroyed.

In His Name,
June 26, 1922. Cor.

Scottdale, Pa.

Dear Readers of the Gospel Herald: Work at the Publishing House is progressing nicely. A number of workers who had been absent have returned recently, while a few others are expected soon.

We enjoyed the presence of the following visitors the past week: Bro. Jacob W. Kaufman, wife, and members of their family, all of Johnstown district; Bro. J. A. Buffenmyer, minister of the Church of the Brethren, Connellsville, Pa.; Sister Selena Gamber, Manheim, Pa.; and Bro. G. G. Hiebert, Reedley, Calif. The last named is planning to sail for Russia in the near future, where he is to join our force of relief workers.

Bros. Aaron Loucks and Levi Mumaw, this office, spent a day in Detroit, Mich., the fore part of this week, looking after matters pertaining to our relief work. Bro. John Horsch has been in New York the past week, meeting his brother, Michael, from Germany. Bro. S. Y. Yoder and family were Belleville, Pa., visitors the past week.

June 30, 1922. Cor.

Miscellaneous

MAY WE WALK DAILY WITH THE SAVIOR

By Stella M. Kauffman

For the Gospel Herald.

May we walk daily with the Savior,
As thro' life we go;
May the Holy Spirit's presence
Help us His truths to live and know.

May the teaching of His blessed Word,
Be stored within, from day to day;
That we go not the way of sinners,
Nor swerve from "The straight and narrow way."

May we by earnest, trusting prayer,
Plead in humble, child-like way;
Be shielded from the tempter's snare,
And grow in grace from day to day.

When sorrow and suffering into our lives,
Thou permittest to come,
May we bear them meekly, saying;
"Thy will, not ours, be done."

When persecutions around us fall,
May we bear them bravely, knowing
Thou art all in all!
Meekly stand firm nor swerve from the right,
Gladly press on, eternal home's in sight!

May the Holy Spirit witness
In our hearts that we are Thine
Till we hear Thy blessed words:
"Come up higher, Thou art mine."

Bloomfield, Mont.

THE ERROR AND COUNSEL OF BALAAM

By Mabel Groh

For the Gospel Herald.

In the days of the wanderings of the children of Israel they came to the plains of Moab and encamped there, striking terror into the heart of Balak king of Moab; for had not this people destroyed Sihon king of the Amorites, and Og king of Bashan, and then taken possession of their lands? Balak recognized the utter hopelessness of trying to fight Israel, but in his distress he thought of Balaam the son of Boer, a soothsayer, in the country of Mesopotamia, and he dispatched messengers with rich gifts, urging him to come and curse the people of Israel.

Balaam was a Gentile, but he had a knowledge of and fellowship with the true God, such as we would hardly expect to see outside of Israel.

When Balak's messengers came he made no decisions until he had sought the counsel of the Lord, and when God told him, "Thou shalt not go with him; thou shalt not curse the people: for they are blessed," Balaam sent the messengers away telling them of God's refusal to let him go, but failing to give the reason God had given for the refusal. But Balak was in a desperate strait and was not willing to take No for an answer. So he sent more honorable princes with the promise of promotion to great honor, and great wealth, as an inducement for Balaam to come. Balaam's answer is remarkable for its clearly stated purpose to do God's bidding at any sacrifice of wealth. "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more."

We find it extremely difficult to think anything ill of Balaam in the face of such a noble statement of purpose, but his conduct reveals what is in his heart. While his profession is good, the thought of the gold and silver is more than he can stand; and so, like many another, he goes to God again with the hope that God may change His purpose.

God's purpose was not changed, but He did change His method because of the importunity of Balaam. This is not an unusual method of God when we persist in desiring the things that He has forbidden. When the children of Israel lusted for flesh God gave them their request; but sent leanness into their souls. It is sometimes a costly thing to have our selfish prayers answered, as is proved by the cases of Balaam and of the lusting Israelites. Balaam knew God's will, but he was not satisfied and God gave him the permission he so much desired; but God did not allow Balaam to go on his mad course without sufficient warning.

God's anger was kindled and He sent His angel to turn him back. But Balaam's eyes were so blinded by his lust that he saw nothing but the riches he hoped to gain, and if his ass had been as blind as he, he would have been slain. When at last the dumb ass rebuked him, and the angel told him the purpose of the strange proceedings, Balaam acknowledged his sin, but still was loath to give up his purpose; for he said to the angel, "If it displease thee, I will get me back again."

There should have been absolutely no if in the mind of Balaam by this time. Again he is granted the permission to do the thing which he himself knows is contrary to God's will. God permits many things because of the weakness and perversity of human nature, but it is only the thing that God wills that can bring power and blessing to any life.

Altho God allowed Balaam to go to Balak, He did not allow him to speak one word of cursing upon Israel. To the dismay of Balak and his confederates, Balaam uttered marvelous prophecies concerning Israel's power, prosperity, glory, and future dominion. No one can harm those who are in God's keeping. Even Satan is powerless to go beyond the permission that God gives, and so while God's permission resulted in Balaam's own ruin, because of his wilful perversity, God did not grant permission to curse those whom he had chosen to bless.

Balaam had a remarkable knowledge of God for a Gentile of his time, and his words would lead us to think he was a true saint; yet his name is handed down to all generations as an example of a man who sold himself for reward. (II Pet. 2:15, 16; Jude 11).

Altho the desire for unrighteous gain was the beginning of Balaam's fall, it was not the end. When he saw that he could not curse Israel he stooped to the lowest depths of depravity when he "Taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." (Rev. 2:14; Num. 3:16). In Numbers 25 we see how Israel fell into the snare that Balaam counselled Balak to employ. Better by far face the artillery of the angry enemy than be deceived by his professed friendship. So great was the triumph of Moab and Midian, that in the plague that followed, twenty-four thousand Israelites were destroyed for their sin in allying themselves with their enemies.

We believe that the counsel of Balaam, as employed by the enemies of righteousness from his day till now, has caused the downfall of more souls than any other agency employed by Satan. The Scriptures teach us that "the whole world lieth in the wicked one" and hates Christ and all who follow Him.

The first three centuries of the Christian era furnish abundant proof of the truth of the Scriptural teaching concerning the relation of the Christian and the world. Persecution after persecution was waged against the Christian and his scriptures, but "the blood of the martyrs was the seed of the Church," and the Gospel spread like wildfire. Satan was defeated in his effort to stamp out Christianity, until he changed his tactics and patronized the Church instead of persecuting it. Unholy alliance, ungodly fellowship, the union of Church and State, and in a few centuries more the light of God almost burned out. The counsel of Balaam, calling the Church to the sacrifice of the world's gods, and giving their daughters for whoredom, accomplished what persecution could not do. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God" (Jas. 4:4)?

There are multitudes of Christians

today who evidently believe that the spirit of the world has changed, because there is no longer the hostility against the Christian and the Church that there once was. The world is interested in reforms and humanitarian movements, and even in a measure appreciates the moral and ethical standards upheld by the Church. Surely the world must be getting better (?). But listen, let Christians live and preach Jesus Christ and Him crucified for the redemption of sinful man, and see the world's attitude change. "They that will live godly in Christ Jesus shall suffer persecution," is still the experience of Christians whose life and teaching is a rebuke to sin and worldliness. But on every hand we see Christians yielding to the call of the world, to bow to their idols of covetousness, worldly wisdom, vain ambitions, amusements, fashion, ease, etc.

Untold multitudes of Christians are being swept downward by the error of Balaam who loved the reward of unrighteousness, and still other multitudes are daily being ensnared by the counsel which he gave Balak for the destruction of Israel. How loving and wise our Father is for so carefully, and clearly, and fully warning us of the inglorious end of the mad course followed by Balaam.

Profession will not carry us far, when the heart is bent on taking its own course, and God never forces our will. That is in our own keeping until we choose to yield it to Him. Balaam knew better. What about those who know better than they are willing to do in our day?

Kitchener, Ont.

WHAT CAN I AS AN INDIVIDUAL DO TO HELP OR HINDER THE WORK OF THE CHURCH

By Mary Suntheimer

For the Gospel Herald.

We have often heard the saying, "Life is what we make it." The same is true of the Church. The Church is only what the individual members make it. Now we ought to ask the question of ourselves, Are we helping or hindering the work of the Church?

We all have responsibilities, and we must act upon them or we will be sure to hinder the work. We can not depend on someone else to do the work God has intended for us. And we should all be convinced of the fact that God has put us into the world for some purpose. I like the thought a minister once gave. He said, "In every person I see a purpose;" that is, that God has created us for some special work to do. Christian friends, are we doing it? Have we been true to our convictions? I must be a witness by my life. People care little what we say we believe, if we do not show it by our actions. We cannot be God's children unless we obey His Word. Christ says, "He that hath my commandments and keepeth them, he it is that loveth me." How can I keep His commandments if I am hindering the work of the Church?

Every little act of faithfulness and willingness to do our part helps so much in the work and gives strength and courage to those who may have greater burdens to bear than we have. I can help by doing the tasks what I am asked to do. When there is any service asked of any one in the church it is a common thing to hear the reply, "Can't you get some one else?" No doubt the leader who asked us to do any service meant for us and not some one else to do the work. If he meant some one else he no doubt would have asked that other person and not you or me. To be constantly making such excuses shows a lack of faithfulness and loyalty. It is true we may feel our inability to do as well as we desire. But trying to do our best and what we can, though others are more capable of doing, is all that God and anyone else requires of each of us.

In writing of excuses this instance came to me. A woman once said to a minister, "If it were not for a few things I would have to do, I would unite with the church." When asked what those things were, she named feet-washing, plainness in attire, devotional covering and the abstinence from worldly amusements. She was told that coming to Christ would have to take place first, then the "have to do" would not trouble her anymore. The woman decided to come. She was further told that if she would repent, come to Christ, unite with the church, the "have to do" would all disappear and the "want to do" would make its appearance. Sisters, is there anything along the line of church work that you have to do to hold your membership? If so, get rid of the "have to do." Search the Word, become prayerful, learn to love God and His Word, and you can be assured that the "have to do" feeling will take its flight and will make you say, "I want to do the work God wants me to." When Sunday comes you want to go to Sunday school and church. When communion time comes, you want to partake at the table of the Lord. When a collection is held you want to give. If there is any one sick you want to visit them whether you can or not. Prayer becomes a pleasure to you, not because you have to but because you want to. Should we not be glad that God has left on record so many things for us to do, if we love Him?

How willing we should be to do them because they are given by our kind heavenly Father who does not compel anyone to do His will but promises eternal life to all who do His will.

How many church members are a hinderance to the work because they are not obedient to her teachings? To be obedient and never do anything that we know will be displeasing to the church, will be a great help in the work. We must either be for God or against Him. We cannot serve God and mammon. The one who must constantly be corrected by the church will not likely be entrusted with any responsibility. "He that is faithful in that which is least is also faithful in much, and the one who is always obedient in small matters can easily be trusted with greater responsibility.

Sisters, do we count it a small matter to disobey the rule of the Church? Do we think it a light thing to go directly against our vow made before God and man? Is the Church discipline simply a man-made code of morals? or is it that which was made after a careful and prayerful consideration of each question in the light of God's Word by them who must give account, and by them to whom Jesus said, "What ye shall bind on earth shall be bound in heaven." Let us seriously consider the sanctity of the church discipline and we will be more ready to live in obedience to it.

Am I helping if I do not conduct myself in services as becometh a Christian? A great many people have a mistaken idea concerning church services. How it does us good to see members, especially young folks, going to church to worship God above all things which should be the aim of each one.

We are living in an age when it is important for us to show the world where we belong. Christ has commanded us to be a light to the world. It is to be feared too many are trying to hide their light under a bushel. If we are ashamed of the Gospel of Christ, He will be ashamed of us in the judgment. We must have the Lord's help or we will fail, as Christ plainly says, "Without me ye can do nothing." But with God all things are possible. We should not be shirkers and then find fault with everything others try to do. We surely cannot help build up the church by an unsubmissive spirit. It is rather pulling the wrong way and that way we lose our influence as Christians and cannot be a means of bringing lost souls to Christ and liv-

ing for the good of others as is our duty. That is the purpose of the church, to win souls and strengthen those in Christ.

We as mothers can help by beginning at home, and trust many of you will agree with me. For we have a great responsibility resting upon us, especially those who have little jewels entrusted in our care, to be an example to them, for where have we greater imitators than children? I have always been inclined to think when any trouble exists in the church, much of it begins in the home. If we discuss matters about the ministers in the presence of the children, do they not form the same opinions as parents and probably pass them on to others which in the end will be one of the greatest hindrances to the work of the church. So don't you think its worth guarding against? So let us live a more honest, "peculiar" life in days to come, than we have in days that are past and gone. Let us be "zealous workers," so we may build up the church instead of pulling down, for you can much quicker pull down than build up, so how necessary it is for each one of us to try to do the works of the church, which our Master taught us plainly. Think what a change would take place if each one of us would from this day, live to serve the Lord in true holiness. May we all ask ourselves the question, Am I a help or am I a hindrance to the work of the CHURCH?

Sugar Creek, Ohio.

THOUGHTS AND MEDITATIONS

(Continued from page 278)

is well to refrain from speaking ill of anyone at meal time or before the children. Let it be a board of goodwill and sunshine. Every tendency toward moral decline is tactfully offset.

The literature of the home is well chosen and well adapted to the various ages of the children. The Bible and Bible stories have first place and other such papers, magazines, and books are only allowed when it is seen that they add to the high standards which should be maintained in the home.

Home, sweet, sweet home—a preparatory school for the highest and best for this life and the life to come!

OHIO SUNDAY SCHOOL CONFERENCE

The Ohio Mennonite Sunday School Conference will be held (D. V.) with the Oak Grove congregation near Smithville (Wayne Co.) Ohio, August 16-18, 1922. Watch for further announcements.

I. W. Royer, Secretary.

EASTERN A. M. CONFERENCE

Report of the Eastern A. M. Conference, held at Martin's Creek Church, May 30, 31, 1922

For the Gospel Herald.

The Conference members met at 4:00 P. M., May 29, to arrange for the Conference. At 8:00 P. M., public services began. Devotion was led by J. M. Nissley, reading Romans 12. Sermon by L. J. Miller. Text, Rev. 1:12.

Tuesday, May 30

Song services began at 9:30 A. M. Devotion led by Cleophas Amstutz. Scripture read, Psalm 103.

Minutes of Conference of 1921 were read and approved.

Conference sermon by Amos Stoltzfus. Text, Acts 20:32.

Testimonies as follows:

Bishops: A. I. Yoder, E. B. Stoltzfus, Joe F. Mast, J. S. Gerig, S. E. Allgyer, E. L. Frey, John S. Mast, Cleophas Amstutz, J. M. Shenk.

Ministers: Jonathan Hartzler, Calvin Mast, John D. Miller, C. Z. Yoder, Lester Hostetler, John M. Hartzler, D. Z. Yoder, Martin Miller, J. J. Warye, L. L. Hartzler, L. J. Miller, Aaron Mast, I. R. Detweiler, S. H. Miller, D. M. Friedt.

Afternoon Session

Devotion at 1:00 P. M., led by Wm. Gingerich. Scripture reading, II Tim. 2.

Testimonies continued as follows: Aaron S. Eberly, Daniel B. Ramer, J. M. Nissley, B. B. Stoltzfus, I. W. Royer, Jesse Smucker, Wm. Gingerich, Jonathan Lantz, Levi Plank, David Hostetler, Enoch Zook, Jacob Good, S. D. Grieser. Alvin Hostetler, N. E. Troyer, Paul Graybill.

Deacons: J. C. Frey, Alex. Stutzman, Alex Miller.

Others coming later: A. J. Steiner, John A. Liechty, P. R. Lantz, Eli Yoder. Total number present, 47.

Resolutions Committee: S. H. Miller, Jesse Smucker, A. I. Yoder.

First Topic: **How encourage steadfastness in faith, in doctrine, and practice?**

Resolution: To encourage steadfastness in faith, doctrine, and practice we need to stand secure on the foundation of Jesus Christ, and earnestly endeavor:

1. To keep ourselves in the love of God, that in daily life and practice, we be an example of the believers (I Tim. 4:12).

2. To faithfully and consistently teach and encourage, in the homes as well as otherwise, the whole Gospel as the authority of God (Eph. 4:11-14).

3. To continue earnestly in prayer and supplication, that His children may remain true and faithful;

4. That we be diligent in our personal efforts to exercise scriptural discipline and to "exhort, reprove, and rebuke, with all long-suffering and doctrine" under the guidance and power of the Holy Spirit.

Evening Session

At 7:00 P. M. a workers' meeting was conducted, led by Jesse N. Smucker.

At 8:00 P. M. there was a sermon by I. R. Detweiler. Text, II Thess. 2:7.

Wednesday, May 31

Devotion at 9:30 A. M., led by Enoch Zook. Scripture reading, Psalm, 5.

Second Topic: **Co-operation of Conferences,** (a) **In Unity of Teaching,** J. M. Hartzler; (2) **In Methods of Work,** I. W. Royer.

Resolution: We believe that the various conferences can more sympathetically co-operate in methods of work:

1. By each conference having its purpose and method well defined.

2. By the close co-operation of the executive committees of the various conferences in unity of teaching, by (a) teaching the same Gospel of Jesus Christ (Psa. 119: 83; Heb. 13:8), and (b) being kept by the power and guidance of the Holy Spirit (John 16:13; Acts 1:8).

Third Topic: **The merits of the blood of Christ.** J. S. Gerig.

Resolution. 1. Since man is a sinner by nature, by actual transgression, and by implication (Psa. 51:5; Rom. 3:23);

2. Since there is no remission of sin without the shedding of blood (Heb. 9:22);

3. And since the blood of beasts does not actually satisfy divine justice or the needs of man,

Hence, as the Scriptures in manifold ways and statements clearly declare, the blood of Jesus Christ, and that alone, meets the requirements of God's righteousness, cleanses us from all unrighteousness, and purchases for us all spiritual blessings (Heb. 10:5-8; 12-14; 9:11-15; I John 1:5-7).

Fourth Topic: **Standards of Christian Living,** S. E. Allgyer.

Resolution: Standards of Christian living imply that we are sound in the fundamentals of the faith—such as Bible repentance, faith, regeneration, and assurance of eternal life—being made partakers of the divine nature, resulting in a life of separation, loyalty to the Word, simplicity, obedience, and love to God and man.

Fifth Topic: **What can be done to create a more practical religion of the Spirit of the Gospel of Christ, instead of a cold, formal religion of the letter of the Word only?** Discussion led by L. J. Miller.

Many good and practical thoughts were given on the above, but time would not allow to discuss a resolution on the same.

After the noon hour, J. A. Liechty led the devotion.

Report of the Conference Treasurer

Balance on hand, June 8, 1921	$ 33.00
Received to May 27, 1922	210.50
Total amount,	$249.50
Total amount paid out	191.31
Balance on hand, May 30, 1922	$ 58.19

Peter Conrad, Treasurer.

Report of Statistician

Number of congregations	21
Number of bishops	10
Number of ministers	35
Number of deacons	10
Loss of members by various causes	283
Gain of members from various sources	181
Total number of members	4775
Members in home mission field	14
Number of members in foreign field	5

A request made by the Maple Grove congregation, Lawrence County, Pa., for the ordination of a resident bishop for said congregation was granted by Conference.

Election of Officers

Moderator, A. I. Yoder; Asst. Moderator, E. B. Stoltzfus; Secretary, C. Z. Yoder; Treasurer (for 3 years), J. C. Frey; Trustees: General Mission Board, S. E. Allgyer; Educational Board, D. S. Yoder; Orphans' Home, S. E. Allgyer, J. I. Yoder; Old People's Home, Peter Conrad, Adam Royer; Youngstown Mission, Sam Yoder, H. Kaufman, Milo Smucker; Canton Mission, Calvin Mast; Lima Mission, Amos King, J. Y. Smucker; Altoona Mission, Uriel Zook; Members of Mennonite Relief Commission, E. L. Frey; Ohio District Mission Board, S. E. Allgyer.

Appointments

1. A. I. Yoder was appointed to work conjointly with one member appointed by the Ohio Mennonite Conference, and one member appointed by the General Mission Board, to consider the advisability of organizing a church at Lima Mission, with

authority to act in case they deem it advisable.

2. E. B. Stoltzfus was appointed to officiate in the capacity of a bishop for the Maple Grove congregation, until a resident bishop may be secured.

3. John S. Mast shall continue to have oversight of the congregation at Oyster Point, Va, with the privilege to call in another bishop, if need be, to assist in the work of said congregation.

4. Our eastern congregations have been granted the privilege to appoint representatives to such district mission boards most convenient, of like precious faith, as laborers for the mission interests of the Church.

5. A committee of three members was appointed to consider the advisability of organizing a church at Sugar Creek, O., with authority, if deemed advisable, to effect an organization at said place, in harmony with rules and regulations of the Eastern A. M. Conference. J. S. Gerig, S. E. Allgyer, and E. B. Stoltzfus were appointed.

Peace love, and harmony prevailed throughout the entire conference. To God be all the praise.

E. L. Frey, Moderator.
C. Z. Yoder, Secretary.

Married

Hoover—Bechtel.—On June 1, 1922 Bro. Maynard Hoover and Sister Mandella Bechtel, both of Elkhart county, Ind. were united in marriage at the home of the bride's parents by Bishop D. A. Yoder. May the richest of God's blessings accompany them through life.

Oswald—Hershberger.—Bro. Walter E., son of Emanuel Oswald, and Sister Nora, daughter of D. W. Hershberger, were married on Sunday, June 25, at the home of the bride's parents. Both are of the Walnutcreek, Ohio congregation. The ceremony was performed by Bro. S. H. Miller.

Yoder—Buzzard.—On June 4, 1922, Bro. Ordo Yoder of near Goshen, Ind., from the Clinton Frame congregation, and Sister Lela Buzzard from the Yellow Creek congregation, were united in marriage at the home of the bride's parents, by Silas Yoder. May the blessings of God be theirs through life.

Miller—Miller.—On June 18, 1922, at the home of the bride's parents; Sister Viola Miller, Wellman, Ia., and Bro. Warren Miller, Wellman, Ia., both members of the Lower Deer Creek congregation were united in the holy bonds of matrimony, Bro. John Y. Swartzendruber officiating. May God bless them and lead them safely through life.

Obituary

Parsons.—Vida Mae Parsons was born in Putman Co., O., Oct. 17, 1912. In early childhood she moved with her parents to Manistee Co., Mich. After an illness of 4 weeks she left this world to be with God, on May 27, 1922. She leaves father, mother, 1 sister 3 brothers and a number of relatives and friends. Funeral services were held in Mc Knight school house by Claude C. Culp. Interment in Bear Lake cemetery.

Harter.—John Harter was born in Holmes Co., O., Sept. 10, 1862. At the age of 3 years he came with his parents to Elkhart Co., Ind where he resided until death. On Dec. 31, 1889 he was united in marriage to Anna Lechitner, who with 3 sons (Elmer, Earl, and Russell), and 2 daughters (Ida and Maud) remain. He had been in failing health for some years, the immediate cause of death being cerebral hemorrhage. He died on May 7, 1922; aged 59 y. 7 m. 27 d. Funeral services held at the Olive Church, conducted by D. A. Yoder. Burial in the adjoining cemetery.

Rhoads.—Maria Rhoads was born March 9, 1824, died June 12, 1922; aged 98 y. 3 m. 3 d. For the last 60 years she had spent most of her life in the home of John L. Herr, near Lancaster, Pa., Deceased was never married, and at the time of her death, was staying at the home of Landis B. Herr, near Lancaster. She seemed to see that the end was coming and had a desire to depart this life. "Going home to die no more," was among her last words. Services by David Mosemann and Daniel Gish.

Burkholder.—Samuel, second son of the late Daniel Burkholder, died at his home near Ringwood, Ont., after a short illness, on May 30, 1922, having reached his 86th. year. He was married to Elizabeth Anslev and they lived happily together over fifty years. She, with two daughters and three sons, survives. Deceased was converted and received into the Mennonite Church in his early life. He was diligent in his Christian duties and devoted to the Church and her cause. He was buried one June 1 at the Wideman Church. The services were conducted by Levi Grove and R. Eltherington.

Sutter.—Samuel Sutter was born in Seward Co., Neb., June 7, 1879; died May 15, 1922 at Yakima, Wash.; aged 42 y. 11 m. 7 d. He was united in marriage to Lizzie Murer, Oct. 23, 1900. To this union were born 4 daughters and 3 sons. His beloved wife and all his children, with a host of friends are mourning his loss. However their loss is his gain. "For to be with Christ is far better" Bro. Suter was digging to lay tyling when the ground caved in on him and a few minutes afterward he was found dead. He was prepared to go. Funeral was preached by E. H. Ahrendt.

Abele.—Rudolph Abele was born Sept. 19, 1887; died June 22, 1922. In 1913 he was married to Celia Link, Kenosha Wis. To them were born 2 boys and 2 girls. In 1920 they moved to Manistee Co., Mich. Nearly a year ago he was stricken with tuberculosis and on April 7, 1922 he was baptized and received into the Mennonite Church after having been instructed in the ways of life. He is survived by wife, 4 children, aged mother, 4 brothers, 2 sisters, a large relationship and numerous friends. Funeral services conducted by Claude C. Culp in the home. Burial in River View cemetery.

Kennel.—Elane Josephine (Eicher), adopted daughter of Ben and Martha Kennel, was born near Kalona, Ia., Aug. 17, 1919; died at her home near Shickley, Nebr., May 31, 1922; aged 2 y. 9 m. 14 d. She leaves her foster parents, her parents (Elmer and Emma Eicher), 1 brother, 1 sister, grandparents, and a host of relatives and friends. Funeral services were held at the Salem Church, near Shickley, Nebr., June 2, 1922, conducted by Bros. Ben Schlegel and Jacob Swartzendruber.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our homes,
Which never can be filled."

Schrock.—Emilie Schrock (nee Havenstein) was born in Berlin, Germany, Dec. 10, 1860; died at her home near Fisher, Ill., June 13, 1922; aged 61 y. 6 m. 3 d. She came to America in 1883. Sept. 21, 1895, she united in marriage with John Schrock. To this union seven children were born (Joseph, Samuel, Mrs. Walter Unzicker, Emma, Martha and Henry). One son died in infancy. In 1902 she with her family moved to Missouri returning to Fisher, Ill., in 1910, where she resided until her death. She united with the Mennonite Church about 37 years ago and was a faithful member at her death. She leaves a sorrowing husband 6 children, 3 grandchildren, 1 brother, 1 foster sister and many other relatives and friends. Funeral services were conducted by Bros. J. A. Heiser and J. E. Hartzler. Texts, II Cor. 5:1; Job 14:14; John 11:25.

Pletcher.—Emma Anderson, wife of Noah Pletcher was born July 11, 1875 in Chilton Co., Ala. She married Noah Pletcher of Elkhart Co., Ind. Apr. 16, 1891. In March of 1897 she moved with her husband to a farm near Wakarusa, Ind., where they lived since. To this union were born 10 children of whom 4 have passed into the spirit world. Those living are: Clayton, Mrs. Ona Ganger, Mrs. Roscoe Culp, Russell, Lulu, and Thomas. There are also two step-sons (Walter and Roscoe T.). She has 3 brothers and 3 sisters who reside in Alabama. She had been afflicted since Oct. 1921 and bore her affliction patiently. During her illness she saw her need of a savior, confessed her Christ on Saturday before Easter and several weeks later sealed her covenant with God by water baptism and was received into fellowship with the Mennonite Church. She died May 28, 1922 aged 46 y. 10 m. 17 d. She leaves her husband, 8 children, 9 grandchildren, 3 brothers, 3 sisters and many other relatives and friends. Funeral services held at the Olive Church conducted by C. A. Wright and D. A. Yoder.

Zook.—David Zook was born in Wayne County, O., May 13, 1843; died at his home near Sterling, O., June 22, 1922; aged 79 y. 1 m. 9 d. He was united in marriage to Mattie Blough, Jan. 17, 1867. To this union were born 9 children. Seven grew to manhood and womanhood, viz., Lina Ressler, Elva Stoltzfus, David, Abner, Simon, Mary and Mattie. There remain to mourn his departure, mother, 4 daughters, 3 sons, 11 grandchildren, 1 brother (Gideon), and a large circle of near relatives and friends. In early life he gave heed to the voice of the heavenly Shepherd, accepted Christ as his Savior, and united with the A. M. Church, where he served and worshiped his Master faithfully. He was deeply interested in all the activities of the Church, especially in her mission interests at home and abroad, supporting the same by his prayers and means, continuing loyal in the faith he held dear. He leaves to his family the memory of a beautiful Christian life and character. His was a long, useful, and godly life, and death was his coronation hour. "Blessed are the dead who die in the Lord." Funeral services were held on Sunday June 25, conducted by Brethren J. S. Gerig and C. Z. Yoder, assisted by Brethren D. Z. Yoder and J. N. Smucker Interment in Pleasant Hill cemetery, Wayne County, O.

"Father, thou are sweetly resting,
Gone from all thy toil and pain;
Far from earth and all its wrestling,
Thou didst now thy crown obtain."

Leaman.—Eliza Burkholder Leaman, wife of Samuel H. Leaman passed peacefully away Mar. 21, 1922, in her home in Neffsville, Pa., of general debility due to advanced age. She was born July 5, 1841; aged 81 y. 8 m. 16 d. She was daughter of the late Bishop Joseph and Elizabeth (Rife) Burkholder and was a consistent member of the Mennonite Church for more than fifty years. She is survived by her deeply bereaved husband and the following children: Joseph B., Mrs. Walter Hauck, Mrs. Charles Morton, Mrs. Francis Stauffer, and John B. Leaman. Eighteen grandchildren and several greatgrandchildren, 1 brother (David) and one sister (Sue Burkholder) also survive. She was a kind and loving mother, her sympathetic spirit made her a minister to those who were in need or affliction, ever ready to do an act of kindness for some one. She often expressed a desire to go home to be with Jesus. We have the blessed assurance that her soul is at rest with the redeemed, a beautiful life ends not in death. Funeral services were held at Mellinger's Mennonite Church Mar. 24, conducted by J. S. Lehman and John Mosemann. Text, Matt. 12:49. Interment in cemetery adjoining.

Just a rest for weary footsteps
Just to fold the tired hands,
Just a glimpse across the river
Where the Holy City stands.

CONFERENCE ANNOUNCEMENT

Alberta-Saskatchewan

The Alberta-Saskachewan Mennonite Church Conference will be held (D. V.) with the West Zion congregation, Carstairs, Alta., on Thursday, July 13, 1922. At the same place, the days immediately preceding will be occupied with Sunday school, Bible, and Missionary Conferences.

A. H. Wambold,
Conf. Sec.

FINANCIAL REPORT

Mennonite Board of Missions and Charities
For May, 1922

For the Gospel Herald.

GENERAL

Royalty on sale of books (Menn Pub House)	$ 2 50
Forks cong Ind	21 35
Plum Creek S S Nebr	21 35
Freeport cong Ill	71 92
Mrs. J Kooker	2 00
Fairview S S Ore	13 00
per Mrs. D. D. Miller	7 50
Reist cong Alta	6 00
Sugar Creek cong	49 12
Liberty cong Ia	1 50
Roseland cong Nebr	5 50
Lower Deer Creek cong Ia	71 11
Berea cong Mo	25
Bethel cong Mo	5 55
Mt Zion cong Mo	1 00
Leetonia cong Ohio	15 12
Masontown cong Pa	8 52
	$303 29

INDIA

General

D D Sutter	$10 00
The Needy's Friend Meyersdale Pa	5 00
Springdale cong Va	55 00
Maple Grove S S Ind	1 00
E Fairview S S Nebr	118 60
Latschar cong Ont	36 00
St Jacobs cong Ont	88 02
Rainham cong Ont	13 31
Waterloo cong Ont	97 90
Coalridge cong Mont	10 00
Mary A Metzler	25 00
"Mother"	25 00
Paradise cong Pa	143 00
Maple Grove S S Pa	14 00
Mt Joy Y P M Pa	5 30
Souderton T M Pa	18 75
Fairview cong & Y P M Mich	17 75
Liberty cong Ia	9 50
Berea cong Mo	1 35
Hesston College S S Kan	75 00
Cherry Box cong Mo	1 25
Mt Zion cong Mo	4 00
Bethel S S Ohio	15 90
Zion cong Ore	14 00
Creston cong Mont	2 76
Rockton S S Pa	4 08
Schellburg cong Pa	3 00
Blough cong Pa	37 50
	$851 97

India Missionary Support

Pleasant Valley S C Kans	$2 05
per Mrs D D Miller	25 00
Spring Valley S S Kans	37 50
Hopewell S C Ore	17 76
	$82 31

India Missionary Child. Supp.

Conestoga S S Pa	$30 00
Logan Co S C Ohio	3 50
Salem cong Tofield Alta	16 58
Penna S S Kans	20 00
Larned S S Kans	7 50
	77 58

India Native Workers

Dan W Lehman	$60 00
Wideman Y P M Ontario	22 50
Spring Valley cong N D	5 00
E Petersburg Y P B M Pa	15 00
Two Classes E Petersburg Pa	15 00
Manheim Bible Study C Pa	7 50
D L Leatherman	10 00
Esther & Mary Leatherman	5 00
Boyertown & Hereford cong Pa	10 00
Ft Wayne cong Ind	9 50
W Union Y P B M Ia	15 00
	$174 50

India Bible Women

Sugar Creek S C Ohio	$24 00
Hannah E Hilty	19 00
A Brother & Sister Canton Kans	9 00
Logan Co S C Ohio	4 00
James 1:17	48 00
Old Sisters Class Oak Grove S S Ohio	6 00
Peter Garber	30 00
Sisters of Sycamore Grove cong Mo	18 00
Weaver S C Pa	18 00
	$176 00

Native Woman Teacher

Mary K Zimmerman	$6 00
Katie L Nice	6 00
	$12 00

India Widows

A Brother Goshen Ind	$20 00
Los Angeles Mission S S Birthday offerings	60 00
Mrs C B Schneck	20 00
Mrs Jacob Ringenberg	5 00
John Boss	5 00
James 2:9	20 00
Tuleta S S Tex	6 75
Katie E Hershberger	20 00
Per Mrs D D Miller	10 00
A Brother Iowa	20 00
A Bro & Sister Reiff cong Md	35 00
Zion S S Ore Class No 3	8 00
	$229 75

India Orphans

S A Yoder	$ 2 50
Gortner Union S S Md	12 31
Martha Brenneman's C Salem S S Ohio	30 00
Women's Class Salem SS Ohio	7 50
R R Brenneman & Family	7 50
M L Troyer & Wife	7 50
Forks S S Ind Classes 4 & 6	26 00
A Bro & Sister Wellman Ia	10 00
H V Albrecht's S S Class	10 00
Prim Dept Sterling S S Ill	30 00
Boys & Girls of Charm S S O	7 50
J I Eshleman & Family	13 00
J E Martin	5 50
Mothers Class Walnut Creek A M S S O	31 25
Stahl S S Pa	75 00
Amanda Nebel	30 00
Ina, Glenn & Nelson Springer	16 80
Home Mission Chicago S S Prim Dept	12 00
Milo C Zehr & S S C	30 00
Lydia H Smith & S S Class	2 50
Per Mrs. D D Miller	13 00
Martinscreek S S C 2	6 50
David Landis & Wife	25 00
Class 25 Paradise S S Pa	6 25
Cross Roads S S Pa	5 00
A Blooming Glen S S Class Pa	12 50
A Sister Clearspring Md	10 00
A little Boy Maugansville Md	3 00
Stauffer S S Md	7 00
Harmony S S Ill	14 81
Peter Garber	12 50
Bethany S S Mich	2 50
10 Classes Shore S S Ind	15 52
Shore S C Ind	2 17
Amanda Kauffman	2 00
Yellowcreek, Salem, Nappanee S S Meeting Ind	14 36
Berea cong Ind	6 50
Liberty cong Ia	5 00
Prim Dept W Liberty S S Kans	2 50
Sycamore Grove S S Mo	22 50
Plainview S S Ohio	30 50
Ever Ready Class Oakgrove S S O	2 50
Prim Dept Oakgrove S S O	5 00
Volunteer Class Oakgrove S S O	5 00
Oak Grove S S Ohio	10 00
ZD of Z S S C Bethel S S Ohio	2 00
Zion S S Ore Class 16	11 00
(Ditto) C 4 & 5	7 50
(Ditto) Class 1	7 50
Albany S S Ore Class 3	10 00
(Ditto) Class 4	5 00
(Ditto) Prim Dept Classes 7-8-9-10	10 00
Masontown S S Pa Class 3 & 5	15 00
Blough S S Pa	5 00
Thomas S S Pa	35 20
	$716 67

India Church Bldg

Jno H Smucker	$5 00

Hope Evan. Station

Menno Gingerich	$10 00
J L Swartzendruber	10 00
Jacob K Yoder	5 00
	$25 00

India Village Prim. School

Mt Zion cong Mo	$34 00

India Hospital

Mt Zion cong Mo	$1 00

India Hospital Endowment

S C Hartzler	$10 00
Mrs Sarah Kurtz	10 00
	$20 00

India High School Endowment

A Sister Olive cong Ind	$10 00

India Personal

Anna Camp's S S Class	$13 75
Total for India	$2429 53

SOUTH AMERICA

General

Science Ridge S S Ill	$16 89
Sterling cong Ill	8 33
Frazer S S Pa	21 00
Plain cong Pa	50 00
Souderton Bible Study Pa	10 00
Lower Salford S S Pa	51 00
Liberty cong Ia	4 00
Howard-Miami cong Ind	21 57
Mt Zion cong Mo	1 50
A Bro & Sister Albany cong Ore	50 00
Springs cong Pa	10 75
	$245 04

So. Amer. Missionary Support

Hildebrand S S Va	$16 50
Springdale cong Va	21 62
Amish Menn cong Fulton Co Ohio	50 00
E Union cong Ia	100 00
Orrville S C Ohio (for Nurse)	12 35
	$200 47

So. Amer. Bible Readers

Old Sisters Class E Union S S Ia	$ 4 50
A Bro & Sister Albany Ore	25 00
	$29 50

So. Amer. Book & Tract Fund

Check 100	$10 00
Sterling cong Ill	5 00
	$15 00

Pehuajo Church Bldg.

Bethel S S Ohio	$13 28
Hopewell cong Ind	27 50
Olive cong Ind	21 14
	$61 92

Trenque Lauquen Bldg.

Hopewell cong Ind	$27 50

South America Personal

Hopewell Junior Mission Class Oregon	$ 8 00
Total for South America	$587 43

CITY MISSIONS

Altoona

Kaufman cong Pa	$23 00
Blough cong Pa	14 50
	$37 50

Canton Mission

Berlin S S Ohio	$ 8 22
Bethel & Guilford cong O	15 00
Sonnenberg S S Ohio	20 00
Mrs A R Horst	1 00
Martins Y P B M Ohio	5 35
Tri-Co S S Meeting O	23 63
A Sister	2 00
Beach Y P B M Ohio	8 92
Provisions	
Bech cong Ohio	5 20
C M Graber	80
A Sister	40
Bro Shank	40
Mart Eschliman	1 45
A D Miller & others	14 00
Chris Miller	1 25
Furnishings	
Beech cong Ohio (rug)	38 96
	$146 58

Chicago Gospel Mission

Willow Spgs S S Ill	$ 5 75
Friends Amboy Ind	5 00
Provisions	
Friends Flanagan Ill	5 04
	$15 79

Chicago Home Mission

Willow Spgs S S Ill	$ 5 75
Willow Spgs cong Ill	17 68
Waldo cong Ill	25 11
A R Miller	5 00
Lena Beller	8 00
Wm Unzicker	2 00
Aaron Meck	10 00
H A Brunk	3 00
Provisions	
Tremont cong Ill	20 00
Flanagan cong Ill	10 00
	$106 54

Kansas City Mission

E Fairview S S Nebr	$34 40
Wood River S S Nebr	21 77
F J Kinzer	8 00
C H Hummel	6 00
Alpha S S Minn	3 40
Sugar Creek cong Ia	49 12
Liberty cong Ia	2 75
West Union cong Missionary offering Iowa	41 51
Berea cong Mo	1 25
Cherry Box cong Mo	1 25
West Liberty cong Kans	15 51
Mt Zion cong Mo	3 50
Hopewell Idaho S C	5 00
Sonnenberg S C Ohio	10 00
S J Horst	2 00
Martha Frey	1 00
Henry Hostetler	1 00
M M Buch	5 00
A Sister	10 00
J T Nice	5 00
Iva A Cook	5 00
Crownhill Y P M Ohio	6 00
Provisions	
Daniel Graber	2 20
Perry J Shenk	80
	$241 46

Ft. Wayne Mission

White Cloud cong Mich	$ 6 15
Shore cong Ind	10 00
Yellow Creek cong Ind	34 00
Middleburg cong Ind	23 48
	$73 63

Los Angeles Mission

Albany cong Ore	$16 00
Hopewell cong Ore	3 83
Bethel S S Ore	5 00
	$24 83

Lima Mission

C C Ziegler	$10 00
Lena Stotzfus	10 00
Mrs Otis Krabill	75
Rhoda Hilty & Martha Brenneman	1 30
Sunday School Collection (Apr)	17 26
Sunday Eve Offering (April)	6 54
Provisions	
Henry Mueller	2 25
	$48 10

Peoria Mission

Union S S Ill	$ 9 15
A Sister Hopedale Ill	2 00
Pleasant Grove cong Ill	13 45
Harmony Y P M Ill	4 87
Friends	1 38
Garange Rent	7 00
Provisions	
David Ulrich	3 52
John Weaver	1 76
C J Gunden	60
E E Schertz	2 90
Walter Yordy	1 04
Amos Schertz	3 72
Cullom cong Ill	10 18
	$61 57

Toronto Mission

Snider S S Ont Quarter Fund	$ 3 50
Weber cong Ont	20 00
First Menn cong Kitchener Ont	63 11
Shantz cong Ont	14 80
Wanner cong Ont	18 10
Wanner cong Mission Meeting Ont	31 70
	$151 21

Wichita Mission

Palmyra cong Mo	$ 5 00
Pleasant Valley cong Kan	16 00
Cherry Box cong Mo	2 25
Bethel cong Mo	8 00
Larned cong Kans	5 00
Mt Zion cong Mo	4 00
Penna cong Kans	27 00
La Junta cong Colo	8 42
Spring Valley S S Kans	25 77
	$101 44

Youngstown Mission

Medway cong Ohio	$28 63
Plainview S S O	23 80
Victor Myers	3 25
Youngstown Mission S S offering	4 17
(Ditto) Sun Eve Offer	9 24
House Income	9 00
Day Nursery	13 30
	$91 39

Total for City Missions $1100 04

CHARITABLE INSTITUTIONS

Children's Welfare Home

Liberty cong O	$ 75
Berea cong Mo	60
Cherry Box cong Mo	1 00
Mrs Jos Freyenberger	3 50
Mt Zion cong Mo	25
A Sister	5 00
Mrs John Conrad	5 00
Mary Mast	5 00
M M Buch	5 00
Special Support	188 00
	$214 10

Orphans' Home Ohio

Sonnenberg S S Ohio	$25 50
Amish Menn cong Fulton Co Ohio	49 23
E V Steiner	6 00
Berea cong Mo	25
Scottdale cong Pa	29 00
J L Yoder	100 00
Maggie Showalter	10 35
D Z Detwiler	3 00
Special Support	617 53
Farm Receipts	60
Furnishings	
Emma Roth	2 00
	$843 46

Orphans' Home Hospital

Emma Hackman	$1 00
Dwight Steiner	1 05
Clara Steiner	5 00
	$7 05

Old People's Home Expense

Amish Menn cong Fulton Co Ohio	$50 00
Forks cong Ind	32 50
Maple Grove cong Pa	15 50
Cherry Box cong Mo	1 50
Mt Zion cong Mo	1 25
	$100 75

Old People's Home Building

Union cong Ill	$18 11
Manson cong Ia	16 15
Oscar Shelly	10 00
E Fairview cong Nebr	13 00
N M Birky	3 00
Metamora cong Ill	112 94
Wellington Young	2 00
A Bro Olive cong Ind	25 00
Lower Deer Creek cong Ia	75 00
ePnna cong Kans	7 62
Elmer Hershberger	5 00
Crystal Springs cong Kans	10 00
E Holbrook cong Colo	11 50
Palmyra cong Mo	5 00
Berea cong Mo	25
Spring Valley cong Kan	5 00
	$319 57

Ill. Old People's Home Pledges & Subscriptions

Gascho Bros	$50 00
D B Swartzendruber	20 00
C J Gut	10 00
R H Hastings & Family	5 00
M J Hostetler	40 00
Catherine Bauer	2 00
Katie Hostetler	5 00
A R Miller	10 00
	$142 00

Old People's Home Furnishings

per Mrs D D Miller	$12 00
Sugar Creek cong Ia	71 25
West Union cong Ia	60 06
Beech S C Ohio	35 00
Girls Glee Club Goshen College Ind	2 00
Fairview S C Mich	8 00
Mrs Chris Yordy	1 50
Pleasant Grove S C Ill	16 50
	$206 31

La Junta Sanitarium

Mrs B L Rohrer	$ 5 00
Hesston cong Kans	21 00
	$26 00

Total for Charitable Institutions $1859 24

OTHER FUNDS

General District Funds

A W Birky	$ 2 00
Lakeview cong N D	5 00
Spring Valley cong N D	10 00
Beulah cong S D	11 86
Calkins cong Mont	1 00
Clydepark cong Mont	5 00
Coalridge cong Mont	10 00
Maple River cong Mich	15 00
Shore cong Ind	6 50
Midland cong Mich	4 46
Clinton Frame cong Ind	36 00
Clinton Brick cong Ind	11 50
Emma cong Ind	14 50
Cherry Box cong Mo	1 00
Albany cong Ore	13 22
Airlie cong Ore	1 85
Hopewell cong Ore	8 98
Bethel S S Ore	2 88
Nampa cong Ida	12 24
Filer cong Ida	7 30
Blough cong Pa	15 00
	$195 29

Rural Missions

Berea cong Mo	25
Cherry Box cong Mo	3 00
Mt Zion cong Mo	50
Weaver cong Pa	16 54
Shore cong Ind	10 00
Berea cong Ind	5 80
	$36 09

Eastern Menn. School

Lower Deer Creek cong Ia	$9 00
Cherry Box cong Mo	2 30
	$11 30

Hesston College

Liberty cong Ia	$ 50

Mennonite Board of Education

Thomas cong Pa	$16 38
Kaufman cong Pa	11 00
	$27 38

Personal

Mary Burkhard	
North Lima O S S	$18 00
Logan Co S C Ohio	2 50
	$20 50

Ind-Mich Church Bldg. Fund

Salem S S Ind	$28 69

Mo-Kans Evangelistic Fund

Palmyra cong Mo	$10 00
Mt Zion cong Mo	8 50
La Junta cong Colo	8 42
Spring Valley S S Kans	25 77
	$52 69

So. West. Pa. Book & Tract Fund

Scottdale cong Pa	$14 00

SoWest Pa Conference Fund

Thomas cong Pa	$12 15
Kaufman cong Pa	8 25
Scottdale cong Pa	15 00
	$35 40

SoWest Pa S S Conf Mission Fund

Blough S S Pa	$22 35
Masontown S S Pa	25 12
Springs S S Pa	18 88
Kaufman S S Pa	13 26
Casselman S S Pa	4 71
Weaver S S Pa	9 27
	$93 59

Total for Other Funds $515 43

SUMMARY

Alta-Sask District Mission Bd	$ 22 58
Canadian Treasurer	408 94
Dak-Mont District Mission Bd	59 86
Eastern Menn. Board of Missions & Charities	317 05
Franconia Dist Mission Board	167 25
Franklin Co Pa and Wash Co Md Dist Board	55 00
Illinois Dist Mission Board	227 67
Ind-Mich Dist Mission Board	483 09
Ia-Nebr Dist Mission Board	599 07
Mo-Kans Dist Mission Board	485 81
Ohio Dist Mission Board	158 28
Pacific Coast Dist Mission Board	224 82
So-West Pa Dist Mission Board	405 46
Mennonite Board of M & C	3160 08

Total for May, 1922 $6794 96

Gratefully acknowledged,
V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideeth alone: but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The great need in Russia still continues unabated. Letters and cables from our workers there emphasize the need of increasing the monthly budget. Even now in some of the villages where they are feeding people, some are starving to death because there not funds enough to feed all who are in need. In Chortitza Volost a thousand more should be added to the feeding list, and in the Molotchna, approximately two thousand more. Individual food drafs are needed and welcome, but the general funds are also needed and should be increased.

* * *

A cablegram recently received from Bro. P. C. Hiebert, chairman of the Central Committee who is now in Russia, states that the conditions in the sixty-one Volga colonies is now more encouraging. The Government and the new land law seem favorable to reconstruction. Bro. Hiebert has returned to Alexandrovsk, and is planning to be on his way home by the middle of July.

As mentioned before in these columns, some thousands of Mennonites have secured permission to leave Russia and are now waiting at Odessa for transportation. The Canadian Colonization Committee has been working diligently on the problem, and a recent telegram received here states that arrangements have been made with the Canadian Pacific Railwy Company for transporting three thousand of the waiting colonists to Canada on very favorable terms. There is an immediate need for money to properly clothe the immigrants as soon as they arrive, the sum needed being estimated at thirty thousand dollars. Money intended for this purpose should be so specified, and sent to the treasurers of the various relief organizations.

* * *

Definite steps have now been taken to send twenty-five Fordson tractors, together with the same number of gang plows and all of the necessary repairs and parts, to our relief workers in Russia for use in putting out the fall crops. The need for the tractors arises from the fact that most of the horses have been taken from the colonists by the invading armies, or have died or been killed through the famine period, so that it is very difficult to get the ground plowed in order to sow the crops.

* * *

The appeal for tractors has come directly through our own workers on the field and also from other sources. The American Colonization Committee meeting last week, and the Executive Committee of the Central Committee meeting in Philadelphia at about the same time, took up the matter independently and both decided that it would be desirable to send at least twenty-five tractors as soon as possible. Representatives from these two committees proceeded promptly to Detroit where a joint conference was held on Monday, June 26 and the tractors purchased on the same day from the Ford Motor Co. at special rates, to be shipped within ten days from date of sale.

* * *

Bro. G. G. Hiebert of Reedly, California, was chosen to accompany the tractors to their destination, and is at the present time in New York arranging for their shipment as soon as they arrive there. He will become a regular member of our unit in Russia and will stay on the field at least one year, assisting in general relief work besides having the tractors in charge. The Ford Motor Company has also agreed to send one of their experts from Constantinople on the field with the tractors to assist in assembling the outfits and getting them in working order. It is anticipated that a much needed piece of work will be accomplished in this way.

* * *

Pledges to finance fifteen of thes tractors and equipment are already in the hands of the Committee. They come mostly from churches in the middle West. Ten of the outfits are not yet financed, amounting to approximately $7500. Any congregation or individuals can render a worthy and acceptable service by making themselves responsible for one or more of these outfits—about $750. The tractors will probably remain the property of the Central Committee for the present and will be given out on a rental basis, payable in crops or grain which will then be used by our relief unit in giving aid to those who were unable to secure their use, or who for other reasons need help.

* * *

About 150 tons of corn grits, worth about $7500, have been shipped from Constantinople to Theodosia, for the use of our unit in their feeding operations. This is the Mennonite allotment of a large shipment collected several months ago in several communities in South Dakota and shipped via New Orleans to Constantinople. A letter from Bro. A. J. Miller states that the shipment is highly acceptable and will be used to supplement the feeding already carried on but which is insufficient to properly nourish those suffering from hunger. Other similar shipments would be welcome.

* * *

Bro. Michael Horsch, of Germany, brother of John Horsch of Scottdale, has just arrived in this country. He is here in the interests of the German relief organizations—the "Christenpflicht" and the "Fleuchtlings' Fuersorge"—with which he has been prominently connected for several years in the past.

* * *

Thirty thousand dollars have been sent to our workers in Russia for July. This is five thousand dollars in excess of the budget but still far short of the actual needs. Still larger budgets should be sent for the next few months if the funds are available.

June 30, 1922.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglas Sts., Reading, Pa.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 13, 1922 (Gospel Witness Established 1905) No. 15

EDITORIAL

"Men ought always to pray, and not to faint."

"Grace be unto you, and peace, from God the Father, and from our Lord Jesus Christ."

"I must be about my Father's business" is as true of every child of God as it was of our Lord Jesus Christ.

Our Editorial Work.—The editor having been elected president of Goshen College, a change will be necessary in the management of this office. Bro. J. L. Horst has been added to the editorial staff and he and Bro. A. B. Christophel will have charge of the office work after the editor moves to Goshen. The rest of the editorial roster remains the same until the Publication Board will see fit to make further changes.

Handwriting on the Wall.—Next Sunday will bring to us a most impressive lesson. That handwriting on the wall was a dreadful experience for Belshazzar, even though it found him in the banquet hall where everything is supposed to be joyful. So has every one who lives in sin a handwriting before him that will make him feel that "it is a fearful thing to fall into the hands of the living God." Thank God, it is our privilege to have a different kind of handwriting before us. "Found wanting," was the message to Belshazzar. "Found worthy" is the message to all whose lives are hid with Christ in God.

The test of manhood is not physical prowess, not intellectual ability, not capacity for money-making, not profession of piety, not zeal in religious work, not brilliancy, not eloquence, nor anything else that usually commands the respect or calls for the admiration of fellow men—but simple honesty, the standing by truth no matter what it costs to tell it. The man who under any circumstances will tell what he knows is not true is not a true man—he can not be trusted; at the critical moment he will fail you. When you find a man that always tells the truth, you have somebody upon whom you may depend.

$1,000,000 FOR 1922-3

Never before have there been so many urgent calls before the Church for more money than at the present time. Calls are coming from India, from South America, from our home missions, from charitable homes, from our schools, from famine-stricken districts, from several places where needy congregations should have help to erect houses of worship.

The figures which stand at the head of this message may seen large for a little church of less than 40,000 members, but we believe that there is less confusion to look at some central figure than to have our attentions divided between so many different causes knocking at our doors. If, during the present fiscal year we will succeed in raising the above amount, it will solve all our financial problems so far as our church is concerned for this year. It will help simplify our other problems, as no cause in the Church will need to suffer for want of adequate support. As there are a number of immediate needs to be met, let us plan to make our heavy contributions during the next few months.

Can we raise this amount? We believe we can At any rate, we can try. If we have no other rule by which to gauge the amount of our giving, how would the Bible rule or tithing do? A general co-operation in this great work will show what a united people can do. If we fail to reach the desired amount, we will at least be blessed for making an earnest, united effort.

The parent or teacher who succeeds in riveting this important fact upon the expanding mind of a child, so that absolute truthfulness is a part of its makeup, is doing a great work.

Our Confession of Faith is the Bible. This is in no sense of the word discrediting the little book among us known as our "Confession of Faith," for the eighteen articles of faith therein listed are also found in the Bible—in principle. So likewise today we have, in most of our conferences, leaflets setting forth our rules and disciplines; but these are but a compilation of scripture teachings as applied to present conditions. These should be revised, from time to time, not that our interpretation of Scripture changes but because the ever-changing condition of affairs about us calls for a restatement of regulations to meet the new conditions. But the fact that the things which we surely believe concerning faith and order are written in books, papers, leaflets, or tracts does not do away with the fact that the Bible is our Confession of Faith.

The Bible is the final court of appeal that settles all controversies respecting life and godliness. As the Constitution of any state or nation is its supreme law, so the Bible is the Christian's supreme law and authority beyond which there is no appeal. Why? Because it is the Word of God, whose judgment is perfect, whose word is truth, whose power is infinite. Each generation brings a crop of men who rise up against this message of eternal truth (or parts of it), but each generation witnesses these same men dropping over into the grave, their wisdom discredited in succeeding generations, while "the word of our God shall stand forever." Many, many years before the oldest living critic of the Bible was born the evidences that the Bible (the whole of it) is the Word of God were so completely established that no one should ever assume to assail any part of this God-given message.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye loved me, keep my commandments.—John 14:15.

THE SERMON ON THE MOUNT

Ye sons of men draw nigh and see
The pulpit God Himself doth rear;
Ye sons of men draw nigh that ye
The Teacher taught of God may hear:
Today Christ preaches on the Mount.

Ye priests from holy Zion hear,
Ye travelers up from Jericho;
Ye shepherds from the hills draw near,
Ye publicans and sinners know:
Today Christ preaches on the Mount.

Come playman, from the furrowed field,
And thou shy maiden from the well;
Ye busy mothers, one day yield
To breathe where heav'nly zephyrs dwell:
Today Christ preaches on the Mount.

And ye with hoar-frost in your hair,
And leaning hard upon your staff;
Thou wanton boy without a care,
Here from the Well of Wisdom quaff:
Today Christ preaches on the Mount.

Ye Orient kings desert-ships,
Ye Gentiles groping in the gloom;—
Oh! world, hear from His holy lips,
That in His heart there still is room:
Today Christ preaches on the Mount.

Ye happy birds that cleave the air,
Your solfly-warbled song repeat;
Ye lilies that His blessing share,
Ye breathe a prayer at Jesus' feet,
While He is preaching on the Mount.

The Lord of every creature speaks:
Ye winds and waves, be silent now;
Ye sun-lit vales and mountain-peaks,
In reverent awe before Him bow:
Today Christ preaches on the Mount.

Ye poor in spirit, yearnings deep
Shall find a long-sought treasure here;
Ye contrite souls and ye that weep,
Ascend this height, your eyes shall clear:
Today Christ preaches on the Mount.

And sweetly shall His message sound
Above the tumult of all time;
His blessed Word shall know no bound,
Ye cannot hush the Voice sublime:
Today Christ preaches on the Mount.

C. W. E. Siegel in
Reformed Church Messenger.

THE CHURCH

H. I. S.

For the Gospel Herald.

She is God's established spiritual home for His children on earth. She is the body of Christ of which He is the Head and which as the Bride of Christ He shall receive to Himself at the marriage supper of the Lamb. Every cluster of believers becomes a Church. Not all professors belong to the invisible Church, nor can any one denomination claim to be **The Church.** Therefore with malice toward none and charity for all who earnestly and honestly strive to uphold the standards of the Scriptures you will pardon me for dealing more especially with the Church of our own faith and which I hold dear because I believe she has a message for the world and that God wants her to give it. Whether the faith as we teach and practice it meets the needs of all classes and those of every walk of life or not very largely depends upon our ability to adapt our teachings to the various conditions as we meet up with them.

The threefold message of the Church must not be lost sight of:

1. **The Message of the Regenerated Life.** There are those of our faith in Europe and perhaps in America who count all born of Mennonite parents as Mennonites whether they have been received into the Church by baptism or not. Therefore we are sometimes misled as to the numerical strength of those communities. However, this is not vital unless by being merely called Mennonites those who have not had a change of heart think they are Christians. Without knowing our sins forgiven and without sealing our faith with water baptism we neither have the assurance of eternal life nor can we enjoy the fellowship of the saints. Without the regenerated life we cannot stand for what the Church has stood throughout all the past centuries.

2. **The Message of the Separated Life.** Separation of Church and State was the contention of the Church leaders from the beginning. They taught that religion and politics couldn't mix. They contended that the State should not dominate the Church, neither should the Church seek political power. Because of this the Church has suffered persecution from the State, whether Roman Catholic or Protestant, and was looked upon as a menace. In practically all European countries state churches prevail but all Evangelical churches enjoy freedom. In the United States the state church was never established. The disestablishment of state churches is strongly advocated by religious leaders of all lands. But the message of the separated life applies in other ways aside from the relation of the Church to the State. Holding aloof from worldly entanglements, not taking part in organizations where litigation is inevitable, not following the changing styles in dress, not becoming members of secret orders, not joining any kind of oath bound associations whatsoever, all are included in the message of separation. But shall we confine it to restricting only or shall we seek to establish a constructive basis on which we can build a spiritual body which will become conserving in spiritual power and strength and utilize them in a practical way for relief, evangelizing, soul-winning, educating, industry, and in healthful sound organizing such as will enable us to establish a program for aggressive work and also so organize to meet various emergencies as they shall arise in the future. This implies a separated life for service which appeals much more strongly to our energetic, eager oncoming generations than merely a message of separation from this or that—SEPARATED TO THE VERY HIGHEST AND BEST GOD HAS FOR US AS WE LABOR IN HIS VINEYARD.

3. **The Message of the Defenseless Life.** The present public sentiment in favor of disarmament is but the return to the principle of peace among men for which we stood as a Church while the world was being bled to death by the terrible dogs of war. We cannot blame our friends and neighbors for feeling hurt that they were giving their sons for the country's cause while we were making one appeal after another for the right to exercise our conscience regarding warfare and were thus sparing our sons the terrible experiences of facing the cannon and suffering in the trench on the battle field. They cannot understand that we did not ask for ease nor even for relief from actual suffering for our faith if need be but that we could not take up the sword in warfare against our fellowman under the arm of a political power. In this our faith ran counter to the edicts of Government and we were ready to suffer the consequences for Christ's and humanity's sake. In this we bore the message of the defenseless life and are ready to bear it again.

Not only in the matter of warfare but in our every-day relations with our fellow men we are to bear the message of the defenseless life. We contradict this message when we defame with the tongue. We cannot bear this message and go to law. We cannot bear this message and take an oath instead of the affirmation. We cannot bear the message and seek prominence to the disadvantage of someone else. (We never can seek prominence consistently.) I am not sure but a mad dog in the front yard is contrary to our nonresistant faith. In pioneer days our forefathers never locked their doors against the Indian and how many of them by this very act were spared the suffering that others were subjected to. The spirit of kindness and hospitality also go hand in hand with the message of the defenseless life.

Oh, how important that we prayerfully, intelligently, carefully, willingly, faithfully, fearlessly, cheerfully, and trustfully, as a Church and as indivdual members bear this three-fold message to the world. A non-Mennonite told an audience in the writer's hearing several years ago that this is the message of the Church because it is the historical background of the Church regarding which we haven't the space to discuss in this paper; and in addition he said with feeling, "The pity of it is that you (as a Church) have not made this message known before." All he had previously known of us was from the glaring headlines of the newspapers during wartime.

The writer would not have you think that he is not one with all our leaders regarding doctrine and observance. As your fellow minister of nearly a score of years of service I wish to say that there is not an ordinance or observance which he does not hold dear and which does not have a beautiful symbolical meaning for him, and in this connection I wish to state that we must have true regard for Church authority honoring the elders, the ministry, and any others who bear the burdens of responsibility, not to preserve their dignity but because their faithful service and valuable experience have made them worthy of our highest confidence. With that let us not lose sight of the Confession of Faith. We ignore it too much. The articles of faith are the basis or creed of the Church and should be taught carefully to every applicant for Church membership. The Ministers' Manual gives us forms for various kinds of service and help to unify us in method.

Above all, make the Scriptures the infallible guide in Church polity and tenaciously cling to the principles of the faith which have made our Church as a body worthwhile and the reason for her existence. We believe the Lord hath been with us and will be with us to the end. Amen.

"THE ISSUE"

By J. A. Ressler

For the Gospel Herald.

It is hoped that most of the readers of this paper have read and thought over the editorial on this subject in the last week's Gospel Herald. The issue is clearly stated and there should not be a single dissenting voice in the whole Church.

It was the writer's privilege a few years ago to attend a conference on the Christian fundamentals in the city of Philadelphia. It was a notable gathering and the large building was packed in some of the sessions. One of the speakers, referring to the world's attitude toward religion in general and evangelical Christianity in particular, said, "You couldn't get an account of the meeting on the first page of your big dailies, and if you did the people of Philadelphia wouldn't read it."

But since then things have changed. The big dailies notice the action taken at the Baptist convention at Indianapolis. Such papers as the Literary Digest discuss the problems involved, professing to give "both sides" of the question. The Philadelphia North American gives a two-full-column editorial to the matter of the cleavage in Christianity on the subject of the fundamentals of the faith.

One of the amazing features of the discussion is the claim made by liberals that "fundamentalism" is a new doctrine, injected by a group of malcontents and insurgents into the orthodox Christian Church. As a matter of fact, the creed of the so-called fundamentalists, reduced to its simplest form is, "The Bible means what it says." There is nothing new about that. It is the old doctrine upon which the Christian Church took its stand from the beginning. Christ Himself met the enemy with "It is written!" It is not "a dogma of the dark ages" as some claim, but foundation truth that has remained truth from the beginning and will always remain truth thruout eternity.

The astounding audacity of those who would brand as "heresy" the doctrines of the Good Old Book only shows the length to which the enemy has progressed, and should be a warning to all the faithful to be on their guard. It is Satan's plan, if it is possible, to deceive the very elect.

Scottdale, Pa.

PICTORIAL TEACHING

By Katie Roth

For the Gospel Herald.

Back of every vocation in life lies a purpose or goal which man strives to attain. The purpose of all teaching is to bring the pupil into the right relations of life. The purpose of Christian teaching is to bring the pupil into right relation with God thru Christ.

In Christian teaching we deem the Sunday school, the Bible, and the teacher of large importance. Sad to say, many boys and girls today, and older ones as well, would receive little if any Bible teaching were it not for the Sunday school.

It has been said that successful Sunday school teaching requires not only a knowledge of the Bible but also a knowledge of those to whom the Bible is taught. And may we add, that it also requires a knowledge of the best methods of presentation that the lesson truth may be planted in the mind of the pupil so he will assimiliate it, act upon it, and thereby transmute it into character.

The method of pictorial teaching is being used more or less by a large percent of all Sunday schools. "Nothing is more marked in the teachings of Jesus than its pictorial visibility. Sometimes it was acted: as in the miracles, the washing of the disciples' feet, the setting of the child in the midst, etc. Sometimes it was given in word picture or in story; as in the parables and the visual illustrations, as in the smitten cheek, the widow's mite, the Good Samaritan, etc. Men need to see the ideal man in the real; they need the image of the actual of perfect manhood in the concrete, in order that they should themselves know God better.

Christ's teachings were effective because He found men's point of contact in their daily occupations and environment, and from these He taught the truths He wanted them to know. One of the greatest essentials in teaching truths, especially to young minds, is the use of simple language that the child can understand. But to gain contact with the child mind, we need more than a childish or simple subject, or a simple language. The object or character of objects must always be familiar to the child, or the lesson truth will be lost in his imaginary mind.

It has been said that child's knowledge is received largely through the eye. This also is true, to a great extent, of older ones. The child mind is concrete and is engaged in observations and feeling rather than thought. Blackboards, maps, and pictures are very essential in teaching, and especially in children's departments. Objects are very effective, and all right when we can bring to the pupils' minds the theme of the lesson; but remember, the object must be familiar to the pupil.

In teaching the lesson of "Four Men Helping a Sick Friend," the city teacher could very successfully use the city-built house with its flat roof and its outside stairway, but for the country teacher it would be necessary to have a picture or drawing, or she may use a house of pasteboard giving it the oriental appearance. With a little practice, and by using different materials, one can make foreign houses. One will be surprised at the children's interest and questions about the houses. Through these questions the tactful teacher can, unconsciously to the child, impress upon his mind the theme of the great need of Christ in these homes.

The blackboard is very convenient

and very practical to teach an object lesson. Diagrams can be used to a great advantage. There is more teaching power even in a crude diagram or drawing than many of us realize. The rough lines and marks are quickly seized by the imagination of the pupil and translated into a picture. Again, a thought or truth brought home to older ones by a stroke on the blackboard has often been driven there to stay.

Maps are very helpful to trace journeys and locate cities or places. However, we must remember that a map is a mere symbol and that it must be supplemented with word pictures or it may mislead rather than help the pupil. On the map the journey of Paul and Barnabas from Perga to Antioch in Pisidia is indicated by a line scarcely an inch long, yet that journey led through a high mountain range, along a steep, toilsome, and lonely road, infested with robbers and other dangers. A look at the map would utterly fail to show the pupil what this journey meant. So the cities on the map are represented by small dots. These the teacher must translate into reality before they can mean anything to the pupil.

Pictures have an unconscious but great influence over children and often impress the truth more forcibly and vividly for older ones. Often a valuable lesson can be taught by means of an excellent picture that the child could not comprehend from spoken words. The picture of a mother and child will convey a reverence for mother-love that could not be conveyed to the young mind in any other way. A child looking upon the picture of David and Jonathan together will at once sense the comradeship, though it might be hard to explain the relationship so he would get the desired lesson from it.

The influence of a good picture upon the child cannot be measured. In after years, the sight of pictures he knew and loved in his childhood will bring back the truth he absorbed from them. We often find such pictures as, "Christ Blessing Little Children," or the "Good Shepherd" held very sacred in the memory of older ones. As a good picture leaves its influence in the life of its observer, likewise will an evil picture leave its influence. Several years ago, in one of the larger cities, two small boys were playing on the street. One boy had a revolver, and in playing aimed to shoot the other boy. Fortunately it did not prove fatal. When the boy having the revolver was asked why he did such a thing, he answered, "Why, that's what they did at the picture show the other night." The world is realizing the danger that evil and degrading pictures have upon children.

The impression of a picture left on the child mind has often been the gateway to his life vocation. The father who never could understand why his son chose the sailor life was one day cited to a picture of a large ship at sea which hung on his wall and in that picture he found the answer to his problem.

To us as Sunday school teachers is given the privilege to help make early and lasting impressions. It is a sobering thought when we stop and think that these impressions will help build up the child's character and counts in terms of eternity itself.

Whether we use pictures, drawings, or objects to illustrate or impress the lesson truth, let these be secondary in our minds and make them such in the minds of the pupil. May our only purpose in using them be to impress more forcibly and vividly the lesson truth. In this we will succeed only as we make Christ our model and guide.

We need to pray, pray for our pupils, pray that our lives be behind the cross of Christ. It is then that the Holy Spirit can work through us and direct it to our hearts. The salvation and eternal welfare of souls is at stake. What is our responsibility? A vital question, nevertheless one, or the one we should keep uppermost in all Christian teaching.

Milford, Nebr.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Peoria, Ill.

(900 Garden Street)

Greeting in the Master's Name:—We are thankful to the Lord for the many blessings we have been enjoying recently. The writer had the privilege of attending the General Board meeting in Ohio and the Young People's Conference at Sterling, Ill. We enjoyed both meetings.

On the 12th, Sister Matilda Speicher, who had been with us a few months to help out until the Old People's Home at Eureka would be ready for inmates, left for the latter place, thus leaving the writer and his wife alone in the work again. We are still looking to the Lord to call someone as a permanent worker to take up the work here. Who will say, "Here am I, send me?"

We are expecting to send a number of children to the country into the homes of brethren and sisters of a few of the nearest congregations, for a few weeks' outing this summer.

Bro. George Geyer went out to Metamora last Saturday where he is going to help Bro. Joe Davis on the farm this summer.

Bro. Lawrence Sutter of the Hopedale congregation expects to take a boy of 14 for the summer.

Sisters Velma Zerwekh and Irene Geyer went out to Washington Sunday to stay with their Sunday school teacher, Mary Weaver, for a couple of weeks.

Bro. Culp and family motored to Muscatine, Iowa, last Saturday, where they are spending a few weeks with their parents and other relatives. We miss all these from our services but are glad that they have the privilege of taking the vacations.

The writer was out at the Hopedale Church for services Sunday morning, June 25, in the interest of the summer outing work. Bro. Ben Springer brought us back in his car in time for the services here at 3:00 in the afternoon, Bro. Springer taking part in the service. Bro. Samuel Gerber filled the regular appointments on this date.

We ask a continued interest in your support and prayers.

In His service,

June 27, 1922. John L. Harnish.

Columbia, Pa.

(274 S. Fourth St.)

Greeting in Jesus' name:—We can again be thankful for the many blessings we are enjoying and again be thankful to know that the Lord is yet with us and is blessing the work at this place.

The work in general, such as Sunday school, church, and other activities, is going along nicely. There are not quite so many in the Sunday school as there were, due to the fact that nice weather is coming, which brings many more phases of pleasure seeking and draws them away from the school. In our Wednesday evening meeting there is quite a good attendance. At the present we are studying the book of Genesis, which is very helpful and instructive to all who are present.

The work at the new church is going along nicely. The roof is being put on, so we expect (D. V.) that before long we shall be in headquarters that are more accommodating.

We were glad to have the following brethren and sisters with us in the past: John Seitz and family, Slate Hill, Pa.; Frank Herr and family, Brick congregation; David Mosemann, Lancaster, Pa.; Aaron Harnish, West Willow; Henry Lutz and family, Mr.

Joy; Martin Miller and family, Landisville, Pa; Simon Heistand, Salunga, Pa.; John Landis and family, Lancaster, Pa.; Christ Lehman, Clayton Erb, Erbs congregation; Emma Zimmerman, Martha Burkholder, Seth E. Ebersole, John L. Garber, Elmer Strickler, A. M. Heistand, and Henry Bard.

In conclusion, we would ask an interest in your prayers, in behalf of the work at this place, that many souls may be shown the way to heaven while it is yet the day of grace.

July 6, 1922. The Workers.
per C. D. Weaver.

WEEKLY LETTER FROM SOUTH AMERICA

By T. K. Hershey

For the Gospel Herald.

(May 26, 1922)

May 20, the writer and wife went to Santa Rosa in answer to the telegram referred to in a previous letter to the Herald. On arriving we found that the priest of Santa Rosa had again ordered that hundreds of streamers be posted all over the town which read as follows: "The Evangelicals are a Protestant sect;" "To the evangelical services is where one goes to lose the faith;" "The 'Camino Verdadero' paper (The 'True Way' our monthly periodical) is a Protestant periodical;" "Those who unite with the evangelical Church, do it not for virtuous purposes, but for corrupt purposes." The Priests love to play on that word "Protestant." They think that by calling us Protestants that some will be afraid to attend our services which sometimes happens.

We stayed in Santa Rosa three days during which time many visits were made, tracts and special circulars were distributed, and Gospel services held. The services were well attended. In spite of the bitter opposition in Santa Rosa, our native Brother is doing noble work. Bro. Luayza is now in Santa Rosa five months and already there are ten or twelve converts that are being instructed and will be received by water baptism later on.

Seeing that things were about normal again, Bro. Luayza returned with us to Pehuajo where he will stay for ten days to hold a special series of meetings. The meetings began last night, May 25. We are expecting great things from God these days.

May 25 is a national holiday in the Argentine. This year it had for the native Christians a double religious meaning. Falling as it did on this day, "Ascension Day," Bro. Luayza preached a helpful sermon on "The Ascension of our Lord." Then too, some months ago it was decided to keep May 25 as our annual **Thanksgiving Day** in the Argentine. It seemed, however, strange to hold a Thanksgiving service in May. This meeting which was held on the evening of May 24, was well attended, and addresses were given by two of the native brethren, followed by a talk by Bro. D. Parke Lantz on, "Things to be Thankful for."

As May 25 was a legal holiday, the brotherhood assembled at the mission for the purpose of hearing the ascension sermon already referred to, and to bring their offerings to the Lord. Those who could not bring a Thanksgiving offering in money brought other things, such as chickens, fruit, canned goods, etc., which were bought by other members. This special offering with the monthly church offering will be used toward the expenses of equiping a new hall in Carlos Casares where Gospel work will be opened about July 1.

In His service,
T. K. Hershey.

RELIEF WORK IN GERMANY

By Aaron Loucks

For the Gospel Herald.

Nov. 17, 1919, a draft for 3200 marks was drawn on Dresden Bank, Munich, Germany, in favor of Lena Buehler for relief work in the cities of southern Germany. This was the first contribution by the Mennonite Relief Commission toward the relief of the worthy poor in this section of Central Europe.

Sister Buehler consulted with Bro. Michael Horsch of Ingolstadt, Germany, as to the best methods of distributing these funds. Bro. Horsch at once became interested, found those who were very destitute, and aid was given them. He reported back to the Relief Commission the conditions as he found them, and funds were forwarded as they were available. The work grew as more funds were sent, and relief work on a large scale was opened on the Erzgeberge.

As the work grew the necessity for additional counsellors became apparent, and a relief organization, known as "Christenpflicht," was incorporated with ten charter members in April 1920.

By Jan. 1, 1922, 1,900,000 marks had been forwarded from America, and during the first six months of this year about 600,000 marks additional were forwarded to Bro. Horsch for relief purposes. Twelve thousand persons were given aid most of the time for fifteen months in the Erzgeberge, and about four thousand persons were aided during this same period in the cities of Ingolstadt, Munich, and Augsburg. At the present time conditions have improved so much that only fifteen hundred persons are receiving aid in the Erzgeberge and about two thousand in the cities of Ingolstadt, Wurtzberg, Nueremberg, Augsburg, and Munich are receiving help through the "Christenpflicht."

Next week, **The Opening of Work on the Lechfeld.**

Scottdale, Pa.

MATTHEW 20:17

For the Gospel Herald.

The following was found among the papers left by Sister Anna E. Glick, a missionary whom the Lord recently called home, her last service to the Church being that of a worker in the Mennonite Mission, Columbia, Pa.—J. W. W.

We (as were the disciples) are on our way to the heavenly Jerusalem, and Jesus sometimes takes us apart, as individuals in order to teach us. He takes us down into the very depth of sorrow and grief, and while we are there we learn some things that we might never have learned had we been allowed to remain in the usual atmosphere of our every day life. Then again we are in the height of Christian joy and we see His all-wise hand leading us in this world below, over rough places and through long, dark tunnels as well as in the bright sunlight. And we get a glimpse of our bright home over yonder and press onward with more courage.

GLEANINGS

One Denomination's Gifts

The Seventh Day Adventists make it a practice to tithe and to give regular free-will offerings. The results of such giving are shown in the following figures: The funds increased from $8,577,050.86 in 1919 to $11,854,404.23 in 1920, a gain of $3,277,353.37 in one year. Of this amount, $7,195,463.04 was given in tithes and $4,658,941.19 in offerings for home and foreign mission work. The denomination numbers 185,450, making a per capita contribution of $63.92 for all religious purposes. Their faithfulness in stewardship is a worthy example for all true Christians.

Bibles in Phonetic Script

The new Chinese phonetic script is proving a powerful evangelistic agency for all books in the new script are in great demand. It is an interesting fact that the promoters of the script who are not Christians have read all the books of the New Testament which have been published. The American Bible Society is planning, during 1922, to print 2,050,000 copies of Chinese portions of Scriptures largely in the national phonetic script.—Missionary Review.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

"MY SON GRADUATES"

By Silvanus Yoder

For the Gospel Herald.

"My son graduates. I have come to see him on this special occasion," said a mother in her enthusiasm for the welfare of her son at commencement. All past sacrifices and privations were forgotten and the journey of about three hundred miles sank into insignificance as she beheld the son who in diligence and persevering toil had made a satisfactory record and was being awarded on this occasion a diploma.

The remark of this mother carrying with it a delight in her son and an intense interest for his welfare made an impression upon my mind not so easily forgotten. Memories of past school days were revived. The thought that father was interested in my future welfare somewhat revived my sluggish pace. My mind was drawn back to the calm and deliberate admonitions for a life of service and usefulness. The characteristics of a life which lead one to indulge in luxury or idleness so prone to the thoughtless and gay float with the current of the river downward and in course of time will mature into a life of a consuming loafer feeding upon stored energy accumulated by the industrious habits of parents.

Why are sons and daughters lost to an industrious life and made to become aliens to the commonwealth of the riches in Christ? Why do so many lose their affections for home and the tender ties of parental nurture? Why does the Gospel of Jesus Christ with its song of redemption so sacred and dear to all believers fail to make the contact with that inner life? Dear friend, our hearts are made to bleed at the thought that sons or daughters contrary to the wishes of loving parents who have by many privations and inconveniences made it possible for them to become influential for a sacred cause and instead have chosen a course of indifference and even rebellion. The Church, so sacred to all true followers to such has lost its attractions. Its institutions so sorely in need of earnest, devoted, and consecrated workers are not taken into consideration when seeking employment but instead the position of popularity, having a luxurious salary attached to it has become the vain and favorite phantom of their heated chase.

God bless the son and daughter who has given his life and attainments to a worthy cause. The parents of such need have no anxious fears for their welfare. David said, "I have been young and have become old; yet have I not seen the righteous forsaken, nor his seed begging bread." The interest taken in a son or daughter has paid out a thousand fold. The father who has time to come home from the field in order to see his six-year-old child start to school is implanting an instinct in the life of his child which will not be meritless. The earnest entreaty of parents or some intimate friend to a son or daughter to yield his life to Christ is not without its power. The tender wooings of the Holy Spirit are not so easily spurned on such occasions. The tender vine that putteth forth its leaves in the springtime of life will usually yield to the entreaty of one who has shown an interest in their welfare.

"Lo, children are an heritage of the Lord;" and blessed are the heirs who have put to the intended service this most sacred heritage. It is with the gravest of respect that we approach such heirs. Their songs linger long in the memories of their posterity. Their children shall rise up and call them blessed.

Goshen, Ind.

IS YOUR HOME A SAFE HOME?

By O. D. Yoder

For the Gospel Herald.

> When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.—Deut. 22:8.

This command concerning the safety of a house is without a doubt the very plan of God for the safety of the Christian Home. The need today of homes that are safe according to HIS plan is greater than ever before. The battlement was to be on the roof so that if any one would fall from that house there would be no blood upon it; but alas, how many there are falling from professed Christian homes of today, simply because God's safety plan has not been put on the home, thus bringing blood upon it. How can a home where the Bible is neglected and the daily newspaper and other trashy literature has the preeminence, be a safe home? How can a home where there is no family altar, a home where Santa Claus is talked about more at Christmas time than the birth of Christ, a home where more time is spent on pleasure trips than at God's house of worship, a home where greed and gain are so powerful that little or no money can be given for the work of the Lord, a home where only part and not all of the Bible is taught and made practical in every day life, be safe for the young and also the older ones? How can a home be a safe home, unless reverence and obedience to God and all His Word are strictly adhered to?

God wants a safe home and He also shows in His Word how such homes are made and kept safe. And since He teaches in His Word that love (charity) is greater than faith, hope, etc. (I Cor 13), so then love must be the greatest element in God's battlement for a safe home. A home of true love can only be where "the God of love has founded the home" (Psa. 127, 128) and where those in the home have been "born again" and are enjoying love as the fruit of the Holy Spirit in the lives (Gal. 5:22; Rom. 5:5), a love that is not human but divine. Such a love will impel the husband, wife, and children to take their God-appointed place and show such care, obedience, and submission as God has appointed and planned for His divine institution. Since love is as strong as death (Cant. 8:6), it can only make a strong battlement for a home.

Another element which helps to make the home safe is submission to the will of God as revealed in His Word. This implies full trust in the Lord and obedience to Him, to the rules and discipline of the Church, and to all constituted authority so long as it does not conflict to the law of God.

Another element of a safe home is prayer. A home can only be safe when the fires of the family altar are kindled daily, and also when the command of Christ for secret prayer (Matt. 6) is observed—a home where the prayer of faith is offered to God in all things for help and support, instead of looking to life insurance policies, large bank accounts, etc., and the kind of prayer that is offered not only for a blessing, but also to be a blessing to God. I Sam. 1.

A safe home must be a home of consecration, where God and His cause are exalted above all else, where His bountiful blessings are used for the spreading of His Gospel and the good of His cause, not for self-gratification or the vanities and pleasures of this world—a home where no father, mother, son, or daughter is too dear to give up for His cause (Matt. 10:37).

A home to be safe must be a home where God's Word is not only obeyed but where it is also taught (Deut. 6; II Tim. 3). Especially in these veil days when false doctrines are afloat by the scores, only by diligently teaching the Word and standing for it, and by

(Continued on page 303)

Sunday School

For the Gospel Herald.

Lesson for July 23, 1922—Dan. 6:1-28

DANIEL AND THE LIONS

Golden Text.—Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.—Heb. 11:33.

Daniel.—Daniel was one of the many young men that were carried captive to Babylon. He, with three of his companions, soon proved of such sterling character that the king decided to prepare them for special work in his kingdom. As a part of this preparation, they were to be placed on special diet. This they refused. This was wise for three reasons: (1) Extravagant food is a curse to anyone's physical, mental, and spiritual powers. Plain, simple, economical food is the best for any and all purposes. (2) Some of the fare contained material that was ceremonially unclean from the standpoint of the Jewish law. To forsake one's religion is a detriment to anyone. (3) Some of the food contained food offered to idols, and to forsake one's God will ruin body, mind, and soul. After severe testing, and receiving God's special favor, their characters showed all the mere sterling, and after three years' education, Daniel and his mopanions had received honorable appointment in royal service. They all proved especially strong characters, but the secret of their success was their faith in God. "Daniel was one of the most spotless characters on record. His youth and his age were alike devoted to God. He maintained his integrity in the most difficult circumstances, and amid the fascinations of an Eastern court he was pure and upright. He confessed the name of God before idolatrous princes, and would have been a martyr but for the miracles by which he was rescued from death." His clearness of mind and devotion to God gave him power to interpret dreams, and though the interpretation was contrary to the king's carnal desires, his respect for Daniel increased.

Faith Tested.—Prosperity only increased his devotion to God. His colleagues in office became jealous that a Jew and foreigner should supersede them in position. They tried to find fault with his work but failed. Finally they tried to make his devotion to God a stumblingblock, but in this they had not only the king and Daniel to contend with, but Daniel's God. Very cunningly and feigning great patriotism, they had the king sign a decree whereby anyone was forbidden for a season to worship any god, save the king. In his selfish pride, he hastily signed the decree. Daniel continued his worship, and the princes reported him to the king. The king saw his mistake, but his pride caused him to disregard principle at this late hour and Daniel was cast into the den of lions. God's angel "stopped the mouths of the lions" and after a miserable night, the king came to the den and found Daniel alive and unharmed. He was brought forth and his enemies were thrown into the den in his stead and were devoured, their bodies never touching the floor. Daniel was promoted to more useful service.

Practical Applications.—1. Standing for principle always wins respect. Daniel stood opposite to the king's wishes on a number of occasions. It cost some hardships, but resulted in greater admiration. All men hate an apologetic disposition. The half-way Christian may escape some taunts and sneers, but he will never win the respect of friends and enemies. A Christian should never apologize for his position; he needs only to apologize when not living up to the greatest possible privileges.

2. When we place God first, temporal things will follow. Daniel seemingly dismissed all worldly glory from his mind and thought of God. As a result, he prospered in both. He might have compromised, forsaken God, and looked to the world for support. The support might soon have fallen, and Daniel with it, forsaken of God and man. He did the opposite, and his friendship with God made him the conqueror of the world. It does not necessarily follow that devotion to God will bring worldly prosperity, but it will result in richness that the world can never touch nor molest. The frienship of this world is fickle at the best; the friendship of God grows stronger and more steadfast with cultivation.

3. It is better to break a rash vow than to go on in sin. Truthfulness is a quality that all should cultivate, and we should never make promises that we cannot keep, but when a promise causes one to deny God, or keeps one from doing his highest duty to God, keeping it would be sin. The king made a rash vow and kept it; in doing so he had to be traitor to his best servant and to his servant's God. The king's experience should teach three things: (1) All our dealings should be such that God has first place. (2) Agreements and promises should always be on condition that fulfilling them will not hinder God's work. (3) If it becomes evident that in keeping an agreement God is forsaken, better remain true to God and suffer the penalties of breaking an unwise vow.

4. When work presses most, prayer is most essential. Daniel was a very busy man. It drove him closer to the throne. From a material standpoint, he might have done considerable work while he was in prayer, but in doing so he would have robbed himself of the peace of mind and fellowship with God he received in prayer and these only prepared him for better service when he did work. Time spent in toil that should be spent in prayer will never be blessed of God. Prayer is the most fruitful source of service the Christian has.—C.

Our Young People

SOBRIETY AS A CHRISTIAN GRACE.—I Pet. 1:13-23; 5:8-11

Topic for July 23

MOTTO

"Be ye therefore sober and watch unto prayer."

MEDITATIONS ON THE TOPIC

I. Christian Sobriety.—We note that soberness in any sphere is the safety and success of the activities of that sphere of work. A sober business man is apt to make better success than one who does not consider what he is about. A sober student is apt to get along better than one who is light minded and thoughtless. Good sense is of service in the home, in society and everywhere. There are sensible people who are not Christians who look out upon their affairs with good sound judgment as far as they concern the ways of time. But Christian soberness is much more wise and considerate than even the soberness of the soberminded of the world.

Any one is not sober who deals without thought and consideration. Light frivolous talking and acting are the exact opposites of soberness and are perilous to the spiritual character of individuals, just as trifling with natural things brings waste and destruction in such things. Soberness makes us take into consideration all that is before us. Life and its meaning, death, heaven, hell, eternity, salvation, the lost and how to win them, responsibilities, etc., etc. Frivolity trifles with life in any phase and hence endangers.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, "Sober"
2. Sensible Children

For Young People
1. Modern Practices that Destroy Christian Sobriety.
2. How Christian Sobriety and Cheerfulness Blend.
3. Blessings of the Grace of Sobriety.

For Older People
1. Soberness in Society.
2. Soberness in Business.
3. Soberness in Appetites and Desires.
4. Soberness in Religious Service (II Cor. 5:13).

PERSONAL THOUGHT

May our every thought and action be so sensible that it will speak and bear witness for godliness of life, driving out all folly and lightness.

Gospel Herald

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Editor, Daniel Kauffman.
Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 13, 1922

Field Notes

* * *

A Sunday School and Harvest meeting is announced for Aug. 3, 1922, at the Masonville Mennonite Church, Lancaster county, Pa.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities, reports the following donations during the month of June: Missions, $14,812.01; Relief, $7,992.58.

Sunday School Meeting.—An all day Sunday school meeting is to be held at Risser's Mennonite Church, Lancaster Co., Pa., Aug. 23. A general invitation is extended to all to attend. O.

Sister Anna E. Jennings, wife of William Jennings of Concord, Tenn., has returned from the hospital at Knoxville, where she had undergone a very serious operation, and is very much improved in health. We are grateful to our heavenly Father for His manifest answers to prayer.

August 3 is the date, and Orrville, Ohio, the place of the next meeting of the Women's Missionary meeting of the eastern district of Ohio.

Bro. C. F. Derstine, Eureka, Ill., planned to spend July 4-25 in the northwest. He is expecting to stop at the following places: Minot, N. Dak., Carstairs, Duchess, Tofield, and Aldersyde, Alta., and Guernsey, Sask. The last named place will be his place to receive mail until July 20.

Workers Needed.—Last week we published an editorial pointing out the need for more workers at a number of our mission stations and charitable homes. If that escaped the notice of any one who is open to consider work of that kind, remember that a number of these places are still open for workers and write at once to Bro. S. E. Allgyer, West Liberty, Ohio for further information.

A Correction.—In our notes on the annual Mission Board meeting, printed in the last Mission Supplement, we made the statement that Bro. S. R. Good was elected treasurer. That name went in by mistake. Bro. Good was elected treasurer of the Mennonite Board of Education, held a week later. The treasurer of the Mennonite Board of Missions and Charities, like last year, is Bro. Vernon E. Reiff. All funds intended for our General Mission Board shou'd be addressed to him at Elkhart, Ind.

Correspondence

* * *

Markham, Ont.

On last Friday evening, June 23, we had the pleasure of a visit from Bro. Noah Mack, New Holland, Pa., who was on his way home from the services in which he was engaged in Waterloo county, Ont. We were glad for this visit, although brief, and trust that we may be favored with a more extended period of worship together at some future time.

L. J. B.

Schellburg, Pa.

Greetings in the name of Him who so richly blesses us: On June 25, Bro. E. J. Blough, son and daughter, Bro. Howard Stahl, Sister Olive Zimmerman, and Bro. Paul Jacobs, wife, and family, all of Johnstown, Pa., district came into our midst. Bro. Blough preached on Sunday evening at which time we reorganized our Sunday school, not having had any so far this summer. The people of Johnstown district have volunteered to help in this work. The following officers were elected: Supts., Howard Stahl (Davidsville), Earl Replogle; Secy., Elsie Miller; Treas., Irwin Weygant. We surely appreciate the help of other congregations in church and Sunday school work. Would be glad to have anyone stop with us and help in the Lord's work. We wish to thank you for your interest in the past.

We ask to be remembered in prayer that we may be true followers of the meek and lowly Jesus.

June 26, 1922. Cor.

Harper, Kans.

Dear Herald Readers:—Another Sunday school year is in history. May God bless the honest efforts that have been put forth. On June 11 we reorganized for the coming year, as follows: Supts., Stephen Yoder, Daniel Unruh; Secy., Irvin Unruh; Chor., Delia King; Prim. Supts., Esther Yoder, Ida Hostetler.

May all take courage and labor faithfully till Jesus comes.

June 27, 1922. Cor.

Wolf Trap, Va.

We feel that our friends would be glad to know of our blessings which came to us from the Lord thru Bro. and Sister Nice of Oyster Point, Va. They arrived June 23 and stayed until June 27. In this time Bro Nice preached six interesting, helpful sermons. One thing was especially interesting: The Brother used Scripture to explain Scripture so much, and also used Scripture for illustrations. There is nothing to be used more noble than the Holy Scriptures. We sometimes hear sermons with very little Scripture used. Besides the visiting we also had communion. There are only 15 members here any more. All but one communed, she was not able to come.

While there are only a few of us Mennonites the Church was nearly full several nights.

We are also blessed naturally with a good season, plenty of fruit, vegetables, and more wheat than we have seen in one year since we live in Halifax (11 years). We are always glad for our brethren and sisters to come—wish they could come oftener. We need spiritual help. We have our Sunday school and we think it is good; but you know anybody enjoys a good cook, and a feast sometimes; so it is with us in our spiritual life. So please come when you can and always pray for us.

Lydia Harman.

June 28, 1922.

McPherson, Kans.

Dear Gospel Herald Readers: During last month we were very glad to have visits from our returned mission-

aries from India, Sister Florence Coop-rider and Bro. Friesen They each gave several very interesting talks. We know more about India and her people now than we did before and the more we know the more interested we become in the work there.

On June 11, Bro. Charles Diener preached for us and Bro. Charles Yoder filled the appointment at Ransom. The following Sunday we were pleased to have a family from that place with us, for the first time.

Last Sunday evening our semi-annual Sunday school conference was well attended and very interesting. We hope it has been an inspiration to all present to do our part so that the cause may not suffer. We need the help of God and the prayers of His people that we might work together in love for the upbuilding of His kingdom.

June 28, 1922. Cor.

Flanagan, Ill.

To all Gospel Herald Readers, Greetings: We again have reasons to rejoice and thank God for the spiritual feast we have been permitted to enjoy.

On June 11 (P. M.) we had Children's day services. Bro. Ezra Yordy, Eureka, Ill., was present and gave a sermon on "Our Responsibilities to the Children." In the evening his theme was, "Saved for Service."

One the evening of June 19, Bro. S. E. Allgyer, West Liberty, O., began a series of meetings. The attendance was good, considering that one of the neighboring churches was holding meetings at the same time. Seven precious souls responded, as we believe, to the first call.

May God bless the efforts put forth by the brethren and may we realize that we now have a greater responsibility resting upon us, and that we need your prayers.

June 28, 1922. Lydia H. Smith.

Columbia, Pa.
(274 S. Fourth St.)

To inform all Gospel Herald readers how we are getting along with the new mission church at Columbia:

Greetings in the Master's name:—Some time ago you read that we were assisted laying the girders and first floor joists. Since then the brick walls were laid up to the square of the building.

Yesterday (June 28), we were again assisted in putting up heavy trusses for the roof supports. As we all know, it is a very busy time (harvest), but for all that about fifty brethren, young and old, came and helped to get the timbers to their places. One party came twenty miles. The work of the day proceeded without mishap or accident to anyone. Two weeks before, Bro. Samuel Shenk fell from a scaffold on his back, not breaking any bones, but hurting him considerably so he has not been able to work since.

Any help extended in a temporal way will be gratefully received.

June 29, 1922. Committee.
Per S. E. E.

Goltry, Okla.

Dear Herald Readers, Greeting:—On Sunday, June 25, the Milan Valley Sunday School was reorganized for one year. The following officers were re-elected: Supts., Bros. S. J. Troyer, Alf. B. Miller; Secy-Treas., Bro. Andrew Hershberger; Chor., Bro. Alf. B. Miller.

In the evening of the same day we held our quarterly Sunday school conference. Bro. P. J. Zimmerman was elected moderator of the next conference and Sister Nellie Hooley secretary.

June 29, 1922. Simon Hershberger.

Topeka, Ind.
(Emma congregation)

Dear Friends and Christian Workers:—On May 23, Bro. Abram Metzler began a series of meetings which continued almost two weeks. Four young souls united with the Church. Our prayer is that they may always be found faithful. Eternity will reveal the amount of good the brother has done.

On May 25 an all-day Sunday school meeting was held at this place and an interesting program was rendered. On June 18, Bro. Jonathan Kurtz of Maple Grove congregation preached to us. We are always glad for visiting brethren from other congregations.

On Sunday, June 25, we reorganized our Sunday school and Y. P. M. Supts., Rollin Hostetler, Elmer Greenawalt; Chor., Paul Hostetler; Secy., Samuel Miller. Mods., Jonas Yoder, Perry Yoder; Mus. Dir., Chancey Oesch; Children's Meeting, Fannie Hostetler.

We ask an interest in the prayers of God's people for the work at this place and may we ever strive to live closer to Jesus each day.

June 29, 1922. Alta Bontrager.

Dale Enterprise, Va.

Greeting to all Herald Readers:—On May 7, as the congregation at Mt. Clinton were gathering for a communion service, Bro. and Sister David Lesher, Hagerstown Md., came into our midst. Bro. L. consented to preach the Word to the congregation. On May 14, he also preached at Bethany Church.

Bro. John Risser and wife, also of Hagerstown, Md., were with Weavers' congregation on May 14. Bro. R. preached morning and evening. They all left for their homes the following day.

On June 11, Bro. E. J. Blough and wife, Holsopple, Pa., were with Weavers' congregation, Bro. B. preaching the Word. We are always glad for the visits of the brethren and sisters. Come again!

Bro. Leonard H. Jones, Dale Enterprise, Va., closed a series of meetings at the Gospel Hill Church on May 28, fifteen confessions being one of the visible results. On June 11 six of these were received into the Church by baptism and two reclaimed. May they all be truly consecrated to the service of the Lord, prove a blessing to the Church, and to all those around them.

June 29, 1922. S. M. Burkholder.

East Orwell, O.
(Maple View congregation)

We are having services every two weeks. Bro. J. A. Leichty has been faithful in his appointments here. For this we are thankful to our heavenly Father who supplies all our needs. We have Sunday school every Sunday.

June 11 we organized our little body of 19 members into a Sunday school which at present meets in our homes, but soon expect (if the Lord wills) to have a meeting place, dedicated to His service and worship. We kindly invite visitors, and any one who is seeking to locate where a home can be bought very reasonably, may be interested here. The country here is adapted to general farming and dairying with good markets.

We crave an interest in the prayers of God's people everywhere, that we might be faithful in service and obedience in this part of God's moral vineyard.

Yours in His Service,
June 29, 1922. A. L. Brenner.

Logan, Ohio

We have recently enjoyed a series of meetings held in the Mennonite Church on Turkey Run conducted by Bro. Eli Stoltzfus of Hudson, Ohio. We had several reconsecrations, and also had the privilege of communion services conducted by Bro. A. J. Steiner on June 25. On Sunday an all day meeting was held. All who were there enjoyed themselves. We are glad to say that we had the presence of Eli Hartzler, Eli Yoder, P. A. Troyer, and Sisters Anna Belle Hartzler and Seba Yoder of West Liberty, Ohio.

We praise God for His protecting power and to know He cleanses us from all sin.

July 1, 1922. J. A. Good.

(Continued on page 301)

Miscellaneous

BOUGHT WITH A PRICE

I was bought with a price; 'tis a wonderful theme
For the Maker of all things came down to redeem,
And He purchased my body, my spirit, my all,
From the firm grasp of Satan, from under his thrall.
I was bought with a price from the hard iron yoke,
From the tears and groans that my anguish bespoke,
From the arms of that monster who gloated to see
How despairingly wretched his victim could be.
I was bought with a price from the torments of hell,
From that dread lake of fire that no waters could quell;
As a brand from the burning He drew me and smiled,
As He placed in His bosom, His poor weary child.
I was bought with a price, nay, not silver or gold,
For their worth might be known and their value be told,
But the Blood incorruptible never can fail,
All our foes, before it shall eternally quail.
I was bought with a price, O my soul, take it in.
I'm redeemed from the power and the guilt of my sin;
Yes, Lord, I am Thine, I am all, all thine own,
With Thee in Thy yoke would I labor alone.

—M. L. Carson.

HOW ABOUT YOUR LADDER?

By Sadie Brubaker

For the Gospel Herald.

A number of years ago I taught a class of small boys in Sunday school. One time, when relating the story of Jacob and his ladder vision, I was asked this question: "Does the ladder stand on the earth or does God hold it down from heaven?" I asked the little boy why he asked this question and he said: "If it stands on the earth it will fall down when the earth passes away." It was not hard to plant a firm conviction in the heart of that child then, but since then there may be reasons to recall that question.

Judging from the nature of the many activities in the world today, under the name of the Church, we might think that God had given to men the task of building a ladder up to heaven. It is not only the children in years that ask that question, but many immature in faith are questioning where to begin. Fewer yet are ready to recognize that anything which has its foundation on this earth will go down with the perishable.

When we see the great throng of people who by good works, morality, education and refinement, are trying to get to heaven, we are sad. How we wish that they could see the ladder hanging from the open gates of heaven, held secure by the untiring hands of God! Some day after men have seen how fruitless their effort to save themselves, Christ who has heretofore been our interceding Attorney will be promoted to be Judge and the ladder will be withdrawn. Heaven is our final goal and well may we think much of the prospect but first be sure of the passport. Grace reaches to heaven but it began at the cross.

Hesston, Kans.

DISAPPOINTMENTS MAY BE GOD'S APPOINTMENTS

By Henry J. Yoder

For the Gospel Herald.

Have you ever thought that all that concerns you, concerns God too? "For he that toucheth you toucheth the apple of his eye" (Zech. 2:8). You are very precious in his sight. (Isa. 4:4.) Therefore, God desires to educate you. He would have you learn that when temptations come, and the enemy comes in like a flood, He has permitted it to teach you that in your weakness you need the Father's help, and that your safety lies in letting God fight for you. Sometimes you may be in difficult circumstances, surrounded by people who do not understand you, who do not consult your taste, who put you in the background.

God may have permitted this. This is the very place God meant for you. You may have been praying for God to make you humble, and He has put you in the very place where the lesson of humility is taught. Your companions are only working out God's will unknown. You may be in financial difficulties. It may be hard to make ends meet. God would have you remember that He is your purse-bearer, and He would have you draw from His purse to feed and live on, instead of Him, as you would have it, draw from your purse. He wants you to fully depend on Him. His storehouse is full. You may be passing through sorrow. If you are, remember God may have appointed it. Jesus was a man of sorrows and was acquainted with grief. He may have earthly comforts fail you, that by turning to God you might obtain everlasting consolation. II Thess 2: 16, 17. Has some friend, one in whom you have confided, disappointed you? God may have permitted it to come that you may learn that Jesus is the best friend to confide in. The best friend to have is Jesus. He will help you when you are in need. Some one may say things about you that are not true. Leave it all with God, and draw closer to Him. Get under the shelter of His wing out of reach of the "strife of tongues."

For He has promised to "bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. 37:6).

You have longed to do some great work for God and instead have been laid aside on a bed of affliction. You were too busy, God could not get your attention. He wanted to teach you some deeper lessons. Some of God's greatest workers are those who are shut out of active service, that they may learn to wield the weapon of prayer. Let us take courage in God's Word, believing that "all things work together for good to them that love God."

Hubbard, Oreg.

HONESTY

By V. S. Hooley

For the Gospel Herald.

Let us take, for instance, the doors of a great bank vault, each door weighing ten tons. They swing into place so accurately that the thickness of tissue paper would cause them to touch off an alarm. The vault walls are twenty-three feet of reinforced concrete. The guard allows someone to swing the doors, and this person asks the guard, "The officials of this bank trust those doors absolutely, do they not?" He answers, "No, they trust me."

Steels doors guarded by dishonest men are no protection. Human honor and honesty are the real protection of every precious thing, either in vaults or hearts. Nothing is safe in the hands of thieves.

Honesty is the greatest single personal or social asset. A reputation for honesty is more valuable than any pile of gold. Gold without honor is worse than dirt.

Honesty is a homely old virtue, but she is the mother of all worth while things of which I can think. A straight line is the shortest in morals or geometry.

Just think what a place honor plays in our lives. Speech without honesty is a tissue of lies. Literature without it is inhuman. Religion not based on honesty is Pharisaism. Business without honesty is piracy. Character without it is virtueless. Love without honor sinks to lust. Society without honesty at its heart reverts again to the jungle.

Honesty is a three-fold virtue; it reaches in three directions.

First it is a personal thing. The chances are that every pair of eyes reading this article, once at least, tried to lie to themselves. Affectation, prudery, self-righteousness, I-am-ho-

lier-than-thou-ism, all proceed from hearts that are not facing the truth.

If you are honest with yourself you will have more to ask forgiveness for than you will have to brag about. Self-paraded virtues, like over-advertised goods, are generally rotten somewhere. Stiff necks are usually diseased.

Second, we must be honest with each other. There can be no human society without this. The dishonest business man, farmer, politician, anyone in fact, hurts society to the extent of his importance. Socrates, being asked the way to honest fame, said, "Study to be what you wish to seem."

Put a lie into grain, and people suffer; build it into a bridge, and it falls; twist it into a rope, and it breaks; found a home upon it, and trouble results; put it into a creed, and the weak stumble and sin. Dishonesty is a rope of sand—the first sin of most of us, the curse of diplomacy, the mother of wars, the path to hell.

Third, we must be honest with God. We can fool ourselves a little, our neighbors more, but God never.

That flame of light that flashes out of the soul of every man, and connects the soul with the Soul of the universe, that flame burns only in the honest heart. The Bible has no good thing to say of the liar, and Jesus of Nazareth calls Satan the father of lies.

Think you that dishonesty, and crookedness, and any other thing of the dark, will stand at last in the flare of white light of judgment, a judgment based on honesty? Think it over.

But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit, with patience. Luke 8:15.

Manson, Iowa.

HAPPINESS OF A CHRISTIAN LIFE

By Martha E. Buckwalter

For the Gospel Herald.

Happiness in the Christian life is experienced by those who can say, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." What peace, what joy, what happiness, to know we are accepted by God and Jesus Christ who hath given Himself to atone in our stead, when our lot was to be banished from God, and our position to be with the devil and his angels. Then Jesus Christ took upon Himself our sins who knew no sin, that we may share the joys of a heavenly Father and know that "There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the Spirit." No condemnation; all is joy and happiness in Jesus.

Can we not enjoy the Christian life? are we not constrained out of love to do the things He has commanded us to do? Is there not joy in this? Do we need evil things to enjoy life? Is there not more lasting joy in God's service? Even if there were no heaven to gain and no hell to shun, the Christian life would be worth while for the joy there is gained in this life. While there are trials, disappointments, and temptations in the Christian life, there is a satisfying peace that cannot be expressed.

On the other hand, the sinner has the same troubles, but no Savior to go to, no kind Father to flee to for refuge. God is a God of love, and loves to bestow blessings upon His children. He is angry with the sinner every day. How much better to have peace with God than to have Him angry with us every day. When we see sin about us we think it is awful; if we could see sin as God sees, would we wonder if He would be angry?

Even those professing His name seem to go after pleasures which do not become those professing godliness. How can we as nonresistant people, professing separation from the world, indulge in things which are not becoming to Christians? I feel burdened for the young people of the Mennonite Church and feel like encouraging them to keep close to God and His Word, to live so as to have peace with God that our influence will go out for good to the unsaved. How sad to see some in the Church keeping so close to the fashions of the world that you can hardly see whom they love most, God or the world. How can we unite with the Church and promise before God and man to live faithful and then go and deliberately put on our bodies such things as gold pins, round-cut caps, puffs, short-cut skirts, wrist watches, etc.? Will not God bring us into judgment for these things? When ministers plead with us time and again against these things, and we do not heed, are we justified and free from condemnation? Are we enjoying the full happiness of the Christian life?

May we as God's children so live that our lives count for God. Let us put on the whole armor of God that we may not be ashamed. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Can we be approved of God when we do not live up to our promises? Can we be free from condemnation? How can we reach out our hands for the communion when we do not obey the ordinances of God and the Church? Will not God hold us for our promises? If the world sets the example, why should Christians follow? When the Church forbids it, are we justified to follow the world? Do we enjoy the real happiness of the Christian life under such circumstances? Why not live so our influence goes out to the world and they can see we have been with Jesus? Our changing will not change God's Word, and it stands for separation until He comes. If we change, it will either stand for us or against us.

These lines were written out of pure love for Christ and the Church. May we be united in prayer to God that we as a body of God's people may be awakened to a sense of our duty, and may our lives so count for God that souls will be gathered into His kingdom and our influence be such that men may see the real joy of a Christian life and so live that "having preached to others, I myself be a castaway" may not be our condition.

Lancaster, Pa.

AN EXHORTATION

By Joe H. Kauffman

For the Gospel Herald.

We are the bride of Christ. He wants us to be clean and holy, for He is holy. Let us take Him at His Word. Let us study His Word more, for He tells us so much what He will do for us. Let us not grieve the Holy Spirit by our unbelief and neglect. If we love Him, we will always try to please Him, and grow stronger in His service.

I love to learn Psalms by heart, because they teach us so much of God's ways and mercies. In the first Psalm it says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." If we stay in His love, we will not let ungodly counsel lead us because we will read God's Word and ask Him to keep us and guide us in His truth. To keep in His love, we will keep His commandments. We will not stand in the way of sinners, because we will have our lights shining so brightly that sinners will see our clean lives and they will long for the goodness of God's great mercies. By staying close to His Word, if we meet sinners that long for something that will give rest to their tired, sinful lives and consciences, we can comfort them by telling them of God's wonderful Word.

Every sinner that we bring to Christ will be our crown and sheaf. Let us wake up and be about our

Father's business. We can all help in our calling if we "delight in the law of the Lord" and meditate in His statutes day and night. Then will God shower blessings upon us, and our dear brethren and sisters that give their all to work for their Savior, finding lost jewels in our cities and foreign countries, will receive more prayers and more funds from home. We are Christ's body. Then as His body let us be clean and we as church members will live up to the standards of the Gospel. Let us live up to the rules and regulations of the church of our choice and let us get close to our God by asking Him for grace.

Wolford, N. Dak.

INDIANA-MICHIGAN CONFERENCE

Report of the Indiana-Michigan Mennonite Conference Held at Yellow Creek Church, near Goshen, Ind., June 8, 9, 1922

For the Gospel Herald.

Devotional services were conducted by Bro. J. S. Shoemaker who read Eph. 4 and led in prayer.

Bro. E. A. Mast preached the conference sermon, using as a basis, I Cor. 3:11. The following are some of the many good thoughts presented:

"The text deals primarily with the foundation, and defines it. Jesus Christ Himself is the foundation. The foundation is the first part of the building that is put up. We must dig to solid bottom. It must be built of the right kind of material. This is a tried foundation. Efforts have long been made to destroy this foundation; it can never be destroyed. No use to fight against God's plan. The foundation is sure. The enemy knows this, and he is trying more now to destroy the building proper. This building is the Church. He tries to sow dissension and discord and thus lead them away. The divisions in the Church showed Paul that at least many of the members were carnal. Paul, Cephas, and Apollos were builders on the foundation but were a poor foundation to build on. Christ is to the believer what the foundation is to the building. Believers are God's building. We should daily think whether our structure is according to the word and will of God Some build of the right kind of material and some use the wrong kind. The latter shall at least lose the result of his labors. This is the time to build Tomorrow we may be in eternity. We need have no fear of that change if we have built with the right kind of material. Position will make no difference. 'One shall be taken, the other left.' We need to be awake and alive to our opportunities"

Testimonies to the sermon were given by the strange ministers and by three brethren from this conference district. Among the latter were the two old veterans of the Cross, Brethren, J. F. Funk and David Burkholder, both long past the four score years.

The congregation bore testimony by a rising vote.

The minutes of the last conference were read and approved. The congregation was dismissed for the noon hour with a benedictory prayer by Bro. S. C. Yoder.

Thursday Afternoon

After a song service, Bro. Menno Esch read I Cor. 13 and he and Bro. C. A. Hartzler led in prayer. The roll call showed that there were present 13 bishops, 34 ministers and 15 deacons from the Conference district besides 9 bishops and 5 ministers from other conference districts. Others came after roll call.

Brethren, O. S. Hostetler, A. D. Wenger and S. W. Sommer were appointed a resolution committee.

The appointment of a certain committee to adjust difficulties was left to the bishops of the conference district.

Bro. Silas Yoder ably discussed the subject, **"Church Government."** The open discussion also brought out quite a number of good thoughts. As the resolution committee was not ready to report, some business was taken up.

All visiting bishops, ministers, and deacons were accorded to right of discussion, and Brethren, Wilbur Miller, J. S. Neuhouser, and Amos Weldy were welcomed as members of conference.

The Secretary of the District Mission Board read his report and it was approved.

Some of the decisions and actions of the Board required action by Conference. No. 3 required the appointment of a committee to work out some system of properly providing for the traveling expenses of parties attending Conference, Board meetings, etc. This Committee will be appointed by the Executive Committee. Action 4 was a petition to Conference calling this body to provide for a Fundamentals and Missionary Conference some time during the year. This was amended by adding, "If satisfactory arrangements can be made."

The afternoon session was closed by prayer by Bro. L. J. Miller.

Friday Forenoon

The devotional services consisted of songs, scripture reading (Eph. 1) and prayer. Bro. J. M. Shenk read Eph. 1, and he and Bro. J. M. Kreider led in prayer.

The resolution committee read a resolution on Church Government. There seemed to be a general approval of the thoughts brought out in the resolution but Conference passed the following instead of the resolution:

An Appeal to General Conference from the Indiana-Michigan Conference

The question of Church Government was discussed by this conference, but because the question is so far-reaching, and is hardly within the scope of one District Conference to define, we appeal to General Conference for a definition and plan of Church Government.

The treasurer's report of the Tent Committee was read and approved and the committee excused. Report showed $14.40 in the treasury to be turned over to the Conference treasurer. Brethren Earl Miller, Lenden Pletcher, and William J. Hoover were appointed a committee to care for the tent. All expenses incurred to be paid by the Conference.

Bro. C. C. Culp discussed the subject, **"Worldliness, What Is It?"** Bro. J. H. Bare, the subject, **"Worldliness, Its Manifestations.**

Resolution: Resolved, that in the light of the Scriptures, we interpret worldliness to mean any conduct of life which is in accord with the will of Satan and contrary to the will of God; that it manifests itself in the love of money or false doctrine; in any of the seventeen "Works of the flesh—and such like" Gal 5:20, 21; I Tim. 6:3-5 and 10; Jas. 1:27, and 4:4.

Bro. J. W. Christophel reported regarding the work near Elmdale, Mich. Report was accepted and the excusing or retaining the Committee was left to the Executive Committee.

The committee appointed last year to look into the educational problem gave a report of their work, but it was found that by an oversight part of the work assigned had not been done. The committee was asked to complete its work and report at the next conference.

Prayer by Bro. Aaron Loucks.

Bro. Y. C. Miller conducted the devotional service with scripture reading and prayer.

The Co-operative Committee whose duty it was to look after the various interests of the Church as they affected each other, gave the following report:

The Co-operative Committee appointed by Conference, met at Science Hall, Goshen, Ind., at which time the election of a standing committee was effected as follows: D. A. Yoder from the Executive Committee of Conference, elected for three years; S. L. Weldy of the Executive Committee of the District Mission Board for two years; and W. B. Weaver of the Bible Department of Goshen College for one year. Beginning of said Committee to be June 15, 1921.

We have the following recommendations to offer:

That the present plan of holding Conference be continued; That the expenses of said meetings be paid through the budget of the Church Conference; That the Local Board of Goshen College make arrangements for the educational program of this Conference.

The report of the Committee was accepted and recommendations 2 and 3 were adopted at once. No. 1 was discussed at some length. It was finally decided to try the plan for another year. This committee was excused but later it was found that there was still some work for the committee to do and they were re-appointed.

The following was the report of a meeting of choristers:

To the Mennonite Church Conference at Yellow Creek, June 8, 9, 1922: We, the choristers assembled at the Sunday school Conference June 7, 1922, feel a deep need of further training and study to make our work more efficient for His kingdom.

We believe that a special choristers' normal would help greatly.

Does this Conference sanction such normals for our song leaders? Will this Conference not create a committee or authorize some Committee or Board now acting for the Conference to arrange for this work?

The discussions which followed showed that the general sentiment was that such normal should be held in connection with

Bible normals, and the work was referred to the Co-operative Committee.

The Conference Treasurer's report showed a balance in the treasury, June 8, 1922, of $350.86.

Resolved that this Conference body express its sincere thanks to Mr. M. C. Schrock of Goshen, ind, for providing us with light during the evening sessions without any expense to the Conference.

Resolved, That a copy of these resolutions be presented to Mr. Schrock by the Secretary.

The election of officers resulted as follows: D. A. Yoder, Moderator; D. J. Johns, Assistant Moderator; H. B. Weaver, treasurer; D. D. Troyer and J. W. Christophel, members of the Executive Committee; D. A. Yoder, member of Mennonite Board of Education; J. S. Hartzler, member of Mennonite Board of Missions and Charities; J. B. Moyer, Mennonite Relief Commission; I. B. Gnagy and Abner Holdeman, members of Fort Wayne Local Mission Board.

Closing prayer by Bro. A. D. Wenger.

J. S. Hartzler, Secretary.

REPORT

Of the Mount View Charity Circle of Mazeppa, Alta., from April 1, 1921, to April 1, 1922

For the Gospel Herald.	
No. of meetings held	10
No. of members present	123
No. of visitors present	37
No. of garments made	121
No. of comforters	1
No. of quilts	3
Boxes of clothing sent to poor	3
Cash on hand April 1, 1921	$ 19 45
Receipts during year	112 80
Expenditures during year	92 70
Cash on hand April 1, 1922	39 55

Alice P. Eby, Sec.

CORRESPONDENCE

(Continued from page 297)

Birch Tree, Mo.

Dear Gospel Herald Readers, Greetings:—The Lord has been blessing us abundantly. We are thankful for the refreshing showers of rain.

On Sunday, June 25, we reorganized our Sunday school. The results were: Supts., Bros. Frank Larrew and Casby Reaves; Chor. Benj. Detwiler; Secys., Sisters Mary Cowan and Anna Johnson; Cor., Esther Detwiler; Libr., Jeff Cowan.

The attendance at Sunday school has been increasing.

Bro. Roy Cowan and family just returned from Hartsel, Colo. We are glad to have them with us again.

In the Bible study class the Gospel of John is being studied. We ask the united interest in the prayers of God's people in behalf of the work at Berea.

July 2, 1922. Cor.

Jonestown, Pa.

(Dohner's congregation)

Dear Herald Readers, Greetings:—On July 2, our Sunday school, with all officers and teachers present, showed a total of eighty-six persons in attendance. After Sunday school, Bros. David Westenberger and David Garber instructed us on the many blessings that we have received from a kind heavenly Father and how we should honor Him by our support of the Lord's work.

Bro. Garber recently closed a series of meetings at this place. We feel that the Church was strengthened through his efforts and three young souls were made to renew their vows while others were counting the cost.

On July 9 we expect to call a meeting to set a date and arrange for an all-day Sunday school meeting.

Pray for the work at this place.

July 2, 1922. M. E. Weaver.

Low Point, Ill.

Dear Herald Readers, Greeting:—Bro. H. V. Albrecht of Tiskilwa, Ill., came here July 2 and preached to the inmates at the Old People's Home at Eureka. Text, Rom. 15:4. The same evening Bros. D. D. Miller of Indiana and H. R. Schertz of Chicago Home Mission preached for us at the Metamora Church. Bro. D. D. Miller preached from Jno. 3:16, and Bro. Schertz read a part of Acts 2.

Sunday, July 9, there will be a Christian workers' meeting, to be held at the Harmony Mennonite Church, if the Lord so wills. It is to be an all day meeting, and according to the program we look for a feast of good things.

Brethren, pray for us, that the Lord's will may be done.

Yours in His service,

July 3, 1922. Peter Garber.

Westover, Md.

(Holly Grove Congregation)

Dear Herald Readers, Greeting:—Saturday Bro. Dan Fisher and family of Gap, Pa., and Bros. Nevin Bender, Valentine Bender and Sisters Arie Zook and Verna Schrock of Greenwood, Del., came here. Bro. Bender preached for us Sunday morning. We feel that much good seed was sown. And our prayer is that it has fallen on good ground.

Bro. Aaron Mast of this place filled an appointment at Long Green., Md., Sunday.

Pray for the work at this place.

Yours in the Master's service,

Ruth Hostetler.

July 4, 1922.

Ashley, Mich.

Dear Herald Readers, Greetings:—We have great reasons to praise God for His unchangeable love to us, manifested by His care and provision for us thus far.

We have with us at present Sister Lydia Oyer of La Junta Sanitarium and Bro. Noah Oyer and family, spending their vacation here. We appreciate their help in the Lord's work. The work on the new church building is progressing nicely. The roof is nearly completed. Will you continue to pray for us and the work at this place?

July 6, 1922. Cor.

Wadsworth, Ohio.

Greetings to all Herald Readers:—On Sunday morning, July 2, Bro. Noah Hilty, Marshallville, O., preached at the Guilford Church, using as a text, I Cor. 15:58.

On the evening of the same day Bro. and Sister Ira Buchwalter Dalton, O., were at the Bethel Church. Both Bro. and Sister B. took part in the Y. P. M., after which Bro. B. preached for us from the words, "Put ye in the sickle; for the harvest is ripe" (Joel 3:13).

On Sunday morning, June 25, we were again reminded of the uncertainty of life when one of our number—Sister Bertha Snyder—departed this life very unexpectedly. It is hard to understand why one who is so much needed in the home should be taken away, but God doeth all things well.

"Not now, but in the coming years
It may be in the better land;
We'll read the meaning of our tears
And there, up there we'll understand."

May we ever humbly submit to His will.

July 6, 1922. Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Bro. M. Horsch of Germany, brother of our Bro. John Horsch, preached at the Mennonite church here on Sunday, July 2. He left a few days later for points farther west, accompanied by Bro. John Horsch.

Bro. Samuel Yoder, who for the past year has rendered faithful and efficient service on our Publishing House buildings, left with his family on Friday, July 7, for their former home at Manson, Iowa. His father, Bro. Levi Yoder, left the following morning.

Bro. Charles Coffman, of the Masontown congregation, called at the Publishing House one day last week.

A number of our young people from Masontown, among them Sister Luella Cameron, were worshiping with us at the Mennonite Church here last Sunday.

A number of our people are away visiting—Bro. J. B. Hernley with most of his family in Lancaster county, and Bro. A. B. Gilnett and family at Masontown, Pa.

July 8, 1922. Cor.

WAR SUFFERERS' RELIEF

Report of Relief Funds Received during June 1922, by Eastern Board of Missions and Charities.

For the Gospel Herald.

Near East Relief

A Bro & Sister	$ 5 00
Iva S Miller	50 00
Hersheys S S Meeting	40 00
Erismans Cong	66 00
Hanover Cong	100 00
E Chestnut St Cong Lancaster	122 50
Lititz Pa Y P M	25 00
Groffdale Cong	81 00
Chestnut Hill Cong	34 75
Gantz Cong	39 00
Ephrata Pa Cong	91 75
Susquehanna Cong	19 00
S H Greider	10 00
Masonville Lanc Co Cong	103 50
Two Sisters Rohrerstown Pa	18 00
Habecker Cong	90 00
Henry G Weber	7 00
Metzlers Cong	71 76
Ephrata Cong	6 00
Lititz Cong	311 15
Chestnut Hill	13 00
Erbs Cong	58 25
Landisville & Salunga Cong	107 00
Slate Hill Cong	42 42
E Petersburg Cong	79 17
Mountville S S	15 00
Mountville Cong	24 10
	$1650 35

Russian Relief

Ella R Hostetter	$ 2 00
Doners Cong Leb Co	4 25
J K SS C Atglen Pa	5 00
D K SS C Atglen Pa	5 00
Maple Grove SS Meeting	90 00
Landisville Pa SS	12 50
Bosslers S S	15 52
Diller Menn Cong	8 52
Sister Hess	2 00
A Sister	3 00
Ruth Hersheys SS C	5 50
A Sister	2 00
Lauvers M Meeting	25 00
Lost Creek Cong	13 00
Lauvers Cong	14 66
Cross Roads Cong	11 68
Cross Roads SS	12 50
Weaverland Con'f Menn	216 50
Howard Y Musselman	2 00
Maria Ressler	12 00
A Bro Atglen Pa	30 00
Henry G Weber	3 00
O O Amish per F S Graybill	41 25
H W & Ida C Eshleman	5 00
	$541 86
Total for month	$2192 21
Previously reported	171,579 09
Total to date	$173,771 30

Gratefully acknowledged
Eli G. Reist.

Received by the Mennonite Relief Commission for War Sufferer's Relief during the month of May, 1922.

General

Katie E Hershberger	$10 00
Abe H Mast	10 00
Liberty Cong Ia	8 75
Berea Cong Mo	85
West Liberty Cong Kans	3 00
Mt Zion Cong Mo	1 00
Palmyra Cong Mo	27 58
South Union & Walnut Grove S S Ohio	95 69
Creston Cong Mont	2 52
Firdale Cong Oregon	3 04
Springs Y P B M Pa	22 42
	$184 85

Germany

Daniel Hostetler	$25 00

Near East Relief

A Brother Goshen Ind	$15 00
J D Hershberger	20 00
Amos R Erb	10 00
Daniel Hostetler	25 00
G W Bender	5 00
Mrs C B Schneck	20 00
Men's Class Martins Cong O	5 00
Clinton Frame SS Ind	10 00
Alpha S S Minn	3 50
Liberty Cong Ia	50
Junior Girls Bethel SS Mo	10 00
Catlin S S Kans	5 00
Ella Yoder's Class Sycamore Grove S S Mo	5 00
Earl Buckwalter	6 00
Springs S S Pa	50 00
	$190 00

Russia

A Brother Goshen Ind	$15 00
Bethel S S Kans	60 00
Emma Litlee	5 25
John H Smucker	5 00
Roanoke Cong Ill Birthday offerings	10 00
Violet Schertz	1 00
Arthur Schertz	1 00
S A Yoder	2 50
A Brother & Sister Wellman Ia	10 00
John I Buerge	25 00
D G Kauffman & family	5 00
The Needy's Friend Myersdale Pa	15 00
A Sister Westport S D	1 00
J D Hershberger	40 00
J L Brenneman	20 00
Mrs M Hunsberger and Ella Hunsberger	5 00
E C Bowman	32 50
Salem Junior Meeting Lima Ohio	1 14
Mrs C B Schneck	20 00
Greenwood A M Cong Del	10 43
A Sister Comins Mich	2 00
Amish Cong Lewis Co N Y	55 00
Amish Bro Grantsville Md	15 00
Amish Sister Elk Lick Pa	25 00
A Bro Kitchener Ont	5 00
Mary Gardner & SS C	2 50
Young Women's Class Belleville A M SS Pa	10 00
A Sister Elverson Pa	5 00
Manson S S Iowa	10 00
Casselman S S Md	6 79
Fairview S S Mich	2 50
Chicago Home Mission S S Ill	6 56
Crystal Spgs SS Kan C 9	2 50
(Ditto) Class 10	2 50
(Ditto) Class 12	2 50
(Ditto) Class 6	2 50
(Ditto) Class 11	2 50
(Ditto) Class 3	2 50
Brother Miller	2 50
James 2:9	40 00
O O Amish Menn Cong Norfolk Va	169 50
E J Bontrager	5 00
Mrs Ben Albrecht	2 50
A M Cong near Pryor Okla	11 75
The Hostetler family Choteau Okla	13 00
Maple Grove SS Ind	64 62
A Sister Dalton O	10 00
E L Fisher	10 00
Yellowcreek O O Cong Ind	59 05
A Bro Millersburg O	10 00
Alma Kauffman's SS C	2 50
Ass't Supt Hopedale SS Ill	2 50
Prim Dept Kouts SS Ind	1 53
James 1:17	56 00
A Sister Weaver Cong Va	5 00
Mark C Showalter	15 58
Amish Cong Daviess Co Ind	157 50
A Friend Lancaster Co Pa	40 00
Salem Cong Nebr	173 15
Brethren Roanoke Cong Ill	5 00
A Bro per Orio O Miller	20 00
Mrs Ezra Stoltzfus	6 00
Lizzie Grieser SS C 16	2 50
A Sister Hopedale Ill	5 00
Martins Creek SS C 8 O	7 50
Martins Creek SS C 6 O	7 50
A Brother Kinross Ia	5 00
O O Amish Cong Belleville Pa	22 20
Lizzie Kennel	15 00
A E B Elkhart Ind	5 00
Fairview Cong N D	10 50
Springvalley Cong N D	7 85
Calkins Cong Mont	50
Clyde Park Cong Mont	1 50
Brethren of Reiff Cong Md	55 00
A Sister Clearspring Md	9 00
Row Cong Pa	55 50
Bethany S S Mich	2 50
Five Classes Shore SS Ind	12 50
Class 7 Emma SS Ind	5 00
C 11 Fairview SS Mich	5 50
Zion Cong Mich	8 00
A Bro Berea Cong Ind	1 00
Beulah Beach	3 00
A Bro & Sister Elkhart Ind	5 00
Berea Cong Ind	7 50
C A Shantz & Wife	5 00
Helping Hand C Elkhart SS Ind	5 00
Roseland Cong Nebr	10 00
Upper Deer Creek SS Ia	121 68
West Fairview Cong Nebr	113 00
J M Swartzendruber	10 00
Jesse Roth & SS Class	5 00
Eve Leichty & SS Class	2 50
Wm Schlatter	30 00
Roy Rensberger	5 00
Class 3 Liberty SS Ia	1 25
Liberty Cong Ia	10 00
E Holbrook SS Colo	42 50
Henry Cooprider's SS C	6 00
Limon S S Colo	15 00
Elmer Hershberger	5 00
Pleasant Valley SS Kan	27 00
Pleasant Valley Cong Kans	5 00
Cherry Box Cong Mo	7 85
Milan Valley Cong Okla	8 25
Class 8 Bethel SS Mo	5 00
Mt Zion Cong Mo	10 00
J J Sommerfeld	2 50
Sycamore Grove SS Mo	97 34
Woodville S S Ohio	14 35
Pleasant View SS O	15 00
Oak Grove SS Ohio	73 93
Bethel S S Ohio	15 90
Plainview S S Ohio	10 00
Prim Dept Oak Grove SS Ohio	2 50
Canton S S Ohio	7 93
Zion Cong Ore	71 14
Albany S S Ore Class 1	5 00
(Ditto) Class 2	5 00
(Ditto) Class 5	10 00
(Ditto) Class 6	10 00
S E Roth's SS Class	5 00
Ida Brenneman	6 00
Masontown SS C 4 & 5 Pa	15 00
Masontown SS Jr & Sr Pa	10 00
Blough S S Pa	65 00
	2,479 02
Total for May	2,878 87
Previously reported	$581,809 09
	$584,687 96
Previously reported by E M B of M & C	$173,771 30
Grand Total	$758,459 26

Gratefully acknowledged and reported by the
MENNONITE BOARD OF MISSIONS & CHARITIES
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

REPORT

of Receipts of Eastern Mennonite Board of Missions and Charities for June 1922.

For the Gospel Herald.

Altoona Mission

Anna Gish S S Class	$ 5 00
Erismans S S	19 32
K & M H	10 00
	$34 32

Columbia Mission Bldg Fund

Hanover Pa Cong	$ 34 00
Stony Brook Cong	6 00
Habecker Cong	100 00
J L Garber	50 00
Barbara Brenneman	6 00
Lydia Seitz	1 00
Joseph Ebersole	1 00
Ethel Tweed	30
A Brother	6 00
Elizabeth Trout	5 00
Benj Ebersole	50 00
New Danville Cong	479 50
River Corner Cong	53 50
C Z Martin	10 00
Prov 5	1 00
A H Greider	10 00
Goods Cong	53 11
Millersville Cong	665 50
C M Garber	10 00
Amelia Kauffman	5 00
	$1546 91

Columbia Mission

E Petersburg Sister B C	$11 85
K & M H	15 00
	$26 85

General Mission Fund

S B Landis SS C	$10 00
No 5546 Pa	5 00
Fannie E Witmer	10 00
Primary Dept Strasburg Pa S S	10 57

Slate Hill SS Meeting	12 50
Rent	35 00
Hersheys S S	46 60
	$129 67

India Mission

Joseph Sensenig	$10 00
Salunga Mennonite SS	36 00
K & M H	25 00
	$71 00

India Support of Native Worker

Manheim Bible Study Class	$7 50
Two Classes E Petersburg S S	7 50
E Petersburg Y P M C	7 50
	$22 50

India Orphan Support

S B Landis SS Class	$12 50
Samuel Fry's SS Class	12 50
Lillian Ebersole SS C	15 00
Walter Herr's SS C	8 00
Allen Gantz	6 25
A Sister E Petersburg Pa	6 50
Bro Bowman & family	3 00
	$63 75

Support of Fannie Hershey Lapp

C K Lehman & family	$1 00
K & M H	25 00
	$26 00

India Support of Lois Lapp

Mrs Warren Farmers S S Class	$9 00

India Bible Women

John Wentling	$36 00

India Ghatula Dispensary

Anna N Ranck	10 00

India Mary M Good (personal)

Mary E Guy & Joe Good	$2 00

Knoxville Mission

Mount Joy Y P M	$ 6 50
Kraybills S S	19 56
	$26 06

South American Mission

Barbara Brenneman	$30 00
K & M H	25 00
	$55 00

South American Tract Fund

Check 100	$10 00
Total for June	$2069 06

Gratefully acknowledged,
Eli G. Reist.

Married

Esh—Yoder.—On May 25, 1922, Bro. Levi H. Esh and Sister Sadie T. Yoder both of Mifflin Co., Pa., were joined together in holy matrimony. May God bless them through life.

Heatwole—Shank.—Bro. Ammon S. Heatwole and Sister Fannie I. Shank were joined in matrimony at the home of the officiating bishop, L. J. Heatwole, Dale Enterprise, Va., on June 1, 1922.

Mc Dorman—Heatwole.—Bro. Austin C. Mc Dorman and Sister Sadie R. Heatwole were united in marriage, April 16, 1922, at the home of the officiating bishop Bro. S. H. Rhodes, Dale Enterprise, Va.

Bower—Souder.—Bro. Aaron C. Bower of the Franconia congregation and Sister Ella Mae Souder of the Plain congregation were united in marriage on June 24, 1922 by Bro. A. G. Clemmer, Franconia, Pa.

Moyer—Bower.—On June 24, 1922, Bro. Laadan A. Moyer and Sister Emma C. Bower, both of the Franconia congregation, were united in the holy bonds of matrimony by Bro. A. G. Clemmer, Franconia, Pa.

Grubb—Benner.—On June 28, 1922, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa., Bro. Marvin C. Grubb of the Salford congregation was joined in marriage to Sister Elaine B. Benner of the Franconia congregation.

Miller—Weaver.—On June 29, 1922 at the home of the officiating bishop, J. F. Mast, Bro. William L. Miller, Millersburg, O., and Sister Barbara Weaver, Berlin O., were united in the holy bonds of matrimony. May they have a happy and prosperous journey through life.

Obituary

Welty.—Lina Gerber Welty was born in Wayne Co., O., March 4, 1864; died after a short illness June 22, 1922; aged 58 y. 3 m. 8 d. On Dec. 22, 1900, she was united in marriage to Benjamin Welty. In early life she accepted her Savior and united with the Swiss Mennonite Church where she worshiped and served her Master till she was called to enjoy the realities of the spirit world. She leaves her husband, one step-son, an aged mother 2 sisters, one brother, and a host of other relatives and friends. Services were held on the 25, by the brethren, Jacob Nussbaum and C. N. Amstutz.

Boegli.—Walter John, only son of Abraham and Naomi Boegli, was born in Orrville, O., July 12, 1917; died June 24, 1922. Walter ran under an auto and was so seriously hurt that he died in an hour after the accident. He leaves his parents, 1 grandfather, and many relatives and friends to mourn his early and unexpected departure. The parents may comfort themselves and look beyond this vale of tears, knowing they have a family started in heaven. Funeral services were held at the Swiss Mennonite church near Dalton O., by the brethren, P. R. Lantz, C. N. Amstutz, and Jacob Nussbaum.

Sommer.—Barbara Sommer was born in Elsas, France, Sept. 1, 1830; emigrated to America in 1848, and settled in Stark Co., Ohio. She was married to John Sommer in 1850 who preceded her in death. She peacefully fell asleep June 24, 1922, at the ripe old age of 91 y. 9 m. 23 d. She is survived by three daughters' eighteen grandchildren, and one great-grandchild, with a large circle of near relations and friends. In her youth she accepted Christ as her Savior and united with the A. M. Church. She was a devoted and earnest Christian mother and remained faithful until death. She was laid to rest at the Eden Church near Richville, Ohio. Services conducted by J. S. Gerig form John 12:23, assisted by the brethren J. A. Leichty and Jno. D. Miller.

Harlin.—Annie E., wife of Jacob Harlin, died at her home, near Dale Enterprise, Va., May 14, 1922; aged 61 y. 8 m. She had been a sufferer from tuberculosis for three years, but was still able to be about, and on the morning of her death did not seem worse than usual. The family was absent a short time and found her lying on the floor dead. She united with the Mennonite Church in her young years and remained true to her profession until death. On being asked as to her hopes of the future she said she was resigned to the Master's will and her special desire was to be accepted in heaven. She leaves her husband, 2 sons, and 1 daughter. Funeral services were conducted at the Weaver Church on May 16, by the brethren H. B. Keener and J. S. Martin. Texts, Psa. 71:8, 9; 92:12,13. Psalm 71 was one of her favorites and was read at the opening of the funeral. Her body was laid to rest in the cemetery near the church.

Brubaker.—Susan B. Brubaker (nee Bollinger), wife of Reuben H. Brubaker, was born Dec. 3, 1865; died at her home near Lititz, Pa., June 8, 1922; aged 56 y. 6 m. 5 d. She was a faithful member of the Mennonite Church for many years. She bore her suffering very patiently until death, and expressed a desire to depart and be with Jesus. She leaves her husband, mother, two sons, and three daughters (Haydn B., John B., Fannie B. Erb, Elva B. Hess, Anna B. Keller), also 9 grandchildren. Funeral services June 11 at the home by Bro. John Bucher and at the Hammer Creek Mennonite Church by Bro. Noah Landis and Jacob Hershey. Texts, II Cor. 5:1 and Rom. 8: 18. Interment in adjoining cemetery.

"Dearest mother, thou hast left us:
Here thy loss we deeply feel;
But 'tis God that hath bereft us:
He can all our sorrows heal."

Hoover.—Rebekah (Eshleman) Hoover was born in Washington Co. Md., June 28, 1880; died at the Washington Co. Hospital, Hagerstown Md., June 16 1922; aged 41 y. 11 m. 18 d. She was the daughter of Daniel and Susanna Eshleman who preceded her. In 1903 she was married to Aaron Hoover. To this union were born 4 children (Anna R., Emma R., Samuel E., Mary E.). Her husband and 2 children (Emma and Samuel) preceded her in death. She is also survived by 3 brothers and 3 sisters. She accepted Christ in her early days and was a faithful member of the Mennonite Church. She is missed much in the home but God's ways are best. She was sick a little over four weeks with pleurisy and pneumonia. Short services at the house by C. R. Strite and further services at the Stauffer Church by Denton Martin and John Grove. Text, Heb. 11:16.

"Dearest mother, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us
He can all our sorrows heal."

IS YOUR HOME A SAFE HOME?

(Continued from page 294)

destroying all other literature that is adverse to it and its teachings, can the safety of the home be maintained.

Another element of a safe home is hospitality; such that makes everybody feel welcome, that makes all realize that there is no place on earth like home, that even those who unfortunately do not have a home are made to realize that some one cares for them (Heb. 13:2), and where strangers always feel welcome.

Dear Reader, does your home have God's battlement on it, so that no blood is on your home? Is the battlement of Love so strong that if thru some one's sin there should be a prodigal in your home, and he wanders far off in sin, could the memory of his loving home lead him to turn his feet homeward again, and would he find loved ones waiting for him at home to receive him? Are the fires in your family altar getting low, or are they burning brighter as this world is growing colder and darker? Is God's Word being taught with due respect, and are all of His commands reverenced so that no one in your home can ever be led astray by false doctrine, because of ignorance of God's Word?

Fathers and mothers, are you raising your children for the world and its fashions, or are they safe for the Lord and the spreading of His Gospel? Is your home safe for all on the inside, and is it a safe example for those on the outside to behold and pattern after?

Mattawana, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

According to present arrangements the shipment of tractors mentioned in these columns last week will leave New York about July 12. G. G. Hiebert, who has been appointed to go to Russia to assist in the operation of these outfits, left New York on the steampship Aquatania for London on July 4. After conferences with the A. R. A. office in London, and with members of the relief organizations in Germany and Holland, he will proceed on to Constantinople so as to arrive there in time to take care of the tractor shipment.

* * *

The above shipment does not complete the call by our Russian representatives for tractors. The total number called for was one hundred outfits. It is the mind of the Central Committee, however, that the number included in the above shipment (25) is all that can be sent under present conditions of our finances for this purpose. Additional attention will be given to the work on the return of Bro. P. C. Hiebert, who has been studying conditions on the field and is expected to return about August 15th.

* * *

Letters from Bro. Stoltzfus at Constantinople indicate that the work there is now almost closed. The refugees there have been provided for by the renting of a fruit farm in the vicinity of Constantinople for the summer. The farm will be managed by them and the profits will be their own, since they have advanced some personal funds for the enterprise and have given their notes to the Central Committee for the balance of the capital needed. Arrangements have also been made whereby they are to provide for any refugees that may come from Batoum or other points. About 170 Mennonites are at present being cared for at the above named port, and more are coming.

* * *

Following is a part of a letter just received from Bro. P. C. Hiebert, chairman of the Central Committee. It is in the nature of a report made to the Central Committee.

Since my last report Bro. A. J. Miller and I have made a trip to the Volga colonies to inspect the work done and also to secure data whereon to estimate the needs for the future.

I. **Alt-Samara** is located not far from the Volga River, about 120 wersts north of the city of Samara. The ARA of the latter place were so kind as to put an automobile at our disposal, which enabled us to make the journey one way in half a day, whereas with a team it would have taken at least two days and may be three, since horses are very poor.

This colony has been visited with drought and therefore hardly any crop last year, but since their relations to the local government are quite endurable, they were permitted to retain largely what little grain they had harvested last year, which of course was entirely insufficient to last them thru the winter. But the good Lord was kind to them in opening the way early for our supplies to reach them. These have kept them from abject suffering, as was the case in some of the southern colonies; and in addition, through the influence of their Mr. Riesen, the local government declared them to be the best farmers in the community and delivered them enough seed grain to sow all the ground that they had been able to plow with their horses.

The weather conditions have been quite favorable for the growing crop this spring. If the same continue and the Lord blesses, they may raise enough to keep them alive the coming winter,—provided the government does not take away their provisions, as has been the case at times.

THEIR GREATEST NEED IS HORSE POWER OR TRACTORS

New-Samara, located between two and three hundred miles to the southeast from the former, has also been a prosperous colony. Crop prospects are good, but there has been much less sown than at the former place. Especially some villages are in very bad shape. They lost practically all their live-stock for want of fodder. As a result they could not plant any spring grain. Actual starvation has been experienced, and would have much more, but for the fact that this was the first place reached by our American Mennonite supplies. They have been getting a portion ever since Christmas. This colony will need help for the coming winter, but if crops mature as they now promise, they will not demand so very much

THEIR GREATEST NEED IS HORSE POWER OR TRACTORS.

Orenburg, a large colony of about 6000, is located between 75 and 100 wersts northwest of Orenburg. The need, and as a result the suffering, has been very great. Quite a number of the Mennonites have died of starvation on account of poor transportation, and other causes. But very little of our supplies reached these people until the end of May. Had not the ARA. started kitchens among them and also given them some adult corn rations, very many would have perished. At present the limited acreage of grain looks very promising. The rain is more abundant than it has been in the last 20 years. The people were just now very much encouraged by the arrival of a large amount of the earlier allocated supplies. They were so grateful that it brought tears to our eyes. They will need some support next winter, but are also greatly in NEED OF TRACTORS. **THE TRACTOR PROBLEM** as a whole is a very vital one in Russia for our Mennonites if they shall become self-supporting soon, since the supplies of horses in their midst as well as in Russia as a whole is sorely depleted as a result of wars and revolutions, and lack of rain over very large areas. If we feel like taking up reconstruction work at all, then the supply of tractors and in the southern colonies of seed grain would be **paramount.** I do not know how this matter has developed at home, but I feel and believe that it would be worth while to push this matter energetically and systematically, which will require somebody who has business tact and experience at the head of the movement.

I would hold it advisable, as is also the wish from these people, that money for reconstruction be given on a loan basis rather than a charity basis as the feeding. A good plan would be to keep the machines the property of the American organization and that an agreement be made that a certain part of the crop each year go to pay off this loan.

My plans as now arranged will enable me to visit the large southern colonies once more to observe recent developments, and then I expect to start on the return trip from Moscow on about the 10th of July, which, after a short stay in Germany, will take me to America and home about the middle of August.

If you have any telegraphic communications to make address them to Moscow until July 10, after that for about ten days to Joachim Friedrich Strasse 57, Berlin.

Fraternally yours,
P. C. Hiebert.

July 7, 1922.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt. Stations: Pehuajo, Trenque Lauquen, Santa Rosa.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt. Mennonite Gospel Mission (1906) 720 W. 26th St.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.

Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., R. W. Benner, Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.

Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.

Reading.—(1922) Thirteenth & Douglas Sts., Reading, Pa.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 20, 1922 (Gospel Witness Established 1905) No. 16

EDITORIAL

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

Daniel in the lions' den is a thrilling example both of the heroism of faith and of the keeping power of God. And whether God chooses to deal with us in this or some other way, we have many things to convince us that "it is better to trust in the Lord than to put confidence in man."

Jesus Christ, Son of the living God, in whom "dwelleth all the fulness of the Godhead borily," is the "Sun of Righteousness" around which all light and truth and righteousness revolve. Many have forsaken Him and have gone out into the immeasurable space of the world's darkness and unbelief, deceived by a phantom of light which in the end will prove to be for them the lake of fire!—unless they repent and turn to God.

Three duties we owe towards God's blessed Word, the Bible:

1. Obey it. We are among the people whom Christ had in mind when He said, "Teaching them to observe all things whatsoever I have commanded you." To obey God is a Christian obligation which should appeal to all people.

2. Defend it. The Bible has its enemies today, as it had in all ages of its history. While it is true that "the Bible needs no defence," it is equally true that many people are too weak to stand in the absence of able, fearless defenders of the faith. Not for the Bible's sake, but for the people's sake, do we need people in all communities who have the faith and courage to "contend earnestly for the faith once delivered unto the saints."

3. Proclaim it. The Gospel is not for us alone; it is for the whole world. Let the whole world hear the message. Your neighbor who has not yet yielded to the quickening influences of the Gospel, the people living in communities where the ministration of the Word is neglected, the teeming millions in heathen lands who have not yet heard of the Christ who died to save them, all need to hear the message which God intended for them as well as for us. Let the "all things whatsoever" of the Great Commission be proclaimed faithfully at home and abroad, and the Master's "Well done" at the end of our journey will assure us that "our labor is not in vain in the Lord."

MINISTERIAL LIST

The time has come when we must begin our work in compiling material for the 1923 Family Almanac. One of the things which needs careful attention and revision is our ministerial list. We want that list brought up to date, and ask you to help us make it as nearly correct as it is possible for us to do so. To this end, will you please send us the following:

1. **Names of bishops, ministers, or deacons who have been ordained during the past year.**
2. **Names of bishops, ministers, or deacons whose names appear on our present list but who have died, or changed locations, or were officially removed from their office during the year. (If they have changed locations, please give both old and new addresses.)**
3. **Names found in the ministerial list which are either misspelled or the wrong addresses given.**
4. **Names of bishops, ministers, or deacons whom you know should be on our list but for some reason are not.**

Any help you may be able to render in correcting this list, and any other suggestions you may have to offer, will be greatly appreciated. We would be glad to have your suggestions on or before August 1. Address

Mennonite Publishing House,
Scottdale, Pa.

Many will be interested in reading the brief extracts from the sermon delivered by Bro. J. F. Funk of Elkhart, Ind., on the occasion of the 57th anniversary of the beginning of his career as a minister of the Gospel. Bro. Funk was in the ministry before most of us were born, and bore a conspicuous part in shaping the history of the Church during the past half century. We are glad he is so well preserved, though he is far past the allotted time of fourscore years. May his last years be full of sunshine, with visions of the brighter sunlight ahead.

Our Record for 1922.—Half of this record is already beyond the power of man to change. With Pilate we must say, "What I have written I have written." But the other half (or nearly so) is still before us. What use shall we make of our opportunities?

Here are a few things which, by the grace of God, may be a part of our records:

IN EVERY HOME—begin and close each day with prayer, on the part of every individual naming the name of Christ; daily family devotions; the love and Spirit of God ruling in all the affairs of the home.

IN EVERY CHURCH—Christ recognized as the Head, given pre-eminence in all things, and every member respected, supported, and strengthened in the place to which he or she has been called by God and the Church; every member upon the altar of the Lord, faithful in church attendance, in support of the Lord's work, in helping the needy, in personal work among the unsaved, in being about our Master's business; one or more continued effort for the ingathering of the lost and upbuilding of the saved.

IN EVERY CHURCH INSTITUTION—a continued effort to maintain the standards of the Gospel and of the Church, to win the lost to Jesus, to fill the place which the Church had in mind when such institutions were founded.

Will we do our best to make our record pleasing to God and the Church?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye loved me, keep my commandments.—John 14:15.

CONSECRATION

"It is not mine to run
With eager feet
Along life's crowded ways,
My Lord to meet.

It is not mine to pour
The oil and wine
Or bring the purple robe
And linen fine.

It is not mine to break
At His dear feet
The alabaster box
Of ointment sweet.

It is not mine to bear
His heavy cross,
Or suffer for His sake
All pain and loss.

It is not mine to walk
Through valleys dim,
Or climb far mountain heights
Alone with Him.

He hath no need of me
In grand affairs,
Where fields are lost, or crowns
Won unawares.

Yet, Master, If I may
Make one pale flower
Bloom brighter for thy sake
Through one short hour;

If I, in harvest fields
Where strong ones reap,
May bind one golden sheaf
For love to keep;

May speak one quiet word
When all is still,
Helping some fainting heart
To bear thy will;

Or sing one high, clear song,
On which may soar
Some glad soul heavenward,
I ask no more!"

—Selected.

TEN REASONS

For the Gospel Herald.

IV. Why the Christian Woman should Wear the Devotional Covering

1. The Bible teaches it.—I Cor. 11:12-16.

2. In apostolic times the churches of God had no other custom (16).

3. It is a mark of distinction, typifying the relationship between man and woman in the Lord, as the long hair typifies the natural relationship between the man and the woman (14, 15).

4. "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head" (5).

5. The argument that the long hair is the "covering" spoken of in this chapter falls to the ground when it is remembered that there are two distinct coverings spoken of, taken from two greek words, the revised version using two separate English words, the illustration from nature being used to make the idea of the veiling more emphatic.

6. If woman discards the veiling, she should also discard the long hair. If that is a shame, let her retain the veiling (6).

7. It is not comely that a woman pray or prophesy unveiled (13).

8. The woman should have a "power" or "sign of authority" on her head "because of the angels" (10).

9. It is a very impressive and orderly rule in worship, designed, as we believe, by the wisdom and far-seeing knowledge of God.

10. If worn in the spirit of devotion, it serves as a safeguard in many a time of temptation.

THE HOLY SCRIPTURES

Geo. J. Lapp

For the Gospel Herald.

It is a great comfort to know that there are earnest, honest students of the Bible who have devoted their lives to Biblical research for the purpose of "following the Higher Critics to their lair." It is a pleasure to sit at the feet of such as Robert Dick Wilson of Harvard University and his contemporaries who stand in bold defence of the simple faith in the Word and its message, for the genuineness and accuracy of Holy Writ, and for the purpose and end of the revelation of God in Christ Jesus.

The writer has traveled extensively at home and abroad, studied in university and Biblical schools and was thoroughly determined that nothing should shake his faith in Christ and His atonement, in the fact of creation, the Fall, and man's redemption, and although he has heard lectures and teachings for and against the text of, the message of, the times and dates of, and the divine inspiration of the Scriptures, and his study and research have only strengthened his faith, as it will every one who reverently takes the Word and digs deep into every possible avenue of learning to the glory of God.

As a fellow minister and your co-laborer in the vineyard, let me say to you that however sincere the fault-finding critics may seem to be they are holders and disseminators of lies and can have no place in our confidence or as our authorities regarding science or knowledge or any other thing which relates to our religious life or experience. Let me tell you that there is not a page of the Bible but what you can read and be sure that you can depend upon the contents of the page for all that the Holy Scriptures claim for themselves. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect throughly furnished unto all good works" (II Tim. 3:16). "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

Here are a few questions which one can well keep in mind for any one who poses as a critic or "expert" regarding the Bible:

1. Have you studied all the languages connected with the Bible?

2. Have you carefully studied every consonant and proper name of the Old Testament and compared them with tablets, and historical data?

3. Have you noted the kings mentioned in the O. T. and carefully compared the accuracy of their account with evidences in profane history?

4. How can you prove the dates of writing, of authorship of books, gospels, epistles, etc., of the Bible?

5. Have you learned how to find internal and external evidence, harmonization, historical evidence?

6. Have you any good reason for not allowing faith and experimental knowledge of the Word in any current language to take first place in the lives of people?

7. Do you know the Bible well enough in any language to be its judge?

8. If you were to substitute anything for the Christianity of the Bible what would you put in its place?

9. Are your conclusions the results of merely plowing others' minds or of your own careful research?

The last question is pertinent because of the general tendency today to read a little here or there, catch up a few popular phrases, listen to a few lectures, and pose as authority. Ninety-nine out of every hundred are of this kind. The writer remembers when studying Hebrew that any word or phrase which did not come under the rule of grammar was declared to be Aramaic by the instructor. Since then I have learned that comparatively little in the Bible is either Aramaic or Persian, or Babylonian, or Egyptian except as the writers were influenced by localisms in their writings. The critics who set the dates of books of the Bible backward or forward according to their own thinking as being pre or post-exilic simply conclude from superficial conjurings

and not from definite proof, for there is none.

Do not allow theorists to hoodwink you. They do it in this way. They know there is a force called gravity which causes objects to fall to the earth. They know too that there is magnetic force. They know too that new species of animal and vegetable life spring up occasionally and formulate a theory that gravity, attraction, magnetic force, new relations of the elements, etc., develop new conditions, new life, new vegetables, new animals of greater intelligence, etc., until a homo-genius springs up with more grey matter than other animals and finally calls himself a man and establishes a society on the earth. It sounds plausible, reasonable. Why not accept it? The Bible account of creation is a myth!—astounding, diabolical, and based on a theory of some fanciful skeptic.

Although the Scriptures have been translated into hundreds of languages of the earth, they have been "the power of God unto salvation to every one that believeth." No part of the message has been lost. It should not be our concern so much as to whether every vowel and consonant or even every word has its equivalent in every language as that the message has been carried over in such a way as to lead all believers into the same path of righteousness. The writer has read the Bible or parts of it in five current languages and has noted that the greatest care was exercised by the translators to bring over the full meaning of every phrase into the language into which they were translating. It is sufficient to know that every word and phrase in the original languages was carefully written as divinely directed and that the messages of the same were inbreathed (vitalized) by Almighty God and form the Living Message and embodiment of the Living Word. Strike out any part, and you destroy the whole.

We have not written the above to defend the Holy Scriptures, for they need no defense. "They are Spirit and they are Life;" and will survive any sort of antagonism. But it is to help to fortify you against the shrewdness of socalled scholarship which seeks to undermine your faith in their genuineness and take away from you your Christian experience and definite knowledge of sins forgiven through the atoning merits of Jesus Christ. I care not what your attainments may be nor what your advantages along any line. If you have acquired wealth, or influence, or knowledge, once you have lost your hold on a simple faith in the living message of the Holy Scriptures, you have lost all and no amount of popularity will ever compensate for what you have let slip not only for time but for all eternity. Subtle deceptions are the most dangerous.

In closing we would say, that you may not be able to answer all the questions given in this discussion as tests but by putting them to others you will to a certain extent be able to ascertain their right to your trust and confidence.

Dhamtari, C. P., India.

THE NONRESISTANT FAITH

By Mahlon Gross

For the Gospel Herald.

(Reply to a discussion which appeared in the "Christian Endeavor World." and sent to the Gospel Herald for publication.)

In the C. E. World of June 8, Dr. Cowan discussed the Third Quarterly Review in a way that is very helpful and inspiring. Especially do I appreciate the paragraph on peace. If we believe that Jesus is the Prince of Peace let us, as believers in Him, stand for peace at all times; in times of war, as well as in times of peace; in times when war clouds are threatening as well as when the sky is clear and war nowhere in sight. Jesus has said, "Put up thy sword into its sheath, for they that take the sword shall perish with the sword." Again He says, "Love your enemies," and admonishes us to return good for evil. In Rom. 12 we read: "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written: Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." These words are the words of God, through the inspired pen of Paul, the apostle to the Gentiles. These words have been preserved by God and handed down to us in this war-torn age—what for? That we who are the followers of the meek and lowly Jesus, might, like Him, be brought like defenseless lambs in the midst of wolves to the place where we are willing to die rather than to shed innocent blood. Oh, the vast multitudes of innocent ones who have died and are still starving and dying because Christian nations—fired by ambition, pride, and greed—have taken up the sword and slain one another. Who was to blame? Let us all plead guilty; for guilty we all are, to a greater or lesser extent. In a half-hearted way we talk peace, but in our hearts we believe that nonresistance is impracticable; that when it comes to the test we must shoulder the musket, and go and slay our brother who has been forced to be lined up in battle array as our enemy. We do not believe in murder, yet in the name of war, we kill by the wholesale. Jesus was not understood when He lived in the flesh. Evidently his nonresistant principles are not even yet understood. Were every Christian pulpit faithfully to believe and teach and practice all that Jesus taught us to observe and teach, the war machine would soon go on the "scrap heap," where it belongs. The youthful mind of today is poisoned by holding up to them examples of "Christian" heroism, heroes who proved their bravery and patriotism by killing their brethren, and making their children orphans, and their wives widows. Men and officers who can do these things may believe in God, but they surely can not be following the example of Jesus Christ, the Son of God. If they do follow Him, they must be, like Peter, following him "afar off." Peter cursed and swore that he never knew Him, because he followed afar off. When Jesus looked at him he "went out and wept bitterly." And is He not looking at the Christian Church today, with a look that says: "You have denied me, you have denied the faith, you have played the part of a coward?"

In paragraph 8, Bro. Cowan speaks of a mummified faith after saying that each generation has had a higher vantage point than the last and has better interpreted the Word of God in **some things.** I would emphasize the last two words. On the whole, the interpretation of the Bible is worse, and tends to infidelity more than in any previous age. Instead of taking advantage of our better vantage point we are allowing Satan to blind our eyes to the truth. We can not see afar off. Puffed up with knowledge and self-esteem, blinded by pride, we read and weave finely spun theories into a fabric, that is so flimsy, so invisible, that like some of the goods worn by our church-going sisters, it fails to cover our nakedness, and our shame appeareth unto all men. We are fast becoming a nation of unbelievers, and our costly temples, with their elaborate furnishings, and their popular renditions of song and entertainment are but as mockery in the eyes of God, who has said, "Be ye holy, even as I am holy;" "Come out from among them and be ye separate, touch not the unclean thing, and I will receive you." What does the brother mean by a mummified faith? I read in the Bible of a dead faith. James 2:20 says: "Wilt thou know, oh vain man, that faith without works is dead." Abraham, an example of faith, was justified by works, when he

(Continued on page 319)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 Eighth Ave.)

We "praise God from whom all blessings flow." The Spirit is still striving among men. We have three applicants for church membership. Others are counting the cost. May you pray for them. One of our sisters who had grown cold and was led away by her associates, recently came to visit us in the home. Having the opportunity of speaking to her of the importance of renewing her covenant with the Lord, the Spirit striving with her she again became willing to say "Yes," I will." The congregation has been praying definitely for her. She said she had not been able to sleep and had no rest. We praise the Lord for answered prayer. During the summer months on Friday evening we gather together for an open air service in different sections of the city. On Friday evening we had an audience of about a hundred attentively drinking in the spiritual truths.

Some of our members had the privilege of attending the Sunday school meeting at Martinsburg, July 2, reporting a profitable meeting.

Bro. J. S. Lehman, wife, and daughter Arminta, of Lancaster city, spent two days with us, allowing themselves to be used in the services and visitation work, also helping to make some necessary repairs around the building. We appreciated this visit.

Sister Nanna Bender, the worker among the Italians, is spending some time at her former home, Greenwood, Del. While there she was married to Bro. Laban Swartzendruber who was teaching at the Orphanage at Grantsville, Md.

Sister Anna Myer, daughter of Pre. Amos Myer, Mummasburg, Pa., is visiting with us.

Cash Receipts for June

Kaufman Cong	$23 00
Blough Cong	14 50
Mattawana S S	24 23
Plain View S S Aurora O	20 00
East M B of M & Charity	13 62
No 460	5 00
No 439	2 00
No 461	50
	$102 85

Cash Value Clothing and Provisions

Strasburg S Circle	5 00
Belleville Cong	4 00
Allensville Cong	13 50
Martinsburg Cong	5 00
Del & Lost Creek S Circle	2 00
Slate Hill & Churchtown S Circle	8 24
Beech S Circle Ohio	14 00
Hiram Wingard	2 00
Laban Swartzendruber	1 50
	$55 24

Many thanks for your support and we beg a continued interest.

July 10, 1922. J. M. Nissley.

West Liberty, Ohio

(Mennonite Orphans' Home)

Opportunities for Mission Work

There are different ways of doing effective mission work.

First, we are in need of teachers for the Home, for the coming year. If you are a teacher and desire to help advance the cause of the Lord, here is an opportunity. Will be glad to hear from you regarding this matter.

Second, there are a number of boys and girls in the Home that would be delighted to have a permament home with some good family. Their ages are from 4 to 13. If you are in need of someone to brighten your home, come and look them over or write what kind of a boy or girl you would desire, and thus make room for some other one needing help.

Let us hear from you.

Fraternally,

S. E. Allgyer.

Reading, Pa.

(Thirteenth and Douglass Sts.)

Greeting in His Name:—On July 2 Sister Emma Zimmerman of Ephrata came to Reading to fill the vacancy which resulted when Eli Horst and wife left.

We are glad to say that Sister Anna Renno of Morgantown will be at Reading to help, at least until Sister Mary Harkins can come. The last mentioned sister was expected to be here but could not because of sickness. She is expected within a short time, if the Lord is willing.

On July 2, Bro. J. L. Stauffer preached at Reading, having come unexpectedly when he was most needed. On July 9, Bro. John Mast preached from Romans 11:22. He and other visitors gave us much encouragement by their presence and prayers for the work.

We believe you have not forgotten the work at Reading in your thoughts, meditations, and most of all your prayers to God. Still we feel the need keenly that your prayers for the work and for more laborers are needed. The Lord Himself says in Luke 10:2, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

The Workers.

per N. G. G.

Millersville, Pa.

(Children's Home)

Dear Readers, Greeting in the Master's Name:—Summer time is always welcomed at the Children's Home, when the children can enjoy life in God's "out-of-doors." Occasionally a pleasant afternoon is spent at a nearby creek or in the church-yard. or in a kind neighbor's meadow. Our family numbers twenty-nine—eight girls and twenty-one boys. Among the number is a blue-eyed baby girl, fourteen months old, that would brighten a lonely home, also a number of active boys from four to ten years old. They are just waiting for a chance. Who will open wide their HEARTS and HOMES to receive one of these little ones? You would make both your home and a little boy happy. Have you had any conviction along this line? Take the matter definitely to the Lord in prayer and it may not be long until one of these jewels will brighten your home.

We are again enjoying health, for which we are thankful. Mamma Sauder has had an attack of rheumatism, but is recovering. At this writing she is taking a rest at the home of Bro. and Sister David Harnish. One of our boys had been in the hospital for a week, but is home and is playing again.

We want to ask a definite interest in your prayers in behalf of our older children who are meeting the problems of life. They need help, encouragement, and sympathy.

Our truck patches are yielding bountifully. The children and workers enjoy the fruits of the earth. Yesterday we harvested the wheat. This was an enjoyable time for the children, especially the boys who were anxious to help.

We were pleased to have a visit from Bro. Showalter from the West Liberty Home, as it is helpful for workers to confer. We invite all our friends and those interested in the work to visit us. There are still those in our own county who come and say, "This is the first time I have been here. I had often wished to come."

In the Master's service,

July 10, 1922. The Workers.

Knoxville, Tenn.

(1308 W. 4th Ave)

Dear Herald Readers:—"The heavens declare the glory of God; and the firmament sheweth his handywork." With the return of summer we are sorry to say that since Apr. 16 Bro. Jennings could not hold regular services here because of the illness of Sister Jennings. We are now glad to inform the Herald readers that Sister Jennings is improving. After spend-

ing more than three weeks in the hospital having undergone an operation, she was removed to her home yesterday, July 4. Bro. Powell also has been ill, and not able to hold services here. We are glad to say that he too is regaining health.

The 21st ult. Bro. Benjamin Baer of near Hagerstown, Md., after faithfully laboring here since last August, returned to his home. Bro. Baer was accompanied to his home by Bro. Dowling, and family who are visiting the brotherhood in Maryland and parts of Pennsylvania.

On the 30th ult. Bro. Joseph Good and wife of near Harrisonburg, Va., arrived here and are at present visiting Bro. H. J. Powell and family of the Concord Cong.

Last Saturday Sister Sarah B. Leidig of Lake Charles La., arrived here. She expects to leave next week. Sister Leidig is well suited for the work. We are very glad for her help. Sorry her arrangements require her to leave so soon.

We are glad to know that Sister Anna Kauffman and Sister Lena Peterman, both of Lancaster Co., Pa., will return to this place in the near future, the Lord willing, to labor with us in the Lord and for His cause. We very much appreciate visits by the brethren and sisters from other places.

It appears that some from a distance have the impression that we think of changing our location. We wish to inform the readers of the Gospel Herald that it is not our intention to change our location so long as the laborers are so few here, and the Lord is willing for us to remain here However, should the Lord supply this part of His vineyard with a goodly number of laborers, we may then feel called to a more neglected field. It is a marvel to the writer, and to others as well, that so few of the great number who are of the Mennonite faith in other parts of the United States see the need of faithful teachers here, or are willing to come to the Southern States, where so many are unlearned, not informed as to some of the plainest commandments of Jesus—many, yes so many ignorant, not doing His sayings, which is so essential to salvation. Are there not more called to come over and help us? or are those who are called proving to be unfaithful?

We wish to thank all who so kindly remember us with contributions. Here too, the same as at some other missions, more help in a financial way is needed. We also thank you who help by giving literature, clothing, shoes, etc., and by your prayers.

July 5, 1922. The Workers.

"Pray without ceasing."

THE OPENING OF WORK ON THE LECHFELD

By Aaron Loucks

For the Gospel Herald.

Families of refugees from Russia began to find their way into Germany during the winter of 1920-21. Here again the problem of helping those who have "escaped as with their lives" presented itself to them. Bro. M. Horsch, who had given much of his time in organizing relief work among the poor of his own country, at once set about to find ways and means of housing and feeding the Russian refugees who were coming into Germany. He took up the matter of securing a large tract of land for agricultural purposes from the Bavarian government. This land had been used for military purposes for 1300 years. Here already were houses into which the refugees might move, also land that could be made to produce with profit. After making satisfactory arrangements with the home government, Bro. Horsch went to Berlin to secure permission and approval of the central government; which he obtained, co-operating with the "Fluechtlings Fuersorge," an organization also doing relief work in Germany.

Preparations were made to break up some of this land and prepare for seeding. Motor plows, harrows, hoes, spades, and other necessary implements for planting and cultivating crops, together with seed and harvesting machinery, were purchased or hired. The first crops were not so good, because the seeding was done late and the seed-bed was not in good condition for planting. The prospects for the harvest this year are very good. They have about 900 acres under cultivation at present. The principal crops are rye, oats, and potatoes. At present there are 130 families on this tract of 2700 acres. A stipulated wage is given to those who are able to work, while those who are not able to work—such as old people, the sick, and widows—have a portion given them.

As people find places where they can improve their conditions they are given the opportunity to accept them. A number of families have moved to Grenau, where a factory controlled by Mennonites has enlarged its plant and built new homes for employes. As families move out, others come in. Those in charge of the work at Lechfeld provide for religious services, such as preaching, Sunday school, etc.; also for day schools for children and young people. This work has proven a great blessing to many, and our prayer is that it may still become a greater blessing to a larger number of refugees seeking a new home under bettre conditions than exist in Russia at present.

To expand the work on the Lechfeld and bring under cultivation this large tract of unimproved land for the use of people in peaceful pursuits of life will require additional funds. At the meeting of the Executive Committee of the Mennonite Relief Commission, held at the home of Bro. E. L. Frey near Pettisville, Ohio, July 11, where Bro. Horsch gave a report of the work being done on the Lechfeld and presented the further needs of that work, the Executive Committee took the same under consideration. Bro. Horsch stated that loan at a low rate of inteest would be preferable to donations. Accordingly a resolution was passed authorizing a loan to the Christenpflicht of $7000 for five years at 4 percent, and that this matter be given into the hands of E. L. Frey and Aaron Loucks to arrange for securing the needed funds. There being no funds on hand for this purpose, it was decided to secure loans from individuals, the Relief Commission to give notes for the same. We know that there are many calls for help, and that the distress in Russia is great; yet we believe that this is constructive work and offers an opportunity to turn the implements of war into instruments of peaceful pursuits. To meet the present emergency $3000 was borrowed and sent on to help harvest the crops this year.

Those who are interested in helping our brethren to find homes again where they can dwell in peace and safety and serve the Lord without fear, may correspond with Bro. E. L. Frey, Wauseon, O., or Aaron Loucks, Scottdale, Pa. Any further information desired, or any questions you may have, will be cheerfully answered by addressing either of the above.

Scottdale, Pa.

WEEKLY LETTER FROM SOUTH AMERICA

(June 1, 1922)

By T. K. Hershey

For the Gospel Herald.

From Trenque Lauquen comes a letter saying that all the services are at present well attended and that their special Thanksgiving service was held Wednesday evening, May 24, with good attendance and interest. At the two Thanksgiving services, Pehuajo and Trenque Lauquen, 96.10 pesos were raised toward helping to defray the opening expenses of the work in Carlos Casares, where Bro. and Sister Lauver will without a doubt, be located by the time this article is read

(Continued on page 316)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A PRAYER

I pray not Father that the morrow,
Be free from pain or trial or sorrow,
That none of these betide.
But while the billows 'round me roll,
And breakers dash on treacherous shoal,
May peace and love reign in my soul
May these abide.

I pray not for a day too bright,
Nor would I hide me from the night,
A time of rest God given.
But whether day has just begun,
Or at the setting of the sun
Oh! may thy Holy will be done,
On earth as 'tis in Heaven.

—A. H. Schilke.

PERSONAL INFLUENCE

By Kathryn Shetler

For the Gospel Herald.

Influence is a power we exert over others by our thoughts, words, and actions; in short, by our very lives.

It is a silent, pervading, magnetic, most wonderful thing. We neither see nor hear it, yet, consciously or unconsciously we exert it. As the blossom can not tell what becomes of the odor which is wafted from it by every wind, so no one knows the limit of influence which constantly escapes from his daily life, and goes out far beyond his conscious knowledge or remotest thought.

Our influence is not confined to ourselves or to our immediate actions; it extends to others and will reach the succeeding ages. We all, at times, lose sight of this principle and act on the assumption that what we do or think or say can affect no one but ourselves. But we are so connected with the beings around us, and with those who are to come after us that we can not avoid exerting a most important influence over their character, and thus, long after we shall be no more—nay, after the world shall be no more—the consequences of our conduct to thousands will be no more than everlasting destruction or eternal life. The life of all is as the wellspring of a stream, whose small beginnings are indeed plain to all, but whose course and destination, as it winds through the expanse of infinite years, only the Omniscient can discern. God has written upon the flower that sweetens the air, upon the breeze that rocks the flower upon its stream, upon the raindrop that swells the mighty river, upon the dew-drops that refresh the smallest sprig of moss that rears its head in the desert, as well as upon the sun which warms and cheers millions of creatures that live in its light—upon all he has written, "None of us liveth to himself" (Rom. 14:7).

The sun sets beyond the western hills, but the trail of light he leaves behind guides the pilgrim to his distant home.

We live and we die but the good or evil we do lives after us. Since we all have personal influence, and our words and actions leave a well nigh indelible trace, it is our duty to make that influence as potential for good as possible. It would be a most worthy object of life to make the power which we have within us the breath of other people's joys; to scatter sunshine where only clouds reign; to fill the atmosphere where earth's weary toilers must stand, with a brightness which they cannot have but long for, enjoy, and appreciate.

Shall our influence be for good or for evil?

For good? Then let no act of ours be such as could lead a fellow mortal astray.

It is a terrible thought that some careless word uttered, it may be in jest, may start some soul on the downward road. We can not live to ourselves. We must be either a light to illume, or a tempest to destroy. We must bear in mind that there is one record we can not interline—our lives writen on others' hearts.

How gladly we would revise and write a kind word there, a generous act here, erase a frown and put in a loving word, a bright smile and a tender expression. But alas! what is written is written.

Manson, Iowa.

FAITHFUL WORKER SUCCEEDS

A sense of responsibility is the most important asset the working girl can have. It is in some cases even better than brilliancy. It is often difficult to find a place for brilliancy in the average business office, and certainly it is never comfortably housed at the bottom of the ladder, but in every office and in every business concern there is a place waiting for the earnest, conscientious girl who knows how to take responsibility. She may be the slow, plodding variety, but once her employer realizes that she is conscientious she becomes of value to him.

The girl who is not conscientious never gets very far, unless she is unusually clever. If she is that she can, of course, make her employer believe, for a time at least, that she has his business interest at heart, but she can not hope to deceive him for long.

It is astonishing the number of ways that the non-conscientious girl can find for wasting her employer's time. If accused of them she will indignantly deny them, but confronted with them she cannot fail to recognize them as ways of her own.

Every girl who works should remember that she does not go to the office to gossip or indulge in small talk, no matter how cleverly she may do both. This is not what she is paid for. Neither has she the right to read newspapers or books during office hours, unless she is absolutely out of work. Even then it does not look well, and the conscientious girl will never make a practice of it, for an employer is not paying his force to amuse themselves.

There is always something that the girl earnestly bent upon earning her salary can find to do to tide her over the slack moments of office work. Aside from a proper sense of responsibility toward one's employer, it is wisdom not to idle during working hours, for the time will pass more quickly if your brain and hands are employed.—Sel. by H. G. G.

A STEAMSHIP MEDITATION

By Amos Jutzi

For the Gospel Herald.

I stood upon the upper deck,
And, leeward gazing, I saw
The foamy track the ship had made—
It filled my heart with awe.

But very soon that maddened foam
Calmed down and was no more.
The water in its course closed up—
The same it was before.

I thought of man, who through this world
In Satan's sensual slime,
Sails care-free on and leaves behind,
No "foot-prints on the sands of time."

How sad to waste our life below,
In frivolous, carnal lust,
Ignoring God and missing the reward
At "the resurrection of the just."

With worse than nothnig in their trail,
Where will such sinners be?
When Christ returns to judge the earth,
Saying, "Time will cease to be."

O wandering soul, repent today,
Before it is too late;
Ere death may come, and unprepared
You meet your eternal fate.

Myersdale, Pa.

Do not waste a minute—not a second—in trying to demonstrate to others the merits of your own performance. If your work does not vindicate itself, you cannot vindicate it.—Thomas Wentworth Higginson.

Christ is the foundation in His personality, in His sinlessness, in His blood, and in His resurrection. — G. R. B.

Sunday School

For the Gospel Herald.

Lesson for July 30, 1922—Jer. 29:10; Ezra 1:1-11

THE FIRST RETURN FROM EXILE

Golden Text.—We know that all things work together for good to them that love God.—Rom. 8:28.

Introductory.—Our Golden Text is a beautiful application of the lesson before us. Judah had long been in captivity, learning in bitter sorrow that "the way of the transgressor is hard." While some were never brought to repentance, those who loved the Lord were made to realize that God meant it all for their good. The Lord raised up prophets who brought the light of heaven to the people in exile. God was working out His plan which only the "ages to come" will reveal in its fulness.

Prophecy Fulfilled (10, 1-4).—Our lesson takes just enough from Jeremiah to show how that the word of the Lord as spoken through Jeremiah was fulfilled in due time. A most refreshing thought in connection with this prophecy is the fact that though Jeremiah was adjudged a "pessimist" by most of the prophets and princes of his day, it turned out that his "dark sayings" were but the expression of exact truth while he looked ahead and told his people of brighter times to come. In this we see one characteristic of all the heavenly messages as given from God to man—condemnation of sin and warning for sinners, accompanied by bright visions of the future for those who love and obey God.

A comparison of verses referred to in this paragraph shows that one simply records what was prophesied in the other. In the fulness of time things came true just as God through Jeremiah said they would. Covering a lapse of seven decades, no doubt it looked many a time like there was absolutely nothing to this prophecy that the people of God should be privileged to go back to their home land. But when the seventy years were up the way opened and the faithful who were able to do so returned. God's promises are sure. His prophecies are unerring. Read His book, hear what He has to say of the future—every one of His sayings will come to pass.

The Return (5-11).—The Lord worked through Cyrus in opening the way for the children of Israel to return to Judea. Not only was permission given, but people were urged to go and provisions supplied to sustain them on their journey to Jerusalem. An appropriate proclamation was issued, preparations made for the journey, and "the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised" started homeward.

It is of interest to note what was foremost on their minds. Whatever may have been their expectations as to this "land flowing with milk and honey," the chief purpose was to "build the house of the Lord which is in Jerusalem." Their long captivity had thoroughly impressed them with the fact that the people of God are but "strangers and pilgrims" on the earth and that the foremost thought on the minds of all the people of God should be the dwelling place of God. We imagine that we see this band of God's people, about 50,000 strong, equipped for the journey, eagerly setting out for the home land, praising God for the privilege of once more setting their feet on the land of promise and rebuilding the house of the Lord which had for so many years been lying in ruins and shameful neglect. They looked forward with fond anticipations, having a feeling akin to that expressed by the psalmist, "I was glad when they said unto me, Let us go into the house of the Lord."

Another thought worthy of notice was the encouragement they received. "All that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered." Cyrus likewise restored to them the vessels of the house of the Lord which had been so shamelessly prostituted to the service of idolatry, and offered them every encouragement to return to their home land. Well they needed all of these. There were trials and hardships ahead which taxed the souls of the most courageous and faithful and caused many to fall back or wish that they had never started.

"For Our Ensample."—Here in the return of the faithful to their home land we have a picture of the children of God in their wanderings through a vain and unfriendly world towards "a city whose builder and Maker is God." There is much to cheer us on the way, much to try us, much to hope for, much to cause us to return to beggarly elements of this world. Let our chief motive be to build the house of the Lord. "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life." By and by the triumph of faith will be complete and the shouts of victory will be evidence that our course in life was not run in vain.—K.

Our Young People

(TOPIC TO BE SUPPLIED BY LOCAL COMMITTEE)

July 30

(See suggestions for February in booklet.)

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following cablegrams have been received from our workers in Russia during the past week:

"At Ufa settlements Mennonite Unit fed, December, 350; January, 473; Februay, 664; March and April, no Erelcon deliveries but A. R. A. issued corn rations; May, 961; June, 1017. Feeding continues till harvest. Very small acreage sown, but grain looks excellent. Prospects hopeful. Colonists planning constructive program. Need five tractors immediately." (Signed) Miller.

"Push clothing campaign. Special needs for Men, Women, and Children's winter underwear, strong working clothing, and shoes. Cloth darn thread contribution very desirable. Men compelled to use worn-out sacks. Clothing need is general and serious." (Signed) Miller.

* * *

Special attention is called to the second of the above cablegrams emphasizing the need of clothing. The clothing campaign is now in full swing (July 15 to August 1). Have you and your congregation done your share? Approximately 12 tons have already been received here at Scottdale from points all over the United States, and this should be only the beginning. Get in touch with your ministers and the leaders of your sewing circles if nothing has yet been done, and endeavor to have a shipment sent from your community. Full instructions have already been sent out by Bro. Orie O. Miller who has the campaign in charge, and further requests for information should be addressed to him at Akron, Pa. All clothing shipments, however, should be addressed to the Mennonite Central Committee, Levi Mumaw, Secretary, Scottdale, Pa.

July 14, 1922.

SPEAK THE TRUTH

Let you and me, dear reader, be ware of being untrue. Let us be honest, and speak the truth. Let us pray daily that God would give us a true heart and then help us to live that truth under all circumstances of life. Let us be too true even to speak unnecessary words. Let us follow our Master Jesus in the way of truth.

"O 'tis a lovely thing for youth
To walk betimes in wisdom's way,
To fear a lie, to speak the truth,
That we may trust to all they say."

—Sel. by Sister N.

Gospel Herald

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Editor, Daniel Kauffman.
Associate Editor, J. A. Ressler.
CONTRIBUTING EDITORS
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, JULY 20, 1922

Field Notes

* * *

"India Mission News," is the name of a little four-page sheet, sent out by the missionaries in India.

Bro. N. E. Troyer of Canton, Ohio, preached for the Beech Church near Louisville, Ohio, June 9. L.

Sister Mattie Schertz of Flanagan, Ill., is the latest to join the workers at the Mennonite Home, Eureka, Ill.

Bro. David Hostetler of Smithville, Ohio, preached for Martins Church near Orrville, Ohio, on Sunday, July 2.

Bro. I. J. Buchwalter of Dalton, Ohio, preached for the congregation worshiping at Kolb Church, Holmes Co., Ohio, June 9. L.

Our congregation near Marion, O., enjoyed a visit and two inspiring sermons from Bro. C. Z. Yoder on July 9. L.

"Had a splendid meeting," is the way Bro. S. E. Allgyer described the missionary meeting at Walnut Creek, Ohio, July 4.

A harvest home service has been arranged for by the congregation worshiping at Millersville, Pa., to be held Aug. 12. Programs announcing the meeting are being printed.

Our Conference in India now numbers seven congregations, having nearly 1200 members, increasing at the rate of about one member a day.

Bro. Allan Good, Carstairs, Alta., preached at Lancaster Mission on the evening of July 13.

Bro. A. S. Horst, Ephrata, Pa., is afflicted with a rather mild siege of typhoid. May God grant him a speedy recovery.

Bro. N. H. Mack, New Holland, Pa., addressed the Y. P. M., at Lancaster, Pa., Saturday evening, July 8, and preached at Mellinger's Church on the morning of July 9.

Bro. John D. Risser, Maugansville, Md., plans to spend some time with the congregations of Lancaster, Montgomery, and Berks counties, Pa., beginning July 21.

The annual report of the Eastern Mennonite School shows a net profit of $3940.95, which was "applied on interest, loans, equipment, and deficit of last year."

Bro. I. J. Buchwalter preached for the congregation in Orrville, O., June 25, while the regular minister there, Bro. I. W. Royer, was laboring among the brotherhood in parts of Pennsylvania.

A few appointments in Lancaster county were filled as follows on Sunday evening, July 9: Bro. David Garber at Hinkletown; Bro. D. H. Mosemann at Denver; Bro. A. O. Histand at Ephrata.

Bro. I. B. Good, East Earl, Pa., preached at Hoag schoolhouse, Chester Co., Pa., Sunday evening. July 9. The mission committee of the Weaverland congregation plans to open rural work there as deemed advisable.

Brethren Leon H. Myers, Martin Weaver, and Roy Kauffman are among the latest of the Near East relief workers to return to America. The former landed at New York July 2 and the other two landed two days later.

Sister Anna Bowman of Carver, Mo., for seven years a mission worker in Kansas City and at all times a whole-hearted servant of our Lord, has recently been promoted to the courts above. Read her obituary notice on another page.

The refreshing showers which the Lord sent recently to aid the growing crops are expected to add to the size of the contributions for the Lord's treasury. "As the Lord hath prospered," means that "the firstfruits of all thine increase" will go for the furtherance of His cause.

A profitable Sunday school and mission meeting was held at Ephrata, Pa., July 8, 9. Among those on the program were, Bros. A. O. Histand, David Garber, C. Z. Martin, and J. F. Bressler. In the afternoon an overflow meeting was held consisting principally of addresses by returned relief workers.

Memories.—This is the title of a book of poems composed by the late Susan Good Hostetler, and printed a few months ago. The author was a frequent contributor to our church papers and was well-known to many of our readers. A limited number of the books are still on hand and may be had for 50 cents, postpaid, by addressing J. A. Ressler, Scottdale, Pa. The book makes a suitable birthday or Holiday gift.

Correspondence

* * *

Cherry Box, Mo.

Dear Herald Readers, Greeting:—The Lord has again blessed us with showers of refreshing rains. Oh how our hearts should go out in gratitude and praise to our Maker.

A few weeks ago Bro. Martin Yoder and family, also Bro. Yoder's mother, stopped with us a few days on their way from Midland, Mich., to Waldron, Kans. If any one else is coming this way, we welcome you to stop with us and make us a visit.

We are glad to have with us Sister Ruth Detwiler who has been attending school at Hesston, Kan. She will be home for the summer.

Sister Orpha Detwiler also returned home from Dakota, Ill., where she had been visiting her parents and relatives.

Our Sunday school was reorganized with the following results: Supts., Uriah Johnston, Noah Detwiler; Secys., Paul Detwiler, Florence Johnston; Chors., Lydia Littleton, Orpha Johnston; Librs., Jonas Detwiler, Mary Yoder; Treas. for birthday offering, Lydia Littleton.

Church and Sunday school work is going on nicely.

We ask an interest in the prayers of God's people for the work at this place.

June 30, 1922. Cor.

Vestaburg, Mich.
(Zion Congregation)

On June 21 about 7 of the ministering Brethren of Michigan met at the Zion church of this place in a ministerial meeting and at night, Bro. Kauffman of Emmet Co., conducted the services.

On June 22 we met in a Sunday school meeting when a number of

the different congregations of Michigan were with us.

We feel very much encouraged by their help. Many subjects were discussed through the day, and at night Bro. Stiener of Fairview delivered a sermon, while Bro. Bontrager and Bro. Miller of Midland and also others discussed the subject of conducting a Young People's Meeting.

We feel thankful to our heavenly Father for the many good thoughts that were presented. Also the good attendence has been an inspiration to us as a small flock in the Master's work.

Bro. and Sister Simon Martin are spending their vacation here from the Eastern Mennonite School. We are glad for their help.

Pray for the work at this place. Yours in the work for the Lord,

July 3, 1922. Susanna Switzer

Markham, Ont.

Dear Readers, Greeting:—On Sunday, July 2, we had with us Bro. A. D. Wenger, of Fentress, Va. He preached two instructive sermons.

At Cedar Grove on Sunday morning the text was found in Eph. 5:25: "Christ also loved the church and gave himself for it." Strength in unity was brought out, as well as the fact that some pillars in the Church save others from slipping.

In the evening (Sunday) at Wideman's Church he preached from John 1:42—"And he brought him to Jesus."

We have reasons to believe that the meetings were very helpful. May His people remember the work in this district in their prayers.

July 6, 1922. Cor.

Carver, Mo.

For several weeks past varied events have been occurring in this field. Bro. J. M. Kreider came to Versailles on Wednesday, June 14, and sat with the committee that worked out the program for the Missouri-Kansas Conference. On Thursday we were taken to the Osage River community by the kindness of Bro. Amos Gingerich and had an appointment at the Carver Church for the evening.

On arriving at Carver at Bro. Bowman's we found Sister Bowman quite ill but in a prayerwul attitude and requesting that she be anointed, looking to the Lord to heal her of her affliction. This request was granted, and the Lord seemed very near in blessing. However, it has not seemed to be His will thus far to raise her up from her affliction and at this writing she is quite low. His will be done. Pray for this home and for the brotherhood at Carver. During the brief stay at Carver we also visited a young mother who was afflicted and had not been able because of it to avail herself of the opportunities of receiving instruction and being received into Church fellowship with others. She was instructed and received in the home. A few days later she went to La Junta, Colo, in quest of health. This is a trying time for her and her husband having left their little ones in the care of grandparents, Geo. Wilson's.

We spent ten days following at the school house near Sagrada, Mo., in a series of meetings. The weather was very warm during this time and many farmers were busy in harvest and other farm duties. This made the attendance smaller than it otherwise might have been. There was a fair attendance almost every night, however, and respectful attention and some real interested and concerned listeners. Another meeting in a adjoining community detracted somewhat from the meetings and perplexed some because of different doctrines presented. However, we endeavored to avoid all unkindly strife and went forward with the desire to faithfully warn and teach in love that men might be saved. No definite decisions were made by any one, yet we know, from expressions given us, that some are counting the cost and may come to a decision later. Here is a needy field where some true-hearted, loving brother and sister having a knowledge of God and His Word could be used to greatly strengthen young and old in right paths by Sunday schools and personal work, if they would give themselves to assist in this field. We held a communion service at the above place on Sunday, June 25. The three faithful sisters of Sagrada congregation, together with members from Carver congregation, were partakers in the communion. A visit during the meetings by a band of young people from Carver added to the interest and power of the meetings.

We returned to Carver on Sunday night after service, June 25, and held a service there on Monday evening. On Tuesday we began services at Holst school house. Attendance here was small but the brotherhood were all present almost every evening till the meetings closed a week later. The Word was faithfully taught by Brother Kreider to the strengthening of the children of God and the warning of the unsaved. Bro. J. P. Brubaker and wife are here assisting the brotherhood in the good cause. The have lately received reinforcements in the coming of his parents and sisters who expect to make their home there also. We look forward to a time when God may multiply the seed sowing and prosper the work into a strong church. Remember the work in your prayers.

July 6, 1922. J. R. Shank.

La Junta, Colo.

(East Holbrook congregation)

Dear Herald Readers:—On Sunday, July 2, we were privileged to participate in communion services, at which time Bro. J. A. Heatwole touchingly brought to our minds Christ's suffering for us—the innocent for the guilty.

On Monday night, July 3, a chorus rendition was given under the leadership of Bro. M. T. Brackbill to a large and appreciative audience.

While rains have been less frequent than common, the irrigation water has been quite plentiful and crops are good in general.

Small pox has kept a number confined to their homes, but we are glad to see all out again.

"Present Day Religions" was studied by a small group at this place. May we, as commanded by the Holy Spirit through the apostle Jude, "Contend earnestly for the faith once delivered unto the saints."

July 7, 1922. W. N. N.

Johnstown, Pa.

On July 4 we held an interesting missionary meeting at Kauffman Church near Davidsville. The meeting was well attended by both old and young, and many were the good thoughts presented by the speakers. All who were there could say of a truth, "Truly, it was good for us to here."

How about those who were not with us? Many found themselves in meetings ordered by sinful people. These meetings were of a different character from that which we attended. There were sham battles, swimming pools, and many other follies. All such meetings were held in a Christless way, were devoid of spiritual food but full of spiritual poison. No one could go away from such meetings rejoicing in the Lord.

O what a difference between a meeting where the people of God sit together "in heavenly places in Christ Jesus," speaking of heavenly things, having their minds fixed upon Jehovah and His innumerable blessings for man, and these meetings where the glittering show of this world and the vanity of ungodliness leads people away from God.

On July 9 we enjoyed an interesting children's and young people's meeting. The recitations and songs were inspiring, and what impressed me most was the orderly conduct of so large an audience. I was made to think how well the great Jehovah must have felt as He beheld this congregation. I wish to say to all young people, wherever you go, give reverence and respect to God's house.

July 10, 1922. Levi Blauch.

(Continued on page 316)

Miscellaneous

THE LITTLE BOY IN THE HARVEST FIELD

Out in the fields in the midsummer heat,
The reapers were busy binding the wheat,
And the farmer looked with an anxious eye
At the "thunder caps" in the western sky.
"All hands must work now with a will,"
said he;
"There's a storm a-brewin' up there, I see."
Then the bright-faced boy at his father's
side
To help bind the sheaves most patiently
tried;
But he could not manage the work at all,
For those willing hands were too weak
and small.
"I can't do this," said the brave little man,
"So I'll give it up and do what I can."
The men were thirsty and far from the
spring;
"It will give them a lift," thought he, "to
bring
A pail of that clear, cool water that flows
Down the mountain-side where the sweet
fern grows."
And soon he was dipping his little cup
In the mossy place where it bubbled up.
And the joy of doing something he could
Shone on his face as he came through the
wood.
"God bless the boy!" every man cried out,
As he passed the pure, cold water about.
'Twas sustaining power—they bound the
grain
Just in time to save it from drenching rain.
Then the father said that night with a
smile,
While the mother listened with pride the
while,
"My boy, you helped harvest the field of
wheat,
Bringing water when we were parched
with heat.
Remember through life, my dear little man,
God only bids us to do what we can."

—Selected by N. B.

A SERMON

Delivered at the Elkhart, Ind., Mennonite Church, June 25, 1922, by Bro. J. F. Funk, it being the 57th anniversary of his entrance into the active work of the ministry. Reported by Vernon E. Reiff.

Text, I Cor. 3:11.

May the Grace of our Lord Jesus Christ dwell in every heart so that our worship may be acceptable to God.

This day is of special significance to me as I think of the past and the blessings of God. I preached my first sermon in a little frame school house near Gardner, Ill., sixty miles south of Chicago. My first text was, "This is a faithful saying, and worthy of all acceptation." My text today is of no less importance—"Other foundation can no man lay than that is laid, which is Jesus Christ." Jesus declared to Peter that he would build the Church on the confession which Peter had made—"Thou art the Christ the Son of the Living God." Faith in the blood of Jesus Christ "is the power of God unto salvation to every one that believeth."

We read in the book, "Works of Menno Simon," when he had a season of rest a printing press was established and the Word would be taught by the printed page. Nearly every title page bears the words of my text, "Other foundation can no man lay that that is laid, which is Jesus Christ."

In 1857 I left my home in eastern Pennsylvania and went to Chicago where I lived for 10 years. In 1858 there was a great revival among churches of that day. Mission Sunday schools were established and young people were led to become active in maintaining these schools.

I was a scholar in one Sunday school, teacher in another Sunday school, superintendent of a third Sunday school, and was present at all these Sunday schools each Sunday. One Sunday I visited 57 families from 4:30 to 10 P. M. At this time I became acquainted with D. L. Moody and was teacher in the same Sunday school in which Moody was teacher. In 1860 I became a member of the Mennonite Church and made a trip of 800 miles to join the Church in my old home. In 1862 I visited for the first time Elkhart, Indiana. On that occasion 48 members were baptized and received into church fellowship at Yellowcreek Church. More than 600 partook in the communion at that time, which, was held at the Indiana-Michigan Conference.

Bro. John M. Brenneman officiated at these services, assisted by Bro. Peter Nissley of Pennsylvania. On the last Sunday in the month of May Bro. Brenneman came to my home in Chicago and visited me and went along to our Sunday school. Bro. Brenneman and Bro. Nissley became interested in the Sunday school service and the quotation of Scripture verses. After the Sunday school I visited with Bro. Brenneman in reference to Sunday school and Church papers and the publication of religious literature. I had written at that time a booklet on "War and it's Evils," showing the teaching of the Lord Jesus as taught in God's Word. Later Bro. Brenneman wrote a booklet on "Christianity and War," also teaching the nonresistant principles.

It was in January, 1864, that I started the "Herald of Truth" and "De Herold der Wahrheit" without a single subscription or a single dollar in the Treasury.

On the last Sunday of May, 1865, I was ordained to the ministry in the little school house in Grundy Co. Ill. I preached my first sermon four weeks later.

My time is almost past and I would say with the apostle Paul, "The time of my departure is at hand." A few short years will pass, and we shall all pass away.

The Mennonite Church has a history as no other church. In the early days they took the Bible for their guide, were a peaceable people, loving their enemies, were classed as outlaws, martyred, and punished in ways too terrible to relate. Bro Menno Simons only about 400 years ago was sought by officers of the law because he preached only the love of God. Menno Simons, the patron saint of our Church, was born the same year Columbus discovered America.

A band of Mennonites settled in Germantown, Pa., Oct. 6, 1683. Here the Mennonites were permitted to own their own homes and could worship God in freedom.

Martyr's Mirror was published, fully describing the sufferings of our forefathers. The original book contained 1500 pages and has now been printed in its 25th edition.

When I first came to Elkhart I went to the Olive Church and announced that we would have Sunday school in the afternoon. I asked how many boys and girls could repeat one of the ten commandments, but no one —not even the older members of the congregation—could repeat one of these. Quietly and persistently I worked along trying to help in the work and after about 20 years was able to establish Sunday schools in the church in general. I have been a Sunday school scholar for 80 years —since I am 7 years old. I helped Bro. Amos Herr and another bishop write up a Sunday school book for primary, intermediates, and adults. On account of Sunday school we now have all the religious, missionary, educational, and publishing activities of the Church.

Brethren and sisters, let us be faithful Mennonites; and let us be true to God and be strong in the Lord, putting on the whole armor of God.

Elkhart, Ind.

CHOOSING A VOCATION

By Sadie Brubaker

For the Gospel Herald.

Before we can rightly solve the problem of a life work we must take into consideration the most vital question; that of service to our Creator. Whatever we choose to do in a secular way is only a side issue, our BUSINESS is to serve the Lord. You no doubt have heard of the humble cobbler who when asked what his work was he said, "I cobble shoes for a living, but my business is to serve the Lord." That does not mean that we should be careless about our secular

business, nor does it give us license to be idle. Probably the vital point is that we do not let our business interfere with our service to God. It may be that God wants to use us in our position. In fact, most people when called of God are not asked to give up their vocation but to consecrate that service to God. Thus we see the importance of choosing a vocation that will be approved of God.

Very early in life we are led to accept certain positions that give us definite training. We may not recognize the value of that training that we get unconsciously, yet it has its effect on our character. It either weakens or strengthens our capacity for service. How many of us who were reared on farms, taught to labor and master many tasks, are now glad we had the privilege to thus equip ourselves? Then whatever training we may have secured in the common walk of life, that training should be consecrated to God just as surely as the specific training acquired in schools.

In the life of Christians, things never HAPPEN—it is the hand of God that has placed us in the place where we are and given us the talents that we have. It was not just a mere happening that David was a shepherd —God needed one with that training to serve as king. He needed the skill that David acquired as arrow-man, to meet the giant Goliath. Lincoln was accustomed to hitting hard knots as a rail splitter, and that qualified him to better meet the hard issues in his political work.

I have made the story rather long, but the thought I wish to convey is, that no legitimate service is too small for God to bless. We need to recognize the dignity of labor. Call it SERVICE if that sounds better. We have often heard it said that our nation is losing out in commercial principle because labor has become a mere necessity when it should be considered an art. A certain writer has said, "Art is doing that which we have to do, better than we need to do it." Try that out and see if that which was once drudgery will not be a real pleasure. Is it not true that the general tendency of the laborer is, "How little can I do and draw my pay?" How much better if we find joy in doing more than is expected of us.

The question of a vocation should be considered from the standpoint of progression. It is our duty to place ourselves in such a position that we can develop our talents. It is right to be a shoe cobbler if that is the niche we best fill; but if we serve as such because of laziness, it is a disgrace. Strength of character is not found in those who follow the line of least resistance. God was well pleased with Moses when he was out on the plain herding sheep, but He severely reprimanded him when he hesitated to respond to the call to greater service. Physical fitness is all accounted for in God's wise economy and there is a place where each one may happily serve God and their fellowmen.

The choice of a vocation has a vital connection with associations. Many a life has been marred or made by the influence into which their vocation led them. The constant impression made on the mind by what we see and hear has much to do with building a character. Many people have lost their self-respect because of the unwholesome environment in which they have labored. God in His great plan for each life has provided a place for each to serve in their best capacity and in such environment as will make and not mar character.

Hesston, Kans.

ACCEPTING THE CROSS

By Sadie Rhodes

For the Gospel Herald.

Let us notice first the meaning of the word cross. You cannot make a cross by a single stroke of the pen. It requires two strokes,—just so, it requires two natures to make a cross: the evil and the good. We all have the evil nature by inheritance. When we become a child of God, we take upon us the good nature, thus making a cross. If making a cross we draw the second stroke much heavier than the first. The cross is hardly discernible. It is the same with the two natures, the greater the surrender to the will of God, the easier the cross will be to bear. Therefore, it seems to me, a good definition for cross in this sense would be that which is contrary to our nature or as the dictionary gives it, a trial of patience. As our natures differ greatly, just so our crosses differ also. What may be a cross for one may not be a cross for another.

But in one thing we have a cross which is common to all—Self. We must deny ourselves. Jesus says, "Whosoever will come after me, let him deny himself and take up his cross and follow me."

Now let us consider why we should accept the cross. If we do not, we are not worthy of Jesus. Furthermore, it is a test of discipleship. If we do not take up our cross we cannot be a disciple of Jesus. Ah! does it mean so much as that? Yes, for Jesus says so. In Luke 14:27 we have these words: "And whosoever doth not bear his cross and come after me, cannot be my disciple." Those words are positive.

Why accept the cross? Because it is imperative if we would be a disciple of Jesus.

Next, how should we accept the cross? Have you ever asked a favor of some one, and even though it was granted, it was so ungraciously done, you almost wished you would not have asked the favor? Do we not some tiems act just that way about bearing the cross for Jesus? When we are asked to do some service in the Church, such as teaching a Sunday school class, do we respond cheerfully. How often does the Spirit prompt us to speak to some unconverted friend, before we are willing to do so?

Is it a burden to give of our means to the needy ones? How can we expect a blessing, if we so ungraciously bear our cross? Let us therefore take up our cross cheerfully, then like the apostle Paul we may finish our course with joy. Study the life of Paul and note how graciously he bore his cross.

When accept the cross? At the first invitation. In youth, just as soon as we hear the voice of God inviting us to take up our cross and follow him. There can surely be not better time, than "now." If we have failed to do so in youth we may do so **now.**

The cross is not heavy if we surrender our all to Jesus, for He says, "My yoke is easy and my burden is light." We will find it a joy to take up the cross and bear it for Jesus who did so much for us.

Harrisonburg, Va.

MY WISH AND PRAYER

For the Gospel Herald.

I want to be { Pure, Peaceable, Prayerful, Penitent, Patient, Pious, Pleasant, Pathetic, Practical, Persevering, Polite, Pretty, Punctual, Progressive, Philanthropic } and not { Proud, Partial, Pouty, Pesky, Perverted }

AND

May I be { Honest, Humble, Holy, Hopeful, Helpful, Happy, Heedful, Honorable, Harmonious, Hardy, Heroic } and not { Hateful, Hasty, Harsh, Headstrong, Heartless }

P. H.

"Our commonest occupations may witness for Christ as emphatically as our most sacred callings."

CORRESPONDENCE

(Continued from page 313)

Foosland, Ill.

Greetings:—We at this place spent July 4 in the house of the Lord with an all day meeting. Bro. and Sister Leaman of Chicago, Bro. Ezra Yordy of Eureka, and a number of other families from nearby congregations were with us. Bro. Leaman gave us three inspiring messages during the day. The house was filled and we could well say, "It was good for us to be here." We thank God for a free country but still more for a free salvation. "If the Son therefore shall make you free, ye shall be free indeed."

July 10, 1922. Josephine Schrock.

Minot, N. Dak.

Dear Readers, Greetings of Love to All:—The good Lord be praised for His great love wherewith He loved us.

Our annual conference is again a thing of the past. Many were the inspiring thoughts we were permitted to glean during that time, June 20 to 23. A report of this will be in the Herald soon.

Bro. I. G. Hatrzler remained with us for several days after the conference, and conducted our meetings, and also a Bible Conference, in which the writer was called upon to assist. These meetings were all very inspiring and uplifting to all.

Our council meeting was held on Sunday, June 25, and communion and feet washing observed on Thursday eveing, June 29. The Lord be praised for all His love to us; and since He first loved us may we indeed love Him.

In the very early hours of the morning of July 6, Bro. C. F. Derstine arrived in Minot, and was with us for two days, leaving again on Friday night for the Canadian northwest. While with us we had two full days of feasting on good things of the Lord. May the Lord bless the seed sown to His glory.

While the Lord is remembering us above that which we are worthy in the spiritual things, He also is blessing in things temporal, and after dry seasons for about six years. The usual rains of June and July, upon which so much depends for the crops in this section, are falling upon us, and to those who are interested in this part of the great vineyard of the Lord, we are glad to inform you that crops are good now, better than any since 1916. Praise God, for "it is more blessed to give than to receive." The adversary (I Pet. 5:8) is still walking. Will you pray that we may be faithful.

Our Sunday school was reorganized July 2 as follows: Supts., Sol Zook and Andrew Glick; Sec.-Treas., Mary Martin; Chors., A. D. Yoder and Nelson Kauffman. With much love,

Waiting and serving,
July 10, 1922. L. S. Glick.

Manheim, Pa.

(Gantz's congregation)

Both young and old people seem to take interest in Sunday school work which is very helpful to the teachers. The secretary reported 160 as the total number present, July 2. Bro. Aaron Wenger of Manheim, preached the sermon, using Eccl. 7:13 as his text.

In His name,
July 10, 1922. H. E. Bradley.

Harper, Kans.

Dear Herald Readers, Greeting:—Another Sunday school year has passed into history and opportunities and advantages that have not been used are beyond recall. But considering everything we have many things for which we ought to be thankful. Our enrollment is 178 and the average attendance for the past year was 141. Number of sessions, 51. The work is divided into the primary and advanced departments. This has been the plan for several years and it seems to work very well. Whenever a pupil outgrows the primary work he is promoted to the advanced department.

The new officers for this year are: Supts. of Advanced Dept., Bros. Steve Yoder, Dan Unruh; Supts. of Primary Dept., Sisters Esther Yoder, Ida Hostetler; Sec.-Treas., Ivin Unruh; Chor., Adelia King; Libr., Ruth Balmer; Cor., John S. Hamilton.

The twenty-ninth quarterly Sunday school conference was held July 2. Several interesting topics were discussed and in spite of the warm day many good truths were learned.

The Sunday school has again decided to hold birthday offerings. The money raised by this means is to be used by the sewing circle.

Remember the Church at Harper and do not come through here without paying us a visit.

July 10, 1922. Cor.

Scottdale, Pa.

Our community has been favored by a number of visitors during the past week.

Bro. Kauffman, who spent over two years in Near East relief work, stopped here on his way to his home at West Liberty, Ohio. He gave an interesting talk on conditions there on Friday evening.

Bro. John Kliewer of Philadelphia spent a few days here visiting his brother and sisters.

Bro. Wayne Aungst and family of Landisville, Pa., are visiting friends here.

Bro. Joel Gehman and family, and Bro. John Burkhart and wife, of Wadsworth, Ohio, visited friends here recently.

The work here is going on at its usual pace. Those in charge of the clothing for Russia report the amount of bundles coming in as quite gratifying. Remember us at the Throne.

July 15, 1922. Cor.

LETTER FROM SO. AMERICA

(Continued from page 309)

by the Herald readers. The two congregations seemed very ready to contribute for this purpose. They now feel they have a part in this proposed new work.

May 28, Bro. J. W. Shank went to Santa Rosa to look after the work in the absence of Bro. Albano Luayza, who is at Pehuajo holding a series of meetings. In the absence of Bro. Shank, Bro. Lauver conducted the services at Trenque Lauquen, dwelling especially on the Bible and its meaning to the Christian. This date in the Argentine was recognized by the Argentine churches as "Bible Day."

The letter from Trenque Lauquen further says that the young folks of the congregation of said town spent Monday evening, May 29, at the home of Bro. and Sister Lauver, and that the evening was spent in a social way. It also said that more children have been enrolled in the kindergarten.

The revival meetings in progress at Pehuajo are well attended but not as much so as we would like to see due to the cold weather and sickness, as well as the many that are out in the counrty husking corn. We are grateful, however, for the interest manifested.

May 31, the brethren, D. Parke Lantz, Albano Luayza, Bartolo Michelli, Julio Cavadore and the writer went to Chiclana, small pueblo 13 miles east of Pehuajo for the purpose of holding Gospel services. Our being held up in a mud hole for a half hour resulted in arriving too late to carry out our plans. After distributing tracts and conversing with some interested ones we returned to Pehuajo promising that we would make another attempt Saturday, June 3. Many of the roads after heavy rains are covered with water from one side to the other making them impassable.

Next month you will read the news notes from the pen of Sister Lillie F. Lantz.

In His glad service,
T. K. Hershey.

SPECIAL MEETINGS

Johnstown, Pa.

Twenty-fifth annual Sunday School Conference of the Johnstown district, held at the Blough Church, May 25, 1922.

Organization: Mods., Hiram Wingard, Harry C. Blough; Secy., Nora Blough; Treas. Wesley Yoder.

Subjects considered: **The Relation of our district meeting to the Sunday School; The Value of the Sunday School, (a) To the Community, (b) To the Church; The Duties of a Faithful Sunday School Teacher; The Value and Purpose of Home Department Work in the Sunday School; Personal Work in the Sunday School (Essay); Music, Its Effects on Individuals; What the Church Expects of the Sunday School; How Help to Train the Sunday School Teacher? The Value of the Library to the Sunday School; The Rural Sunday School, its Problems; Our Greatest Needs, How Meet Them.**

Speakers: J. E. Blough, Sem K. Eash, E. J Varns, Hiram Wingard, Wm. C. Hershberger, Olive Zimmerman, Lloy Kniss, H. M. Gilnett, Daniel L. Kaufman, —— Stoltzfus, T L. Blough, L. A Blough.

Recitations, Carrie Miller, Catherine Layman.

Children's Meeting, conducted by Nora E. Weaver.

An offering, amounting to $43.50, was taken.

Secretary.

Allensville, Pa.

Bible meeting, held at the A. M. Church, June 9-11. 1922.

Organization: Mods., J. B. Kanagy, J. B Zook; Chor., O. H. Zook; Secys., Emma Yoder, Mary King.

Subjects and Speakers

Book Study, Job and II Peter, by N. E. Miller.

Church Discipline, Christ, Our Refuge, Veins of Gold and Nuggets of Truth in the Mines of God's Word, Typology of the Old Testament, Modern Apostasy, How we may Grieve, Insult, and Quench the Holy Spirit, The Challenge of the Twentieth Centrury, by J. F. Bressler.

Obedience, by Harry E. Kauffman.

Children's Service, by Joshua B. Zook.

Sermon (Micah 6:6), by N. E. Miller.

A Few Thoughts Presented

In proportion to our trust in God, so will He protect us; If we live in the same tent Christ does, we are safe and at peace; Our failings hinder our progress heavenward; What we do in self-forgetfulness counts for God; We show our love to the Church by obedience.

Secretary.

New Holland, Pa.

An interesting and instructive workers' meeting was held at Welsh Mountain Mission, June 17, 1922.

Organization: Mod., S. H. Musselman, Secy., Henry Hershey.

Subjects and Speakers

Devotional, J. Paul Graybill.

Sermon (Matt. 16:25-39), Bishop A. L. Martin; **What Constitutes a Call to Special Work?** Bishop Benj. Weaver; **Requirements and Blessings of the Faithful Worker,** John A. Kennel; **Opportunities for Work in Rural Fields,** A. S. Horst; **Peculiarities of Christ's People,** Henry Bechtel.

Short Talks by A. A. Landis, Levi Sauder, Jacob Gehman, and John Musser.

A Few Thoughts

Inducements for evil are much stronger in the city than in the rural fields; A good experience for a young ministering brother is to go out among the scattered members and preach just as earnestly and with the same zeal to eight or ten people, as to two or three hundred; God's people always were different from the world in this that they show their love for all those who know not our Lord Jesus Christ, and can weep over their condition.

Secretary.

Wellman, Ia.

Report of the annual Sunday school meeting, held at West Union Church, May 25, 1922.

Subjects and Speakers

Christ's Last Message: (1) In Jerusalem and Judea, Sadie King, G G. Marner; **(2) In Samaria,** Fannie Kinsinger; **(3) In the Uttermost Parts of the Earth,** A. G. Yoder; **Blessings in Winning Souls for Christ,** Dan Brenneman; **Blessings in Giving,** Omer Yoder; **The Power of Influence: (1) In the Home,** Myrtle Slabaugh, Harvey Yoder; **(2) In the Sunday School,** Ella Slabaugh, Ura Swartzendruber; **(3) In the Church,** Bertha Hershberger, Marion Yoder; **(4) In Our Every Day Life,** Mary Yoder, Henry Berkey.

J. M. Gnagey, Secretary.

Harrisonburg, Va.

Missionary program, held at Assembly Park, June 10. 11, 1922.

Organization: Mod., H. N. Troyer; Chors., H. B. Keener, C. Z. Yoder; Secy., Mary M Wenger.

Subjects and Speakers

A Glimpse into the Mission Organization of the Church, C. Z. Yoder; **Our Responsibility as the Mennonite Church to the Unevangelized** (Matt. 28:18-20), J. A. Ressler; **The City Field** (Luke 14:21), C. Z. Yoder; **The Rural Field** (Luke 14:23), Snively Martin; **The Foreign Field** (II Cor. 10:16), John Grove; **Preparation for Service,** Early Suter.

A Few Thoughts Presented

At present we have 200 workers in the mission field; Our resources of capable men and money as a church, are great; We value souls too lightly; Mennonite school teachers going into the mountainous districts are a great factor in drawing people to Christ and to better living; There are seven hundred million in heathen darkness—more than ever before; Serve Him because you love Him, and He will place you where you can be of the greatest glory to His name.

Secretary.

Mummasburg, Pa.

The fifteenth annual Sunday school meeting, held at Mummasburg, Pa., June 17. 18, 1922.

Organization: Mod., Henry Burkholder; Secy., Retta Boyer; Chor., Chester Lehman.

Subjects and Speakers

The Holy Spirit in Sunday School Work, I. W. Royer; **Fellowship with the Master,** Abram Metxler; **Present Day Opportunities for Service,** N. G. Bauman; **A Well Organized Sunday School,** I. W. Royer; **The Downfall of Judah** (Sunday School Lesson) Abram Metzler; **Observations by the way,** J. E. Brunk; **The Mission of the Sunday School, and Is It Fulfilling its Mission?** I. W. Royer; **Importance of Co-operation,** Abram Metzler, **The Power of Thought,** Abram Metzler. Talk to the children, by I. W. Royer.

A Few Thoughts Presented

The Spiritually discerned message is given by the Spirit-filled Sunday School; With the mind illuminated by God, and the powers of the soul in harmony with Christ, we have true fellowship with the Master; Our greatest opportunity is the adjust ourselves to conditions resulting from the world war to meet the needs as they now exist; The Church must give the plan and equip the Sunday School; Christian education is a challenge to the Church and we should be awakened to this challenge through the Sunday school; The Holy Spirit is the power of thought generated in the soul.

An offering amounting to $252.00 was lifted for Russian Relief.

Secretary.

Tofield, Alta.

Twenty-second quarterly Sunday school meeting, held at the Salem Mennonite Church, June 25, 1922.

Organization: Mod., Sam Stauffer; Secy., J L. Yoder; Chor., O. O. Hershberger.

Subjects and Speakers

The Work of the Righteous, Milo Good, (Essay) Nettie Stutzman; **The Respect of God's House,** Joe Voegtlin, Noah Lienbach. (Essay) Katie Stauffer; **The Folly of Pride,** Al Stutzman, Joe Burkholder, Essay Irene Stauffer; **Results of a Preserver Nation,** B. F. Stauffer, N. E. Roth, (Essay) Elvira Stutzman.

Children's Exercises by Fannie Voegtlin.

Secretary.

Westover, Md.

First Annual Sunday school meeting, held at Hooley Grove A. M. Church, June 10. 11., 1922.

Subjects and Speakers

What Can I Do to Help this meeting? Incentive to Bible Study, Roy Ogburn, Wm. Shetler; **Positive and Negative Teaching,** Emily S. Kauffman, Jonas Newhouser; **My Duty as a Teacher,** Ruth Hostetler, Geo. Eberly; **My Duty as a Pupil,** Agnes Ogburn, Moritz Kauffman, Claire Yoder, Lavina Mast; **Proper Observance of the Lord's Day,** Vernon Detweiler, Amos Stoltzfus; **Qualifications and Responsibilities of a Teacher,** Mrs. Henry Lambertson, I. M Zook; **Who is Responsible for the Conduct of Children at Sunday School?** Susie Zook, Aaron Mast; **Illustrations of Meekness in Everyday Life,** S. M. Zook, I. M. Kauffman; **The Need of More Effectual Primary Work,** Clara Hooks, Jonas Newhouser; **Preparation for Christian Work,** Grace Zook, D. H. Kurtz.

Sermon, **"The Last Call"** (Luke 14:15-20), Amos Stoltzfus

Children's Meeting by Wm. Shetler.

A Few Thoughts Presented

System in Bible Study Arouses Interest; The law demands holiness, grace gives holiness; The law says, "This do and thou shalt live, the Gospel says, "Live and thou shalt do:" A lack of meekness is the cause of church divisions; When we are willing to trust God, willing to hear Him, follow His guiding, and obey Him in all things, then we are ready for His service.

Genevieve Detweiler,
Dorothy Kauffman, Secretaries.

REPORT

Of the Mennonite Home, Lancaster, Pa. (May, June, 1922)

For the Gospel Herald.

The following brethren and sisters contributed to the Home: Simon Garber and wife, Martin Rutt and wife, Emanuel Gochanour and Sister, Fannie Shelby, Bessie Good, Stella Stoner, Mary Ann Harnish, Mabel H. and Mary H. Witmer, Alma S. Snyder, Louis D. Metzler, and Ellen Landis.

Cash: Joseph Bechtel, $5.00; Walter Oberholtzer, $1.00; Barbara Kreider, 2.00; Anna M. Graybill, $10.00; Harry Dieter, 1.00; Solomon R. Herr, 1.00; Alma Weidman, 1.00; Jacob G. Musselman, 3.00; Leidy K. Fulmer, 1.00; Susan Snyder, 1.00; Contribution box, 5.25.

WAR SUFFERERS' RELIEF

Contributions received by Relief Commission for War Sufferers Relief during the month of June, 1922

For the Gospel Herald.

General

Warwick River Cong Va	$ 4 50
Protection Cong Kans	11 75
Cherry Box Cong Mo	1 19
Mt Zion Cong Mo	1 00
West Liberty Cong Kans	3 00
Palmyra Cong Mo	30 07
South Union & Walnut Grove Congs O	84 81
Liberty Cong Ia	5 00
Creston Cong Mont	2 32
Firdale Cong Ore	2 27
	$145 91

China Relief

Fairview SS Ore	$22 00

Germany Relief

Friend of the Needy Wellesley, Ont	$100 00
Amish Menn Cong Mio Mich	68 12
S. D. Guengerich	100 00
Warwick River Cong Va	6 88
	$275 00

Near East Relief

Deep Run Cong Pa	$ 93 85
Boyertown & Hereford Cong Pa	37 67
Lower Salford Cong Pa	220 00
Towamencin Cong Pa	133 40
Souderton Cong Pa	36 55
Worcester Cong Pa	16 00
Skippack Cong Pa	26 00
Providence Cong Pa	22 50
Franconia Cong Pa	439 62
Perkasie Cong Pa	32 12
Martins Int & Sen Girls Classes O	15 00
Vineland YPM Ont	30 25
Mt View SS Alta	20 00
Mens Class Martins S S O	5 00
Mt View SS Alta	20 00
Catlin S S Kans	5 00
Berea Cong Mo	73
Catlin Cong Kans	10 00
Ella Yoders Class Sycamore Grove SS Mo	5 00
Liberty Cong Ia	1 00
Springs SS Pa	50 00
Nampa Cong Ida	5 00
Clinton Frame SS Ind	10 00
Souderton Cong Pa	319 00
Line Lexington Cong Pa	276 00
Doylestown Cong Pa	85 00
Providence Cong Pa	30 00
Skippack Cong Pa	28 00
Spring City Cong Pa	133 06
	$2,105 75

Russia

J H Eigsti	$ 10 00
Bethel SS Kans	63 66
Two Friends Exeland Wisc	2 00
Greenwood A M Cong Dela	30 00
Dan Eigsti	7 50
Miss Ada Orendorff	7 50
Lena Zehr & SS C 10	7 50
Alma Kauffmans SS C	7 50
Assistant Supt Hopedale S S Ill	2 50
Pleasant Grove SS Ill	19 50
Zion S S Class Ind	5 00
S A Yoder	2 50
Fairview SS Mich C 15	2 50
Jesse D Byler	10 00
Lydia & Elizabeth Buerge	25 00
Mary Gardner & SS C	2 50
A Friend McMinnville Ore	5 00
A Friend of the Needy Elk Lick Pa	10 00
Souderton Cong Pa	59 72
Souderton Mission Meeting Pa	195 44
Providence Cong Pa	6 00
Swamp Cong Pa	24 73
Deep Run S S Pa	43 35
Pleasant View Church Hydro Okla	25 00
Hopewell Cong Ind	20 00
Bro Miller Crystal Spgs Kans	2 50
Crystal Spgs SS C 9	2 50
(Ditto) 10	2 50
(Ditto) 12	2 50
(Ditto) 6	2 50
(Ditto) 11	2 50
(Ditto) 3	2 50
Mrs Ben Albrecht	2 50
Cressman S S Ont	75 00
First Menn S S Ont	90 00
Geiger S S Ont	7 50
Zurich Cong Ont	7 69
Norman Burkholder	10 00
Wanner Cong Ont	78 17
A Bro & Sister Milverton Ont	10 00
East Zora A M Cong Ont	67 25
A Bro & Sister Latschar Cong	5 00
Mornington A M Cong Ont	140 00
Blenheim Cong Ont	25 00
David Bergey	25 00
Poole A M Cong Ont	30 00
Zehr A M Cong Ont	71 00
Wilmot A M Cong Ont	64 00
Sharon Cong Sask	35 00
N Bechtel	5 00
Jos Voegtlin	5 00
D E Maurer	5 00
J B Stauffer	5 00
Jacob Brenneman	5 00
J E Kauffman	5 00
J C Stauffer	5 00
Mose Gingerich	5 00
Noah Leinbach	5 00
Mt Pleasant S S C Va 1&2	5 00
(Ditto) 3	10 00
(Ditto) 4	15 00
(Ditto) 5	5 00
(Ditto) 6	10 00
(Ditto) 7	15 00
(Ditto) 8	10 00
(Ditto) 9	35 00
J L Collier & Wife	7 50
G A Wilson	7 50
Waynesboro Va Menn Cong	19 00
A Friend Exeland Wisc	5 00
Noah Welty	10 00
Mrs Richard Archer	10 00
Maple Grove SS Ind	2 00
Brethren Williamsport Md	10 00
Noah M Gingerich	15 00
John Schertz Sr	2000 00
Walnut Creek S S C 6 O	2 50
Barbara Zehr & S S C Ill	6 00
A Sister Goshen Ind	11 00
Susie Gilmore	15 00
Martins Creek S S C 8 Ohio	7 50
Martins Creek S S C 5 Ohio	7 50
Chicago Menn Home Mission	9 07
Holly Grove Cong Md	20 61
Warwick River Cong Va	13 20
Sisters Smithville O	20 00
Fannie Stutzman	17 50
Spring Valely Cong N D	6 62
Coalridge Cong Mont	2 60
Fairview Cong N D	20 00
Lakeview Cong N D	2 50
Groveland Ill S S Convention	88 30
Mrs Frank Stutzman & S S Class	3 75
Mt View S C Alta	7 50
Sharon SS Prim Dept Sask	7 50
Jos & Fannie Voegtlin	2 50
Mose Gingrich	2 50
J E Kauffman	2 50
Jacob Brenneman	2 50
J B Stauffer	2 50
D C Maurer	2 50
Jacob Yoder	2 50
J C Stauffer	2 50
A A King & Family	2 50
Lizzie Grieser & SS C	4 00
O O Amish Belleville Pa	25 00
Protection Cong Kans	5 25
E Holbrook SS Colo	42 50
Cherry Box Cong Mo	6 00
Pleasant Valley SS Kan	25 00
Harry A Diener	25 00
Mt Zion Cong Mo	5 00
J J Sommerfield	2 50
Bethel Cong Mo	27 76
Bethel SS C 8 Mo	5 00
Sycamore Grove SS Mo	73 28
Bethel SS Kans	60 00
Peter Garber	50 00
Beach Cong Ohio	147 26
Celesta Yoder's SS C	2 00
Pleasant View SS O	15 00
Bethel S S O	16 57
Canton S S O	7 10
Beach S S O	20 00
Y P B M Ohio per E D Yoder	5 00
Oak Grove S S Ohio	5 00
Prim Dept Oak Grove S S Ohio	2 50
A Bro & Sister Noble Ia	30 00
Leo Hooley	20 00
I C Swartzendruber	5 00
Eva Leichty & SS C	2 50
Class 4 Liberty SS Ia	2 50
Liberty Cong Ia	5 00
Class 3 Liberty SS Ia	1 25
Manson Cong Ia	25 37
A Sister Mattawana Pa	10 00
Weaver S S Pa	30 00
Scottdale S S Pa	86 25
Blough S S Pa	32 50
Marion S S Meeting Pa	83 85
Chambersburg Cong Pa	76 25
S D Yoder	12 50
Pacific Coast Conf off	144 00
Zion Cong Ore	80 46
A Bro & Sister Albany Ore	25 00
Class No 17 S E Roth	7 50
Martinscreek SS C 4 O	15 00
Martinscreek SS C 3 O	7 50
D S Weaver & Family	100 00
Fairview SS C 10 Mich	2 10
Bowne SS Mich C 7&8	5 00
Middlebury SS Ind C 11	14 20
(Ditto) 13	17 85
(Ditto) 19 & 20	12 25
(Ditto) Prim Dept	7 50
Bethany S S Mich	2 50
Jonas D Mullet	2 00
5 Classes Shore SS Ind	12 50
Leo Cong Ind	20 59
Fairview SS Mich Prim Dept	2 35
Noah Longs C Nappanee N SS Ind	11 00
Berea Cong Ind	3 12
A Bro & Sister Elkhart Cong Ind	5 00
C A Shantz & Wife	5 00
Helping Hand S Elkhart S S Ind	5 00
M B C Elkhart SS Ind	7 50
Good Samaritans C Elkhart S S Ind	15 00
Busy Workers C Emma S S Ind	5 25
Willing Workers C Emma S S Ind	1 40
Emma Hartzler & SS C	7 50
Amandus Brubaker	7 50
	$5,443 92
Total for June	7,992 58
Previously reported	584,687 96
	$592,680 54
Previously reported by E M B of M & C	173,771 30
	$766,451 84

Gratefully acknowledged and reported by the

MENNONITE BOARD OF MISSIONS & CHARITIES
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

A WARNING FOR US ALL

By Cecil C. Smith

For the Gospel Herald.

When folks are young
And in their prime,
Some waste away their
Precious time.

They go to town on
A Saturday night,
And do not have
Their lesson right.

They go to church
On a Sunday morn,
With nothing but to
Laugh and scorn.

Some go to sleep
In Church at night,
Because they've lost
Their appetite.

On Monday morn
They go to work,
They curse and swear
At every jerk,

Because they've lost
Their power on high;
So that's a lesson
For you and I.

Archbold, Ohio.

Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

Services: May 7—Regular and funeral services were held this afternoon over the remains of Bro. John Shreiner who departed this life May 4; aged 80y. 14d. Services conducted by Aaron Wenger and D. S. Metzler. Texts, Psa. 103; Isa. 38:1.

May 16—Today we held the funeral service over the remains of Bro. John Deery who departed this life May 12; aged 81y. 6m. 26d. Services by Bros. Henry Longenecker and Seth Ebersole. Text, Matt. 20:8. He spent 6 1-2 years at the Home, being blind and a great sufferer the last three years.

May 20—This evening we held instruction and preparatory services, conducted by Bro. Christ Brubaker. Text, Psa. 139:23, 24. We are glad that one who lived long in years was willing to make confession and be baptized.

May 21—Today we held communion services to commemorate the death of our Lord and Master, conducted by Bros. C. M. Brackbill, Christ Brubaker, and Amos G. Kauffman. Luke 22 was read, after which communion and feetwashing were observed.

June 4—This afternoon regular services were conducted by Bros D. N. Gish and Abram Brenner. Text, Luke 4:16-30.

June 14—This morning we held funeral services over the remains of Sister Lydia Landis who departed this life June 11, conducted by Bros. Isaac Brubaker and Frank Kreider. Text, John 5:26. Age, 84y. 9m. Sister Landis had been an inmate of the Home since the death of her husband who was one of the founders.

June 18—This afternoon regular services were held by Bros. Joseph Boll, Sr. and Jr., and D. S. Metzler. Text, Luke 15:11-32.

The half of another year is behind us. When we think of the many blessings we enjoyed from our dear heavenly Father, we cannot thank Him enough for what He has done for us. There are things we cannot understand, but the Lord knows what is best for us. We are still in need of help. Our prayer is that the good Lord will open the way for some sister to come and help us in the work.

Yours for the aged,
T. E. Moyer, Supt.

Married

Clemens—Moyer.—On June 24, 1922, at the home of the bride's parents, near Silverdale, Pa., Bro. Raymond S. Clemens of Souderton, Pa., and Sister Esther S. Moyer of Blooming Glen. The ceremony was performed by Bro. A. O. Heistand. May God bless them with a happy life in Jesus.

Beck—Summer.—On June 20, 1922, Bro. A. Vernon Beck, West Unity, Ohio, and Sister Esther I. Summer, Ashly, Mich., were united in marriage at the home of the bride's parents, Bro. G. H. Summer officiating. May their life be one of full surrender at all times.

Friedt—Kurtz.—On June 25, 1922, Bro. Howard D. Friedt and Sister Mabel Kurtz were united in holy matrimony at the home of the bride's parents, Bro. Simon Kurtz and wife, Smithville, Ohio, Bro. D. M. Friedt, father of the groom, officiating. May heavenly sunshine illumine their path thru life.

Yoder—Nissley.—On June 25, 1922, at the home of the groom's parents, occurred the marriage of Bro. Tobias C. Yoder and Sister Barbara Nissley, both of Haven, Kans., members of the Yoder Mennonite Church, Bro. L. O. King officiating. May their path of life be strewn with joy and happiness.

Obituary

Burkhard.—Lucena Mae, daughter of Samuel and Elsie Byler Burkhard, was born Dec. 12, 1921; died June 26, 1922 at Tempe, Arizona, after an illness of three days from tubercular meningitis; aged 6 m. 14 d. Interment at the Twin Butte Cemetery near Tempe. T. O. Douglass officiating.

Grieser.—Magdalena Gingerich Grieser was born in Germany June 24, 1838; died at her home near Dewey, Ill., July 5, 1922; aged 85 y. 11 d. On Oct. 30, 1864, she was united in marriage with Daniel Grieser. To this union 12 children were born (Elizabeth Birkey, Mrs. Wm. Teuscher, Chris E., Mrs. David Ingold, George M.), and 7 of her children who preceded her in death (Lena, Pheobe, Henry, and 4 infants). She confessed her Christ, united with the Mennonite Church, and remained a faithful member to the end. She leaves an aged husband, 2 sons, 3 daughters, 35 grandchildren, 23 great-grandchildren, and many other relatives and friends. Funeral services were conducted by Bros. Samuel Garber and J. A. Heiser. Text, Psa. 16:6.

Martin.—Ethel, eldest daughter of John C. and Etta Martin, was born Nov. 25, 1904, near Hagerstown, Md., died in a hospital in Richmond, Va., June 7, 1922; aged 17 y. 6 m. 12 d. She had lived with her parents in Michigan, in Illinois, and later in Virginia. They lived at Crewe, Va., where she took sick with pneumonia in February and was taken to Richmond Hospital, where she died. She became a Christian about a year ago. She united with the Methodists, but had all plans laid to go to Hagerstown, Md., where the Mennonite people live, when she took sick. She was of a kind and lovable disposition. She leaves father, mother, a sister, and 3 brothers. Her body was sent to Clearspring, Md., where she was buried and the funeral services were conducted by Bros. C. R. Strite and Samuel Eby. Text, Matt. 25:35.

By her cousin.

Hartzler.—In Cumberland Co., Pa., Sept. 23, 1846, Benjamin F. Hartzler was born. On Jan. 9, 1870, he and Elizabeth C. Moose were united in marriage, to which union were born seven children, four of whom survive. He was one of a family of nine children, seven of whom preceded him to the eternal world. In 1873 they moved from Pennsylvania to Wayne Co., O. and, since 1878 (excepting one year) have lived at their late residence. On June 27, 1922, while on duty providing for the family, he fell from a cherry tree, from which results he never gained consciousness. He passed over to his reward on June 30, being aged 75 y. 7 m. 7 d. He leaves a widow, 4 children, one brother (John C.) three grandchildren, and many other relatives and friends. When a young man he accepted Christ as his Savior and united with the Amish Mennonite congregation near Mattawana, Pa., and since living in Ohio he has been in fellowship and worshipped with the Mennonite congregations in this community. Funeral services on July 3 by C. Z. Yoder and David Hostetler at the home and by A. H. Heistand and P. R. Lantz at the Oak Grove Church.

Bowman.—Anna Laura (Cressman) Bowman, daughter of Samuel C. and Angeline Cressman, was born in Waterloo Co., Ont., Nov. 18, 1875; died at home near Carver, Mo., July 9, 1922; aged 46 y. 7 m. 21 d. The cause of her death was attributed to cancer. She suffered much from pain, from which she prayed for deliverance. In the earlier stages of the disease she hoped for deliverance and looked to the Lord as her healer. On June 15 she requested that she might be anointed with oil accompanied by prayer for her recovery. This service was granted, Bro. J. M. Kreider officiating. While she seemed to realize blessing in this service, the Lord seemed to order otherwise than what her expectations were, and she continued to suffer at times till she fell asleep in Jesus. She was the second child of a family of twelve children. Her father, mother, brothers, and sisters are all living. She was married July 11, 1902, to Ezra C. Bowman. After a few years in Ontario, they located in Alberta, Canada. However, being impressed with the great needs of the Lord's work, she with her husband was willing to leave their home and labor wherever the Lord might see fit to use them. They spent one year at the Sanitarium farm at LaJunta, Colo. In 1910 they moved to Kansas City, where they lived seven years, serving as opportunity afforded. In 1917 they moved to Carver, Mo., where they have lived to the present date. All who knew her here understood the spirit of her presence here and what the higher motives of her service have been. In 1907, they adopted a little daughter, Alberta, into their home, who has received the loving ministry of all that kind mother can render. She is today realizing the loss of a precious friend of earth. But we feel assured she still has her as a precious friend in glory. Sister Bowman was converted in 1900, united with the Mennonite Church, and remained faithful in service until death. She will be missed by all who knew her. May we all be ready to meet her in that company of saints who shall appear with our Lord in glory. Funeral services at the Carver Church conducted by the brethren, Amos Gingerich, J. R. Shank, and J. S. Detweiler. Text, Rev. 14:13. Buried in the Willson Cemetery July 10th.

J. R. Shank.

THE NONRESISTNAT FAITH

(Continued from page 307)

offered up his son Isaac. Because he **obeyed** God he was called "the friend of God." The real faith of Jesus Christ is only dead or mummified when its defenders become dead or mummified. James shows us the way to death when he says, "Ye are tempted when ye are drawn away by your own lust and enticed, and lust when it is conceived bringeth forth sin, and sin when it is finished bringeth forth death." Lust draws away. Conception takes place. Sin is born, and develops until it slays its victim. The man is then dead and his faith, if he ever had any, is dead. His faith is a mummified faith. I would not like to speak of the faith of our fathers who lived a few generations ago as a "mummified faith." They had the same Holy Spirit to guide them into all truth. They had God's unchanging Word. They had less of that devil-doctored-up-doctrine which calls evil good, and good evil, to contend with.

In speaking of the last days, the Holy Spirit, in II Tim. 3:13, says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

Unitarianism, Spiritism, Higher Criticism, and other "isms" are getting such a hold upon the people that it is apparent that many are deceiving and being deceived. It is still necessary, and daily becoming more so, that we observe the Savior's words of caution when He says: "Watch and pray, that ye enter not into temptation. And what I say unto you, I say unto all. Watch!"

Fountainville, Pa.

ITEMS AND COMMENTS

About 80,000,000 acres of timberland in the United States are burner or cut over and unproductive.

"Eighty-eight per cent of all the automobiles in the world are in the United States and Canada."

Census figures show that of the white population in the United States 36,000,000 were either foreign born or the children of foreign born parents.

"In a special election the people of Wellington, Kans., went on record as being opposed to playing golf, base ball, and tennis on Sunday." Should any one expect any other verdict from the people of any Christian community?

It is announced that the price of radium has come down to the extent of about 15 or 20 per cent. Since the price is still about $3,000,000 an ounce it could be reduced still further without appearing abnormally low.

The civil war in Ireland is dragging along its weary and dreadful course. For many generations strife has been the rule on this unhappy island, and now when peace is in sight the people seem so used to the habit of fighting that there is great danger of their missing what they have been so earnestly yearning for—national liberty.

Henry Morganthau, former U. S. ambassador to Turkey, has announced that he is organizing a corporation, capitalized at from $50,000,000 to $60,000,000, having as its object the reorganizing of Austria's industries and to show to the world that it is possible to prevent the bankruptcy of European states. If successful, the enterprise ought to be an eye-opener to the many who are vainly endeavoring to reconstruct a bleeding world by a war or words.

At this writing the strike situation in the United States seems very serious. Though the Administration at Washington has taken hold of both the coal and railroad problems, having troops under order to move if necessary, so far there is no disposition on the part of any of the contending parties to yield wholly to the wishes of the President. The laborers are in an ugly frame of mind, and the employers insist that they can not yield to the demands of the unions. In the meantime the coal shortage and the interference with the mails and the commerce of the nation is exerting a pressure that makes immediate action by the government a necessity. It is to be hoped that reason will triumph over passion, that peace will prevail, and that the wheels of commerce will continue to roll.

ANNOUNCEMENT

Dedication services will be held, (D. V.) at the Illinois Mennonite Home for the Aged on Sunday, July 23, at 2:30 P. M.

The Executive Committee of the Mennonite Board of Missions & Charities will meet Friday and Saturday, July 21 and 22. Suitable programs on Saturday and Sunday evenings.

Brethren and sisters of the neighboring churches, as well as the public generally, are cordially invited to attend Saturday evening, Sunday afternoon, and Sunday evening.

Mennonite Board of
Missions & Charities.
Per D. D. Miller, Pres.

CONFERENCE ANNOUNCEMENT

Missouri-Kansas

The Missouri-Kansas Conference will meet, the Lord willing, at the Mt. Zion Church near Versailles, Missouri, as follows:—

Monday, 2:00 P. M., Aug. 28.—Business meeting of the Mission Board. All members of the Board are especially requested to be present.

Monday evening, 7:00 P. M., will be spent in a devotional meeting preparatory to the work of conference to follow.

Tuesday and Wednesday, Aug. 29, 30.—Workers' conference considering topics relating to Sunday school, Young people, and Mission work.

Thursday and Friday, Aug. 31, Sept. 1.—Church conference considering questions and business relating to the work of the Church

Sessions will begin at 8:30 A. M. and close at 7:00 P. M. each day. Ministers' and other special meetings, after day sessions, or between sessions, as shall be announced during conference.

Trains will be met at Versailles for passengers on the Rock Island R. R. through line from St. Louis to Kansas City, and branch line of the Mo. Pacific from the North. To announce your arrival, or to make further inquiry, address J. S. Dettwiler, Versailles, Mo.

A cordial invitation is extended, soliciting a prayerful, earnest, and helpful attendance at all the sessions of conference.

J. R. Shank, Secy.
Carver, Mo.

ANNOUNCEMENT

The Ohio Mennonite Sunday School Conference will convene (D. V.) with the Oak Grove Congregation near Smithville, Ohio, August 16—18, 1922. Each Sunday school in the district is urged to elect its delegate. Anyone desiring information concerning trains or transportation should write to E. S. Hostetler, Smithville, Ohio.

I. W. Royer, Secretary.

Announcement

The 22d semi-annual meeting of the associated Sewing Circles of Lancaster Conference District will be held at the Vine St. Mission Lancaster Monday, July 31, 1922.

It will be an all day meeting and we have decided to repeat the Program of the Jan. meeting as many that were interested could not attend that meeting because of the storm.

The regular work of the Circle will be attended to during the morning Session. In the afternoon Brother J. H. Mellinger will speak on the subject "How to arouse more Interest in Work for the Needy." Brother Noah Mack on, "How to maintain Interest in the Work" and Bro. Orie Miller on "The Need in Relief Centers and What is being done by the Sewing Circles to meet that Need."

All interested are invited to be present.

Mrs. H. E. Metzler, Sec.

"Ye are the light of the world
Driving the darkness away,
Shedding your beams on the lost,
Changing the night into day.
Then let your light ever shine
Showing the right way to go,
Gladly the lost ones will see,
God's boundless love they will know."

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglas Sts., Reading, Pa.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. —(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium—(1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 27, 1922 (Gospel Witness Established 1905) No. 17

EDITORIAL

"Jesus Christ the same yesterday, today, and forever."

Christ says, "Of the abundance of the heart the mouth speaketh." Let Christ fill the heart, and the mouth will speak the right things.

"Thou God Seest Me."—Once in awhile you discover that some one in whom you had great confidence has fallen miserably into sin. You are astonished, amazed, g ieved, and then remember that this is but another illustration teaching us that our confidence in God must not be shaken because of the f.ailty of erring men.

If you are near neighbor to one who has thus fallen, you may have noticed a few things about his life. In all probability you noticed some things that he did that made you wonder how any Christian man could do them, but because of his apparently devoted life you ove looked them. But now that his sinful life is revealed you find that his Christian life consisted large'y in keeping the outside of the platter clean.

And this leads us to what we wish to say. Too many people shape their lives to suit the eye of men, ignoring the eye of God. Seemingly they forget that "the eye of God is in every place, beholding the evil and the good." "Thou God seest me," is a fact to which they give little heed. As a result they are easy victims to temptation, prove traitors to Him whom they promised to serve faithfully all their lives, and fall into grievous sins that they would never have committed had they made it their rule to live for the eye of God rather than that of men.

Brother, we are not safe, neither for glory or respectability, so long as we ignore the eye of God. The children of Israel were overthrown in the wilderness because they ignored the eye of God, and consequently "lusted after evil things" and did that which was displeasing in His sight. "These things were written for our ensample." Keep your eye upon God, remember your own frailty, make it the rule of your life to do that only which is pleasing in His sight, especially when the devil tempts you to sin because "nobody else is there to see," and you will not only be spared the dismal falls which bring wretchedness into so many lives, but your record will be pleasing to God and bear the closest inspection of men. "If ye do these things, ye shall never fall."

MINISTERIAL LIST

The time has come when we must begin our work in compiling material for the 1923 Family Almanac. One of the things which needs careful attention and revision is our ministerial list. We want that list brought up to date, and ask you to help us make it as nearly correct as it is possible for us to do so. To this end, will you please send us the following:

1. **Names of bishops, ministers, or deacons who have been ordained during the past year.**
2. **Names of bishops, ministers, or deacons whose names appear on our present list but who have died, or changed locations, or were officially removed from their office during the year. (If they have changed locations, please give both old and new addresses.)**
3. **Names found in the ministerial list which are either misspelled or the wrong addresses given.**
4. **Names of bishops, ministers, or deacons whom you know should be on our list but for some reason are not.**

Any help you may be able to render in correcting this list, and any other suggestions you may have to offer, will be greatly appreciated. We would be glad to have your suggestions on or before August 1. Address

Mennonite Publishing House,
Scottdale, Pa.

MEDITATIONS ON STRIKE CONDITIONS

At this writing labor conditions in America are serious. How they will appear when this reaches the eye of the reader we shall not undertake to say. It may be that within the next few days there will be such a revulsion of feeling against the present disturbers of the peace that both coal and railroad strikes will have been settled. On the other hand, by that time the present determination on both sides of the controversy may have settled into a sullen defiance of law and industrial chaos be the result. But whatever happens between now and the date of issuing this paper, there are certain underlying conditions that will not be changed in a few days, and these we shall endeavor to discuss.

1. "The love of money is the root of all evil." Who wants these troubles? Nobody. The laboring man shrinks from them, the capitalist feels nervous over them, and the public always abhors them because the public as a rule is the chief sufferer. Then why these disturbances? Our text tells the secret. No sooner do we hear about a coming business revival than we notice also a tendency to put up prices. Of this the manufacturer, the middle man, and the laborer are all guilty. Selfishness lies at the foundation of all wars, whether they be industrial, religious, social, or political. So long as this tendency exists to make self-interest the leading motive of our lives, we may expect these troubles to continue. The spirit of selfishness must be given up before there can be a permanent change for good.

2. Closely allied with this is our American way of living which seems to render the policy of grabbing after more money a necessity. Liv-

ing expenses are high. Added to this are a number of things which people count as living expenses but which are really an unnecessary tax on living. The three necessities for human existence and comfort are food, clothing, and shelter. But to this the average American has added expenses for movies, theaters, fairs, chautauquas, pleasure trips, tobacco, soft drinks (to say nothing about intoxicants), chewing gum, jewelry, music, candies, Sunday excursions, and other things too numerous to mention. Living, high as it is, might be borne without much inconvenience; but when these other things are added it stimulates the intensity and bitterness of the struggle for a higher income. Thus the extravagances of the present day living are spurring people on to a disastrous struggle for means to keep up the ruinous waste. If people could be educated to do without "the unnecessaries of life," it would greatly relieve the present tension.

3. The selfish schemes of designing men must not be overlooked. It has been the privilege of the writer, during the past few weeks, to see a little of the life of the families of striking miners. The thought impressed us very forcibly that if the strike leaders and their families were compelled to exist in such fashion it would greatly simplify the matter of settling the strikes. As in wars, so in labor disputes, nine-tenths of the troubles may be laid to the door of designing men—on both sides of the controversy. And it is very seldom that leaders in industrial or international wars ever share to a very large extent the sufferings of the victims of such wars.

4. The curse of unionism is something that must not be overlooked. For many months we have heard of the coming boom in business prosperity. There was every indication that such a wave of prosperity was on the way. But unionism has so far prevented its realization. Capitalists in control of manufactured goods have pooled their interests and so regulated the output that they have kept prices at an almost prohibitive price, while labor unions performed a similar service in behalf of labor. The present crisis is but an acute condition of what has been more or less under the surface all along. So long as unionism controls both labor and capital we may expect explosions in the industrial world to continue.

5. Last—and most important of all—is the fact that our nation is forgetting God. Though professedly a Christian nation, Christ is not recognized in its fundamental laws, Sunday is popular as a holiday but little regarded as a holy day, religion is a mere form on the part of most church members, the Christ of Calvary is ignored or denied in many churches and institutions of learning, and less than half of our population makes any pretensions to even nominal Christianity. These are but well recognized facts which ought to awaken the Christian Church to a fuller sense of its responsibilities and duties. It takes the Spirit of the living God within the soul to lift the individual above the turmoil of sin and selfishness and strife. Neither America nor any other country can ever be regenerated through social service, moral uplift, reform movements, or any other device that is simply reformatory in its character. It takes the religion of our Lord Jesus Christ, the quickening power of the Holy Spirit, the transforming power of God in the soul before any reforming power can be made effective or permanent. What America needs, what all other countries need, is a recognition of God in all their national institutions and enterprises and in the affairs of the people. Then, and then only, can we hope for lasting better conditions.

The supreme obligation of Christian people in such a time as this is to prove the genuineness of real Christian experience by a consistent peaceable life, by Christian moderation in speech and action, by faithful testimony, by an attitude of submission to constituted authority, by a life of purity and holiness, by doing good to all men as we have opportunity, by improving every opportunity to bring the lost to Jesus.

"THE VIRTUOUS LIFE OF CHRIST"

Irrespective of All Time

He said not before Abraham was, I was, but, I AM. As the Father useth this expression I AM, so also doth Christ, for it signifieth continuous being, irrespective of all time.—Chrysostom.

Christ Contrasted with Others

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them 'Come unto Me, all ye that labour and are heavy laden.'—Augustine.

The First True Gentleman

The best of men that ever wore earth about Him was a sufferer—a meek, patient, humble, tranquil Spirit—the first true Gentleman that ever breathed.—Thomas Dekker.

The Glory of His Humanity

The light of Divine wisdom in the greatest works of nature holds not the proportion of the meanest star unto the sun in its full strength, unto that glory of it which shines in this mystery of God manifested in the flesh, and the work accomplished thereby.—John Owen.

The Center of All History

Christ is the great central fact in the world's history. To Him everything looks forward or backward. All the lines of history converge upon Him. All the great purposes of God culminate in Him.—C. H. Spurgeon.

The Holy One of God—yet Man

He was most truly and properly a Man—the child of His virgin mother; and as such, too, He is called the Son of God. He was the Son of God Who had actually taken human nature into His own Person, Who was perfectly and really a Man as much as any of us; but a Man without sin, yet holy, and not merely innocent. Adam was innocent; Jesus was holy. Holiness does not mean a mere absence of evil, but inward power according to God, and so power to withstand evil.—Wm. Kelly.

The Picture of Perfection

What a picture—the Lord of Glory among His creatures, enduring reproach, the object, too, of bitter hatred on the part of some, yet seeking the everlasting welfare of perishing, sinful men. Hatred and opposition displayed towards Him. Love and patience with His opponents displayed by Him.—C. E. Stuart.

The Perfect Manhood of Christ

The Manhood of Christ is to be studied not in the abstract, but in its actual, absolute, necessary harmony with His Deity, under His Divine Personality. Had the Manhood sinned, the Christ would have sinned in His Manhood; the highest moral impossibility.

In this subject we are reduced to the acceptance of revealed phenomena as yet, at least, imperfectly harmonized to our thought. Our blessed Lord was really tempted. Our blessed Lord could not sin.—Handley Moule.

The True Manhood of Christ

The eternal Son of God became partaker of flesh and blood; He became a Man, a true Man, but absolutely free from every taint of human corruption. Begotten by the Holy Spirit, of the virgin Mary, born into this world a little Babe, He grew in stature, and grew in wisdom, and grew in favor with God and man. He became truly Man—God and man in one Person. Some may scoff at it, but it is the Divine teaching in the Scriptures that He was God-Man.—J. R. Caldwell.

A Unique Personality

The Bible contains a Personality

which, by the confession of friends and enemies alike, Pagans, Jews, Turks, and Infidels, is so unique that all men bow down before that Personality, though all men may not adopt the Christian creed—the Personality of the Man Christ Jesus.—A. T. Schofield, London.

The Only Perfect Saviour

A merely Divine Saviour could not be a Saviour for me. A merely human Saviour could not be a Saviour for me. But a Saviour in Whom Deity and humanity meet, a Saviour Who is at once God and Man, is just the Saviour I need, and the Saviour that you need, a Saviour that is able to save to the uttermost all that come unto God through Him.—R. A. Torrey.

—The Witness.

"TO OBEY IS BETTER THAN SACRIFICE"

By P. H. Ziegler

For the Gospel Herald.

"Nebuchadnezzar the king unto all people, nations, and languages that dwell in all the earth; Peace be multiplied unto you."—Dan. 4:1.

But the king forgot what Daniel had told him. So he was thinking of that great Babylon (Dan. 4:30, 31) and said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" While the word was in his mouth, a voice spake, "The kingdom is departed from thee." It is worth while to consider how we stand in the sight of God.

"Belshazzar made a great feast, drinking wine out of the golden and silver vessels, praising the gods of gold and silver, of brass, of iron, of wood, of stone, and" what not—a sad condition. But how is it with us? Are we drunk of worldly pleasures? We would say, No; but let us see. We don't indulge in the liquor habit and we abstain from the use of tobacco, we don't hate or cheat one another, we are honest with ourselves, etc. Let us take a look at I Sam. 15:22—"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifice as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

Now we look at the man of God that was sent to Jeroboam, telling him what will happen and how it came about and how the prophet stood faithful till someone came and told him that he also was a prophet. Then is when the test came (I Kings 13: 18). He said unto him, "I am a prophet also as thou art (Listen how peoplue are sometimes deceived, even so-called church members) and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house that he may eat bread and drink water (how sad it is when someone that is not obedient to God's Word and the Church will sometimes deceive or mislead well meaning members). But he lied unto him, being deceived. The word of the Lord came unto the prophet that brought him back and told the man of God, Thus saith the Lord: Forasmuch as thou hast disobeyed the mouth of the Lord, but went back and didst eat bread and drink water which the Lord did say eat no bread and drink no water...."

Dear friends, This meant death to this man of God, for disobedience.

Let us think of Heb. 13:17, the responsibility resting on our beloved ministers and bishops. "Obey them that have the rule over you and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you."

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. 1: 18-20).

Now these are only a few points on obedience. It means something to be obedient to God and the Church. We think of our dear brethren in conference work, how they come before God in prayer and look to Him who can help to win the battles that are continually before them. If we are all willing to stand under their arms and pray for them that God can have His way and that souls can be brought to the altar and have peace with their Lord Jesus, it will mean much for the cause. I wonder if we are burdened for the lost souls that are out in the world. Oh, how sad it is to think that thousands and millions are going down into hell, where the "worm dieth not and the fire is not quenched." Can we lay our heads down and sleep? or do we sometimes lie awake and wrestle with God in prayer? Let us often go to God in prayer that sinners may turn and live.

Archbold, Ohio.

"The eternal God is thy refuge."

REVIEW OF THE THIRD CHAPTER OF JOHN

By Lena B. Fetter

For the Gospel Herald.

I wonder how many have made a special study of the 3rd chapter of John's Gospel. It seems to me it is a chapter we should seriously consider. In the first part Jesus presents the most important of commands; "Ye must be born again." One great mistake the churches are making these days is the receiving into the churches members who have never had a change of heart, or have not tasted of the love of Christ. I believe this all-important command should be proclaimed more from the pulpit.

Further on Jesus gives us that beautiful verse, which I believe a great many people know but do not realize the beauty of it: **"For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."**

Verse 17 is very beautiful—how Jesus came **"not to condem the world, but that the world through him might be saved."** Then verse 19—how sad that people **"love darkness rather than light,** and will not come to that light, which came into the world to lighten the path of sin-benighted souls.

Then John gives that beautiful and unsefish description of Jesus. He that cometh from above is above all, he that is from the earth is earthly. The Father loveth the Son and has given all things into His hands.

Now please take special note of the 36th verse: "He that believeth on the Son hath everlasting life, He that believeth not the Son, shall not see life, but the wrath of God abideth on him." How sad for the false teachers, and their followers, who deny the Christ.

What will they do in the judgment day? Oh what will they do in the judgment day?

Orrville, Ohio.

"The sovereignty of God and the responsibility of man are, both of them, clearly taught and insisted upon in the Bible, and both are true. That there is a seeming lack of harmony between them must be admitted. But God has not committed to his children the task of "harmonizing" his Word. We may not understand, in the sense of fully comprehending, the things we find therein, but it is the joy of his children to believe what he says, and all he says, even when they cannot explain some things he says."—Sel.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE PLACE

Heb. 4:14-16

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore
Where thou canst send the worker or the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask "Where?"
O, Soul, it is the secret place of prayer.

—Adelaide A. Pollard.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Wichita, Kansas

(1317 Lincoln St.)

"If we believe not, yet He abideth faithful." "The foundation of God standeth sure....." (II Tim. 2:13, 19). How we praise God for His abiding faithfulness, which keeps us upon the sure foundation!

While not favored with as many visitors as the older and more central stations, we doubly appreciate the help of those who come. Last Sunday Bro. Friesen filled the afternoon and evening appointments, taking the "Customs and Practices of India" for his evening theme. We welcome others.

Little Belle Marie Shellenberger came to gladden the Mission Home on July 8.

Pray for us.

Emma King Risser.

July 14, 1922.

WEEKLY LETTER FROM SOUTH AMERICA

For the Gospel Herald.

(June 15, 1922)

Dear Herald Readers, Greetings in the Name of Him Who Died for Us.

We are kept busy with the daily routine of work at the Mission. The winter is rapidly approaching and there are many poor people all around us who are needing both temporal and spiritual help. We are doing all we can for them.

Both of the kindergartens will be closed during the coldest and stormiest season and will open again (D. V.) about the first of August.

The attendance at the Sunday schools and preaching services is normal, taking into consideration the condition of the streets and the weather.

Thieves visited the Mission Home at Pehuajo and took with them Bro. Hershey's shaving outfit and some household accessories.

A woman who lives about 14 miles away, came to the Sunday school with her daughter and niece, seeking more Gospel light. She and her husband are reading the Bible and are very much interested in the doctrines of the Gospel of Christ.

Monday evening Bro. Hershey was called to visit the home of a convert and pray for their child who was very sick. We heard since that the child is better.

A letter from Santa Rosa states that Bro. and Sister Luayza are rejoicing over the safe arrival of a little girl—Haidee Eunice.

A letter from Trenque Lauquen states that in the new hall the attendance and attention are much better than at the beginning, as it seems that some went there with the purpose of disturbing the meetings.

The hall is located in the poorer part of the town, but the poor people need the Gospel, and the missionaries are encouraged, believing that God's Word will triumph and that some of these souls will be won for Christ.

Continue to lift up at the throne of grace the souls of the people in the Argentine, also the workers and their problems.

Yours in His Service,

Lillie F. Lantz,

Pehuajo, F. C. O.,
Argentina, S. A.

THE PRECIOUS WORD

By Albano Luayza

For the Gospel Herald.

(Continued from issue of June 15, 1922. Translated by Florence B. Lauver.)

Catholic—That is good and I envy the joy you find in these things. But then if the Bible is the book that elevates us so much, why is it read by so small a part of the world?

Protestant — That is a mistake. There is no one book more read than the Bible. Many millions are sold annually, and besides, the Bible societies have translated it into more than 600 different languages and dialects and then sell it at a price in the reach of all. If the Bible were read and obeyed by all, this world would be a paradise. You know that two of our most famous presidents have given their appreciation to its teaching. Sarmiento says, "The reading of the Bible has built the foundation of Education. The nations that possess it are more peaceful. The English immigrants because of it came to America where they could obey its teachings without molestation and thus founded in the country north of ours, the most powerful states in the world.

Cath.—Since you speak of its wide circulation, and that Sarmiento believed that owing to its teaching education was founded, and because of it, the strongest nation was settled, I cannot understand why they do not allow to be taught what makes other nations happier in our country.

Prot.—Mitre, our famous historian, says, 'North America grew more than South America because of having been colonized by religious and conscientious people who loved the Bible and thus were better prepared because they had a knowledge of the blessed Book and lived according to its teachings'—as every true Christian should live.

Cath.—Now I remember last year your friend George, who was on the program at our entertainment, when we closed our school year. We invited him to a family dance at our home. He politely refused saying he thought a dance was no place for a Christian. Later he came to us with the Bible and we had a good conversation. I must confess I was on the point of laughing and thought he was foolish for not enjoying life as he should, but afterwards I was made to think how you Christians were always happy and contented. At that time he also told us that he had joy and peace and the assurance of salvation that no one could understand unless they themselves enjoyed it, and that this could only be found in the Word of God and by obedience thereto, and that your religion is based on the Bible the gospel.

Prot.—I am glad you had this conversation about God's Word and am hoping that you will find the peace and joy that we find in obeying our Lord and Savior, and in living according to his Holy Word.

Cath.—I shall tell mamma that I desire to read the Bible then I will tell you the result.

Prot.—I shall pray to my heavenly Father, asking that you may have your desire and not only that you should be a reader but a doer of His Word.

* * *

Prot.—Good morning friend, Did you ask your mother about reading the Bible?

Cath.—Yes, and I have so much to tell you I hardly know where to begin. I asked mother if she would permit me to read the New Testa-

ment. Papa was in the room too but said nothing. She said as she was educated in a Catholic school by Catholic sisters, as teachers, she had never read it but would read it with me. A short time afterwards two sisters came to see us from the school. Mamma grasped the opportunity and told them I wanted to read the New Testament and that they should send it to us from the school library. Then the sister Cecelia whom we like very much said she had never read it as it was not in the library but would try to get it for us. The other sister, whom we did not know so well said to me, 'Who told you to read such a book?' I answered one of my friends in the school and I wanted to read it. Just then other friends interrupted and we talked no more of the subject.

Prot.—I can guess now what will be the result since your mother talked to Catholic sisters about it.

Cath.—You need not guess I will tell you. Some hours later three sisters came but our friend Cecelia was not along. Mamma was surprised to see them but received them unto the office where I was studying. At once the older sister said, 'The ones that were here this morning said you desired to read the New Testament and had asked for it to be sent from the library. I could not do such a thing without asking the advice of the priest. He sent to tell you that you dare not read it and that you should never speak of it again.' We were too much surprised to answer them. Papa just then arrived in time to hear the last words. He said: 'Who is giving orders in my house'. She answered, 'the one who gave the orders was our spiritual father the Priest, and he said the reading of the New Testament would cause your wife and daughter to loose their souls, and since it is the priest's orders they dare not read it.' I remembered what you said and asked them, 'Why does the priest prohibit us to read it when the Son of God commands us to read it?'

She got up off her chair and said very energetically, 'Where did you hear those words? You a daughter of Mary and have Protestant friends. Don't you know the Protestants obey the heretic, Martin Luther and he was not a man but a demon that lived in all kinds of wickedness, and papa answered, 'I am not a Protestant, but I am a man that thinks for himself. Martin Luther is dead and needs no defense. But to him belongs the glory or regaining the right of free thought,—the right that the church of Rome had not permitted until Luther protested against them on April 18, 1531 in the city of Worms, and in the famous Universal history it tells us the death of Luther was entirely different from what you and your church say it was. So sister I appreciate the interest you and Mr. Priest take in my family but I see you are trying to make them believe things that are untrue and are entirely without historical basis whatever. Tomorrow I shall buy a Bible and I want her to examine its character and that will be a proof of its contents. Since Mr. Priest wants to take my place as manager of my family, tell him he need not send anymore orders as I will not receive the one who brings them.'

Prot.—Oh I am so glad because instead of being ruled by the priests, the merchants of religion, you will be ruled and taught by God's Holy Word. Now I am certain that God answered my prayer. How little was my faith! Now instead of being called the daughter of Mary you will be the daughter of the One that shed His Blood on the cross of Calvary and lives today, interceding for us.

Cath.—The first time I went to your meetings was to a wedding and since then I have had a very good impression of the Bible teachings and of the meetings. I promised to go with you again. Now I shall fulfill that promise. Do not forget to come for me on Sunday.

Prot.—May the Lord bless you. I shall come for you with the greatest pleasure.

OUR RURAL DISTRICTS AND METHODS OF EVANGELIZING

By Susanna Rohrer

For the Gospel Herald

We find as we study the conditions of the field that our attention has been given mostly to the work in the cities and in foreign fields, while the work in the rural districts has been sadly neglected. We have only to "Lift up our eyes and look on the fields," and the needs will be manifest.

The population of the rural districts is said to be almost equal to that of the cities. The church today needs a vision of the value of a soul, a vision of the field, and members that are fully consecrated. Once this is realized by the church it will be possible for God to then give to each a work to do in his service.

The problems of the rural churches are different than they were years ago. The automobile, the telephone, and all other modern means of conveyance bring the rural folk into close touch with the city, and they are no longer an isolated people as they once were. Ministers find it becoming more and more difficult to maintain the distinctive principles and practices of the church, because of the fact that the rural communities are becoming more closely associated with the national movements and life.

What I owe as an individual to the rural field is to give them everything that lies within my power by the gift and grace of God. As a church we owe the Gospel of Jesus Christ. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:1,3,4).

The Mennonite people have in the past been a rural people. Because of this fact there is a great opportunity open to the Church for this work right at her door. Our Gospel simplicity, our rural experiences, our free ministry are special reasons why we should launch out into the work. It has been said "From the country comes the life and vitality of the nation." If this is true, then surely it is time for the Gospel to be firmly established in the hearts and lives of the rural folk.

The methods of carrying on the work may be different. Each community should use those best suited to the needs and conditions therein. It is not necessary to establish mission stations in the fields near at hand; every congregation should be a missionary station from which nearby communities can be reached. Sunday schools can be opened in any place if the workers can be found to carry on the work, and with the modern means of traveling, it should be to the consecrated worker a pleasure and not a work. If the effort would be made to have the younger members take active part in visiting homes, singing and other lines of work, for which they are fitted, perhaps a greater missionary zeal would be created among churches. Once the Church can be made to see the real needs in the rural districts as well as in the foreign fields, and fully consecrates herself to the work so soon will the command, "Go and teach all nations" be heeded, and God be glorified thereby.

Gap, Pa.

In trying to bring up our children in accordance with standards of the Gospel, and at the same time working in harmony and union with those holding opposite ideals of life, is bound to prove disastrous to children. —A. Shenk.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WHEN I HAVE TIME

"When I have time, so many things I'll do," you say,
To make life happier and more fair
For those whose lives are crowned with care;
I'll help to lift them from their deep despair
When I have time.

When I have time the friend I love so well
Shall know no more those weary toiling days;
I'll lead her feet in pleasant paths always
And cheer her heart with words of sweetest praise
When I have time.

When you have time the friend you hold so dear
May be beyond the reach of your good intent:
May never know that you so kindly meant
To fill her heart with sweet content,
When I have time.

Now is the time, ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so drear:
They may not meet you in the coming year—
NOW is the time!

Yes, friend, the love that prompts us so to live
Each day, so many good deeds done
Which are on record one by one,
Prompted God's gift for us—His Son.

—The Youth's Comrade.

MOTHER

"All that I am or hope to be," said Lincoln, after he had become president, "I owe to my angel mother."

"My mother was the making of me," said Thomas Edison, recently. "She was so true, so sure of me; and I felt that I had some one to live for; some one I must not disappoint."

"All that I ever accomplished in life," declared Dwight L. Moody, the great lay evangelist, "I owe to my mother."

"To the man who has had a mother, all women are sacred for her sake," said Jean Paul Richter.

The testimony of great men in acknowledgement of the boundless debt they owe to their mothers would make a record stretching from the dawn of history to today. Few men, indeed, become great who do not owe their greatness to a mother's love and inspiration.

How often we hear people in every walk of life say, "I never could have done this thing but for my mother. She believed in me, encouraged me, when others saw nothing in me."

"A kiss from my mother made me a painter," said Benjamin West.

It is a strange fact that our mothers, the molders of the world, should get so little credit and should be so seldom mentioned among the world's achievers. The world sees only the successful son; the mother is but a round in the ladder upon which he has climbed. Her name or face is never seen in the papers; only her son is lauded and held up to our admiration. Yet it was that sweet, pathetic figure in the background that made his success possible.

The very atmosphere that radiates from and surrounds the mother is the inspiration and constitutes the holy of holies of family life.

"In my mother's presence," said a prominent man, "I become for the time transformed into another person."

How many of us have felt the truth of his statement! How ashamed we feel when we meet her eyes, that we have ever harbored an unholy thought, or dishonorable suggestion! It seems impossible to do wrong while under that magic influence. What revengeful plans, what thoughts of hatred and jealousy, have been scattered to the four winds while in the mother's presence! Her children go out from communion with her resolved to be better men, nobler women, truer citizens.

The greatest heroine in the world is the mother. No one else makes such sacrifices, or endures anything like the sufferings that she uncomplainingly endures for her children.

Ex-President Loubet of France, even after his elevation to the presidency took great pleasure in visiting his mother, who was a humble market gardener in a little French village. A writer on one occasion, describing a meeting between this mother and her son, says: "Her noted son awaited her in the marketplace, as she drove up in her little cart loaded with vegetables. Assisting his mother to alight, the French president gave her his arm and escorted her to her accustomed seat. Then holding over her a large umbrella, to shield her from the threatening weather, he seated himself at her side, and mother and son enjoyed a long talk together."

I once saw a young college graduate introduce his poor, plainly dressed, old mother to his classmates with as much dignity as though she were a queen. Her form was bent, her hands were calloused, she was prematurely old, and much of this deterioration was caused by all sorts of drudgery to help her boy to pay his college expenses.

I have seen other college men whose mothers had made similar sacrifices, and who were ashamed to have them attend their graduating exercises, ashamed to introduce them to their classmates.

I know of one peculiarly ungrateful son whose mother slaved for him for years, taking in washing, and going out to work by the day in order to send him to college, and who looked forward as a reward for all her labors to seeing him graduated. When the time came, just before commencement, she told her son how she longed to hear his commencement address, but he said that that would be impossible, because she did not have proper clothes to wear; that everybody at that fashionable college commencement would be elegantly dressed. In other words, he tried to discourage her from going because he was ashamed of her and did not want to introduce her to his classmates and teachers. But she was determined to go, and, keeping carefully out of her son's sight, she gained entrance to the rear of the hall. The young man's address was a good one; and so proud of her son was the poor old woman and so overjoyed at his success that when he finished speaking, in the very midst of the applause, she rushed up to the platform and tried to throw her arms around his neck. He repulsed her, and afterward told her that he was ashamed that at his graduation she should have made such a scene! That was all the mother got for years of sacrifice and efforts to help her ungrateful son, and she went home alone and broken-hearted.

I have never known a man who was ashamed of his mother to make a real man. Such men are invariably selfish and mean.—Orsen Swett Marden in The Herald of Light.

"The wisdom of this world" provides no righteousness for the guilty, no holiness for the unholy, no salvation for the last. Christless, they are hopeless. To those who are in Christ Jesus, He, "the wisdom of God," is made both righteousness, sanctification, redemption. As our righteousness He settles the past; as our sanctification He secures the present; as our redemption He seals the future. Can we, beloved brethren, do better than "consider Him" in these His glorious character?—Ex.

A Norwegian colporteur of the British and Foreign Bible Society while working in the city of Alexandria, North Africa, in twenty days sold 4,800 copies of the Scriptures in twenty-two different languages.—Sel.

Sunday School

For the Gospel Herald.

Lesson for Aug. 6, 1922—Ez. 3:10-13; 6:14-16

THE TEMPLE REBUILT AND DEDICATED

Golden Text.—My soul longeth, yea, even fainteth for the courts of the Lord.—Psa. 84:2.

Introductory.—In the words of the golden text are expressed the longings of the worshipful soul. This feeling is evident in some of those who had a hand in rebuilding the temple of the Lord. In the face of greatest hardships, often in the midst of severe persecutions, these noble men of God went forth and completed the work to which they had set their hearts and their hands. The temple which is now under consideration is the second to stand on Mount Zion, namely the temple built by Zerubbabel and his coworkers.

Mingled Rejoicing and Weeping (10-13).—Success was crowning their efforts. After the foundation of the temple was securely laid and people saw that their hopes were in prospect of being realized there were demonstrations of great joy. "They set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel." "All the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

But there was also weeping heard. There were in that company old men who had seen the first temple. When the foundation of the house of the Lord was laid before their eyes they wept—yea, they "wept with a loud voice." What was at the foundation of their deeply stirred emotions we are not told. Evidently it was the memory of past events—the former glory of the kingdom and the ruin and desolation which followed; the exile, persecution, poverty, and wretchedness in the land of their heathen captors; their present hardships, poverty, and certain sufferings before the former glory of the kingdom could possibly be restored. These, added to the thought of being able again to worship in the house of the Lord, evidently filled them with emotions of mingled joy and grief, and the sound of their weepings was mingled with the shouts of joy which were heard on this occasion. It was a most impressive occasion, long to be remembered.

The Dedication (14-16).—Finally the temple was built. During the twenty years, more or less, in which they were working on this building they had many discouragements, and at times it looked doubtful whether the building would ever be completed. But the power of God triumphed, and the faithful in Zion had the pleasure of seeing their devotion to God and His kingdom rewarded. The prophets Haggai and Zechariah are especially commended for their part of the work. The house was completed in the sixth year of the reign of Darius, king of Persia, and dedicated with appropriate ceremonies. "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity kept the dedication of this house of God with joy." If the laying of the foundation was the occasion of so much emotion, how much greater the joy of this people at the time of the dedication of the house of God. Though the glory of Israel was far from what it was in the days of Samuel and David and Solomon, it can be said with truth that never at the hands of the children of Israel was this temple defiled with idolatrous practices.

Lessons for Us.—Let us pause a moment for a few sober reflections:

1. "Whatsoever a man soweth, that shall he also reap." We rejoice that Israel was again permitted to return to the land of promise. But, oh, what a price was paid for their former sins. All their slavery, suffering, poverty, persecutions, wretchedness, misery, and humiliations might have been spared them had they remained faithful to God in the land of promise. Israel learned in sorrow that "the way of the transgressor is hard." "These things were written for our ensample."

2. The grace of God is here brought to light. He sent prophets to preach to the people to bring them to repentance. He softened the heart of the heathen king and opened the way for their return to the land of Palestine. He heard their cries, forgave them their sins, overlooked their present short-comings, and gave them a new start. In all of God's dealings with sinful men here is no trait of His that stands out more prominently than His boundless grace.

3. Another thought worthy of notice is that God rewards the efforts of the faithful. These men faced many hardships and discouragements, but the faithful ones among them kept right on. Finally their efforts were crowned with success, the temple was completed and joyously dedicated. God's promise to the faithful one is just as emphatic today as it was in the days of Zerubbabel. Let the faithfulness of God be responded to by faithfulness on our part, and the Master's "well done" will await us as our crowning blessing at the end of our journey.—K.

Our Young People

THE CHRISTIAN STANDARDS IN THE WORLD.—I Pet. 2

Topic for August 6

MOTTO

"If any man be in Christ, he is a new creature."

MEDITATION ON THE TOPIC

I. The Standards of the Christian.—The Christian represents a heavenly country. While he is in the world as other people, he does not have the same motives and ideals which characterize the world. "Here we have no continuing city, but we seek one to come." "Our conversation (Gr. Politevma, Citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according unto the working whereby he is able to subdue all things unto himself." As a representative of the heavenly kingdom we stand for what it stands and labor in the interest of what we represent. In the world as "ambassadors for Christ," we can not be anything other than "pilgrims and strangers."

The fact that we are strangers and pilgrims, different from the world in so many respects, however does not make us unsympathetic with the needs of the souls about us who as yet are not of us. The one great business of ours as ambassadors is to "pray you in Christ's stead, be ye reconciled to God." But with all the love and sympathy, we would never consider it wise to be disloyal to our Savior in order to gain the favor of one soul. Jesus sends his disciples into the world and prays that they may be kept from the evil. He warns them that they will be hated for His name's sake and that many will not hear them, yet He encourages them that some will hear them just as some hear Him.

If we can keep this point of view all through our Christian walk it will not be so difficult for us to understand what the commands and restrictions mean in our life. As we allow this truth to grip us, may our hearts stand loyally around the standards of Christ and His blessed Gospel, promoting and defending and uplifting it before all men even unto death.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "World"
2. Following Jesus.

For Young People

1. Christian Business Standards.
2. Christian Social Standards.
3. Christian Religious Standards.
4. Why We are Not a Part of World Organizations.

For Older People

1. Relations Toward Powers that Be.
2. Heavenly Citizenship.

PERSONAL THOUGHT

Let us be loyal to the standards of Christ. Some day we shall be glad to meet Him if we have been faithful during the dark days of His tarrying.

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 27, 1922

Field Notes

* * *

Bro. J. K. Bixler, wife, and daughter, Elkhart, Ind., are visiting friends in northern Michigan.

Bro. M. G. Weaver, wife, and daughter, with Sister Mary Hoover, all of New Holland, Pa., spent a few weeks in Canada, recently.

A Sunday school and harvest meeting is to be held at Dohner's Church, Lebanon Co., Pa., July 29 and 30. The public is invited to attend.—E.

Bro. A. D. Wenger of Fentress Va., preached at the Kitchener church on Sunday July 9. It is 17 years since Bro. Wenger last visited there.—W.

The annual harvest meeting was held at the Marion, Pa., Church on July 15. Bro. H. E. Shank preached the sermon from Isa. 1:3.

Bro. Jesse Smucker, Smithville, O., spoke at the Bethel Church, Medina Co., O., on Sunday evening, July 16. He made a strong appeal for our mission in India.—N.

Bro. E. J. Berkey of Oronogo, Mo., recently spent a few days at Birch Tree, Mo., filling a number of appointments. A good interest was manifested in the meetings.

Arrangements have been made for a series of meetings at Midway Church near Columbiana, Ohio, beginning Aug. 5, with Bro. A. C. Good of Sterling, Ill., as evangelist.

Arrangements have been made for a harvest home and Sunday school meeting at the Byerland Mennonite Church, Lancaster Co., Pa., Aug. 17. All are invited to attend.—J. B. H.

Harvest Meeting.—Willow Street Church, Lancaster Co., Pa., announces a Sunday school and harvest meeting for Thursday, Aug. 10. A general invitation is extended to attend.

Bro. H. H. Baer of Hagerstown, Md., visited the congregation worshiping at the Marion, Pa., Church, on Sunday morning, July 16, preaching an edifying sermon. Text, Col. 3:14.

Bro. Ray Yoder and family, and Bro. Samuel Smeltzer, wife and two children, all of Wakarusa, Ind., recently spent more than a week near Alanson, Mich., Bro. Y. preaching as opportunity afforded.

Special meetings in Lancaster county, Pa., are announced as follows: Harvest meeting at Weaverland, Aug. 5 (P. M.); Sunday school meeting at Martindale, Aug. 3; Sunday school meeting at Bosler's, Aug. 10.

Bro. Warren G. Bean of the Franconia conference district announces the following dates and places where harvest meetings will be held:

Skippack, Tuesday, Aug. 8.
Providence, Thursday, Aug. 10.
Worcester, Tuesday, Aug. 15.

Arrangements are being made to have Bro. H. B. Keener of Harrisonburg, Va., spend two weeks in the instruction of song with the congregation at Chambersburg, Pa. A number of people from neighboring congregations will also join in the work.

Sister Nancy Hackman, wife of Dea. John Hackman of Martins Church near Orrville, Ohio, answered the summons from on high and funeral services were held over her remains at Martins Church on Tuesday, July 19. The Lord comfort the bereaved.

A brother writes us stating that he had a light stroke of paralysis a few weeks ago and is unable to do his work. He would like to have the services of a trustworthy man to attend to his farming and is willing to pay a good price for the labor. He finds that there are so many country people who are drawn to the city by the lure of larger salaries that it is hard for him to get hold of any one. Meantime his crops are suffering. Should any one be interested in filling a place of this kind write to this office and we will forward your name to the brother in need of help.

Correspondence

* * *

Cullom, Ill.

Baptisimal services were held at Cullom, Ill., July 16. Bro. J. A. Heiser of Fisher, Ill., was in charge. Three were taken into the church. May the Lord bless them and keep them faithful.

—Mary Edna McCulloh.

Metamora, Ill.

(Harmony congregation)

On July 9, 1922, we enjoyed having our sixtieth quarterly Sunday school meeting which was well attended and interesting. Bro. C. A. Hartzler of Tiskilwa spoke in all three sessions of the meetings. At 10 A. M. the meeting was called to order by the moderator, Ezra Yordy. Singing was conducted by Andrew Schrock, Jr., and Mattie Bachman acted as secretary. J. J. Sommer led the devotional after which Bro. Hartzler spoke on "Prayer Power." He brought very forcibly to our minds how little we can do without God's power which comes through prayer. Bro. Jos. Davis spoke on "How Increase Missionary Zeal?" Pearl Wagner read an essay written by Mrs. Ben Schertz on "The Power of a Christian Influence in the Neighborhood." Bro. Hartzler then spoke on "Christian Patriotism."

At the close of the meeting Bro. Hartzler preached a sermon for our young people which older ones as well as young enjoyed.

We praise God for his showers of

blessings from time to time. Pray for us that we may be faithful and obedient to God's Word.

Wolford, N. Dak.

Dear Herald Readers:—We of the Northwest have again been showered with the bread from heaven at our conference at Surrey, N. Dak. The Lord blessed us abundantly of the Word of Life. Our minds were renewed by a fresh view of His wonderful plan of salvation. We should be obedient to His Word and then we will be truly happy.

We were glad for the opportunity to visit the homes of the people of Surrey and rejoiced in their kindness and hospitality. We were impressed by the nice, orderly conduct of the young peeople.

May God bless His people at Surrey, and I also ask an interest in your prayers.

June 25, 1922. Joe H. Kauffman.

Wadsworth, Ohio

(Bethel congregation)

Greetings of love to all:—We praise and magnify the One who is a very present help in trouble.

We have had dry weather until the other day we had a very good shower.

Sister Emma Ressler is again able to be in our midst. May the Lord help her and strengthen her.

During the winter the church helped a brother and sister with clothes. Every Christian should take an interest in the welfare of the poor. The great judgment day is coming in which we will all have to give an account of our deeds. Let us pray for each other and help one another in whatever way we can, especially remembering the poor.

Yours in His service,

July 1, 1922. A Sister.

Bloomfield, Mont.

To all Herald Readers, Greeting:—The Lord has sent showers of blessings on a thirsty land, and on thirsty souls at Bloomfield. On June, 24, Bro. D. D. Kauffman of Creston, Mont., came and held services for us every evening until Sunday July 2. He held one German service as a special benefit to those who could understand the German better. All very much. There were 2 confessions as a visible result. While many whose salvation has been the burden of many prayers have not been able to break away from the fierce hold of Satan and come to the Savior, we know they were fully warned and trust He will continue to call them and that they will yield before the great and dreadful day of the Lord. On Sunday July 9, we reorganized our Sunday school as follows: Supts., David Mullet, John Villiard; Secy., Sister Anna Mae Mullet; Treas., Jacob Mullet. Our aim for the coming year is to keep up the good work which has been done and to improve our Sunday school as much as possible. We have no resident minister at this place and we we come any one going this way to stop with us and help us as God directs, as we enjoy very much to hear God's Word preached.

God has blessed us with prospects of a good crop—which is very much appreciated, as we have had a number of dry years and crop failures.

July 10, 1922. Cor.

Calkins, Mont.

Greetings of love to all Herald Readers:—After holding a series of meetings for a week and communion on Sunday morning, July 2, at Clyde Park, Bro. J. S. Shoemaker began to labor in this part of God's vineyard. The series of meetings here opened Sunday evening, July 2, and closed Thursday evening. His short stay was very much appreciated.

On Tuesday, July 4, an all day meeting was held, in which Bro. Shoemaker gave us a very interesting talk on Palestine. The rest of the day was taken up in Bible study work.

On Thursday morning our communion was held, in which all members partook of the sacred emblems of the broken body and shed blood of our Blessed Master. Good interest was manifested throughout these meetings. Sinners were warned and believers built up in the Faith. The Lord be with our Brother in all his labors is our prayer.

Our Sunday school was reorganized on July 4, with the brethren, Joe Birky and Joe Mast as superintendents, and Silas Mast as Sec'y.

We solicit the praye s of all God-fearing people.

John G. Hochstet'er.

July 10, 1922.

Elizabethtown, Pa.

Program for the monthly workers' meeting to be held at the Elizabethtown Church, Thursday evening, July 27, 1922.

Lesson for July 30, The First Return from Exile, Bro. Edward Heisey.

Lesson for Aug. 6, The Temple Rebuilt and Dedicated, Bro. Walter Herr.

Lesson for Aug. 13, Esther Saves Her People, Bro. Irvin Kanagy.

Lesson for Aug. 20, The Second Return from Exile, Bro. Lehman Kraybill.

Lesson for Aug. 27, Nehemiah's Prayer, Bro. John Rutt.

July 11, 1922. Anna Winters, Sec.

Springs, Pa.

Dear Readers, Greetings:—We feel that we are having our full share of blessings both natural and spiritual. General farm crops are good, while of some fruits there will not be as much as usual.

The different congregations of this district met at the Casselman Church, July 4, for our annual conference. A very interesting feature was the Children's meeting conducted by Sister Nora Weaver of Johnstown.

During the latter part of June we were favored by a visit from Bro. Allan Good of Canada, together with his bride, who was formerly Sister Fannie Miller of this place. As we understand, they are entering mission work in Oregon, and we wish them every success. While here, Bro. Good preached several interesting sermons.

I was greatly interested in Bro. L. C. Miller's recent article concerning "Aggressive Christian Warfare." It seems to me if we have the welfare of souls at heart as we should have, we could not help approving some such plan insofar as it is found practical. Do we have enough consecrated workers who are free to go? Do we have sufficient means also consecrated for the wholesale evangelization of America? This subject appeals to me very strongly.

The health of this community is generally good.

Yours in love,

July 12, 1922. Norman Miller.

Flanagan, Ill.

Greetings to all Herald Readers:—Bro. H. R. Schertz spent several days here in the interest of fresh air work in Chicago, preaching to us on the evening of July 1. Bro. D. D. Miller was also with us. Bro. Miller reviewed the quarter's Sunday school lesson, after which he preached a sermon. The sermons were inspiring and uplifting to those who were hungry for the Word. The brethren left in the afternoon for Metamora and Eureka, Bro. Miller returning on Monday to preach the funeral sermon of Bro Valentine Neuhauser. We are glad for God's promise that His Word shall not return unto Him void.

Pray for us.

In His name.

July 13, 1922. Lydia H. Smith.

Freeport, Ill.

Greetings to Gospel Herald Readers:—On Tuesday, July 4, a very appropriate and inspiring meeting was held at this place, at which time members from the Tiskilwa, Morrison, and Sterling congregations were with us. The aim of "Edifying Gatherings," as stated by Bro. Daniel Good, was to

(Continued on page 332)

Miscellaneous

I WISH

To face each day of life
Nor flinch from any task.
To front the moment's strife
And only courage ask.
By aught but Heaven's command;
Though men revile or plaud,
To take a stand—and stand.

To fill my life with toil
With God's free air and light;
To shun the things that spoil,
That hasten age and night;
To sweat beneath my hod,
Nor ask a better gift
From self or man or God
Than will and strength to lift.

To keep my spirit sweet
Though head and hand be tired;
Each brother man to greet,
Nor leave him uninspired;
To keep my spirit fed
On God unceasingly
That none may lack his bread
Who walks this way with me.

—H. H. Barston.

THE BLESSING OF THE SILENT MESSENGERS IN THE ARGENTINE

By Florence B. Lauver

For the Gospel Herald.

The tracts or silent messengers are a great blessing in the Argentine.

This is true of the work in any country. Little is much, if God is in it; then only can our work amount to anything.

We can trust Him to lead us day by day in the little things of life. For instance, we can breathe a prayer when we are distributing these tracts that He may lead us with the right tract to the right persons and that it may be a blessing to their souls. The least thing we do in the name of Christ may be a great thing. I believe this has been the experience of most missionaries. We can just feel His leading. We see some poor souls and our heart goes out to them. We think perhaps the Lord wants me to help this person; to give a tract or speak a word of kindness in the Master's name, to help some one in trouble or comfort the sick. The most comforting thing we can give them is God's Word. How blessed are these experiences to everybody, at home or abroad. They have been especially so in my past experience in city mission work in the home land; and also in the short experience in this country, as most all our time has been taken up in language study and other duties. Even tho it is a year today (June 8) since our ship left New York, our missionary experience has not been so much at this place. But on June 25 we expect to move (D. V.) to Carlos Casares to begin the work of giving the blessed Gospel to others. May you remember us in prayer, as LITTLE IS MUCH IF GOD IS IN IT, and we want Him to direct in every move that our feeble efforts may be to His honor and glory.

We look over the vast throngs of people and must think of them as without access to God's Word, passing to eternity without Christ or any opportunity to have the peace of assurance of salvation. We imagine Christ must see these leaders and say as He did when looking over Jerusalem: "How often would I have gathered you together as a hen gathereth her chickens, but you would not." It truly is, "Ye would not"—These religious leaders denying the Word of God and keeping it from the people, teaching them to be idol worshipers, worshiping real images of Mary.

I will now give some examples of the good done by these silent messengers.

A true story is told of a Christian lady who was distributing tracts. She is sitting on a car near a Roman Catholic priest. A tract is offered to him which he refuses and rebukes her, saying, "I suppose you are one of those people who presume to think you know you are saved before you die." She answers, "No, I could not presume to think so; 'I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day' (II Tim.2:12)." She gives him the tract and leaves the car. God says, "My Word shall not return unto me void." Two years pass and while visiting a friend in a Roman Catholic hospital one of the sisters reproves her for distributing tracts to the sick. But a day or so later the same sister asked her to come to see her at once. On arriving, the following conversation follows:

"Did you give a certain priest a tract on Car B two years ago?"

"I did."

"Well, that priest is my brother, and is ill and wants to see you."

The sick man was in the last stages of consumption. He at once said, "You are the one who said, 'I know whom I have believed,' and I now too know "whom I have believed and am persuaded that he is able to keep that which I've committed unto Him against that day." His sister was alarmed and said, "Oh, you won't leave the true church and be a disgrace to the family, will you?" He answered, "No, I won't leave the true Church."

The tract distributor read and prayed for him. Later she was called to his bedside when he was dying. The other priests were there and offered him the crucifix, but he could not kiss it. He told them that all the money and all the penance will not save a soul from hell. He held up the crucifix and said, "Yes, this is the true way. Not this piece of wood, but the Christ who died on the Cross." He died saying, "Oh I see Him; I know He is able to keep that which I've committed unto Him. Later the sister too came to believe in the finished work of Christ, as she knew now she did not need to be prayed out of purgatory after death but would go to live with Him. How wonderful. The tract distributor sowed the seed, but God gave the increase—as He will do just so for us if we sow the seed in His name.

Reader, the money you give for the Spanish Bible and tract fund may be the means of bringing forth similar results and only eternity will reveal what you have made possible.

In traveling on the train and at the stations there are endless opportunities to give the Gospel in printed form to those who have no opportunity of hearing in another way. You at home who are giving and supporting the tract fund are sowing the seed. God will give the increase.

Recently the writer had the privilege of visiting in the home of a sick lady. Sin was deeply imprinted on the faces of both the husband and wife. We had never been to this home before and it seemed as tho they were of a heathen nation, judging from what they knew of the Gospel. They thought the saints were as necessary to worship and could answer our prayers as well as Christ. We read, sang, and the Bible readers explained the saving power of Christ. After giving them tracts we left. We saw no results, but God will give the increase.

Another instance is told of a woman who was burdened for her sins and the confession to the priest did not satisfy her. He told her to ask forgiveness at the image of Mary, but that was of no avail. He finally commanded her to go to a certain theatre and there she would forget and have peace of mind. Instead of going to the theatre and by mistake she entered the door beside, which happened to be a mission hall. When the singing began she discovered where she was and at once decided to go out, but a sudden rainstorm prevented. The text was one that just suited her hungry soul. After the service she wanted to know where the minister had gotten those words. He of course showed her the Bible. She asked to borrow it. In reading

it she found the desired peace. The priest came to see if the theatre had helped her, and saw such a peaceful look on her face. As she told him her glad story he angrily took the minister's marked Bible from her to burn. Some days later a sister came to her and told her to come to the home of the priest. She obeyed, but instead of seeing the priest she saw only his dead body. He had taken pneumonia and died suddenly. The sister angrily told her he had died cursing for having had this book. How sorry she felt for his poor soul as she had prayed every day since he took the Bible that he would too find Christ. Later the sister came to her house confessing she had told an untruth; that the priest had died praising God for her having given him the marked Bible, and that she too had found that peace through it. The Bible accomplished much — visiting and bringing salvation to three souls in a very short time. God also will give the increase to those who have Bibles brought to them here in the Argentine.

We held a funeral service at a home lately. Altho the hymns touched their hearts and they appreciated the service, they had candles lit to light the soul through purgatory, and they had the priest later to offer prayers to get the soul out of purgatory. We can sow the seed that will liberate the people from these superstitions and God will give the increase.

Some time ago we were on the train. A young lady became interested in our little baby Lois. We became quite friendly. She was greatly interested in the Word and liked these things greatly. We are corresponding at present. I sent her the Gospel of John and Luke and many tracts. She appreciates them very much. May they be a help to her to find the true way. His Word will not return void.

At the stations of Carlos Casares and Saliquelo we gave out many tracts. People came and asked for more. May the Lord bless them to the good of their souls. There are many Jews in Carlos Casares. They too need Christ. If any one has any access to Hebrew literature we would be pleased to receive some, also any information on helps in working among these people. As God's servants we want to give the Word to all and trust Him to give the increase. He can make much out of little.

Trenque Lauquen, Argentina.

We can outdo Judas in sin. We cannot sell the body of Jesus but we can grieve the Spirit.

THE YOUNG CHRISTIAN AND WORLDLY AMUSEMENTS

God has saved the young Christian for a purpose. He has intended that the young convert should live a life of separation from the world unto God, and enjoy the pleasures that are in store for him, if he keeps true. But Satan has set many snares for the young Christian, along the line of worldly amusements. It is true that the young must have some recreation, some pleasure, and there are innocent ways in which we can find them.

In the life of every working man or woman, there is a need and place for recreation. Christianity is not a foe to innocent joys. Jesus Christ was a normal being. The hundred or more muscles of His face must have been called into play at times. He denounces long-faced and melancholy religion.

There are helpful enjoyments for the young Christian that are pure, clean, invigorating, beneficial to soul, body and spirit, and also do not fail to glorify God. Paul says, that we shall abstain from all appearances of evil, and in I Corinthians 10:31, he says: "Whatsoever ye do, do all to the glory of God." Anything that will stand this test can safely be indulged in. The correct attitude of the young Christian towards worldly amusements is of great importance. Let us consider some of the worldly amusements.

It is quite common these days for professing Christians to attend the popular amusements of the world. They will even themselves get up festivals, socials and concerts, and provide as much fun, joking and nonsense as possible. This is a thousand times more relished than a good, old-fashioned prayer-meeting, and, by the way, how often do you find those kind of Christians at a prayer-meeting? Not very often. Does this correspond with I Cor. 10:31? Can a young Christian glorify God by going to worldly amusements? It is dangerous to his spiritual life, and will no doubt lessen his desire for the prayer-meeting or the house of God. Can we, as young Christians, attend concerts, fairs and parties, and have God's smile of approval resting upon us? God tells us plainly in Jas. 4:4, that whosoever will be a friend of the world is an enemy of God. Therefore, if we want to be a close friend of God's, we must forsake the world. We cannot serve God and the world at the same time. Rom. 12:2 also forbids the young Christians to be friends with the world, but bids us to be separate from the world. But separation from the world, alone, won't save us: we must be separated unto Christ.

It is true that you cannot put old heads on young shoulders, but is God's standard different for the young, than for the old? Does God permit young Christians to attend worldly amusements and not the older ones? Is it impossible for us, as young Christians, to be serious in mind and holy in conduct? No. God's standard is the same for the old and young. We do not mean to be understood to say, that Christian young people cannot have enjoyments in this world: they have enjoyments that those outside of Christ cannot have. The pleasures of the world are but for a few fleeting moments.

There are some worldly amusements hat may not look harmful at a glance, but the end of them are as bitter dregs. The Chautauquas: this form of amusement comes under the heading of good Lord and good devil. It is mixture of good and evil. It is good fishing for Satan, and he generally has good bait on the line. Preachers are often used as minnows to catch trout. This institution was better and cleaner in its beginning, but Satan seems to have bought out most of the best stock, at least the bill-boards seem to indicate that he has full control. The unsaved stay away where sin is not mixed in, and Christians lose their separation from the world if they endorse the institution.

The question arises. Is it wrong for a young Christian to go to a theatre, if they are having religious pictures on the screen? This question will answer itself. He may not see anything wrong in the pictures, but are those at the back of the movies, Christians? Are they so greatly interested in the religious welfare of the people as to display special pictures for them? No! But it is a trick of the Devil to get church people in and in this way gradually get the church to join hands with the world. Has Satan ever instituted anything that is a help to the Christian? No! Are those pictures they put on the screen free from all evil? Not if Satan has control. He has some poison mixed in somewhere. Will a young Christian leave that theatre with more zeal to serve his God than before? Undoubtedly he will have desire for more of them.

Baseball. This form of recreation is good physical development for boys; but there lies danger in it becoming an all-consuming sport. When it comes to traveling teams, college and town rivalry, it gets to be an opposing force to good Christian character.

Then, there are the concerts in the Church. These may look harmless to some, because it is the house of God. Is a church concert ever opened by singing and prayer? Very seldom.

All the modern but unseemly entertainments necessarily give sanction to an irreverent spirit in the place of worship, and educate society into a practical disregard to the sanctity of God's house. The sacredness of the sanctuary is soon forgotten in the roar of laughter, stamping of feet and rehearsal of silly anecdotes. These entertainments lead to a desire for outside worldly amusements. It grieves God just as much to see young Christians attend church entertainments as any outside amusements. In Matt. 21:13 Jesus said: "It is written: My house shall be called the house of prayer." The world today is pleasure mad, and is trying to draw church into its dizzy whirl. But thank God, Christ can satisfy the hungry soul, not with worldly amusements, but with Himself. The joys of Christ are sweeter for a few days than sin's joys are for centuries.

Some people may call us narrow-minded because we do not attend these places of amusement; but God said that we are to be a peculiar people. "He gave himself for us that He might redeem us from all iniquity, and purify us unto Himself a peculiar people, zealous of good works." Titus 2:14.

There are many more amusements which might be mentioned, but surely it is not necessary to mention dancing, card playing, shooting pool, because no true child of God will attend these places.

Let us obey this rule: Go nowhere we would not want to take Jesus with us. Take Jesus for an example, and ask yourself the question. What would Jesus do if he were here? or, if Jesus should come, would I like to have him find me at any of these places?

The world expects us to be a separate people; but if we attend the same places of amusements as they do, are we not lowering the standard and becoming a hindrance to others? May God help us to be separate from the world, and consecrate our all to God and let Him sanctify us wholly! Then we may know the joy of the Lord, and the innocent recreation we need will be found, and it will never cause pain.—Gilbert M. Reist in Gospel Banner.

When I grow to be old, I will consider it a compliment if people will say of me, "She is growing childish." Children are not given their proper place.—M. H.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following cablegram has just been received at this office:

"Southeast of Saratov extreme drought of two months seriously threatens all crops except rye. Prospects very bad."
(Signed) Miller.

* * *

A cablegram from Bro. G. G. Heibert conveys the information that he has reached Berlin safely and that Bro. P. C. Heibert who is on his way home from Russia is at present in Europe also. The latter left Moscow on July 10, and will be in this country in the course of a few weeks.

* * *

The following letters of thanks written to our representatives in Russia are self-explanatory:

To the Leaders and Representatives of the A. R A.:

He who has never had the experience of a storm on the ocean, cannot have a true opinion of the terrors of the sea. This is not to say that you, dear American brethren, who have not personally lived through the civil war and the consequent total failure of crops and the famine in Russia, do not have a true understanding of the depths of our need. The battle for existence is bitter indeed. People almost lose their self-respect thru the very difficult and nearly fruitless effort to obtain food. A general degradation, nervousness, demoralization, etc, are the consequences of this struggle. Therefore it should not surprise you if for your great work in our midst you get only small thanks.

In the name of the inhabitants of our village Blumenort which belongs to the class of those which have been hit the hardest by the famine and which therefore greatly appreciate the relief work of the A. M. R., we would herewith express our heartfelt thanks and we ask you to give our thanks also to our brethren, those who have sent of their means from beyond the seas. For you have saved us from death by starvation which is raging all around us and to which some of our own village have fallen prey. May the Lord bless the great relief work of the A. M. R, and especially reward your personal sacrifices.

Chairman, P. Dueck; Second Chairman, D. J. Friesen; Secys, H. Toews, P. Neufeld; Local Committee, G. Weis, Jak. Baerg

Blumenort, May 1. 1922, Halbstadter Wolost Saporoyer Government.

To the Representative of the A. M. R.:
Dear Mr. Slagel:—

I desire to express my sincere thanks for the American help which has come to our Orphanage. If you could have witnessed the rejoicing heard on every hand in our institution, you would doubtless have said that it pays and is worth your efforts. It is indeed a great work which the Americans have done for Russia and particularly for the Mennonites. Almost at every meal the good quality of the American food is the topic of conversation. Our children have already become stronger, a fact which causes us to return thanks to God, for it was hard to see the children suffer. May God reward you as the representative of the American relief work as well as all in America who have contributed to this work.

With best wishes, Humbly,
Abr. Harder, Superintendent
Grossweide, April 24, 1922

Dear Mr. Slagel:—

We will try in the name of all the boys in the Orphanage to write you a letter of thanks. The supplies that you have sent us have made us very glad, and we thank you heartily for them. It must have meant much trouble and work to send us the supplies all the way from America. You will be rewarded for it in heaven. We feel better because of the good food, but since there is a lack of horses and we have to work the ground with hoes and spades, we still get very hungry because of the hard work. Wishing you the Lord's blessing on all your work, we remain thankfully yours,

Isaac Janzen, Heinrich Neufeld, Bernhard Zap, etc.

Dear Mr. Slagel:—

With glad and thankful hearts, in the name of all the girls of the Orphanage, we express our sincere thanks to you and all who contributed to the relief that has come to us from America. Great rejoicing greeted the wagon of supplies that came so unexpectedly. Our prayers have been answered. American food tastes especially good. Since we cannot repay you, we pray God that He may bless you richly for it all.

Aliece Friesen, Kaetchen Koop, Gredel Wieler, Njutchen Neufeld, Agnes Ratzlaff, Frieda Penner, Tina Dueck, etc.

July 21, 1922.

CORRESPONDENCE

(Continued from page 329)

glorify God by mingling with Christian friends. Bro. John Nice in part said, "Our relation to the government should be that of loyalty. We are peace-loving and obey from a higher motive, not from fear of punishment." Bro. C. F. Derstine, speaking on the subject of "Christian Patriotism," presented Christ as an example of true patriotism. People do not understand that patriotism is loyalty to God first and then the stars and stripes. The way to be a patriot is to pray for, honor, respect, pay, and obey authorities. Christian Character," his second subject, is best summed up in the Sermon on the Mount. Christian character also radiates life, sanctifies the home, has a strong sense of reality, and builds on the Rock. Paul in his letter to Timothy tells how we can attain it in addition to the help of the Holy Spirit. Bro. Milton Hess, speaking of the "Dangers threatening young disciples," emphasized the indifference of older brethren who ought to lend a helping hand. Sin, sometimes disguised in the name of religion, is another grave danger. Bros. H. F. Weber and A. C. Good told us the "Goal to be sought by our Young People" is betterment and the victory life.

July 13, 1922. Cor.

SUNDAY SCHOOL CONFERENCE REPORT

Of the 2nd Annual Sunday School Conference of the Pacific Coast District Held under the Merging Branch of the Mennonite Church, with the Zion Congregation, near Hubbard, Oreg., June 6—7, 1922.

Tuesday Forenoon

Conference was opened by the Moderator. Organization: Mod., G. D. Shenk; Assistant Mod., C. C. Steckley; Song Mgr., O. S. Kilmer; Secys., E. Z. Yoder, A. D. Erb.

Devotion, A. P. Troyer, Lesson, Phil. 4.

Reading of Minutes of previous meeting by Albert Erb. Read and approved as read.

The following subjects were discussed: **Why Have a Special Period for Devotional Exercises and How Make the most of It?** J. E. Glick, C. I. Kropf.

To dedicate our life to God to be of use to Him.

Need of much prayer.

How Raise the Standard of Reverence for God's House and Services? Luke Weaver.

Instill the reverence in the minds of children that it may grow and bring forth fruit.

The Responsibility of the Sunday School for every Boy and Girl in the Community. Omar G. Miller, S. G. Hostetler.

There is a deep longing in the heart of every child in the community for the Gospel of Jesus Christ.

The S. S. is largely responsible to make known the plan of salvation.

Tuesday Afternoon

Prayer, E. Z. Yoder.

Children's Period (Illustrated Lesson) by Sister Catherine Culp of Los Angeles Mission, Subject, **The Cross.** Assisted by E. Z. Yoder. Fifty-four boys and sixty-one girls present.

Our Children—Who shall have Them? E. E. Zuercher.

The future welfare of the Church depends upon what you are giving them today.

Have the courage to say no to all wrong, whether before king or otherwise.

Reports: Compiled report of S. S. in district read and approved as read.

Report of Field Worker, N. A. Lind, approved as given.

Report of S. S. Library committee read. Approved as read.

Christianity the Aim of the Sunday School. (a) **Christ the Foundation** Lester Conrad. (b) **The Lord's Builders** Paul Roth. (c) **Fitly Framed Together** W. V. Gingerich. Essay, Clara Gahler.

Christ the foundation is stable.

The true Christian home is a strong builder.

Finished product, grateful and loyal to God.

Contribution for extension of the work, $34.05.

Motion made and carried that we proceed under the new church and Sunday school constitution and discipline.

Organization for 1923: Mod., D. B. Kauffman; Assistant Mod., Luke Weaver; Secretary—Field Worker, Omar G. Miller. Treasurer (two years) A. D. Erb. Members of Executive Committee (two years) F. H. Hostetler, (one year) W. V. Gingerich. Library Committee: Omar G. Miller, N. A. Lind, D. F. Shenk. Executive Committee: D. B. Kauffman, Omar G. Miller, A. E. Erb, F. H. Hostetler, W. V. Gingerich.

Tuesday Evening

Memory verses by audience. Conducted by E. Z. Yoder. Largely responded.

Prayer Service, N. L. Hershberger.

Short talks on **Needs and Work of S. S.** Amos Kropf, E. E. Watkins, Noah Roth, J. A. Berkey, Jesse Nofziger.

A deeper consecration to do more effecient work for the Master.

Gospel Sermon, N. A. Lind, Theme, **Appeal to the Unsaved.**

Wednesday Morning

Devotion, Daniel Erb.

The Place of the Young People in the Work of the Church. A. P. Troyer.

Essay Anna Snyder.

It is essential that we have a work for the young people, in order that the Church may continue in her mission here on earth.

How Can We Promote and Safeguard the Interest of our Young People

(a) **In the Common Walks of Life.** (b) **In Social Gatherings.** F. J. Gingerich. (c) **In Spiritual Life.** Fred Kauffman.

The importance of early training.

Daily reading of the Bible and prayer.

What Have the Y. P. B. Meetings meant to Me? O. S. Kilmer.

Advantages and Disadvantages of Country Life to the Young People. F. H. Hostetler, Jake Brenneman.

There are no very serious disadvantages in the country with the modern conveniences. The great hindrances found in town are grave problems for our young people.

The Most Valuable Attainments for Young People. Marshall Gingerich.

Essay, Fannie Hostetler.

God's unmerited favors.

Compiled Report of the Pacific Coast District Sunday Schools

Made and adopted June 6, 1922

Number of Schools	11
Officers Enrolled	57
Teachers Enrolled	117
Pupils Enrolled	1335
Average attendance of Pupils	1019
Number of Pupils received into church fellowship	45
Total contributions	$1929.72
Total expenses for Supplies	684 43
Number of Libraries	6
Number of Volumes	282
Number of Schools using Beams Of Light	8
Number of Schools using Words of Cheer	9
Number of Schools using Youth's Christian Companion	8
Number of Teachers' Meetings	3
Number of children under 9 years of age	287
Number of children 9 to 16 years of age	225
Number of children non-church members	39
Number of children non-Mennonite parentage	32

Report of Sunday School Library Committee

(N. A. Lind, F. J. Gingerich, D. F. Shenk)

Meeting called by the chairman N. A. Lind and the committee met in the home of H. J. Yoder near the Zion Church, Dec. 28, 1921 and the following work done.

Resolved: That the chairman, being also the S. S. field worker, get a list of all the books in the libraries of the Sunday schools in the district with such recommendations as the officers of the same may have to offer.

We suggest: That the Constitution Committee embody such regulations in the Sunday School Constitution as may further the S. S. library (concerning the Ministry's RESPONSIBILITIES and the duties of the librarian).

Resolved: That the Sunday school field worker encourage the Sunday schools in the district to establish and enlarge libraries, in keeping with the Doctrines of the Church. Secretaries.

MISSION BOARD MEETING REPORT

Of the Annual Meeting of the Pacific Coast Mission Board. Held June 3—9, 1922

Meeting was called to order by vice president Chris Snyder.

Devotion by E. Z. Yoder, reading II Thes. 3:1—5.

The following members present: Chris Snyder, C. R. Widmer, D. B. Mishler, Joe Glick proxy for Milo Sharer, J. B. Mishler proxy for John B. Kauffman.

Minutes of the Annual Meeting held at the Fairview church near Albany Ore., June 8, 1921 read and accepted.

Minutes of the special meeting held at the Zion Church, Dec 8, 1921, read and accepted.

The report of the Portland Mission investigating Committee read and accepted.

By unanimous vote the appeal from the Mission meeting to the Conference to establish a Gospel work in Portland as the Lord may lead was approved.

Treasurer's report read and accepted.

Amount contributed for missions	$1,454 87
Home Fund	612 31
Total	$2,067 18
Paid out to General Treasurer of the M. B. M. C.	$1,454 87
Paid out of home fund	451 93
Bal. on hand	160 38

Moved that the resolution from the General Mission Board relative to the Los Angeles Mission be presented to Conference for consideration. Carried.

Report of the new Organization: Chris Snyder, Pres.; E. Z. Yoder, vice Pres.; J. B. Mishler, Sec.; C. R. Widmer, Treas.

Conference elected M. E. Brenneman member M. B. M. C.

Moved and carried that the following brethren be suggested to Conference as a Local Mission Board for the Portland Mission: Chris Snyder, J. B. Mishler, C. R. Widmer.

It was decided to have 1000 letter-heads and 500 envelopes printed to be used by the Board.

The plans for a house of worship received from the Los Angeles building committee were approved by the Board and submitted to Conference for approval. Cost not to exceed $7,000.00

Moved that each member of the Board gather Mission information to be given to his congregation regularly. Carried.

The following program was given by the Board:

Scripture read, Isa. 45:1—9, by Luke Weaver.

Prayer by J. D. Mishler.

1. **How can each congregation work to the best interest of the Board?** C. R. Widmer.

2. **What qualifications are necessary to a Mission Board member?** F. H. Hostetler.

3. **What is the relation of the District Mission to the Local Board?** F. J. Gingerich.

4. **Give some of the best methods of securing for Mission Work.** J. B. Mishler.

5. **To what extent should the Mission Board be responsible for the evangelistic efforts of the District?** Chris Snyder

6. **The responsibility of the Board in meeting urgent needs and placing qualified workers (Acts 11:22—26),** by M. E. Brenneman.

Members of the Board: C. R. Widmer, Chris Snyder, Saml Hoylman, Nick Leichty, Eli Shank, Joe Glick, J. B. Mishler, John B. Kauffman, F. H. Hostetler, E. Z. Yoder.

Chris Snyder, Vice Pres.
J. B. Mishler Acting Secy.

SEWING CIRCLE REPORT

Of the Annual Meeting of the Pacific Coast Sewing Circle, Held at the Zion Church, June 6, 1922.

Meeting called to order by the chairman, Lizzie Snyder.

Prayer by Susie Weaver.

The reports of the secretary and treasurer were read and approved.

The summarized report of the secretary is given:

Total receipts of the Circle	$474 64
Disbursements:	
Home Missions	21 67
Foreign Missions	102 76
Home Work	71 69
Foreign Work	208 40
Treasurer's Report.	
Received and paid out	47 76

Election of Officers for coming year: Chairman, Eldora Erb; Vice Chairman, Lizzie Snyder; Secretary, Carrie Mishler; Treasurer, Mattie Kauffman.

The following resolution was passed: Resolved that we put forth greater effort the coming year to carry on the work, manifest a greater zeal and sacrifice whether in giving of time or means in helping to provide for the needy.

The following program was given June 7:

Meeting was opened by singing Nos. 12 and 125 in the Hymnal.

Devotional Services conducted by D. D. Kauffman, Creston, Mont.

Topics discussed:

The Relation of the Sewing Circle to the Church by Carrie Mishler. Essay, Anna Kauffman.

How Can We Best Support our Sewing Circles in their Work? Hannah Nafzinger, Rachel Mishler.

The Relation of the Sewing Circle to Local Needs and Suffering. Delilah Troyer, Catherine Kulp.

The Far-Reaching Effect of the Sewing Circle Service. Leah Kauffman, Mary Weaver. Carrie Mishler, Secretary.

REPORT

Of the Annual Meeting of the Mennonite Board of Education, Held in the Forks Church, Middlebury, Ind., June 10, 1922

For the Gospel Herald.

The meeting was called to order by the president of the Board. D. G. Lapp opened the session with prayer.

The roll was called and the following responded: S. C. Yoder, D. D. Miller, A. E. Kreider, S. R. Good, D. A. Yoder, Aaron Loucks, J. M. Kreider, D. G. Lapp, Geo. R. Brunk (proxy A. D. Wenger), D. H. Bender, T. M. Erb, I. R. Detweiler, Vernon Smucker, O. O. Miller, Noah Oyer, C. C. Cressman, D. S. Yoder (proxy S. C. Yoder).

The minutes of the last annual meeting were read and accepted.

The President gave a brief report of the year's work and outlook. The reports of the Secretary and Treasurer were given and accepted. The audit of the Treasurer's report was presented and accepted. The Vice President was during the year an agent of the Board. He gave a report of his work. The same was accepted.

The Literature Committee and Finance Committee each reported. The reports were accepted.

The Religious Welfare Committees of Hesston College and Goshen College reported. The reports were accepted.

Bro. D. H. Bender, President of Hesston College and Bible School, presented his report. Bro. T. M. Erb, Business Manager, gave the financial report. These reports were accepted.

Bro. I. R. Detweiler, Acting President of Goshen College, presented his annual report. It was accepted. The Business Manager's report for Goshen College was given and accepted.

The Local Boards of both institutions reported the work of the Year.

The nominating committee appointed consisted of: Aaron Loucks, Vernon Smucker, C. C. Cressman, J. M. Kreider, D. A. Yoder.

The Executive Committee of the Board appointed a Committee on Recommendations which had held several meetings prior to the annual meeting of the Board. This Committee on Recommendations consisted of the members of the Executive Committee of the Board and Aaron Loucks, O. O. Miller, Noah Oyer, D. H. Bender. The work of this committee was formulated into a report by the brethren, O. O. Miller, Noah Oyer, D. D. Miller.

The following report of the Committee on Recommendations was presented and adopted.

1. That we recognize the need in the Mennonite Church of well-equipped, standard institutions. We further recognize that our constituency is not large enough at the present time to support more than one such institution offering complete college curriculum.

2. That we recognize the need of an institution offering advanced Biblical training.

3. And since we recognize as the only solution to our present educational problems, the forming of a constructive program for the future, we recommend the following:—

1. That our future educational program be considered from a unified Church wide viewpoint.

2. That we look forward to the establishing of one conveniently located institution offering complete College curriculum which shall be in complete harmony with the teachings of the Bible and the Doctrines of the Church and which shall be standardized as soon as convenient.

3. That we also look forward to the founding of an institute in connection with this central college which shall offer graduate work in Bible.

4. That in all institutions under the Educational Board the same general policies shall prevail in determining the curriculum in matters of school administration, in relation of school to Church, etc.

5. That all immediate arrangements in the organization of our present institutions be made with this program in view.

In line with the above program the following further recommendations were submitted:

1. That the Board arrange for the appointment of a general finance Committee of five members. The business managers of both institutions shall by virtue of their office be members of this committee. A financial agent, to be annually elected by the Board shall be a third member and the remaining two members to be annually appointed by the Executive Committee of the Board.

This committee shall work out and submit from time to time to the Ex. Com. plans for carrying forward the adopted educational program and after approval of same, shall carry them into effect.

2. That a general Ways and Means Committee of seven members be appointed, whose duty it shall be to adjust existing school organizations and curricula to adopted program and to recommend to the Executive Committee from time to time steps and plans which shall be taken in carrying it forward. The Deans and Presidents of both institutions now under the Board shall by virtue of the office be members of this committee, the remaining three members to be annually elected by the Board.

The report of the Nominating Committee was accepted.

The election of Board members resulted as follows:—I. B. Good, Lancaster Conf., Adam Baer, Franklin Co., Pa. and Washington Co., Md. Conf., A. B. Mensch, Franconia Co., Conf.; Members at large: S. C. Yoder, D. D. Miller, S. R. Good, M. C. Cressman.

The officers of the Board were elected as follows:—S. C. Yoder, President; D. D. Miller, Vice President; A. E. Kreider, Secretary; S. R. Good, Treasurer; D. A.

Yoder, Fifth Member Executive Committee.

The following standing committees were elected:—Finance Committee: S. R. Good, O. O. Miller, Aaron Loucks; Literature Committee:—Daniel Kauffman, D. H. Bender, S. F. Coffman; Noah Oyer, Vernon Smucker; Faculty Committee: D. A. Yoder, Aaron Loucks, J. M. Kreider. The three members on the Ways and Means Committee elected by the Board are A. I. Yoder, Abner Yoder, Abram Metzler.

It was moved and carried that the appointment of the Financial Agent be placed in the hands of the Executive Committee.

The officers for Hesston College and Bible School were elected as follows:—Pres. D. H. Bender; Dean, J. D. Charles; Business Manager, T. M. Erb.

The officers for Goshen College were elected as follows: Pres. Daniel Kauffman; Dean, J. J. Fisher; Business Manager, A. E. Kreider.

It was moved and carried that the Secretary be instructed to write to all conference district members urging them to ask all congregations of their district to take an offering for current expenses of the Board of Education.

The following resolution was adopted:—Since the Mennonite Board of Education in Annual session assembled at the Forks Church near Middlebury, Indiana, has seen fit to relieve Bro. I. R. Detweiler of the office of Acting President of Goshen College, be it resolved that we hereby express to him our deep and sincere appreciation of his arduous and untiring efforts in making and keeping Goshen College a standard accredited institution and that we are also deeply appreciative of his successful efforts towards lifting the debts of the institution and the Board which existed on his taking the office.

A. E. Kreider, Sec'y.

REPORT

Of the Sewing Circle of Groffdale, Pa., from June 24, 1921, to June 24, 1922

For the Gospel Herald.

Number of members	24
Number of meetings held	12
Average attendance	19
Number of garments made	160
Number of comforters	4
Number of towels	13
Number of sheets	2
Number of pillow slips	3
Number of quilts	5

Shipment was also made to Russian Relief.

Money received during year	$110.10
Money expended during year	71.20

Frances B. Hoover, Sec.

Married

Bower—Souder.—Bro. Aaron C. Bower of the Franconia congregation and Sister Ella Mae Souder of the Plain congregation were united in marriage on June 24 by Bro. A. G. Clemmer, Franconia, Pa.

Moyer—Bower.—On June 24, 1922, Bro. Laadan A. Moyer and Sister Emma C. Bower, both of the Franconia congregation, were united in the holy bonds of matrimony, Bro. A. G. Clemmer, Franconia, Pa., officiating.

Grubb—Benner.—June 28, 1922, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa., Bro. Marvin S. Grubb, of the Salford congregation was joined in marriage to Sister Elaine B. Benner, of the Franconia congregation.

Weaver—Fink.—On June 3, 1922, Bro. Merrill Weaver and Sister Clara Fink, both of Olive congregation near Wakarusa, Ind., were united in marriage at the home of the bride's parents by Bro. Clarence A. Shank. May the Lord abundantly bless them in life's journey.

Fink—Culp.—On May 6, 1922, Bro. Irvin Fink of Olive congregation and Sister Maude Culp of Yellow Creek congregation, were united in marriage at the home of Bro. Charles Wright, who also officiated. May the Lord abundantly bless them in life's journey.

Hooley—Swartzendruber.—On Nov. 20, 1921 Bro. Ora Hooley and Sister Geneva Swartzendruber, both of Wellman, Ia., were united in marriage, at the home of the bride's parents, Henry Swartzendrubers, Bro. Jacob K. Yoder officiating. May the blessings of God be theirs through life.

Yoder—Slaubaugh.—On Jan. 19, 1922, at the home of the officiating bishop, Bro. Jacob K. Yoder, near Wellman, Ia., Bro. Alvin M. Yoder and Sister Almeda Leoh Slaubaugh, both of the West Union congregation, were united in the holy bonds of matrimony. May God ever bless them through life.

Kauffman—Fisher.—On Feb. 12, 1922, Bro. Frank Kauffman and Sister Erma S. Fisher, both of the West Union congregation were united in marriage at the home of the officiating Bishop, Bro. Jacob K. Yoder, of Wellman, Ia. May our heavenly Father lead them safely through life.

Stutzman—Troyer.—On Feb. 22, 1922, Bro. Ralph Stutzman of Geneva, Neb., and Sister Elizabeth Troyer of Kalona, Ia., were united in marriage at the home of Joseph Brenneman near Kalona, Ia., Bro. Jacob K. Yoder officiating. May our heavenly Father lead them through life.

Slaubaugh—Bender.—On Feb. 19, 1922 Bro. Lewis S. Slaubaugh, of Iowa Co., and Sister Myrtle M. Bender of Johnson Co., Iowa, were united in the holy bonds of matrimony at the home fo the officiating bishop, Bro. Jacob K. Yoder, near Wellman, Ia. May God bless them in their new relation.

Clapper — Crabill. — On June 28, Bro. Jacob S Clapper of the Mission congregation, and Sister Katie Crabill of the Beech congregation, were united in holy matrimony, at the Mission home, Bro. N. E. Troyer officiating. May the Holy Spirit's comfort and guidance be theirs thru life's voyage.

Obituary

Nissley.—Emanuel D. Nissley was born Sept. 30, 1850; died July 4, 1922; aged 71 y. 9 m. 4 d. He had suffered with rheumatism for over 30 years, which at last overtook him and ended his life here on earth. He with his family came from La Grange Co., Ind., to Reno Co., Kans., about 30 years ago. He is survived by his wife and 3 daughters—Mrs. John Schrock of Ala., Mrs. Amos Stutzman of Ind., and Mrs. Lydia Chupp (widowed) who was at home caring for her parents. Funeral services were conducted by Jonas D. Bontrager and Moses Troyer at the residence of Noah Plank; interment in the Amish Cemetery. C. C. Schrock.

Randall.—John Randall was born in Woolwich Township, Waterloo County, Ont., on Aug. 31, 1852. Forty-four years ago he united with the Mennonite Church of which he was a member till death. In 1879 he was married to Leah Clemmer who with 4 sons and 3 daughters remain to mourn his sudden departure. On July 10 while at work in a field on his son Jacob's farm near Breslau, Ont., he was found unconscious from a paralytic stroke, and died the following morning. His age was 69 y. 10 m. 11 d. Funeral services at his home in Bridgeport, conducted by U. K. Weber, and at the first Mennonite Church, Kitchener, by Jonas Snider and Howard Stevanus.

Martin.—Adam Martin died after a short illness of a complication at a hospital in Detroit, Mich., on July 13, 1922; aged 66 y. 7 m. 28 d. He was a native of Franklin Co., Pa., and a consistent member of the Mennonite Church prior to his removal to Michigan about twenty years ago. Since that time not being near a Mennonite congregation he with his wife, who died Mar. 24, 1922, affiliated themselves with the Methodist Church of which he was a member at the time of his death. He is survived by one son, one daughter, nine brothers, two sisters, and a very large number of relatives and friends. The body was brought to the home of his brother-in-law, Amon Eby of near Chambersburg. Funeral services were held at the Chambersburg Church July 16, conducted by Bos. D. E. Kuhns, Joseph E. Lehman, and W. W. Hege. Text, Jno. 3:36. W. W. Hege.

Hostetler.—Mattie Miller Hostetler was born in Somerset Co., Pa., Nov. 22, 1843; died July 14, 1922; aged 78 y. 8 m. 22 d. She was married to Isaac Hostetler 60 years ago. Her husband died Jan. 2, 1915. To this union were born 12 children. Two died in infancy. John died in youth. Lizzie, wife of John L. Livingston, died May 2, 1904. Sister Hostetler is survived by the following children: Joseph, Noah, Isaac, Lydia wife of J. M. Lohr, Amanda wife of Simon Thomas, Laura wife of Sam Holsopple, Mary wife of Tobias Eash, and Mattie wife of Daniel Gilbert; also 1 sister Sallie, widow of Samuel Gindlesperger; also by 31 grandchildren and 19 great-grandchildren. She was a faithful member of the Mennonite Church from her youth. Funeral services were conducted on July 16, at the Blough Church by L. A. Blough, James Saylor, and Simon Layman. Text, Heb. 4:9. Buried in cemetery near the church.

Royer.—Magdalena Royer (nee Yoder) was born in Green Township, Wayne Co., Ohio, July 21, 1850; died at her home near Orrville, O., July 11, 1922; aged 71 y. 11 m. 20 d. She was united in marriage to Adam Royer June 4, 1903. She leaves to mourn her departure a kind loving husband, six step-children, and 17 grandchildren; also 2 brothers and 2 sisters with a large circle of near relatives and friends. She accepted Christ as her Savior in early life, and united with the A. M. Church where she was a devoted and faithful sister, always interested in the work of her dear Savior. In her affliction which covered a period of over six years, she was patient and resigned, looking forward with confidence and hope, to the time when she should be called to her final reward. Services were conducted by the brethren, J. S. Gerig, C. Z. Yoder, and Aaron Hiestand, from Jno. 11:25, 26.

Quickened together with Jesus,
By the touch of God's mighty breath,
Risen together with Jesus,
Where is thy sting, O Death?

Neuhauser. — Valentine Neuhauser was born in Lorraine, France, April 2, 1841; died at his home near Gridley, Ill., July 1, 1922; aged 81 y. 2 m. 29 d. In 1853 he came with his parents to the vicinity of Peoria, Ill., where they remained about 10 years when they moved to Livingston Co., Ill. He was married to Anna S. Ropp of Hudson, Ill., in 1867, where they resided until 1872 when they came to the farm near Flanagan, Ill., where he spent the remainder of his life. To this union 4 children were born (Rosina, Emilia, Emil, and Louisa) all of whom with the mother preceded him, she having passed away Aug. 15, 1903. He was married to Eliza Zehr, Hopedale, Ill., June 11, 1907, who died Feb. 17, 1920. In his youth he united with the A. M. Church of which he was a faithful member until called to his reward. He leaves one son-in-law, one daughter-in-law, four grandchildren, two step-sons and a number of step-grandchildren. Funeral services, July 3, at the house and Waldo Church by the home ministers and Bro. D. D. Miller. Text, Acts 7:66, latter clause. Interment in the Waldo Cemetery.

Items and Comments

Belgium and France are reported as having adopted a policy of importing Polish and Russian orphans, giving them opportunity to work and be supported in homes. The former is reputed to have already received 10,000 such children.

In Waterson, N. J., a shell supposed to be "dead" and which was used to keep the rear door from closing, exploded recently, killing eight children, ranging in ages from eleven to sixteen years. It is usually "the gun that isn't loaded" that does the most damage.

In response to the call of President Harding to the governors of twenty-eight of the coal producing states, to give necessary protection to the men who are willing to work in the mines, the governors of Ohio and Pennsylvania have ordered national guard troops into the coal regions. Other states may take similar action later.

"About 1,250,000 persons are idle in the United States as a direct result of strikes, according to a recent statement by the National Industrial Conference Board" Those who believe that Satan finds something for idle hands to do may find some relation between this and the prevalent condition of lawlessness.

Recent primaries in Nebraska seemed to indicate the R. B. Howell would defeat Representative Jeffries as candidate for the United States Senate. This is in harmony with events in a number of other states where former "progressives" have defeated "old guard" Republican candidates. A repetition of the events of 1912 is not an improbability.

The United States treasury department closed its fiscal year July 1. The year closed with a surplus of $314,000 000. Customs receipts totaled $356,000,000. Liquor and income and profits taxes fell off about a billion, leaving the total about two billion. Outlays amounted to $4,000,000,000 as compared with $6,500,000,000 and $5,500,000,000 two years ago and last year respectively. The outlay is still about four times that of the period before the war.

Among military organizations there is a movement on foot to effect an inter-allied veterans' association that is to end all wars. It is to be headed by General Haig. No definite policy has been announced, but "We are not pacifists," is one of the significant remarks of a prominent advocate Pacifism may have its merits and demerits, but when enough people will say, "We are Christians (including nonresistance as well as every other doctrine)" prospects to end war will be brighter.

"Brewers are doing less than one-fourth the business they did before prohibition became effective. * * * Business with the brewers is very bad and there are no hopes for the present that there will ever be a possibility of improvement." This is the statement of Thomas Kelley, president of the Kelley Brewing Co, made at a meeting of the recently disbanded Chicago Brewers, Protective Association. When the remaining one-fourth of this business is gone, the best interests of our land will be served quite well,—bad as it may be for the brewing interests.

The conference of European powers aiming to adjust Russian affairs in particular, meeting at the Hage—a sequel of the earlier conference at Genoa—closed July 20, accomplishing but very little. The Bolshevist government seems very ready to co-operate when loans to them are in prospect, but rather reluctant when asked to meet the reasonable demands of other powers. The ultimate result is a more determined opposition to Bolshevism. The situation is such that the existing resemblance of peace in Europe and the world in general is seriously threatened.

"The declared policy of the labor unions, to 'hold all the gains they made during the war' and not accept any share of the deflation is being very successfully carried out." In harmony with this platform, the greatest coal strike of history has been in progress since April 1, with no successful result in conferences of government officials, coal miners, and operators among themselves. Certain classes in the employ of the railways have also quit work since July 1, causing a stoppage of transportation in some sections. President Harding has issued warning against any stopping of mails or the intimidation of those who have an indisputable right to work. Our greatest weapon at this time is prayer.

CONFERENCE ANNOUNCEMENT

Missouri-Kansas

The Missouri-Kansas Conference will meet, the Lord willing, at the Mt. Zion Church near Versailles, Missouri, as follows:—

Monday, 2:00 P. M., Aug. 28.—Business meeting of the Mission Board. All members of the Board are especially requested to be present.

Monday evening, 7:00 P. M., will be spent in a devotional meeting preparatory to the work of conference to follow.

Tuesday and Wednesday, Aug. 29, 30.—Workers' conference considering topics relating to Sunday school, Young people, and Mission work.

Thursday and Friday, Aug. 31, Sept. 1.—Church conference considering questions and business relating to the work of the Church

Sessions will begin at 8:30 A. M. and close at 7:00 P. M. each day. Ministers' and other special meetings, after day sessions, or between sessions, as shall be announced during conference.

Trains will be met at Versailles for passengers on the Rock Island R. R. through line from St. Louis to Kansas City, and branch line of the Mo. Pacific from the North. To announce your arrival, or to make further inquiry, address J. S. Dettwiler, Versailles, Mo.

A cordial invitation is extended, soliciting a prayerful, earnest, and helpful attendance at all the sessions of conference.

J. R. Shank, Secy.
Carver, Mo.

ANNOUNCEMENT

The Ohio Mennonite Sunday School Conference will convene (D. V.) with the Oak Grove Congregation near Smithville, Ohio, August 16—18, 1922 Each Sunday school in the district is urged to elect its delegate. Anyone desiring information concerning trains or transportation should write to E. S. Hostetler, Smithville, Ohio.

I. W. Royer, Secretary.

Children learn very soon whether our affected love for them is genuine or not.—H. R. Buckwalter.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglas Sts., Reading, Pa.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. —(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"The Lord knoweth them that are His."

"Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

Peace.—Christ, in discussing this subject, said, "Not as the world giveth, give I unto you." There is this difference between the two kinds of peace referred to: One is the peace of compromise, the other the peace of purity, holiness, and right relationship with God.

Every loyal, serious-minded member of the Church is confronted by two serious questions: (1) What kind of a Church do we want? (2) What can we do to make it such? To answer the first one correctly we need to commit ourselves to a prayerful study of God's Word. The foremost thing needed in the second question is consecration.

Victory.—You may be defeated on the field of battle. You may be defeated in debate, in business struggles, in rivalries, in other places where your intellect is matched against that of others. But when you have no other aim but to do that which is pleasing to God, when "your life is hid with Christ in God," when you have no selfish aims to gratify, no feeling of vengeance to nurse, no pleasure in unrighteousness and ungodliness, and make it a business continually to bring all your trials and conflicts to the Lord for direction and guidance, defeat is impossible. When the battle is wholly the Lord's, victory is always sure. "And this is the victory that overcometh the world, even our faith."

Three Rights.—Present strike conditions are bringing the question of personal rights to the fore. With the public eye focused on the subject, let us call attention to three things in the way of personal rights which no one should call into question:

1. The right of the laboring man to decide whether or not he should work under certain conditions. If he decides that the wages offered are too meager or other conditions too unfavorable, it is his privilege to decline the job—provided there are no previous contracts to bind him to it.

2. The right of an employer to say whom he should employ and under what conditions. This right is as evident as the first. Both employer and employe should be recognized in the right to direct their own business. The rights of both cease where the exercise of their liberties interferes with the public interest.

3. The right of the laboring man to work, unmolested, when work is offered him. If he chooses to work it is criminal to try forcibly to keep him from it.

Had all these rights been recognized, the present labor troubles would not exist.

THE MASTER WANTS WORKERS

"Pray ye therefore the Lord of the harvest," was our Savior's advice on how to get the field supplied with workers. So earnestly did the disciples pray that they themselves went into the field as workmen.

The Master wants workers. The harvest is ripe. Souls are dying—they need to be gathered in. Many in need should be cared for by those who are in position to give them aid.

Let us bring this matter nearer home. Workers are needed at the new Old People's Home at Eureka, Ill.; at the Old People's Home near Lancaster, Pa.; at the Children's Welfare Home in Kansas City, Kans.; at the Mennonite Orphans' Home, West Liberty, Ohio; in a number of our home missions in cities less than fifty miles away from some who read this call. This is saying nothing of the unlimited number of workers that could be used in the rural field, or of the fact that there is enough work in every church community to enlist the services of every one on the altar of the Lord.

Does this interest you? Communicate with the Lord—then write to Bro. S. E. Allgyer, field worker of the Mennonite Board of Missions and Charities, or some one else having a similar responsibility in some of our district mission boards.

Criminal Waste.—The following extract, taken from one of our exchanges, comes so near telling the story from our own viewpoint, that we have decided to let the other man speak:

"Instead of urging self-denial, the people of the United States need to be urged to sanity in spending. Look at some government figures showing the expenditure of our people in a single year.

"The item for jewelry, diamonds, cosmetics, perfumes, and candy amount to $2,462,000,000 in a year. You may not be buying diamonds, but how about cosmetics or candy?

"Our people spent in a year $3,000,000,000 at pleasure resorts and auto races. That item of expense may not have been swelled by our contributions.

"The item for tobacco in its various forms is $2,500,000,000. Of course, that does not concern the girls, but counting in the women and the babies it amounts to $25 apiece, on the basis of 100,000,000 population in the United States.

"For food luxuries, the expenditures average $50 for every one of us, including the babies, but the babies perhaps deserve their share of it.

"Now look at this. The United States has been giving annually to Christian work, including church support, missions, Christian education, etc., $327,886,000. We know that striking an average on this figure would be as unfair as the other averages, for the people who spent the billions for diamonds and jewelry and pleasure resorts and luxurious service and tips did not pay their share toward the support of the Church. But striking the average on the same basis of the distribution of the luxuries we find that the people of the United States spent $48 for luxuries for every dollar spent for God and His cause—forty-eight times as much for self-indulgence as for Christian uplift.

"Every member of the Christian Church should ponder these facts. While they may not be able to change the general condition, it is possible for the Christian people to set an example of the right choice between self-indulgence and Christ and His cause."

A FATAL CONSEQUENCE

By Allen B. Christophel

For the Gospel Herald.

I will pull down my barns and build greater. * * * Thou fool, this night thy soul shall be required of thee.—Luke 12:18,20.

Christ was addressing the multitudes on the true values of life. Men then, and now, were inclined to make this life an end in itself rather than a period of preparation for a greater and grander eternal existence. The man in the parable had been richly blessed. He gave no recognition to the Giver but spoke of **my** fruits, **my** barns, **my** goods, exposing his selfishness and lack of respect to God. He just finished plans to revel in his wealth and prosperity when God intervened, issued His sentence, and reminded him of the fact that when God withdraws His support and death comes, the things of this life go back to decay and ruin.

The rich man was not the last of his class. The world abounds with men who take the success that God gives them as a mark of their own accomplishments, and such an attitude is the beginning of their downfall. Saul and Belshazzar had both been given kingdoms but they became proud and proceeded to formulate plans, only needing God to approve of these and add His blessing. The sentence was, in substance "Thy kingdom is taken from thee and given to another." When God gives talents and prosperity to men, He expects "more fruit" in His service. To use them for any other purpose is as heinous a transgression as it was on the part of Belshazzar to profane the vessels of God's house in a sinful feast. Has the Lord given you an abundance of strength or talent in any line of work? You are simply His steward and if you do not return it with usury, it is robbery in His sight.

Perhaps the most fatal mistake on the part of the rich man was that he took the glory to himself that belonged to God. Herod was making a great address and pleasing his auditors. He came to a shameful end immediately thereafter because "He gave not God the glory." Paul (Rom. 1:21, 22) gives the history of the world's downward course and its cause when he says, "When they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools." As a result of this course, their understanding became darkened, and all sinners stand before God **"without excuse."** The sin that shuts one out of the presence of God is unbelief; all others are weights that make this more vivid. The children of Israel's first sin was giving the credit for their deliverance to a golden calf; immoralities and gross idolatry, along with exile and rejection by God, followed.

In temporal things is but one of the many ways by which God is crowded from His heritage. As time progresses, men are more and more dissatisfied with the thoughts of olden days. It seems ridiculous that God should have spoken His will to a small and isolated nation from two to six centuries ago, and that this message should be so universal as to meet the needs of all ages and places. Evolution, higher criticism, theosophy, Eddyism, and Russellism are among the many "new barns" that have made their appearance within the few decades. Compare these with the doctrines of the Epicureans and Stoics of New Testament times and it is evident that they are the same, only in new garb. Self and man religion worship are as sinful in God's sight as the rankest idolatry in heathen lands. Let men continue to vaunt and devise such systems of religion and the lands in which they flourish will follow in the steps of the most pitifully wrecked idolatrous nations of ancient and modern times. Man increases or decreases in spiritual strength according to the objects of his worship. If this be God he rises and progresses in godliness until ultimately, by the distinct act of God, he is recreated into the image of Christ; if it be things earthly, it will be a process of devolution, downward to ruin and destruction. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The "old barns" of God's Word, rough and narrow though they may seem, are safer and more roomy than the "new barns" of humanity—polished though they may be.

Larger barns, increased wealth, new thoughts, and new plans of work are not necessarily a sin and often a benefit, but when they displace those that God has provided, or drive Him from our plans and lives, His sentence, "Thou fool, *** thy soul shall be required of thee," is sure to follow. The boast against God and the sentence from Him are inseparable. The Word of God is described as both "narrow" and "broad." It is narrow enough that there is no room for worldliness or sin thereon; broad enough to admit all that will enter on God's condition. Any attempt to "broaden" is simply to admit sin into the life and "the wages of sin is death."

Scottdale, Pa.

MEETING FALSE TEACHERS EFFECTUALLY

By J. R. Shank

For the Gospel Herald.

The subtility of the enemy knows no bounds in human affairs, except when God's servants can pull off his mask and expose his real character. While we should be guarded on the one hand against that uncharitable bitterness and envy and strife which denominations have often felt to their destruction and downfall, we should nevertheless, on the other hand, be jealous with a godly jealousy for the purity of the faith among the followers of Christ. An old thought recently came to the writer in a new and impressive way which is humbly passed on with the prayer that it may place in the hands of others, who face the enemy, a weapon of defense by which many may be delivered who are in danger of being tossed about by "every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). It came in connection with a meditation on the words of Jesus:

"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

After giving due consideration to the circumstances which brought from Jesus this vision of what His atoning work should usher into the world, thoughts were directed toward that drawing work which should make the work effectual to men of every class and nation in all the world. We have heard some very elegant addresses from preachers of the Word, put forth in an attractive manner. We say preachers of the Word, because they actually used the Word in their addresses to seemingly back up their thought and actually convince many of the hearers of the things which they were seeking to impress. We have seen some very marked drawing power in the shape of human personalities whose very words and presence seemed to carry the people spell-bound and cause them to act disloyally to the old-time faith and practice, and to do and say things that in former times they themselves would wonder at. It is plainly seen that there is

drawing power by which men and women are drawn, of another kind and from other sources, than that to which Jesus referred to in the text.—a drawing power, which Jesus Himself would not commit Himself to those who were affected by it (Jno. 6:27; 2:23-25).

"I am all bothered and mixed up," said an old man who had been listening to a number of preachers who contradicted each other's preaching and, yet as he listened to each one, their arguments seemed alike convincing to the hearer. Then I thought of what Jesus would do when He had made atonement and had ascended to the Father. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, and ye also shall bear witness because ye have been with me from the beginning." This Comforter when He came was to do an effectual work in making the Gospel a means of drawing men and women. **"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father and ye see me no more; of judgment, because the prince of this world is judged."** The Spirit-directed message contains in it all the elements of what this passage contains. And here is the test of false doctrine and false teachers. Rob them of their hobby, take out their personal and selfish attractions, do away with their cunning appeals to the psychological conditions of people, and you have robbed them of their power. Not so with the old-time Gospel which is the "power of God unto salvation to every one that believeth."

1. **The Spirit-directed message "reproves the world of sin."** The ministry of the Gospel cannot long be brought until sinful men will begin to feel their sinfulness. And when that sinfulness is driven home as it was when Peter preached at Pentecost, honest-hearted souls will be made to cry out, "Men and brethren, what shall we do?" This conviction of sin opens the door to preach repentance and faith in Jesus who was "lifted up from the earth" to make effectual forgiveness of sins and prepare the way for the gift of the Holy Ghost to all those who receive the way of salvation.

That form of doctrine which exalts human attainments and selfrighteousness without a Savior, has to give way before the burning conviction of the true Gospel, that all other sinful deeds damnable as they are, must sink into comparative insignificance, before this most damnable one, that men refuse to believe on Jesus the only Savior from sin.

2. **The Spirit-directed message "reproves the world of righteousness."** The blessed Son of God who died for our sin and ascended, a living One, to heaven is convincingly proven to be the "Holy one and the just" because He is in glory with the Father and has sent that Holy Comforter to the believer and into the world, making manifest the fact that He is true and that He is able to save men and women to a life of holiness before the world. The holy fruit in the lives of the believers, drives deep the conviction that the Savior lives and is able to save others to a similar life. Strip the message of this power, make the matter of a personal holiness of life an insignificant thing, rob religion of the inward working of a new life which works outwardly in willing and doing of God's good pleasure, and you have a religion that draws men, but not away from sin and self, but away from the crucified and ascended Lord who sent His Spirit to draw all men unto Him.

3. **Then the Spirit-directed message "reproves the world of judgment."** Sin that has no punishment, that dooms nobody to everlasting torment, that needs no Savior would make little impression upon men. But the Holy Spirit drives home the exceeding sinfulness of sin and the terrible consequences which must follow upon those taken captive by it. He drives home to our conscience that Satan's power is broken in the crucified Redeemer whose death and resurrection writes the doom of Satan the prince of this world, and writes the doom of all who serve under his banner, that they shall be cast out with him into "everlasting fire prepared for the devil and his angels."

Test all doctrines and preachings by this unerring test, and you will have an effectual means of discerning the soul-destroying heresies and deceptions of these last days when so many of them are being brought in to deceive, if it were possible, the very elect. "All men" (men of every nation and class) will be drawn to Christ by such a Gospel and if they do not fight conviction to the extent of rejection there will be conversion and real salvation which produces holiness of life and brings them to the inheritance incorruptible and undefiled, reserved in heaven.

Carver, Mo.

You can win some grown people by feeding them taffy; but you can't win any children that way—they're too smart.—M. H.

WHY THE KISS OF CHARITY

By Edna Slagel

For the Gospel Herald.

In I Peter 5:4, we have these words, "Greet ye one another with a kiss of charity." This is one among five different times in which the exhortation has been enjoined upon the believers. Here it is called the kiss of charity while a number of times it is called a holy kiss. It is both. It could not be a kiss of charity without being holy. It could not be holy without being a kiss of charity.

The kiss of charity is a symbol of love. Have we any evidence that the holy kiss was practiced in apostolic times? Aside for the commandments themselves we have an instance recorded in Acts 20:37: "And they all wept sore, and fell on Paul's neck and kissed him."

Jesus taught the disciples to practice in their greetings the holy kiss. God intended that this should be practiced among believers today, as an evidence of obedience to a Bible commandment."

Flanagan, Ill.

NEIGHBORLINESS LIGHTENS BURDENS

"She always made things easier," was the tribute given, some time ago, to a quiet woman whose spirit of true neighborliness was a precious boon to the entire community in which she lived. When she was called to her reward, she left an aching void that was felt by all who had been in touch with her. She was a living example of George Eliot's saying: "What do we live for, if it is not to make life less difficult for one another?" Life is increasingly trying — extremely complex—in many communities today. The true neighbor spirit alone can smooth the rugged pathway of the weary ones. — Publisher Unknown.

START THE DAY WITH GOD

Start the day with God. Do not wait till its work and its pleasures are over, and then come to Him confessing your failures. Ask help rather than forgiveness. Some people make prayer a last resource. When everything else fails, when they have nowhere else to go, when they have proved that they can do nothing by themselves, they are willing to accept Divine help. Reverse this. Ask aid before you begin, rather than after you have tried and failed. Start each day and each duty with God.—Publisher Unknown.

Preacher's Page

SERMON OUTLINE

By J. A. Ressler

For the Gospel Herald.

God's Way of Salvation

Text, Mark 10:17; Luke 10:25; or Acts 16:30.

I. The Human Race Like a Sick Man.—Jer. 17:9. (Marg. Desperately sick); e. g. Sick of typhoid fever.

1. Plans of Helpless "Doctors."
   a. Christian Science: "Not Sick." Answer: Jer. 6:14.
   b. Carnality: "Forget you are sick." Answer: The rich man in hell was told, "Son remember." He could not forget, even in hell.
   c. Morality: "Quit the cause." Answer: But this does not remove the disease germs already at work. Rom. 3:20; Gal. 2:16.
   d. Socialism: "Improve conditions." Answer: But the "rich fool" in Luke 12:16-21 practised this—to his own destruction.
   e. Newspaper Plan: "Do the best you can." Answer: The best you can is failure.
2. The Plan of Jesus Christ, the Great Physician Who Knows: We must submit unconditionally to Him. He never lost a case.

II. Bible, or the Revelation of God's Plan.

1. Note the answers to the three parts of the text questions.

III. Man's Part in the Plan.

1. Faith: "Whosoever believeth." Example: Rhoda at the gate when Peter knocked. Acts 12:13-16.
2. Love: Mark 10:29, 30; Luke 10:27. Example: Perfect confidence of a child—unselfish.
3. Good works: James 2:14. Example: Works of a child—imperfect and bungling, but with pure motives.

Scottdale, Pa.

THEN AND NOW

By J. N. Durr

For the Gospel Herald.

I was ordained a minister at Masontown, Pa., Feb. 5, 1872; as bishop Nov. 26, 1873. On Feb. 5, 1922, I was permitted to preach at my home church, Martinsburg, Pa., on the fiftieth anniversary of my ordination.

In the beginning of 1872 a series of meetings was held in the Masontown Church by Brethren J. F. Funk and Daniel Brenneman. At the close of the meetings, between forty-five and fifty converts were received. Two days later the writer and another young brother were ordained to the ministry.

Fifty years ago the Church was not so well organized as it is at the present time. Evangelistic work was merely begun. But this work continued to grow until the present time sees evangelistic efforts being made in almost every congregation as a regular feature of the church activities.

Evangelistic effort was mainly done on the responsibility of the individual, prompted by the Spirit. Instead of a call coming from a certain congregation, the Spirit laid it upon me to go to a certain congregation where it seemed that work was necessary. I would write to the place, telling them I was coming at a certain time. The congregation would arrange for the meetings. In this way a beginning was made in this conference district.

Means of communication and travel were not nearly so well established then as they are now. It was a long distance from Masontown to Johnstown, the trip usually occupying two days.

In those days there was no mission board in the Church, and no evangelizing fund from which to draw expenses. In many cases the minister who held meetings was not only expected to but actually did act as his own treasurer.

Church buildings then did not have the comforts we are now accustomed to. Benches were usually without backs, yet the people were attentive and listened with deep interest to the Word that was preached to them. It is a question whether the comfortable benches we have at the present time do not cultivate sleepiness and inattention, especially when the house is so comfortably warmed by a furnace as most of our houses are now.

The singing was mostly in German fifty years ago, and the hymn was "lined," the congregation joined heartily in the singing after each two lines were read. English was introduced about this time and was used almost exclusively in a few of the congregations.

While this music was not ideal, it at least had the merit of being devotional. In this respect the singing then far surpassed much of the music that is practiced in the churches of the present day. It might be well to come back to more of the spiritual and devotional singing of those early days.

From the year 1880 to about 1893 the work at Scottdale, Pa., as well as the work at Rockton, Pa., was regularly in the writer's charge. There were no resident ministers in those places then.

There are many things for which to be thankful in the present growth and condition of the Church. Nevertheless there seems to be a tendency to allow the spirit of hurry and restlessness, not to say worldliness, of the present day to crowd out the interest in the deeper and more vital things that pertain to the spiritual life.

As we look back fifty years there are many things that we think of and wish they might have remained with us, and one of the special things we wish for is the simple life, lived and taught by our fore-parents.

My wish and prayer is for a deeper fellowship with God and a deeper work of grace in the hearts of all His professed followers.

Martinsburg, Pa.

PREACH! PREACH!

A minister lay on his sick-bed. His work was done. To a brother in the ministry by his side, he said, with on eagerness which long impressed his mind, "Preach! Preach! you will be shut up soon enough!"

He had learned, as he was hastening to the close of life, what an unspeakable privilege it is to preach the Gospel of God. Some have not yet learned it, but when the opportunity is past, the voice is hushed, and the privilege of preaching is gone, perhaps some one will more clearly understand the value of the precious privilege of proclaiming among the Gentiles, the unsearchable riches of Christ.

The man who would not rather be God's ambassador than a crowned king may have good reasons to doubt whether he is called to this work of the ministry. The man who knows he is appointed and anointed "to preach good tidings unto the meek," "to proclaim the acceptable year of the Lord" need not envy monarchs or princes or potentates their honor, wealth, or fame. He may rejoice with joy unspeakable in the privilege that has been granted to him; knowing that though he now may sow in tears, ere long he shall reap in joy; and that the highest of earth's honors, and the purest of earth's joys, will be poor and mean compared with the joy unspeakable and full of glory, which shall crown the labors of the minister of the Lord, when the righteous Judge shall come and reward His people. "I charge thee in the sight of God, and of Christ Jesus, Who shall judge the quick and the dead, and by His appearing and His Kingdom; preach the Word, be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching."—H. L. Hastings.

THE MINISTER'S OBLIGATION TO THE CHILDREN

By Cleo Mann

For the Gospel Herald.

As we pause to consider the obligation of the minister to the children, we are made to wonder just what the subject involves. It seems to imply that there is a need in the lives of the children which the minister is called upon to fill.

That service which the minister is called upon to render to the children resembles, in some ways, that of the teacher and the parent; but still it has its outstanding features which none other but the minister can fulfill. There are certain needs, certain opportunities and problems which no parent can meet like the pastor.

The fact which makes his obligation so great is that he owes it toward the children and not the parents. In a way he is obligated to the children through the parents and thus has an obligation towards the parents also. What a shame that beautiful little children must grow up in homes where Christ is not known. Those who have always lived in Christian homes cannot realize what it would mean to live in a non-Christian home. Thus the minister, in fulfilling his obligation to the child, also fulfills that which he has to the parent.

So often the children are little considered because the minister is hard at work striving to save those who have passed the childhood stage. It is very important in God's sight that these should be saved. But the question arises, "If the minister would more fully consider and work out his obligation to the children, would there be so many unsaved persons to win back to God?" It has been often stated that it is more difficult—in fact almost impossible—to win souls back to God after they have passed their decision period in life. And the fact that men and women who have been converted in their youth are more powerful in their Christian activities ought to spur the minister to consider the needs of the children.

Have you ever paused to meditate upon the condition of our Church today? Have you ever been burdened in heart or have you ever felt glad because of our position? Did you remember then that the Mennonite Church of today is composed of the youth of thirty years ago? The habits of our men and women were being formed then. Their relation to God and their fellowmen and their interpretation of God's Word were in the making thirty years ago. In short, the Mennonite Church of today is, largely, what the children of yesterday were. And in the very same way, the Mennonite Church of tomorrow is going to be just what the children of today are.

Statistics tell us that seven-eights of the additions in membership to the Church come through the Sunday school. Then we conclude that the Sunday school has had power in teaching the children and in bringing to them the story of salvation. Furthermore it would appear that the minister has obligations toward the Sunday school which, if properly filled, have an influence upon the children.

Moses in speaking to the priests says: "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." Moses considered it necessary to gather the children together, also, that they might learn the law which had been given. So the minister today should be interested in the bringing of children to the institution which is building up the Church. He should be interested in those things which will strengthen his school spiritually, thus bringing more souls to know God's Word and decide for Christ as their Savior. The children should know by his attitude and by his presence every Sunday that he is a firm believer in the Sunday school. The power of example is very great in the lives of children, and if the minister wishes the children to be regular attendants, he too, should be there when the Sunday school begins.

The minister should be vitally interested, for the sake of the children, in the kind of teachers which are provided for them. They should be the very best and strongest which the school can afford, but they should also be fitted to bring the Word to the children in such a way that the children may grasp the truths. Are you, as a minister, doing anything to improve their teaching and their doctrinal views? Are you inspiring them to live the very best Christian lives during the week? The child oftentimes learns greater lessons or is injured more through the life of his teacher than by his direct teaching. The teacher has a very great influence over his pupils and the minister fulfills his obligation by giving the children the very best Christian teachers.

Is the Sunday school the only place where any obligation to the children falls upon the minister? No, it seems that the church service should contain something for the children's benefit. How much or how often does the average minister think of the children of his congregation when he prepares his sermon?

Jesus, in the last days of His appearances said, "Simon, son of Jonas, lovest thou me more than these?" Upon the declaration of Peter He said, "Feed my lambs." In His next commands, you remember he said, "Feed my sheep," Jesus seemingly made a distinction between His lambs and His sheep, but the commission was that Peter was to show his love by feeding both.

There have been several methods used to bring the Word to the lives of the children in sermon form. One is called the "Children's Portion," a short time at the beginning of each sermon being devoted to a message for the children. Subjects relating to the general sermon theme or some subjects interesting to children are used. Children want to hear something which is interesting to them and they will listen carefully when they can understand the sermon. They love to feel that they are wanted in the church services and that they are needed there. And there are certain things which they need to be taught which could well be taught from the pulpit.

(To be continued)

TELL ME, YE WINGED WINDS

(The following parody on the poem by Mackey, signed by "A Kansas Preacher," appeared in "The Apostolic Review" of July 25, 1922.)

In View of the Almost Incesant Recital of Church Troubles Dinned in Our Ears, the Following is Submitted

Tell me, ye winged winds that round my dwelling blow; do ye know of some spot where church troubles do not go? Some quiet, pleasant dell, some valley in the west where, freed from unpleasant recitals of church troubles, a soul may find a rest?

The loud winds dwindled to a whisper low, and sighed for pity as they answered: No!

Tell me, thou ocean deep whose billows oft I see: knowest thou some spot, some island home, to which our kind may flee, safe from harried recitals that multiply our woes, and fill our dreams with nightmares when we should have repose?

The wild waves, rolling in perpetual flow, stopped for a while and sighed to answer: No!

And thou bright, silver moon, when on thy constant round, as thou lookest down to earth hast thou not found a spot where trouble-mongers do not go, and where one might be free from hearing these recitals of church feuds so sad to see?

Behind a cloud the moon withdrew her face, and in a voice of sadness answered: Not a place!

O tell me, ye spirits bright that now are hovering o'er, must we preachers and others endure this curse forevermore? O search beyond this earth in regions of the blest, can ye not find a place where we may find a rest?

Faith, Hope and Love, best boons to mortal given, waved their bright wings and answered: Yes, in Heaven.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

GIVE THEM THE FLOWERS NOW

Closed eyes can't see the white roses;
Cold hands can't hold them, you know;
Breath that is still cannot gather
The odors that sweet from them blow.
Death, with a peace beyond dreaming,
Its children of earth doth endow;
Life is the time we can help them,
So give them the flowers now!

Here are the struggles and striving,
Here are the cares and the tears;
Now is the time to be smoothing
The frowns and the furrows and fears.
What to closed eyes are kind sayings?
What to hushed heart is deep vow?
Naught can avail after parting,
So give them the flowers now!

Just a kind word or a greetnig,
Just a warm grasp or a smile—
These are the flowers that will lighten
The burdens for many a mile.
After the journey is over,
What is the use of them? How
Can they carry them who must be carried?
O, give them the flowers now!

Blooms from the happy heart's garden,
Plucked in the spirit of love;
Blooms that are earthly reflections
Of flowers that blossom above.
Words cannot tell what a measure
Of blessing such gifts will allow
To dwell in the lives of many,
So give them the flowers now!

—Leigh M. Hodges.

THE PLEASANT CORNER

Some member of the company mentioned a certain article of food. A lady made a wry face and said in real distress:—

"Please change the subject. I can't bear to think of that."

We feel that way about some people; even the mention of their names gives us a disagreeable sensation. Whenever we think of them we make a wry face—or want to.

Some while since a story was published of a very nervous, irritable railroad president who discovered after he had changed office boys that he could do better work than he had done for years. The new boy's personality was so pleasant and agreeable, he did his work so surely and with so little fuss, that it soothed the man's nerves and put him in a good frame of mind. The boy left for a better position; and the president finding he could not get along without him, brought him back as his private secretary.

Now without thinking particularly of the rewards it may bring, should you not like to occupy a cozy corner in people's consciousness? When they think of you, it is your desire, is it not, to bring a pleasant sensation instead of a wry face? It would be quite stimulating and very comforting to know that in the minds of nearly all one's acquaintances are pleasant corners reserved for thought of him.

What is it that makes people associate us with disagreeable things in their minds?

Selfishness, first of all. Selfishness blunts our sensibilities, and aside from making us greedy, it makes us ungrateful and unmindful of the nicer consideration of others' feelings.

Contentiousness is another cause. Whether it is haggling over a dime or a crooked idea or an immaterial argument, people do not remember pleasantly those who are contentious.

And coarseness always leaves an unpleasant something in the minds of others, even when they are coarse themselves. Along with this go bad manners, heedlessness and carelessness.

But the pleasant corner—how get in there?

Not by flattery, surely. Molasses and soft soap do not occupy the brightest spot in our memory. Not by yielding to every one's whim, nor by agreeing with every opinion.

First of all, it takes a divine nature a fullness of charity—broad, generous, forgiving, loving; filled with sweetness and light, and always abounding in the love of God, believing in Christ and living Him. While as immovable as a rock as to his faith in Christ, he will avoid that arrogant spirit that seems to condemn and set at naught the faith of a weak brother.

In short, he loves his God supremely and serves his fellow-men.—Sel.

HOW TO PAINT YOUR FACE

We saw recently in one of our exchanges the following on the above subject, and believing that there may be a girl or two who reads this paper who occasionly paints her face and needs a little instruction on how best to do it, we give the writer's opinion as expressed by himself.

"It seems to us that advice on this subject will be highly acceptable and very timely. We must confess at the start, however, that we are not experts on cosmetics, and judging from observation, we concluded that a number of those who use them are not experts either; but our experience, we believe, with our observation, justifies the attempt to give advice on painting the face.

"It all depends on what kind of a face you want. If you want a vain-looking face, paint your face redder than it is and dye the eyebrows an unnatural black. But if you want a really pretty face, do not pay a cent for paint. Go out every day in the open and play or work or do something that will send the blood rushing vigorously through your veins, thus causing it to flush your cheeks. Besides this do kind deeds, smile to the children, talk pleasantly. laugh heartily now and then, always keeping in a good humor, and you will paint your face with the most beautiful colors known, and the light of a beautiful soul will shine out through your eyes.

"We believe the advice we have given is perfectly sound, and besides it is economical. There is $4,000,000 spent yearly for cosmetics in Pittsburgh alone, and for the United States the total outlay for face-paints reaches beyond a hundred million dollars. This money would build hundreds of school-houses, send hundreds of missionaries to the heathen, support several hundred home mission workers in the cities or among the immigrants, or build a thousand church-buildings, or hospitals for the blind, but it is all wasted. Vanity claims so much attention. The judgment-day will be a revelation to many."—The Girls' Friend.

HOW TO HOLD YOUR FRIENDS

Those who would make friends must cultivate the qualities which are admired and which attract. If you are mean, stingy, and selfish, nobody will admire. You must cultivate generosity and large-heartedness; you must be magnanimous and tolerant; you must have positive qualities; for a negative, shrinking, apologizing roundabout man is despised. You must cultivate courage and boldness, for a coward has few friends. You must have confidence. You must look upward, and be hopeful, cheery, and optimistic. No one will be attracted to a gloomy pessimist.

The moment a man feels that you have a real, live interest in his welfare, and that you do not ask about his business, book, or article merely out of courtesy, you will get his attention and will interest him. You will tie him to you just in proportion to the intensity and unselfishness of your interest in him. But if you are selfish and think of nothing but your own advancement, if you are wondering how you can use everybody to help you along, if you look upon every man or woman you are introduced to as so much possible capital, if you measure people by the amount of business they can send you, or the number of new clients, patients,

(Continued on page 348)

Sunday School

For the Gospel Herald.

Lesson for Aug. 13, 1922—Est. 4:10-5:3

ESTHER SAVES HER PEOPLE

Golden Text.—The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.—Psa. 34:17.

Lesson Story.—This story is typical of Hebrew life in exile. Esther was chosen queen and became the wife of Ahasuerus. The attentions which her uncle, Mordecai, received from the king, aroused the jealousy of Haman, who planned the overthrow of his rival. His plan was to have all the children of Israel slain. Tidings of the plot came to Mordecai, and he in turn communicated with Esther. Her first reply was that she would endanger her own life by going into the presence of the king except by his special request or permission. To this Mordecai replied that she being a Jewess would be in line for the general massacre of the Jews which by royal consent and decree had already been planned. So she sought an interview with the king, gained his favor, and revealed the plot. As a result of the interviews between Esther, Ahasuerus and Haman, the latter received the king's displeasure, the plot was foiled, the Jews given an opportunity to defend themselves, and Haman hanged on the gallows which he himself had ordered erected for Mordicai.

Lesson Thoughts.—The book of Esther is laden with much food for meditation. It gives us a vivid picture of Hebrew life. From it we draw a number of moral lessons, a few of which we shall endeavor to notice:

1. Mordecai's fatherly care over his niece comes in for first consideration. In his mind it was not enough that she had first place in the royal family. Even there she was not free from danger. In fact, it is among the "higher ups" that the most serious dangers are often found. So he kept up a constant vigil, and the lesson before us shows that he and his people (including Esther) was amply rewarded because of his vigilance. Let those on whom rests the responsibility of bringing up young people manifest the same fatherly and vigilant care over them.

2. "Jealousy is as cruel as the grave." Haman, no doubt, was a gifted man and probably worthy of all the honors which had been bestowed upon him. But he was human, and as such had his weaknesses. His vanity because of his honors was equaled only by his jealousy over the honors which Mordecai was receiving. He fanned his jealous nature into a consuming passion, and murder filled his heart. If you find that the spirit of jeasousy has any place in your heart, pray God for deliverance. No one can long foster it without becoming a murderer at heart.

3. Some men are apparently more successful in their plotting than Haman was, in that they not only succeed in laying their plans but also in carrying them out. But in the long run they fail. The Jews succeeded in their plot against the life of Christ, but their success was only temporary and in the end they met a murderer's reward—unless, by the grace of God, they afterwards repented and received His pardoning grace. So, successful or unsuccessful temporarily, all plots fail in the end. Among the most despisable of all classes of people are the self-seeking plotters among whom Haman is a conspicuous example.

4. Sometimes the best of people are inclined to consult self-interest. As an example, Esther, who no doubt was fully developed to the best interests of her people. At first she hesitated about going to the king, on the ground that she would stand a risk of losing her life in case she came into his presence at an unwelcome moment. But when Mordecai reminded her that as one of the people proposed to be murdered she would run a greater risk not to attempt to save her people, she was willing to make the attempt. It is surprising, sometimes, to know how much self-interest figures in our life.

5. Esther's request that her people engage in fasting in her behalf is an illustration of her faith in the power of God. On one occasion, when the disciples wondered why they could not perform the noteworthy miracle which He performed, Christ replied, "This kind can come forth by nothing but by fasting and prayer." Bring all your problems to the Lord, knowing that He has promised never to forsake His own. The power of intercessory prayer is one of the great unused powers of the present time.

6. But intercessory prayer is not all that belongs to Christian duty. We must act, as well as pray. Esther made not only the needed preparation to meet the king, but she had to actually meet him and take the risk. So the people, even after the victory won through Esther, had to defend themselves when the time for the fulfillment of the plot had come. Whoever is given to God in prayer is also given to Him in service. We must be willing to co-operate with the Lord to share fully in His blessings.

7. Another thought worthy of notice is the importance of exercising courage in the service of the Lord. It took courage on the part of Mordecai to warn Esther of her danger, and on the part of Esther to come into the presence of the king. In either case the results justified the risk. Courage, brother, if you would conquer for the Lord.—K.

Our Young People

THE BOY JESUS (Jr.).—Lk. 2:40-52.

Topic for August 13

MOTTO

"I must be about my Father's business."

MEDITATIONS ON THE TOPIC

I. When Jesus was a Boy.—We read nothing of Jesus after he was a babe, until we find him a boy of twelve years old. Then we read nothing more about Him till he is a man thirty years old. We should be thankful that the Bible tells us about Jesus as a boy. He lived with parents in Nazareth. That year they went up to the feast of the Passover at Jerusalem as they had been doing every year. And Jesus went along. There is nothing said about the journey there nor about the feast. It was likely just like other feasts and nothing uncommon happened. The parents started home at the time that all their company started. They did not look to see if Jesus was along or not. All day they went and when night came they missed Jesus. Where could he be? They went to all the kinsfolks and acquaintances that were in the company. But no Jesus was to be found. They were very sad to think that they had lost their dear boy. They turned back toward Jerusalem and hunted until they found Him. He was in the temple sitting in the midst of the teachers of the law who were called doctors. He was listening to them and asking them questions. All that heard him speak were astonished at how he understood and at the answers he gave.

OUTLINE STUDY

I. A Model Boy.—Lk. 2:40-52.
1. In Bible knowledge.—II Tim. 3:14, 15.
2. In thoughts of the heavenly Father.—Eccl. 12:1.
3. In obedience to parents.—Eph. 6:1.

II. Becoming Like Jesus
1. Receiving Him into our hearts.—Jno. 1:12
2. Denying self and taking the cross and following Him.—Lk. 9:23-26.
3. Asking help and blessing at all times.—Heb. 4:16.
4. Feeding daily on the Word of God.—I Pet. 2:2.
5. Preparing for His coming.—I Jno. 3:2, 3.

PERSONAL THOUGHT

I should follow the example of Jesus as a boy, learning of my heavenly Father as well as being subject to my earthly parents; growing in wisdom and favor of God as well as men while I grow in body.

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUG. 3, 1922

Field Notes

* * *

Bro. Silas Yoder, Goshen, Ind., preached an interesting sermon at the Berlin, O., Church July 16.—M.

A Bible instruction meeting at the Bowmansville Mennonite Church, Lancaster Co., Pa., for August 16, 17.—W.

Bro. D. Z. Yoder, Smithville, Ohio, preached for the Bethel congregation Medina Co. Ohio on Sunday morning July 23.—N.

Bro. J. M. Kreider, Palmyra, Mo., recently spent some time in evangelistic work with the brotherhood at Gulfport, Miss.

Bro. C. F. Derstine, Eureka, Ill., announces his addresses in the near future as follows: Aug. 4-6, Elkhart, Ind., Olive Church; Aug. 7-13, New Wilmington, Pa.

Bro. Allan Good and wife of Carstairs, Alta., are spending a few weeks with friends and relatives in Waterloo county, Ontario.

Bro. John D. Risser, Hagerstown, Md., worshiped with a number of the congregations in the Franconia, Pa., district at a recent date.—C.

Brethren D. H. Bender and P. H. Friesen recently spent some time in Oregon. From this place Bro. B. went on to western Canada, in the interests of Russian colonization.

A Sunday school meeting and Harvest Home service is announced for Aug. 12, 1922, at the Doylestown, Pa., Mennonite Church. A general invitation to attend is extended.

Bro. C. F. Derstine of Eureka, Ill., is spending several weeks in Saskatchewan and Alberta in the interest of the cause of Christ and the Church in that field.

An important meeting of the Executive and Finance committees of the Mennonite Board of Education was held at Goshen Ind., on Monday and Tuesday, July 24 and 25.

Bro. S. E. Allgyer of West Liberty, Ohio, returned to his home July 26, after spending a week or more with the brotherhood in parts of Illinois and Indiana in the interests of mission work.

Bro. N. E. Troyer and family of the Canton, Ohio, Mission spent a short time recently in the vicinity of their former home at West Liberty, Ohio. It is Sister Troyer's intention to spend several weeks there.

The Brethren of near Albany, Oreg., have started a mission Sunday school and preaching service in one of the out-of-the-way sections in that vicinity. Services are held every two weeks. May God bless their labors.

Bro. A. D. Wenger visited the brotherhood of Bucks and Montgomery Counties, Pa., also filling several appointments in the interest of the Eastern Mennonite School, Harrisonburg, Va.—C.

A Correction.—In the Correspondences, issue of July 13, Bro. N. H. Mack, New Holland, Pa., was reported to have been at Markham, Ont., on June 23. This was a mistake at this office. The address should have been Vineland, Ont., for he was there on that date. Bro. M. had been at Markham during the week of May 29.

Bro. David Hostetler of Smithville, Ohio, is one of our aged pillars of the faith whom the Lord has blessed with unusual vigor of mind and body. Though past eighty, he is still robust, preaching the Word as he has opportunity.

Change of Address.—Bro. William G. Lauver of South America Mission writes that their address is changed from Trenque Lauquen, F. C. O., to Carlos Casares, F. C. O., Argentina, S. A. May the Lord bless them in their work at this new station.

Bro. A. M. Eash of Chicago has recently published a series of Temple Pictures, with explanations, which he is selling at the following prices: per set, 50c; three sets, $1.25. Those interested will write him at 720 W. Twenty-sixth St., Chicago, Ill.

About 1500 people were present at the dedication of the new Old People's Home at Eureka, Ill., July 22 and 23. Among those who were present and took part in the services were S. C. Yoder, J. D. Smith, J. S. Shoemaker, Samuel Gerber, S. E. Allgyer, and D. D. Miller.

Our Sewing Circles will please note that in sending remittances for cut garments received from the cutting room in Lancaster County all Checks, Drafts and Money Orders should be made payable to Mrs. Ezra H. Mellinger instead of to Orie Miller as previously announced. A careful observance of this change will avoid additional office work and delays.

Correspondence

* * *

Denbigh, Va.

Dear Herald Readers:—We again commemorated the death and suffering of our Savior, when on June 11, we had communion and feet-washing services. Before the regular services one young man was received into the Church by water baptism.

Some of the young people who were at school have again returned home, and also Sister Mabel Weaver of Harrisonburg, Va., who came for the summer.

A numer of the brethren and Sisters from Fentress were here over Sunday, July 2, to attend the mission meeting. Some of them took an active part in the meeting. Bro. Allan Good and wife were among the number. In the evening Bro. Good spoke of "The Coming Kingdom," making use of a chart.

For some time our Sunday evening meetings have been given over to

Bro. Geo. R. Brunk. These evening meetings have been very helpful in becoming grounded in the faith, against the opposition of modern heresies. These have all been given under the head of,—"Rightly Dividing the Word of Truth." He has now begun to teach from the chart what the Bible has to say about "The Coming Kingdom." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

M. L. Hertzler.

Ulen, Minn.

On Monday, July 10, Bro. George M. Johnson and family of Coalridge, Mont., arrived here to make this their future home. The little flock at Ulen gave them a hearty welcome, feeling that the Giver of all good has wonderfully blessed Bro. Johnson and family on their long journey of near 500 miles, having driven thru from Coalridge, Mont., in wagons, the old style before railroads existed.

On Monday, July 10, Bro. I. G. Hartzler stopped off with the little flock at Ulen and had several meetings.

On Tuesday eve we held our first Communion service, a very impressive meeting.

On Wednesday eve Bro. Hartzler favored us with a German sermon to a full house. The message was highly appreciated by our German brethren.

If previous plans are carried out we will have Bro. S. Y. Yoder with us over Sunday, July 16. They are on their way from Scottdale, Pa., to Minot, N. D., by auto.

We are glad for the many visitors we have had this Summer and will be glad to have any one stop with us when traveling thru the northwest.

Crops are looking favorable for an abundant harvest. Warm weather at present. Yours for the Master,

July 15, 1922. I. S. Mast.

Wolford, N. Dak.

Dear Friends and Christian Workers:—On Sunday, July 16, two auto loads of young people came over from the Fairview congregation near Minot, N. Dak., and visited our congregation at this place. We are always very glad to have people come and visit us. Our Sunday school and church has been very well attended this summer.

On June 29, we re-organized our Sunday school and young people's meeting as follows: Supts., Joe Stall, Jr., Calvin G. Ringler; Secy.-Treas., Sylvia Weirich, Mary Knepp; Libr., Joe S. Stall, Sr.; Y. P. M. Supt., Calvin G. Ringler, Simon Slaubaugh.

We need the help of God and the prayers of His people, that we might work together in love for the upbuilding of His kingdom.

Mrs. P. L. Weirich.

July 16, 1922.

Tofield, Alta.

Dear Herald Readers, Greeting in Jesus' name:—We thank the Lord for His wonderful blessings and for the manifestation of His mercy and power.

On Friday, July 14, Bro. J. C. Gingerich of North Dakota came into our midst. Services were held on Friday and Saturday evenings, and on Sunday. One public confession was the visible result of these services.

We were also glad to have Bro. Clayton F. Derstine with us a few days. The brother was here on the evenings of July 17, 18, 19, leaving here for Guernsey, Sask. On Tuesday and Wednesday we had services three times a day. Bro. Derstine gave excellent outline lectures on the Journey of the Children of Israel from Egypt to Canaan. He also preached three sermons, closing with an Evangelistic message. Twenty public confessions were made, for which we thank God. We know that His power is as great as ever.

July 21, 1922. Cor.

Kenmare, N. Dak.

Dear Herald Readers:—Greeting in the name of Jesus. On July 6, Bro. I. G. Hartzler of Missouri was with us and held communion services. The same week Bro. Hartzler and Bro. L. S. Glick held a few days' Bible conference. There were many precious thoughts gleaned from the talks the brethren gave us, which I believe were a great help to many of us. We have been having plenty of moisture this year which is a help to the crops. There are pretty good prospects for a bigger crop than we have been having in the past. Health in general is fair. Pray for the little flock at this place.

On July 16, we reorganized our Sunday school as follows: Supts., A. A. Kauffman, W. R. Kauffman; Sec.-Tres., Ralph King, Samuel King; Chors., Stella Lehman, Edna King; Libr., W. R. Kauffman.

On July 18, business meeting was held and the following officers elected; Trustee, A. A. Kauffman; Library Committee, H. L. King, Stella Lehman; Member of Mission Board, A. A. Kauffman; Chor., for church services, H. L. King.

On Sunday, July 9, Bros. Andrew Glick, Elmer Glick, Nelson Kauffman, and Sisters Phoebe King, Ruth Weaver and Mary Brubaker were with us. We are always glad to have visitors with us. Remember the work at this place.

July 21, 1922. Edna. L. King.

Manitou, Colo.

To all Herald Readers:—Greetings. We are looking forward to a series of meetings, to be conducted by Bro. Levi Miller of Garden City, Mo., from July 29 to Aug. 8. We ask an interest in the prayers of God's children, that we may be fully consecrated to Him who has done so much for us, that we might be strengthened in the faith to press on and be ready when Jesus comes, and that the lost may be gathered in. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Visiting brethren are still coming and going. We are glad for their presence and help and may the Lord richly bless them all.

Yours in his name,

E. A. Rediger.

July 22, 1922.

Scottdale, Pa.

Dear Readers of the Gospel Heral: Among those who visited here during the past week were a party from the Thomas congregation, Johnstown, Pa., consisting of Brethren Emaniah, Harry, and Edward Thomas and their wives who delivered clothing for Russian relief. Bro. J. N. Durr of Martinsburg, Pa., also paid us a visit, leaving on Thursday for Masontown, Pa.

Those of our people who returned recently from trips in various places are Bro. and Sister Yake and daughter, Marnetta, Bro. J. B. Hernley and family from Lancaster county; Bro. William Winsinger from an extended trip thru the northwest; Bro. Walter Horsch from Cleveland, O.

Bro. and Sister C. B. Shoemaker spent last Sunday, July 16, at Springs Pa., and Bro. Daniel Kauffman of this office is at present on a trip thru Ohio and Indiana.

We ask a continued interest in your prayers for the work here.

Later

Brethren Daniel Kauffman and Aaron Loucks returned the fore part of the week from a trip to Indiana. Sister Lula Wenger left this morning for a visit among friends in Ohio, expecting to return by way of Niagara Falls. Sister Mary L. Schload returned last Monday from a seven weeks' visit at her home in Akron Pa. Bro. James Hostetler, Baltic, O., stopped here for a day enroute to his home from Lancaster County, Pa.

July 29, 1922. Cor.

Miscellaneous

REVIVAL—WHAT WILL IT MEAN?

What will it mean, the coming of Revival,
The Spirit's quick'ning Breath?
It will mean conflict with the powers of evil,
Resistance unto death.

It will mean this—the Cross henceforth thy glory—
Tho' the world count it shame;
The telling out to all the wond'rous story
Of life in Jesus' name.

It will mean tithes brought in, and wrongs forgiven,
Each earth-weight laid aside;
And "ditches made" to catch the showers from heaven
For which God's saints have cried.

It may mean storm—the skies all black with thunder,
The earth o'erswept by rain;
God's judgments fall, while men stand still and wonder
Why God must work thro' pain.

It may mean fire—Self's idol-priesthood slaying,
God's dross-consuming flame;
It may mean in the dust our treasure laying—
Our love, our joy, our fame.

If it mean this to thee, wilt thou, my brother,
Draw back and say Him nay?
Or wilt thou "lose thy life," to save another,
The Master's call obey?

For with this meaning cometh God's unveiling
Of Christ Himself—the Goal;
The Spirit's working, 'midst all foes assailing,
God-likeness in the soul.

It will mean dew, on the parched lands distilling
At morn and evening hour;
And yielded hearts, for God's will ever willing,
In His great day of power.

It will mean joy—light o'er the hilltops stealing,
As shadows flee away;
The glory of God's love to us revealing
The Hope of coming Day!

—J. H. S. in S. S. Times.

CHARACTERISTICS OF A SOUL WINNER

By Joseph M. Nissley

For the Gospel Herald.

A soul winner is one who is willing to be an instrument in God's hands to lead souls to Christ. As an illustration: A man was driving along the road following a stream of water. From a distance it looked to him as though a man were turning a water wheel. As he came closer he saw it was a wooden man who was turning the wheel. As he came still closer he found out that the man was not turning the wheel, but that the water was turning the wheel and the wheel was turning the man. So it must be with a soul winner. It is the Spirit of God that does His work through the individual.

To find out the characteristics of a soul winner, please turn with me to II Tim. 2 and follow the instructions which Paul gives to Timothy.

1. Be strong in Christ (v. 1) (a) To be strong in Christ the first thing necessary is to be born again. (Jno. 3:5). (b) Personal definite experience with Christ—must realize for yourself that you have been the chiefest of sinners, saved by grace, and have a definite experience with Christ as the blind man; viz., "One thing I know, that, whereas I was blind, now I see." "Old things are passed away; behold, all things are become new." This is a good scripture to test our Christian living. Others are, II Tim. 1:12; I Jno. 3:14. (c) Strong in Christ. We need to put on the whole armor—the seven defenseless weapons—the girdle of truth, breastplate of righteousness, feet shod with the gospel of peace, shield of faith, helmet of salvation, sword of the Spirit, and prayer. Each one should put on the armor the Lord gives you and not try to use some one else's armor. David tried Saul's armor when he went to fight the giant Goliath but found he could not use it, and was then willing to use the weapon the Lord had given him. (d) Strong in faith. "Watch ye, stand fast in the faith." If ever you need to be strong in **The Faith** it is in these days when you are attacked on every side with erroneous doctrines.

2. Faithful. (v. 3). (a) Faithful to Christ (I Cor. 15:58); (b) Faithful to the doctrines (I Tim. 4:12, 16); (c) Faithful in little things (Matt. 25:21).

3. Endure Hardness (v. 3). One is often laughed and mocked at when dealing with a soul. Sometimes on entering into the home the door is closed on your face. Then again the devil comes and tries in all ways to discourage you, in pointing out to you the failures in the attempt; or he may come to you with flattering words, like he did to Paul and Barnabas after healing the lame man—wanted to set them up as gods and call them after the planets. We need to be tried like the iron after it comes out of the furnace as a bright ball of fire and is then put under the pressure of the heavy automatic hammers which hammer it on all sides until it becames the shape in which the mechanic can use it.

4. Study (v. 15). We need to study so as to rightly divide the Word, to search the Scriptures, as the Word is the only instrument God has appointed for the salvation of men. It produces conviction of sin, faith, and regeneration. (Heb. 4:12). We need to be filled with the knowledge of the Word, like Ezekiel was told to do before he went to give the message—to eat it: "Cause thy belly to eat and fill thy bowels with the roll." Then can the Lord say, "Open thy mouth, and I will fill it for you."

5. Shun (v. 16). Watch your speech. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). See also Matt. 5:37.

6. Depart from iniquity (vv. 19-21). He needs to live a pure life within and without, keep himself unspotted from the world. Too many are trying to carry the world on one shoulder and Jesus Christ on the other, but it is impossible. It reminds me of the story of the crow sitting on a fence between a cornfield and an oatsfield wishing it were in either field for something to eat, and saying, "Wish I were in the corn," "Wish I were in the oats." The crow died for want of something to eat, sitting on the fence. God does not command a beautiful vessel for His work but He does command a clean one.

7. Flee youthful lusts (v. 33). "When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

8. Avoid (v. 23). (a) Filthy lucre (Tit. 2:7); (b) Praise of men (John 12:43); (c) Selfish or great things (Jer. 45:5); Ease (II Tim. 2:3; Matt. 20:6); (e) Flattering (Prov. 26:68); (f) Overestimating of self (Rom. 12:3; Gal. 6:6).

9. Apt to teach (v. 24). This is the reason we need to study His Word. As a soldier is acquainted with his weapon for the destruction of men's lives, so the soul winner should be acquainted with the Sword of the Spirit for the salvation of souls. We should be "wise as serpents and harmless as doves." As the fisherman is acquainted with the water, knows just when it is in right condition to go fishing for the kind of fish he wants to catch, using the proper bait, so should we be in fishing for men.

10. Patient. (v. 24). "The Lord is not slack concerning His promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). You cannot all expect to have the experience of Jonah in having a whole city repent, as there are more

souls won for Christ by personal work than any other way.

"He that winneth souls is wise."

Altoona, Pa.

PETER'S SIN AND CONFESSION

By Corinne B. Plank

For the Gospel Herald.

In Luke 22:31 we read the Lord's prediction of Peter's sin:- "Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat. But I have prayed that thy faith fail not: and when thou art converted, strengthen thy brethren." So Christ our advocate is with the Father about the sins of His disciple before it occurs and I doubt not that He is often interceding in behalf of people now, though we know nothing of it. But He did not pray that Peter should be kept out of sin, but that he should become converted—converted from his boastful self-confidence. He would allow him to fall into Satan's hands and be tested to break down his self-sufficiency manifested in his ardent outbursts. "Lord, I am ready to go with thee into prison and into death." "Though all shall be offended because of thee, yet will I never be offended." "I will lay down my life for thy sake." Each time he is met with the Lord's announcement of his denial before the cock's crowing. He is going to learn, as we often have, through failure that he dare not trust in himself. But let it not be overlooked that the Lord with the very breath that He foretells his sin, foretells his restoration also. The shepherd loves his sheep and must bring them back when they go astray. We need but look a little farther into Luke 22 and we will find the fulfillment of our Lord's prediction. He is being questioned as to his companionship with Christ. The third time, Matthew says, "He began to curse and to swear, saying, I know not what thou sayest, and immediately the cock crew."

The Lord saw and heard it all, but He who has prayed for the disciple will not give him up. He will complete the work of restoration. "And the Lord turned and looked upon Peter"—a look mingled with grief and compassion that pierced him through and through and searched out his heart and conscience to their depths. There is no word as to what the look conveyed, but none is necessary; for the erring saint has seen the same look in that loving face in every hour of failure.

But we are told the effect of it: "But Peter remembered the word of the Lord and went out and wept bitterly." It was the word that recalled him. How often does one little word of scripture in which the Spirit still speaks rebuke our ungodly ways and bring us back to God—and this fact shows the necessity of hiding the Word in the heart.

Yes, the Word did its work in Peter's soul. We can understand those bitter tears—we have tasted that bitterness and have shed more tears over our sins as Christians than over those of the days when we were still sinners. There is no bitterness for those who have known the blessings of the true comradeship of Christ as having grieved Him.

Shall we leave Peter here weeping out his sorrow? No, Jesus does not. Almost the first word that is heard at the open tomb is a message to Peter: "Go your way, tell his disciples, and Peter." The awful denial is taken as though it had never occurred and the risen Lord seems to take no notice of the breach it has made. He knows well what His silent look and His Word have wrought in Peter's soul. Peter, in greater need because of his sin, must have a special message in which one hears the appeal of love to the broken-hearted man to return to Him who alone can deal with his sin and who has shown to him in the washing of his feet how he may still have a part with Him. And he has it; for when the disciples gather together in the evening, we hear them say, "The Lord is risen indeed and hath appeared unto Simon." The erring saint and the Lord he had denied have been together. They met privately. We are not allowed to look in upon that secret interview, for no word is written as to what transpired there. But we know, for we have been there with Him. We know of the heart-breaking confession. We can see the loving hand laid upon the bowed head, can hear the words of forgiveness and love from the gracious lips.

So when they gather in the evening, Peter is one with them. His confession was a private matter between the Lord and himself. One scene remains over which the Spirit seems to linger, that on the shores of Tiberias. When Peter heard it was the Lord who had saluted them from the shore, He girt his fisher's coat unto him and did cast himself into the sea." Impatient to be with the Lord who had prayed for him, washed his feet, and sought him out in his grief, he leaves the slow boat and swims to meet Him. There he is invited to dine with the Lord—fellowship once more!

Thrice he had denied the Lord, and now thrice the Lord questions him as to his love. Thus the case is a typical one. As such the Spirit of God has written it, leaving no detail that it might speak to every one for whom the Lord has become an advocate with the Father.

"THY WILL BE DONE"

By Naomi Brubaker

For the Gospel Herald.

What is your attitude toward this part of our Lord's prayer? So many people think it means we should be submissive and resigned to the will of God only when troubles, trials, afflictions, sickness, or perils come, or when our loved ones are taken from us by the icy hand of death, and that our attitude is only a passive one. While, no doubt it includes all this, it means much more. Our attitude is also an active one. When we pray, "Thy will be done," we pray for the extension of Christ's kingdom, for missions—yea, for all good things—and are not we as Christians God's agents through whom His will is to be done on earth? Do we consider what that wonderful will is and what it includes? Are we teaching it to others by our lives, our actions? Are we living that prayer? Are we willing to do that will in preference to our own in small as well as great things?

We are called to deny ourselves—give ourselves up to God's will without considering our own carnal wishes. That is the only way to true happiness and holiness. We live for one another. We cannot all be farmers, nor can we all be missionaries; but we can all be true, loving, and active Christians. There is a task waiting for us all. "A word fitly spoken" may seem a trifle, but it may prove a joy and a blessing. A cup of cold water will not lose its reward. Let us do our best quietly, not for self, but for the Lord, not striving or struggling for great things for that may be self-love and desire after applause.

Let us do our little work and do it well, for,

"Little deeds of kindness,
Little words of love;
Make our earth an Eden,
Like the heaven above."

Let us in our everyday life be consecrated. "Who then is willing to consecrate his service this day unto the Lord" (I Chron. 29:5)? Let us who have accepted Christ stand firmly for the principles of the Bible that we may be a light to those that are in darkness and that our lives may be a blessing to God. "Thy will be done." If that will were done on earth in all things by all who profess to be Christians, as it is done in heaven, it would certainly make our earth seem like an Eden. Have you ever noticed how much of Christ's life was spent merely in doing good?

Study it with that end in view, and you will find that He spent a great portion of it making other people happy by doing good turns to them. Thus our work lies before us, not to be given to others but to be done. Let us do it with all our love and strength.

Diligence is love put to action. Love that is idle is not true love and soon ceases to exist. The humblest work of the humble is as beautiful in the sight of God if it consists in doing His will, as the mighty deeds of the mightiest. In constructing a large building, many stones must be buried beneath the ground to make a good foundation for the building to rest upon. Many stones of all sizes are needed. The little ones are especially necessary to fill out the spaces where the larger ones do not fit together. Often the center of the foundation wall is filled in with small stones and cemented together which makes it very strong and durable. Though they are buried out of sight, their part is just as important as that of the ones higher up that are in plain sight and to be admired by all, because they support these.

Let us be faithful in our everyday duties, though they may not seem great and be hidden from the sight of men and even be hid from their sight like the stones in the foundation. Yet, knowing we are doing God's will let us be content. There is a place, a work for every one, and to find that place and do the work which God has assigned to each should be the whole aim of our lives so that His will may be done on earth as it is in heaven.

"Give us, dear Lord, a willing mind,
To do thy will towards all mankind;
That when our work on earth is done,
We'll hear Thee say, 'Come faithful, come'."

Lancaster, Pa.

HOW TO HOLD YOUR FRIENDS

(Continued from page 342)

or readers of your books, they can secure for you, they will look upon you in the same way.

If you have friends, don't be afraid to express your friendship; don't be afraid to tell them that you admire or love them. If you love anybody, why not say so? If you enjoy anybody's company, why not say so? It costs you nothing; it may mean everything to your friendship.

A lady was asked how she managed to get along so well with disagreeable people. "It is very simple," she replied; "all I do is to try to make the most of their good qualities and pay no attention to their disagreeable ones." No better formula to win and hold friends can be found. —Selected.

REPORT
Of Receipts of the Woman's Home and Foreign Missionary Society for July, Aug., Sept., 1921

For the Gospel Herald.

Foreign Missionary Support Fund
General

Wayne Co., O., S. C.	$10 00
West Fairview S. C., Goehner, Neb.	9 65
Sisters, Oak Grove Cong., West Liberty, O.	5 00
Sisters, Bethel Cong., West Liberty, Ohio	10 00
Chappell S. C., Neb.	10 00
Walnut Grove and S. Union Sisters, Ohio	32 25
	$76 90

Missionary to be Supported by O. Branch

Columbiana and Mahoning Co., O. S. C.	$40 00
Zion S. C., Bluffton, O.	6 00
Pike and Salem S. C., Elida, O.	19 50
District Meeting, Canton, O. (Ruth Miller)	22 47
	$87 97

Mrs. Friesen's Support Fund

West Union S. C., Wellman, Ia.	$16 36
S. A. Nurse	
Sewing Circle, Volant, Pa.	$ 3 60
Total	$184 83

General Foreign Fund

Martin's Creek S. C. O.	$20 95
Ohio Annual State Meeting	24 48
Sewing Circle, Belleville, Pa.	10 00
Oak Grove and Salem S. C., Wayne Co., O.	10 00
Howard Miami S. C., Ind.	7 00
Goshen College, S. C., Goshen, Ind.	2 00
	$74 43

Dr. Cooprider's Medical Dispensary

S. C. Sugar Creek, O.	$20 00
Faith West Liberty, O.	6 00
Fairview S. C., Fairview, Mich.	6 00
S. P. I. Class, Goshen College, Ind.	24 07
Class No. 5 Forks S. S., Ind.	9 00
Waldo A. M. Sewing Cricle, Flanagan, Ill.	80 00
Young Women's Class S. S., Belleville, Pa.	10 00
Shore S. C., Lagrange, Ind.	2 00
S. C., Volant, Pa.	15 00
Goshen College S. C., Ind.	8 00
	$180 07

Orphan's Home Hospital Fund

Mrs. Nancy Kulp, Elkhart, Ind.	$25 00
Mrs. Lydia Belle Miller, Gary, Ind.	5 00
Beech S. C., Louisville, O.	98 40
Mrs. Emma Zook, West Liberty, O.	5 00
Mrs. John Hartzler, Wayne Co., O.	5 00
Mrs. S. P. Good, Elida, O.	25 00
Mrs. Daniel Good, Elida, O.	25 00
Mrs. A. C. Kolb, Herbert, Sask.	5 00
Int. on Investment	25 25
	$218 65

Expense Fund

Interest	$92 19
Ohio Branch Executive Com.	10 00
Mrs. A. C. Kolb, Herbert, Sask.	75
Salem S. C., Ind.	3 60
	$106 54

Miscellaneous Funds
Mary Burkhart Support

Middlebury Mennonite S. C. Ind.	$10 00
Fairview S. C., Mich.	3 00
Howard-Miami S. C., Ind.	30 00
Goshen College S. C., Ind.	15 00
Emma S. C., Ind.	1 20
Nappanee S. C., Ind.	5 00
Topeka S. C., Ind.	5 00
Elkton S. S., Ind.	16 52
	$85 72

Summary of Funds

Foreign Missionary Support Fund	
General	$76 90
Missionary to be Supported by Ohio Branch	87 97
Mrs. Friesen's Support	16 36
Nurse to S. America	3 60
General Foreign Fund	74 43
Dr. Cooprider's Medical Dispensary	180 07
Orphan's Home Hospital Fund	218 65
Expense Fund	106 54
Miscellaneous Funds	
Mary Burkhart Support	85 72
Total	$850 24

Report of Receipts from Oct. 1, 1921, to Mar. 31, 1922

Foreign Missionary Support Fund
General

Sisters Bethel Cong. West Liberty, Ohio		$ 7 50
Millersburg S. C.		2 50
Trail S. C., Sugar Creek, O.		12 60
Pike and Salem S. C., Elida, O.		8 25
Sarah Weidman		2 00
Sisters Oak Grove Cong., West Liberty, O.		15 00
Salem S. C., Ind.		2 00
Ontario Branch Canada		
Markham S. C.	$30 00	
Beihn and Geiger S. C.	20 00	
Shantz S. C.	31 75	
St. Jacob's S. C.	45 00	
East Zora S. C.	24 00	
Blenheim S. C.	46 67	
Floradale S. C.	21 50	
Warner's S. C.	17 25	
Hagey's S. C.	5 00	
Breslau S. C.	15 00	
Waterloo S. C.	25 00	
Wilmot A. M. S. C.	50 00	
Strasburg S. C.	10 00	
Kitchener Dorcas S. C.	10 00	
Waterloo Jr. S. C.	5 25	
Manheim S. C.	15 00	
Snyder's S. C.	17 00	
Selkirk S. C.	4 50	
Kitchener Ladies' Aid	106 75	
Int. in Canadian Bank	5 60	
Total	$505 27	
505.27—28.04 Exchagne		$477 23
East Bend S. C. Fisher, Ill.		20 00
Ind.-Mich. S. C.'s		7 70
Walnut Grove & S. Union S. C., O.		25 50
Martin's Creek S. C.		12 00
Markham S. C., Can $6.75—27c ex.		6 48
		$598 76

Ruth Blosser Miller

Columbiana and Mahoning S. C.	$80 00
Walnut Creek S. C.	25 00
Sugar Creek S C	30 00
Trail S. C.	15 00
New Stark S. C.	25 00
Pike and Salem S. C., O.	16 50
District Meeting, Elida, O.	26 01
Oak Grove and Salem S. C., Wayne Co., O.	5 00
	$222 51

Mary Good

Oak Grove and Salem S. C., Wayne Co., O.	$5 00

Nellie Warye

Sterling S. C., Ill.	$5 00
Transfer from Mrs. Friesen to N. Warye Fund	105 69
	$110 69

Nurse for S. America

S. C., Volant, Pa.	$ 3 60
Millersburg S. C.	2 45
Sarah Weidman	1 00
Berne, Mich., S. C.	3 75
Martin's Creek S. C., O.	1 10

Walnut Creek S. C., O.		10 00
Walnut Grove and S. Union S. C., O.		9 00
Maple Grove S. C., Volant, Pa.		6 75
		$37 65
Total		$974 61

Dr. Cooprider's Medical Dispensary

Shore S. C., Ind.		$ 2 00
Goshen College S. C., Ind.		8 00
Class Forks S. S., Ind.		6 00
S. C., Volant, Pa.		30 00
Middlebury, Ind., S. C.		10 00
Columbiana and Mahoning S. C., O.		15 00
W. Nappanee S. C., Ind.		5 00
Shore S .C., Ind.		2 00
Forks S. S. Class		6 00
Beihn and Geiger S. C., Ont.	$20 00	
Kitchener Ladies' Aid, Ont.	25 00	
Total $45.00—2.49 Ex.		42 51
		$126 51

General Foreign Fund

Zion Missionary Society, Bluffton, Ohio	$18 00
Wayne Co., O., S. C.	20 00
New Stark S. C., O.	5 00
	$43 00

Home Missionary Support Fund

Sarah Weidman, Pigeon, Mich.	$2 00

Orphans' Home Hospital Fund

Berne, Mich., S. C.	$3 75
Columbiana and Mahoning S. C.	5 00
Nappanee, Ind., S. C.	5 00
Interest	31 80
	$45 55

Relief Work

Berne, Mich. S. C.	$3 75

Russian Relief

Warner S. C., Ont. $43.00—$2.39 Ex.	$40 61

India Widow

Goshen, Ind., S. C.	$5 00

Old People's Home

Sarah Weidman, Pigeon, Mich.	$1 00

Friesen Children

East Bend S. C., Fisher, Ill.	$5 00

Expense Fund

Interest	$106 49
Indiana-Mich. Branch	17 00
	$123 49

Summary of Funds

Foreign Missionary Support Fund	
General	$598 76
Ruth Biosser Miller	222 51
Mary Good	5 00
Nellie Warye	110 60
Nurse for S. A.	37 65
Dr. Cooprider's Medical Dispensary	126 51
General Foreign Fund	43 00
Home Missionary Support Fund	2 00
Orphan's Home Hospital Fund	45 55
Relief Work	3 75
Russian Relief	40 61
India Widow	5 00
Old People's Home	1 00
Friesen Children	5 00
Expense Fund	123 49
Total	$1370 52

Report of Receipts and Disbursements of Woman's Missionary Society for year beginning Apr. 1, 1921, ending Mar. 31, 1922

Foreign Missionary Support Fund

General

Balance on hand Apr. 1, 1921	$3751 28	
Receipts	943 66	
Disbursements		$ 162 50
Balance on hand Apr. 1, 1922		4532 44
	$4694 94	$4694 94

Mary Good

Balance on hand Apr. 1, 1921	$161 61	
Receipts during year	43 00	
Disbursements		$112 50
Balance		92 11
	$204 61	$204 61

Mrs. Friesen

Balance on hand Apr. 1, 1922	$35 00	
Receipts during year	70 69	
Disbursements		$105 69
	105 69	105 69

Ruth B. Miller

Balance on hand Apr. 1, 1921	$35 00	
Receipts during year	289 98	
Disbursements		$262 50
Balance		332 06
	594 56	594 56

Nellie Warye

Receipts during year	$110 69	
Disbursements		$100 00
Cash Balance		10 69
	110 69	110 69

Nurse for S. A.

Balance on hand Apr. 1, 1921	$ 1 00	
Receipts during year	42 75	
Cash Balance		$43 75
	43 75	43 75

General Foreign Fund

Balance on hand Apr. 1, 1921	$107 60	
Receipts	136 43	
Cash Balance		$244 03
	244 03	244 03

Dr. Cooprider's Medical Dispensary

Balance on hand Apr. 1, 1921	$132 45	
Receipts during year	432 38	
Disbursements		$250 00
Cash Balance		314 83
	564 83	564 83

Home Missionary Support Fund

Balance on hand Apr. 1, 1921	$34 50	
Receipts during year	3 00	
Disbursements		$37 50
	37 50	37 50

Orphan's Home Hospital

Balance on hand Apr. 1, 1921	$1013 02	
Receipts during year	309 20	
Cash Balance		$1322 22
	1322 22	1322 22

Expense Fund

Balance on hand Apr. 1, 1921	$366 38	
Receipts during the year	226 43	
Disbursements		
Stationery and postage		$50 00
Printing (monthly letters, blanks, etc.		104 10
Carfare		17 33
Typewriter for Secretary		82 00
Cash balance		339 38
	592 81	592 81

Miscellaneous Funds

Armenian Orphan Fund

Balance on hand Apr. 1, 1921	$67 57	
Disbursements		$67 57

Old People's Home

Receipts during year	$1 00	
Cash balance		$1 00

India Famine Relief

Balance on hand Apr. 1, 1921	$20 00	
Disbursements		$20 00

Russian Relief

Receipts during year	$44 36	
Disbursements		$46 75
Cash balance deficit	2 39	
	46 75	46 75

Mary Burkhard Support

Receipts during year	$10 00	
Disbursements		$10 00

Friesen Children Support

Receipts during year	$5 00	
Disbursements		$5 00

Cook Stove for E. E. Miller's

Balance on hand Apr. 1, 1921	$25 00	
Disbursements		$25 00

Summary of Funds

Foreign Missionary Support Fund	
General	$4694 94
Mary Good	204 61
Missionary to be Supported by O. (Ruth B. Miller)	594 56
Mrs. Friesen	105 69
Nellie Warye	110 69
Nurse for S. America	43 75
General Foreign Fund	244 03
Dr. Cooprider's Medical Dispensary	564 83
Home Missionary Support Fund	37 50
Orphan's Home Hospital	1322 22
Expense Fund	592 81
Miscellaneous Funds	
India Widow	5 00
Armenian Orphan Fund	67 57
Old People's Home	1 00
India Famine Relief	20 00
Russian Relief	44 36
Mary Burkhard Support	10 00
Friesen Children Support	5 00
Cook Stove for E. E. Miller's	25 00
Total	$8693 56

Disbursements

Foreign Missionary Support Fund	
General	$162 50
Mary Good	112 50
Ruth B. Miller (Missionary to be Supported by O. Sisters)	262 50
Mrs. Friesen	105 69
Nellie Warye	100 00
Dr. Cooprider's Medical Dispensary	250 00
Home Missionary Support	37 50
Expense Fund	
Stationery and postage	50 00
Printing	104 10
Carfare	17 33
Typewriter	82 00
Miscellaneous Funds	
Armenian Orphan	67 57
India Famine Relief	20 00
India widow	5 00
Russian Relief	46 75
Cook Stove for E. E. Miller's	25 00
Mary Burkhard Support	10 00
Friesen Children Support	5 00
Total	$1463 44

Balances on hand Apr. 1, 1922

Foreign Missionary Support	
General	$4532 44
Mary Good	92 11
Ruth B. Miller (Ohio Missionary)	332 06
Nellie Warye	10 69
Nurse to S. America	43 75
General Foreign Fund	244 03
Dr. Cooprider Medical Dispensary	314 83
Orphan's Home Hospital Fund	1322 22
Expense Fund	339 38
Russian Relief $2 39	
Old People's Home	1 00
Total	$7232 51
Deficit	2 39
Balance	$7230 12

Ruth A. Yoder, Treas.
Bellefontaine, O.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following cablegram has just been received from Bro. A. J. Miller, head of our relief work in Russia:

"Neu Samaria A. M. R. feeding thirtieth June, one thousand two (hundred) thirty-eight; fifteenth July, one thousand three (hundred) eighty-three. In Ukraine on July first, one (hundred) twenty-one A. M. R. kitchens feeding fourteen thousand one hundred ten children and nine thousand three (hundred) eighty adults. Seven closed institutions feeding two (hundred) thirteen. Alexandrovsk, total number rations evacuated June, eight hundred eighty-four thousand."

(Signed) Miller.

* * *

Bro. H. H. Neufeld, Assistant Editor of the Mennonitische Rundschau, published at Scottdale, has succeeded by the help of Scottdale friends in making arrangements with one of the large steamship companies to have his father and mother, brothers and sisters, together with their families, nineteen souls in all, transported from the famine district in South Russia to this country. For some time he has been sending food drafts to them regularly, and he has now received word that the food which they received from this source has been practically their only means of subsistence. Bro. Neufeld expects the party here some time during the latter part of Octobeer or the fore part of November if all goes well. A number of affidavits, application papers, etc., were filled out in both Russian and English, and these together with the cash fare for the party from South Russia to Scottdale, were deposited with the steamship company, which now undertakes to make all arrangements and bring them here. Permits and releases must be obtained from the Soviet Government, as well as the necessary passports and visaes, but it is not anticipated that the steamship company will have any particular difficulty in doing this, since they are regularly undertaking this work for the benefit of those who have relatives and friends in that country whom they wish to assist in coming to the United States.

* * *

Those having relatives and friends in South Russia desiring to come to the United States or Canada, but who are not in a position to forward the passage money for them, can greatly facilitate the problem of their securing passports and the permission to leave Russia by making affidavits giving full facts concerning those who wish to come, their relatives here, and a guarantee by responsible parties that the newcomers will not become public charges. These affidavits are then sent to the friends in Russia and enable them to secure the necessary papers from that end. If they desire to enter Canada it is possible to secure, without difficulty, permission for their friends to enter the country. This is then forwarded to them so that there will be no difficulty in securing the papers there, or in landing when they arrive.

* * *

Bro. Frank Stoltzfus, according to last reports, is now on his way to America, having satisfactorily closed the work at Constantinople. Some arrangements were made for the Mennonite refugees still at Constantinople, and for caring for those who may yet come. Bro. Stoltzfus is expected in this country about August 11. Sisters Vesta Zook and Vinora Weaver who left Constantinople some time ago, have spent some time in Europe, and are expected to be in America by the time this reaches the eye of the reader.

* * *

Following are some expressions of gratitude from communities in South Russia which have been aided through our Relief Organization now on the field:

* * *

Address of Thanks:—

"Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1.

To all workers in this great relief mission, as well as all donators beyond the seas who have shown love and mercy—accept our heartfelt thanks for your unprecedented willingness to make sacrifices.

You have prevented indescribable suffering.

You have saved the lives of thousands of your brethren.

We, the Kamenka Mennonite Brethren Church, say from our whole heart "May God reward you. May He bless you and your children."

In the name of the whole church
David Petkau, Minister
Peter Petkau, Secretary.

Kamenka, Post Pretoria,
Orenburg, Gubernia.

Dear Bro. A. J. Miller:—

I express to you my sincere thanks for the two packages of food which you have sent us. May the dear Lord reward you for what you have done for us and all others. It is a divine miracle of grace and we recognize in it His wondrous leading that so much love has been shown in a far away land, to visit us in our sad condition and to care for us. We consider it our solemn duty to remember you and all the dear brethren who have a part in this great work of love in our prayers. Again we express our heartfelt thanks.

(Signed) Anna Janzen and children.
Suworowka, June 12, 1922.

Address of Thanks:—

"Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1.

To all workers and donators in the great relief mission in far-away America who have so faithfully obeyed the above injunction and have averted indescribable misery and saved thousands of your brethren from a horrible death from starvation, we, the village community of Kamenka, Uraner Wolost, Orenburg, extend our most sincere thanks with the wish that God may reward you.

To you all who, as leaders of this great work, have left your country and home in order to bring us the needed aid, we desire to express our special thanks. May God bless you, is our prayer.

In the name of the village community.

Poor Committee: Jak. Jak. Abrams, Jak. Pet. Abrams, Pet. Jak. Regier. Chairman, Joh. Abr. Braun, Assistant,

Village Authorities: Pet. Dav. Petkau, Heinr. Jak. Esau.

Kamenka, June 13, 1922.

REPORT

Of the third annual Meeting of the Ohio Mennonite Mission Board, Held at the Martins Creek Church, Holmes Co., O., May 31 and June 1, 1922

For the Gospel Herald.

Meeting called to order by the President, A. J. Steiner, at 7:30 P. M. Song service led by Lester Hostetler, devotion conducted by J. A. Ressler.

Subject, **Missionary activities of the Primitive Church.** Discussed by S. D. Grieser, followed by Jesse Smucker.

Disciples ceased not to teach and preach Christ. Missionary activities begun with the beginning of Christ's ministry.

The Mission work at Antoch brought Paul to this religious center. Three Activities at Antioch. A voice said, Separate me Paul and Barnabas for the work whereunto I have called them. The Church that will send out missionaries must be a praying church. The Church at Antioch had the spirit of self sacrifice.

Closing prayer by J. A. Ressler.

Thursday Morning

Devotion conducted by J. S. Mast.

Minutes of the last meeting were read by the secretary, and approved as read. The following brethren were appointed a resolution committee: P. R. Lantz, R. R. Brenneman, Charles Shank.

Mission sermon by E. B. Stoltzfus, **The fruitful word** (Isa. 55:10, 11). Three things stand out very prominently: the message, the message-bearer, and the believer. Every believer should be a missionary. Those that stay with the stuff shall share equally with those that go out. Infidels have undertaken to destroy the message, and yet in one printing establishment one Bible is sent out every second.

Every Member a Missionary Force. Essay by Mary Zook. Subject continued by Lester Hostetler.

Investing a life for the salvation of souls, makes life sweet and presents the life more abundant. The treasure we have in Christ brings to us the desire to be a missionary force. Without Christ life is a failure, and meaningless. That is why missionaries are sent out. Must study the book and bring men to a decision. In the matter of money, we think of the man who has plenty to give. All need to give.

Afternoon session at 1 P. M. Prayer by Joseph Nissley.

Giving.

I. Am I giving to Missions all I should? By Eli D. Yoder.

Israel was commanded to give one-tenth for the service of the Lord. More teaching in the New Testament Scripture regarding money than any other material thing. Have we proved the Lord according to Malachi?

II. Am I giving in the Spirit the way I should? By Eli Blosser.

We must be in the spirit before we can give in the Spirit.

The Revival of rural church life. By R. R. Brenneman.

Many of the rural churches are ill and some have died, 85% of our pastors are reared and converted in the country, and yet there are 800 abandoned churches in the state. They may have been neglected or not able to cope with the problem of city attractions. A rural mission worker should be a leader and a practical farmer. The immediate remedy is: (1) Christian

leadership, (2) missionary intelligence, (3) a united Church.

Subject continued by J. A. Leichty.

Pleasures are sapping the life out of the rural churches (such as, movies) while the owners are endeavoring to undermine the Christian religion. The spirit of the age is one of the fundamental causes of decline,

Business Meeting

Prayer by A. I. Yoder.

Roll Call. Reading of the minutes of the different executive committee meetings by the Secretary. Minutes approved.

Report of the secretary.

Report of the field worker.

Report of J. S. Gerig, regarding a uniform method of receiving and forwarding mission and relief offerings.

Resolution: Whereas the Ohio Mennonite Mission Board deems it necessary that we have a more uniform method of receiving and forwarding our mission and relief offerings, it recommends the following.

That each congregation elect a mission treasurer, whose duty it shall be to receive all mission and relief offerings.

That he forward same to the treasurer of the Ohio Mission Board with the needed information as to where and how each offering is to be applied. Resolution adopted including an amendment that provisions be made for a general fund.

Moved and supported that J. S. Gerig and J. A. Leichty write a letter regarding information necessary for the various congregations in sending offerings. Carried.

Report of the Treasurer

Balance for state work for the year ending Apr. 26, 1921	$ 86.27
Received for state work for the year ending Apr. 26, 1922	290.52
Total	376.79
Dispersed during the year for state work	286.26
Balance on hand, Apr. 26, 1922	90.53
Amount in building and loan	377.35
Received and paid to the general treasurer during the year	10354.09
Offering	122.34

Resolutions

Resolved, that we, the Ohio Mennonite Mission Board, being assembled at Martins Creek Church, hereby express our sincere thanks for the generous and efficient entertainment we have received at the hands of the Martins Creek congregations.

Resolved, that we more earnestly encourage through the regular organizations of the Church the importance of every member being a missionary force, by systematically imparting missionary knowledge, and impressing individual responsibility, and the joy of faithful stewardship, and cheerful giving.

Recognizing the importance of the Rural Church, and whereas the work has been sadly neglected, and whereas we are a rural people, be it

Resolved, That we advise a distribution of our ministers and Sunday school workers so that all may be kept busy in regular service at regular places of worship wherever practical.

Consideration of the By-Laws

The by-laws were accepted with the understanding that the clause be inserted of last year's meeting, regarding the payment of fares for the board members.

Moved and supported that the chairman appoint a committee of 2 to rewrite the By-Laws, and furnish each Board member with a copy, before the final acceptance at the next meeting.

The following officers were elected:

President, A. J. Steiner. Vice President, J. S. Gerig. Secretary, S. E. Allgyer. Treasurer, E. D. Yoder.

B. B. Stoltzfus gave a report of survey over two counties.

Evening Service

Opened by singing, Scripture reading, and prayer by D. M. Freidt. I Pet. I.

Sermon by N. E. Troyer. Text, **John 15:12, 13.**

A general summing up: Men and women in all ages have given expression of devotion—Abraham pitched tents, digged wells, and built altars: the woman who broke the alabaster box gave expression to devotion.

Closing prayer by J. S. Mast.

S. E. Allgyer, Sec.

Married

Hartz—Good.—On June 3, 1922, at the home of the bride's father, I. B. Good, East Earl, Pa., Ira Hartz of Elverson, Pa., and Marian Good were united in holy matrimony by Benjamin Weaver of Goodville, Pa. May the richest blessings of God be with them.

Fulmer — Detweiler. — On June 21, 1922, Bro. Leidy Fulmer of the Line Lexington congregation and Sister Florence Detweiler of the Blooming Glen congregation were united in the bonds of holy matrimony by Bro. Wilson R. Moyer, Sellersville, Pa. May God's choice blessings be theirs through

Obituary

Boshart.—Leah (Erb) Boshart was born in Waterloo Co., Ont., Sept. 19, 1856; died at her home near Millbank, Ont., July 19, 1922. She has been an invalid for some years, but she bore her suffering patiently, always expressing a desire to go to Jesus where pain and sufferings are no more, being in her usual state the Lord took her to her long desired home very suddenly and unexpectedly. On Feb. 12, 1878, she united in marriage with Jacob Boshart. To this union were born 5 children. She leaves a sorrowing husband, 2 sons, 1 daughter, 9 grandchildren, and a host of relatives and friends. Funeral services were held on July 22, conducted at the house by Bro. John Albrecht, and at the Mornington Amish Mennonite Church by Bro. Jacob Lichty (text, II Cor. 5:1-12), and Bro. Nicholas Nafziger (text, Jno. 11:20-44). Interment in the adjoining cemetery. P. B.

Herr.—Louisa Herr, widow of Abraham H. Herr, was born in Lancaster Co., Aug. 3, 1846; died at her home in Strasburg township, July 9, 1922. She was a faithful member of Mellinger's Mennonite Church for many years. She was afflicted of the effect of a stroke for four weeks. Her desire was to depart and be with Jesus. She leaves 5 children, 2 sons, and 3 daughters, also 1 sister Eliza Wenger. Funeral services were held July 11 at the home of her daughter by Bro. Christ Brubaker at the house, and Bro. Sanford Landis at Mellinger's Mennonite Church. Texts, Romans 8:24; Prov. 16:31. Interment in adjoining cemetery.

Dearest mother, thou hast left us,
Here our loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.

A Daughter.

Hornberger.—Susie Martin Hornberger was born near Roseland, Adams Co., Nebraska, November 17, 1889. She passed to her reward June 13, 1922; aged 32 y. 6 m. 27 d. She was united in marriage to Thomas E. Hornberger April 22, 1908; to this union were born two children, Vivian and Edwin. She with her husband accepted Christ as her Savior and sealed their covenant by baptism. She had been a great sufferer for fourteen weeks but she peacefully fell asleep. She leaves to mourn her early departure, husband, 2 children, mother, 4 brothers, 4 sisters, and numerous relatives and friends. The funeral services were conducted by Bro. D. G. Lapp, assisted by Bro. A. C. Bates. Text, Rev. 21:1, last clause. A large concourse of relatives and friends gathered at the Roseland Mennonite Church where the services were conducted. The body was laid to rest in the Mennonite cemetery.

Landis.—Anna L. Landis, daughter of the late Jacob and Anna E. Landis, was born Apr. 8, 1902; died in her home in Florin, Lancaster Co., Pa., May 27, 1922; aged 20 y. 1 m. 19 d. She lived with her mother at the time of her death. She took sick in November and her desire was if it was the Lord's will to get well. On Apr. 21 she requested to be anointed with oil accompanied by prayer for her recovery. This service was granted and Bro. Isaac Brubaker officiated. She was a member of the Mennonite Church for a number of years and bore her sufferings very patiently until death and said "The Lord's will be done." She leaves her mother, two sisters, Mary and Margaret, at home; also three half-brothers to mourn her departure. Funeral services were conducted at the home by Bro. Simon Garber, and at the Mt. Joy Mennonite Church by Bros. Lehman Kraybill and Henry Lutz. Text, Job 1:21, latter clause. Interment in Good's cemetery.

Just a rest for weary footsteps
Just to fold the tired hands,
Just a glimpse across the river
Where the Holy City stands.

A S. S. Classmate.

Hackman.—Nancy Hackman (nee Hursh), daughter of Christian and Nancy Hursh, was born near Apple Creek, Ohio, Sept. 23, 1850; died in Marshallville, Ohio, July 16, 1922; aged 71 y. 9 m. 14 d. She was united in marriage with John Hackman Nov. 9, 1875. To this union were born 3 children—Ada S., Sarah Amy, and Ivan Ray. Ada S. preceded her in death at the age of three and one half years. There remain to mourn her departure her husband, 1 daughter, 1 son, 7 grandchildren, 1 brother, 1 invalid sister, and many other relatives and friends. In her younger years she united with the Reformed Church. In the year 1880 she with her husband united with the Mennonite Church in which she faithfully labored for Christ and the Church until death. In the home she was a patient, faithful Christian companion, a kind and considerate mother, earnestly desiring to see her children yield their lives to the Lord and to serve Him, to which end she faithfully labored. Funeral Tuesday P. M., at the Martins Church. Interment was made in cemetery near by. Funeral services were conducted by E. F. Hartzler and Aaron Eberly. Text, Heb. 9:27.

Snyder.—Bertha Amanda Snyder, daughter of J. M. and Catherine Kreider, was born near Wadsworth, Ohio, Nov. 13, 1890; died at her home near Wadsworth, Ohio, June 25, 1922; aged 31 y. 7 m. 12 d. She gave birth to a baby boy on June 21 and was apparently on the road to recovery. On the morning of June 25 she had a fainting spell and in just a few minutes she passed away, without any pain and scarcely any distress. On Jan. 21, 1904, she was received by baptism in the Bethel Mennonite Church and remained a faithful member until death. In the spring of 1909 she moved with her parents to Hale Co., Texas, and on April 9, 1910, she was united in marriage to John S. Snyder. This happy union was blessed with six children (Vera, Dorothy, Irene, Mildred, Lois, John) all of whom with the husband survive. In addition to these there remain to mourn her early death her parents, two sisters, one brother, together with a host of friends. Funeral services were held at Bethel Church June 28. Sermon preached by Bro. I. J. Buckwalter. Text, Zech. 14:7. Burial in cemetery near the church.

"The golden gates were opened wide,
A gentle voice said "Come,"
And angels from the other side
Welcomed our loved one home."

Mellinger.—Mary Z. Mellinger, wife of Jesse K. Mellinger passed peacefully away Friday June 2, 1922, at her home near Lancaster, Pa. She was born Sept. 2, 1891; aged 30 y. 9 m. She was a daughter of Abram and Rebecca (Zimmerman) Diffenbach. Early in her life she saw need of a Savior, accepted her Christ and united with Mellinger's Mennonite Church where she served and worshiped her Master faithfully. She is survived by her deeply bereaved husband and four children, namely, Paul, Walter, Dorothy and Rebecca as well as father, mother, four sisters, two brothers and a host of relatives and friends. She was a kind and loving mother and ever ready with that smile that cheers your heart and always anxious to do an act of kindness for some one. We have the blessed assurance that her soul is at rest with the redeemed awaiting the summons for her eternal reward. Funeral services were held at Mellinger's Mennonite Church, Sunday afternoon, June 4, conducted by Jacob Mellinger, Sanford Landis, David Landis and John Mosemann. Text, Prov. 3:17; Rev. 22; Lam. 3:32, 33. Interment was made in the adjoining cemetery.

A precious one from us has gone
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.

BOOK REVIEW

Mennonite History

By W. S. Gottshall

This is an 84-page booklet, giving an interesting description of the Mennonite people from the organization of the Church to the present time. The book consists of a series of lectures on Mennonite history delivered by the author before the Bible students in Bluffton College, was afterwards published for more permanent use, and may be had by addressing the author,

W. S. Gottshall, Bluffton, Ohio.

Evolution at the Bar

By Philip Mauro

The contents of this book are evident from the title which it bears. It is an able, fearless discussion of the theory of Evolution, arraying a mass of facts which prove its utter fallacy. The book should be read by men of faith to strengthen them in their loyalty to the Bible as being absolutely authoritative and reliable, and by men of wavering faith to convince them of the slender thread to which they are hanging when they trifle with this unscriptural theory. The following quotations show not only the viewpoint of the author but also serve as an eye-opener to parents who are interested in the welfare of their children:

"Notwithstanding the fact that Darwinism is no longer believed in the circles in which it originated, its influence for harm was never so great as now. The reason is that the theory has found its way into the theological seminaries, and into the school books of the children, where it is doing the deadly and truly devilish work of discrediting, in the eyes of many, the statements of the Word of God ..... It is high time for parents to be awakened out of sleep as to the dangers to which their children are exposed in our modern schools. These are indeed 'perilous times', and one of the greatest perils thereof is the teaching which is now being given to the young."

The book contains 80 pages, is divided into eight chapters, is bound in cloth, and retails at 75c. It may be had by sending to the bublishers, Hamilton Bros., Boston, Mass., or to

Mennonite Publishing House,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Illinois

The Illinois conference will meet the Lord willing Sept. 12, 13 with the Hopedale congregation.

Tuesday 9:30—Meeting of all bishops, ministers and deacons to consider such business as may come before them and arrange for the conference.

The conference sermon will be preached Tuesday evening, services beginning at 7:30.

Wednesday 9:00—Church conference convenes considering questions, making appointments, and other business relative to the work of the Church.

Wed. evening—Sunday school conference begins, continuing until Thursday evening considering topics on Sunday school, young people's Bible meeting, and mission work

Parties coming by rail can come to Hopedale on the C. & A. R. R. or to Suter from Peoria on the Interurban. All trains and cars will be met at these places. Those wishing further information or desiring to notify of their coming can write to Andrew Nafziger, Hopedale, Ills.

A cordial invitation is extended to all interested in the work of the Church. Come praying that all may be done to His glory.

A. L. Buzzard, Secy.

Southwestern Pennsylvania

The annual Church Conference of the Southwestern Pennsylvania Conference District is to meet, the Lord willing, at Martinsburg, Blair county, Pa., on Thursday, Aug. 24, 1922, at 9 A. M., and continue in session until its work is finished, probably adjourning on Friday at noon. The brotherhood generally is cordially invited.

The Sunday School Conference of this district is to meet on the preceding Tuesday evening, August 22, and continue in session during all of Wednesday.

The District Mission Board is to meet in business session on Tuesday forenoon, and in public session on Tuesday afternoon, Aug. 22.

The Executive Committee of the Church Conference meets on Monday afternoon, Aug. 21, 1922.

Persons desiring to be met at the station, should notify Bro. Irvin Stonerook, Martinsburg, Pa., of their expected time of arrival. Persons coming by the Lincoln Highway should go by Bedford and Woodbury; those going by the William Penn Highway should go by Hollidaysburg and Roaring Spring.

J. A. Ressler, Mod.
N. E. Miller, Secy.

Missouri-Kansas

The Missouri-Kansas Conference will meet, the Lord willing, at the Mt. Zion Church near Versailles, Missouri, as follows:—

Monday, 2:00 P. M., Aug. 28.—Business meeting of the Mission Board. All members of the Board are especially requested to be present.

Monday evening, 7:00 P. M., will be spent in a devotional meeting preparatory to the work of conference to follow.

Tuesday and Wednesday, Aug. 29, 30.—Workers' conference considering topics relating to Sunday school, Young people, and Mission work.

Thursday and Friday, Aug. 31, Sept. 1.—Church conference considering questions and business relating to the work of the Church.

Sessions will begin at 8:30 A. M. and close at 7:00 P. M. each day. Ministers' and other special meetings, after day sessions, or between sessions, as shall be announced during conference.

Trains will be met at Versailles for passengers on the Rock Island R. R. through line from St. Louis to Kansas City, and branch line of the Mo. Pacific from the North. To announce your arrival, or to make further inquiry, address J. S. Dettwiler, Versailles, Mo.

A cordial invitation is extended, soliciting a prayerful, earnest, and helpful attendance at all the sessions of conference.

J. R. Shank, Secy.
Carver, Mo.

ANNOUNCEMENT

The Ohio Mennonite Sunday School Conference will convene (D. V.) with the Oak Grove Congregation near Smithville, Ohio, August 16—18, 1922. Each Sunday school in the district is urged to elect its delegate. Anyone desiring information concerning trains or transportation should write to E. S. Hostetler, Smithville, Ohio.

I. W. Royer, Secretary.

We need workers who look at children's problems from their own angle.—Margaret Horst.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Allen B. Christophel, Editor.

"Look on the fields; for they are white already to harvest."

"For a great door and effectual is opened unto me, and there are many adversaries."

The Church that manifests the most missionary activity at home is the one whose influence will be soonest felt in the "uttermost parts." The true missionary spirit moves in cycles, and if fervent and pure at the center, will gradually radiate to the utmost extremities.

Our June and July numbers were given to reports of our mission activities during the past year. We trust they have given our people a glimpse of the work done. We shall now again devote ourselves to regular missionary reading material. The article, "Our Present and Future Missionary Activity" is a sequel to the one, "Reminiscence of Our Mission Activities" in the May number. Your prayers, co-operation, and **contributions** for this work are earnestly solicited.

The Christian who is soundest on the fundamentals of faith will arouse the most spiritual activity wherever he labors. Christian orthodoxy is a rigid and faithful adherence to the teachings of Christ, directed by the Holy Ghost, and this assures service. Orthodoxy that is based on anything but Christ is galling and detrimental; that which is based on Christ is spontaneous, winsome, and beneficial. The worker should first of all obtain a right relation to Christ and activity will be inevitable. Otherwise it will not be conducive to the highest good.

The New Testament type of mission work is more the planting of the seeds of the Word of Life than the establishment of institutions — much as these may supplement the work. In the apostolic times, one of the great avenues of success was for individual to go to individual, and with a spirit of love and goodwill, under the direction of the Holy Ghost, make known the great power in Christ. This power soon resulted in changed hearts and improved physical conditions. Institutional work should always have as its end only the supplementing of direct evangelistic work.

Pressing Missionary Needs

Four new workers for our India Mission.

Two new workers for our South America Mission.

About half a dozen workers for vacancies in our city missions and charitable homes.

About twenty-five workers for rural stations.

Two, or more, workers for a proposed Mexican mission.

Three church buildings in India.

A church building at Pehuajo, South America.

A mission home with suitable place of worship at Trenque Lauquen, South America.

Mission buildings at Wichita, Kansas City, and Los Angeles.

Payment of Manitou Church debt.

Funds to carry out the above program, as well as supply the routine needs.

The words "opportunity" and "opposition" are inseparable in mission work. There never has been a time when opportunities were greater than now, neither has there been a time when obstacles were greater. When problems cease to exist, it is evident that very little is being done. It is not the calm, but the stormy sea that tests the mariner's prowess. In Christian service, ultimate victory is certain, and the fiercer and more subtle the opposition, the more glorious will be the victory. Christian warfare develops the best within us, and we shall come forth "more than conquerors through him that loved us."

The vacant country church is becoming more and more prominent. The lure of the city, the coming of modern conveniences, and in many cases, the accompaniments of the salaried ministry, leave the rural districts deserted. Meanwhile the Russellites, as well as other false religionists, are stepping into many such vacant places and opening them, free from the contributions of the people among whom they labor. The propaganda they are making is systematic and well-directed, the only conditions being that churches shall be opened and no charges made. But we feel sorry for the people that are led away for the want of true shepherds. Will our sorrow manifest itself in actions that will bring them the true light?

Who is responsible for your religion? On what is it built? The depth and value thereof will largely be determined by the answer to these questions. The following quotation illustrates the real superiority of genuine Christianity:

"'The difference between false and true religion is this, that false religion comes from man, reaching up, hunting God (distorted though their conception and manner may be—C.). The only true religion comes down from God, hunting man. The glorious Gospel of the blessed God is glorious because it comes from God.' Modernists treat the Bible as a record of the progress of mankind's struggle to find God. Wholly believing Christians recognize the Bible as God's Word, recording God's revelation of Himself to man. The search of lost, ignorant, impotent, sin-blinded men for God would be hopeless. The search of the perfect, sovereign, all-loving, redeeming God and Savior for lost men is as glorious and assured of success as the character and omnipotence of God Himself."

"Man religion" is manifested in multitudinous ways, but may be characterized by one word, **earthy.** The way to glory is not built from earth to heaven, but is sent from heaven to earth, and man ascends the rounds

of the ladder. To attempt to improve on God's plan of salvation is to weaken spirituality, not to strengthen it.

One Million Dollars for the Lord.—A glance at our most "Pressing Missionary Needs," along with a consideration of our educational, publication, and relief needs, will reveal places where a million dollars could be very easily applied during the present year. This may seem a staggering sum, but need not necessarily be so. The Mennonite Church numbers approximately forty thousand. This would ask an average of twenty-five dollars from each member. To some, this would be a large sum; others could easily give many times this amount; all giving "as the Lord hath prospered" should easily raise the amount. For some years the Church has been raising nearly half the amount. Mennonites, as a rule, are known for thrift and economy, but even among them there are many expenditures that are of no profit to soul or body, in fact harmful. Why should and could not these be given to the Lord? It would be far more profitable. This added to what is regularly given would in all probability reach the goal. Will we "bring all the tithes into the storehouse." There are those that are opposed to "tithing," holding that it is a remnant of legalism. We leave this to each one's conscience, but it would be a good plan to compare our income and contributions with this standard and allow it to be a guide as to what we might give, unless there are scriptural reasons for not doing so.

OUR PRESENT AND FUTURE MISSIONARY ACTIVITY

By Vernon Smucker

For the Gospel Herald.

The history of the active missionary work of the Mennonite Church is not a long one, for it is comprehended in the life-time of individuals who are with us today. The account of our early work along this line as given by Bro. J. S. Shoemaker in an earlier issue of the Mission Supplement is both interesting and significant. It is hopeful, too, for the evidence of growth presented in that account augurs well for the future of this divinely commissioned work.

That our mission activities thus far have been blessed of God is an evident fact to anyone who is at all familiar with the history of the work. Mission fields have opened in ways that leave no room for doubt that the Divine Hand was back of it all. Missionaries and workers have been raised up to fill the needs. An interest has been aroused, and the steady growth in the amount of funds raised for the work seems little short of marvelous when we consider the comparatively few years in which it has been brought about. We have come to look upon our missionary activities as a necessary and legitimate part of our work, and recognize that the Great Commission is for us, here and now, in this generation.

But no individual, church, or institution of any kind can live on its past, or be satisfied with its present activities. To do so defeats at once every law of growth and progress. We may have accomplished worth while things in the past, and we may be doing them now, but our responsibility for the future will not allow us to remain in a self-satisfied condition or state of mind. And while we live in the present, it is nevertheless important that we plan for the future, because only when we do so can we be fully prepared when the time which is now future becomes a present reality to us.

It is impossible, in the compass of a short article such as this, to do more than state in a very general way the great need for increased missionary activity on the part of the Mennonite Church. But a few facts are outstanding and challenge our attention. We assume, of course, that we have fully accepted the Master's Commission to go into all the world and preach the Gospel. The question at issue is not whether we shall or shall not obey this commission, but, "How can we most effectively carry out the responsibility which it lays upon us as His followers?"

If we consider first the work which we have already established, we find that there is an insistent call for men and money from these fields which may well engage our attention in planning for the future. Practically all of our city mission stations are calling for more workers as well as for more means. Our charitable institutions need help along similar lines. There is great need for an aroused interest on the part of the church as a whole in this needy work. It is true that very often we fail to support our city mission work as we should, and our co-operation in ways material and spiritual leaves much to be desired. There is room for great improvement in the future.

The foreign work in which we are engaged at the present time presents problems of expansion which are of sufficient import to occupy our very serious attention and interest. In our India field, for example we have a territory reserved exclusively for the Mennonite Church, which has a population of approximately one million souls. For these we are responsible. No one else will give them the Gospel if we do not. Other missions and denominations have all they can do in the territory assigned to them, and are not in a position to come and help us out. Of these one million souls, only a very small portion have had the opportunity of hearing the Gospel preached, even by an itinerating missionary or a native preacher. Our missionaries there have been doing fruitful work in the past, and are beginning to see results in a large way in some of the districts in which they have been working. Whole villages are almost ready to accept the Gospel and new workers are needed to take care of the work already begun, not to speak of preaching the Gospel to the hundreds of thousands in the territory for which we are responsible who have not yet heard it. At least forty missionaries should be on the field in the course of the next few years. With the proper number of workers on the field, there is no reason why, within the next ten years, the Mennonite Church in India should not number its membership by many thousands. The field offers at once a great opportunity and a tremendous responsibility.

But South America too has its possibilities. In a few short years that the work has been established there it has been wonderfully blessed and the results have shown that the opportunities there are limited only by our ability to meet them. A number of out-stations have already been established with very encouraging results. The missionaries there are pushing on to the limit of their strength, and the call is for more and more workers. Opportunities offer themselves on every hand. Here are towns, ranging in population from a few hundred to ten thousand, which do not have a single evangelical church, and in which the people are held in the deepest ignorance and superstition by the corrupt clergy of the Catholic Church. Many of the people are receptive and are calling for the Gospel, and marvelous possibilities await us in the next few years

if we respond to the call for help. Already we have a church established there, and we confidently look forward to the time when we shall have a large, active, Spirit-filled membership in that needy country.

Mexico is a country toward which we have been looking for some time with a view to the possibility of establishing mission work there. There is no doubt as to the need, and the door is wide open for work among those benighted people. Let us hope that in the near future we will have a station established there through which thousands will be reached and will hear the glad tidings of a Savior who died to redeem mankind from sin.

Then there are other countries which are also in sore need of the Gospel. We have been thinking somewhat of Russia during recent years, and our Board is eager to secure the best judgment of those who are in a position to know as to the possibilities of doing mission work in that country. Is it too much to hope that in the course of the next few years the Mennonite Church may have a fully established mission station in that country? Then there are China, Africa, Japan and other fields in which live millions of souls who have never heard of the Gospel of Jesus Christ and its power to save. We might go on for a long time calling attention to the great needs and opportunities in these fields, but may we pass on with the hope that within the next twenty-five years, the Mennonite Church may have a number of missionaries in some or all of these lands which we have not touched today? Surely, if all of us who profess to be Christians and Mennonites will do our duty, it cannot be otherwise.

Perhaps the needs for rural work in our country should have some mention in this discussion. In the mountain regions of the east and south, in the lumber camps of the north and west, in the newly developed lands in the south and southwest, in some of the country along the Canadian border, and even in the rich farming communities of the central parts of our country, are hundreds of thousands of people who do not have the opportunity or the desire to hear the Gospel preached to them. Thousands of abandoned churches in the prosperous sections of our country are evidence of the general decay or religious sentiment in these districts. Our opportunities here are almost limitless. Shall we not in the future find many of our people working and living with the people in these home and rural communities, bringing to them the message of salvation?

In our own strength, however, this is impossible. But in the strength of Him who has promised to aid us if we trust in Him, all things are possible. It may not be physically possible for us to possess at once all of the above lands which are waiting for us, and to bring our message to those to whom we ought to bring it, but if our missionary spirit can be properly aroused and fostered, and if we can co-operate our every Christian activity, giving to each its proper emphasis and attention, we should in the future become stronger, not only in numbers, but also in experience and in missionary enthusiasm, and consequently in finances and in the number of persons who are willing to give themselves to active service for the Master.

One of the burning questions with reference to our work is that of finances. We gave last year some over $219,000 for missions. This means a little over four dollars for each member of the Church,—a small amount when compared with what we expend along other lines, or for purposes that are entirely selfish. Considering the fact that the great business of the Church is winning souls for the Master, and considering the fact that our mission activities are trying to do this very thing with the support and co-operation of the Church, would it be out of place to expect that we should contribute at least ten dollars per capita per year for mission work? Or would twenty-five, or even fifty dollars each be too much, remembering the priceless value of one soul? Can we feel conscience-clear with the small sum of four dollars each per annum, in view of all the knowledge of facts and conditions which are accessible to us today? Let us consider what even ten dollars per year would mean—more than double our present amount—and then face the question honestly and see whether we may not expect in the near future to raise much more than that.

There seems to be no sound reason why we should not be able to properly man our present home missions and even start new ones, undertake a large rural work, properly evangelize and care for our fields in India and South America, and establish missions in Mexico, Russia, China, Africa, and other needy fields. God's command is all-inclusive, and his promises are sure. It is for us to move out in faith and claim them.

It is important, however, that we not only make great plans for the future, but that we utilize every effort at our command to make use of and properly apply our resources at the present time. As intimated before, workers are sorely needed in many of our mission stations. There are those among us who ought to go, but who have not yet expressed their willingness. There are those who are ready to go but for whom the way has not yet opened. There are plans made by our Board which depend almost entirely for their execution upon the raising of sufficient finances to justify undertaking them. These plans are not beyond the range of possibility if we can arouse sufficient missionary interest among our people.

As our interest is quickened, our contributions will increase, and a large number of young men and women will yield themselves into the hands of God to be used for service wherever He sees fit. We believe that we are safe in saying that the resources of the Mennonite Church will be sufficient to witness a mighty expansion of our work in the future years and to make the church instrumental in bringing the Gospel to thousands and millions who have not already heard it.

Our very best efforts are necessary to meet the future missionary demands upon us. We must think missions, teach missions, pray missions. Especially has the Sunday school an important function to perform in spreading missionary intelligence and in instilling missionary convictions and ideas into the hearts and lives of the boys and girls who come under its influence. The ministry likewise has an important part in constantly teaching and preaching the mission spirit to the congregations. Our schools must endeavor to instill the mission spirit into the students with whom they come in contact, and to equip and train for missionary endeavors those who have already received the vision and the conviction for the work. All together, in the Spirit of Christ, we must work and seek to accomplish His work, and to fulfill our part in the duty assigned to us. With a united, consecrated, active, praying Church as a foundation from which to work, our mission work in the future will expand immensely, and will accomplish much in the winning of souls for the Kingdom.

Scottdale, Pa.

"Suppose that all our people should give as much of their property, in proportion to their ability, to missions as we give, what would be the condition of the world?"

"Perhaps nothing tends to discover so much what we are as trials."

SIDE LIGHTS ON RUSSIA

By Orie O. Miller

For the Gospel Herald.

IV. Her Present Spiritual Condition

"For a long time Russia was closed. We knew only that fighting was going on everywhere, fiery agitation of one class against another, hunger and diseases, and a hopeless future. Occasionally we received news about our brethren there and the religious situation in general. But the news was uncertain and usually local.

"At last the veil is being lifted and the scenery is amazing to our spiritual eyes. The material condition seems worse than the imagination could picture, but the real surprise is over the religious side of the people.

"The situation is this:—There never was in Russia a time of such a sweeping revival as has been during the past two years. Very many died of famine or diseases, very many were shot, thousands were imprisoned, and in spite of this the number of new converts increased so rapidly that the pastor of the Petrograd Baptist Church writes in his last letter: 'If one hundred preachers would come here, they would not be able to baptize all the people who are becoming converted.'"

The foregoing has been copied from a recent article written by I. V. Neprasch, an appointed Baptist missionary to Russia and is written from a Baptist viewpoint. He is the son-in-law of a Mennonite family in Orloff, Russia, with whom the writer visited. Mr. Neprasch spent most of his life in Russia, and was there during the early part of the revolution. What he writes about present religious conditions there merely confirms similar reports that have come out of the country from various authentic sources.

In distress and suffering the mind more naturally turns to God and spiritual things. "Man's extremity often is God's opportunity." Too much hunger and famine undoubtedly stupefy spiritual talent and aggressiveness, but this very helplessness makes the soul more susceptible to any message from the Supreme Helper. Probably the most important thing for us to think about during the past two years in regard to Russia has been the physical famine there. When a man is starving physically, his soul cannot be touched through the influence of an outsider, unless or until that outsider brings him bread, and this is true no matter how wicked he may be. So with Russian conditions as they are now, missionary work cannot be thought of apart from relief work. But wth the stoppage of the famine and a gradual improvement in the country economically, then the efforts can be changed. Already various societies in this country have organized for doing some phase of evangelical Christian work in that large country, among those millions of Slavic speaking peoples. So far these societies have, in most cases organized themselves about the efforts of some Spirit-filled, aggressive, evangelical native of Russia. A few of these societies are of several years standing, and are even now doing effective work on the other side.

A brief glance at a few of these, and noting a few of the most important points in their aims and policies may not be amiss here.

I. The Russian Missionary Society

This is the organization headed by Pastor William Fetler. Before, and during the early part of the War, Pastor Fetler had charge of a large Petrograd Church. He was finally forced to leave the country and come to the United States. Here interested friends helped in the support of a missionary training school at Philadelphia. This school opened in the western part of the country. The Philadelphia students are mostly in mission work now, either in Russia among the Russian refugees, in other Eupropean countries, or among the Russian speaking people of our own country.

All this Society's foreign and home workers serve on a faith basis. The work is non-denominational but evangelical. The Society places strong emphasis on a definite Christian experience of the more emotional type for all workers and converts.

They have forty-two missionaries and evangelists already on the field, most of these being Russians. Their monthly receipts range from three to five thousand dollars. Pastor Fetler himself is in Russia in order to better the Society's efforts.

II. The Russian Bible Society

G. P. Raud, a native Russian who came to this country a few years ago, is the founder and director of this movement. He was until lately connected with the Russian Bible and Evangelization Society. The aim of the Present Society is to raise funds for sending Bibles and portions of scripture to Russia. Mr. Raud's ideal is a printing plant in Russia from which plant the need could be better met than by purchasing abroad. The present Society has been in existence only several months, and it remains to be seen whether the movement has qualities of permanence. The aim seems to be to distribute these scriptures through any reliable existing evangelical agency with whom contacts on the field may be made.

III. The Russian Bible and Evangelization Society

The official organ of this movement is "The Harvest Field." Mr. Raud was also one of the founders of this, but recently withdrew because of difference in policy. This society aims to use its funds in sending Bibles and scriptures to Russia, as well as to support native evangelists and workers there. Their field is all the Slavic speaking peoples. According to their own reports, considerable actual work has already been done, but mostly in Bulgaria and other small Balkan states. Just what effect the withdrawal of Mr. Raud from the Society's activities will have, remains to be seen.

IV. The Baptists

As stated in a previous paper, this denomination did considerable missionary work in Russia prior to the War. There are now some thousands of small groups scattered over the Empire. They have few of what they call pastors, but they have thousands of lay-member workers actively engaged in their cause. The Southern Baptist Convention has been most active in extending a helping hand to their cause in Russia. D. Everett Gill represents them in a relief way, being a member of the A. R. A. Staff in Moscow. They have sent several workers as missionaries during the past year and are merely waiting for the country to open up, when many more will be sent.

According to a letter of I. V. Neprasch, who is the present leading spirit of their movement in this country, the Baptists of Russia have recently taken the nonresistant stand.

As far as actual conversions to the Protestant faith are converned, the Baptists are no doubt accomplishing more at present, than all other evangelical agencies combined. Mr. Gill reports for 1921, "During this year at one place in one day there were baptized more than three thousand souls. Pentecost and India (2222) have been outdone during the days of suffering in Russia."

The actual reports of work being done now are only partial and fragmentary. Their workers have been severely persecuted by the earlier Bolshevist government, and are yet greatly hampered. Naturally, reports written in Russia itself have to be written with the censor in mind.

* * *

No doubt most of our established denominational Mission Boards have an eye on the Russian situation, or are already investigating the possibilities of missionary work in that field. At least one Board is definitely planning work to be done among Russia's Moslem population. Political conditions will need to change quite considerably before much constructive work can be done or planned.

Suffice it to keep in mind that here are 250,000,000 Slavic speaking peoples among whom very little work is

being done by any Protestant body. This field is not yet allocated among the different Protestant bodies as are the India or China fields, for instance. A spiritually dying people! A supreme need! A clear call! A wonderful opportunity! Such is Russia today to all those who profess the Master.

(To be continued)

Akron, Pa.

SCHOOL AND KINDERGARTEN

By Mae H. Hershey

For the Gospel Herald.

This article may not treat so much on the value of school and kindergarten as something of our experience in Pehuajo.

School-work may be considered by some out of line with Mission work, who critizingly say missionaries are sent to foreign fields to preach the Gospel and not to teach school. From a certain viewpoint, the two are inseparable. For instance, when a person becomes converted and has a desire to know more about the good things of the Word, if he is able to read he may be given portions of Scripture, the New Testament, or the entire Bible to read at home, while the one who cannot read must want to hear more until the next service, the pastor's visit, or until one of the Bible readers make a call. Of how much help would the latter be to the Mission as a Sunday school teacher, a leader or speaker in the young people's meeting, or could he ever be trained as a native worker or pastor? The truth of these facts and several others raised the school question at Pehuajo.

Argentina boasts of her school and civil laws. The laws may be good, but of what real value is a law if it is not enforced? Their compulsory school law is applied to the ages of 8 to 12. Just to what extent this is carried out, you may judge, when about fifty per cent of the population is illiterate. This illiteracy is, generally speaking, among the poor; for if one has money and time in Argentina most anything may be accomplished. Some do not send their children to school because they cannot dress them well enough and buy their supplies, others have to hire out the children to help keep the home, and still others keep an older one at home to mind the baby. Last year, one little girl quit school in the spring because she had to mind the pigs so they would not eat up the baby chicks. Just yesterday a little boy said he could not come in the afternoon because he had to mind the chickens. What he had to do, I don't know, but they put up all kinds of excuses.

There are not enough of schools to accommodate all the children, so those who are poor and not much interested are pushed back. We were much surprised when we first came, to see numbers of children of school age on the streets during school hours. When asked whether they go to school, the answer was, No. On inquiring, we learned the school age was higher than we were accustomed to. The next thought was, Why not open a kindergarten for these children who seem to have nothing to do? None of us had had any kindergarten training. Sister Shank had had experience with hand-work in the primary schools, and others of us had visited kindergartens and had also been in close touch with the free kindergarten in Youngstown, Ohio.



Thus with practical knowledge and led by the Holy Spirit, a kindergarten was opened for children from 4 to 7 years of age. No charge was made. An envelope marked "Monthly Offering" was pinned on each child once a month. Between 70 and 80 children were enrolled. The daily program consists of Sunday school songs, Sunday school story once a week, memorizing verses, psalms, some geometrical ideas (such as the cube, sphere, cylinder, also the colors and other kindergarten ideas), with usually a half hour hand-work—mat-weaving, sewing cards, folding paper, cutting paper, etc. The children were very much pleased and the parents more so, as they often expressed themselves, that they were glad to have a place for the children to go in order to learn and at the same time be off the street.

The opening of the kindergarten increased the attendance in Sunday school, as every Friday the children were told there would be no kindergarten on Saturday but all should come Sunday afternoon at the appointed hour.

Although the children of six and seven knew nothing of school work, that of the kindergarten seemed too simple for them; and while pains were taken to teach the smaller ones, they would become restless and disinterested. And as this did not prove altogether satisfactory, the second year was conducted on a different plan — some primary numbers and reading were introduced.

There being such an apparent need for a primary school course, and after receiving the approval of the Board for work done with the children up to the school age, we planned to open the kindergarten the third year as before with a monthly offering and also open a private school. The fee of the first grade was three pesos and of the second grade four pesos. The children under six were to enter the kindergarten and those of six and seven in the grades. Our object was to have a First Class school with the National Course of Study, one that would be recoginzed by the Consejo Escolar (School Board). Bills were printed advertising the work to be done by well-trained competent teachers. Thirty-six desks were made which filled the room allotted to the grades. One of the normal graduates who had not yet been appointed by the school board offered her services. We had received the **approval** but one of the other "necessaries" had not come yet, so we were at a loss to know what to offer her. Expecting some remunera-

tion from the pupils, school started the middle of March. It was not long before we found we were walking by faith and not by sight. Instead of the thirty-six desks filled, there were a paltry few, an average of 15 to 18, and some of them wanted to be exempt from paying, pleading their poverty. (Some have not paid to this day.) Those who had been saying they would never send their children to public school, private schools are always much better in morals and in teaching, these did not make their application and give us the with to run our school. Even our own members stood back and looked on, waiting to see the outcome.

Things went along fairly well until during the July vacation. The teacher came to inform us that she had been appointed by the provincial school board to teach in the Nueva Plata school. It was quite a surprise, almost a shock; but we could not blame her, when we could offer her only 60 pesos per month and the provincial teachers received 160 pesos to begin with and an increase each year after the first. We stepped back and gave up the idea of employing normal graduates, for they all expect an appointment sometime. A young lady was recommended who had not graduated but had had three years normal work. She was engaged for remaining part of the year. Her work was commendable, the parents were very much pleased with the progress of the children, but we felt we had failed.

During the year these thoughts were ever presenting themselves: Is our school accomplishing what it should? Is it reaching the children that it should? At any rate, what is the purpose of our having school? If it is for making money, or to be self-supporting, it has failed. If it is to reach the poor children and those who are not admitted in the public schools, it has failed. And besides, there were twenty-six children six years old at the close of the school year, who had come quite regularly for two years to the kindergarten. What was to be done with them? The public schools would not admit them, they had outgrown the kindergarten, and only a very few, perhaps three or four, would be able to pay three pesos a month. What was to be done with the rest of them? The majority of them were regular Sunday school scholars and all had been to Sunday school several times. What should we do with them? What would Jesus have done? Would He not have said as He did say, "Let them come unto me, and forbid them not?"

The Missionaries' Council met in February. The matter of the school at Pehuajo was presented and discussed, and it was decided to open the school with an entrance fee of one peso, another peso after the Midwinter vacation. This is, as some expressed it, "letting the bars down." Nor does it provide for the teachers' salary which should be increased, and there will be a need of having at least two next year, judging from the present attendance. There are two of the sisters helping in the kindergarten. The two together are paid only a little more than half of the one in the school. Their prepparation has not been as much, nor do they bear the burden of the work, yet we could not get along very well without them.

What then is the object of running a school without remuneration, and is it worth while for only two grades? The full common school course would be better, to be sure; but that would require more room, more help, and more money.

A child leaving the second grade in Spanish is further advanced in his language than one in the same grade in English. The letters of the Spanish language have only one distinct sound. So if a child learns the different sounds, he will be able to pronounce and read long words. A mother told us of her daughter in the first grade who was able to read the newspaper. Many children of 8 and 9 years and older have to be put out to help earn the livlihood, as running errands, child nurse, help in kitchen, etc. The only opportunity they have of going to school is when they are out of a job and are at home for several weeks at a time. As soon as another place can be found, they are out of school again. So if they can go to kindergarten and at least two years to school, they will be able to read and have some knowledge of things in general.

Another reason we are anxious to have school is for the benefit of our members' children. One family in particular lived next door to the school-house for years, yet never sent their children to school. Their excuse was the public schools are not fit to send decent children to. The mother and one of the daughters were members. Two other daughters, aged 12 and 14 years, wanted to become members also. They were to be instructed, but how much could be accomplished in teaching them the books of the Bible, or giving them references on any subject when they could not read? Older ones who are beyond school age and want to become members are of course not refused on account of illiteracy, but it did seem too bad that these young girls should be taken in without any possible hope of their ever becoming workers. After opening our school, we finally persuaded the mother to send them. They take an interest in school and the teacher is very much pleased with their progress.

The public school course is not all that is being taught. Every morning we have devotional exercises. The hymns are memorized, Scripture is memorized, and the prayer is said by phrases so that the children may repeat it. Every Friday a tract is given to each child. Thus we are sowing the seed little by little.

We are only in the beginning of this year's work. There are 57 enrolled in school (21 of which were kindergarten children), and 41 enrolled in kindergarten, making almost a hundred children under our influence every day. If you could see these happy children at their study and play, you would without a doubt say "It pays."

When your own children are putting on their wraps and gathering up their books to go to school, please remember the Pehuajo school and breathe a little prayer in behalf of it.

Pehuajo F. C. O., Argentina.

VACATION EXPERIENCES THAT HELP

By C. D. Esch

For the Gospel Herald.

I suppose that many of the readers know that it is the rule in the Mission in India that all missionaries take two months vacation from their work on the plains every year and spend this time in some of the high hill stations of which there are a number both in North and South India. Although this is a source of considerable expense and it takes the workers away from their work for some time yet we feel that the benefits derived from these vacations is worth many times the expenses they incur.

The great heat, long continued and the continual grind of work and worry, with the continual giving out of one's strength and energy with very little time to do any studying and reading, with often little change even on Sundays, will soon wear down the best of us and very few are able to stay many years in the country in the strenuous work without a change. We know of one missionary in a neighboring Mission who died last hot season. He made somewhat of a hermit of himself. He never went home on furlough, nor went to the hills for vacation. He never had a fan or pankha in his bun-

galow which was small. He lived in the country for over thirty years and did a great deal of good. He was a single man and so could shift better than a man with a family. He was a Russian and had a very strong constitution so that he was able to bear more than many others would and his case is an exceptional one.

The schools for the European children are also mostly situated in the cool regions of the high hills, so that also helps in getting the missionaries to the hills. For as it is, the children have to be away from their parents for some months and we are always glad when we can have our children with us for the time we have our vacation. Most of our missionaries prefer to go to Darjeeling which is nearly due north of Calcutta. The climate is very good and it is the most handy for our people to get to. However, there is no good school there for boys and so those of us that have boys to put into school must go to another place. Naini Tal has in all we think the best boy's school and so we came here.

This has been my year off and I have been very happy to be able to be here with the family for the two months. Last year was a very heavy year in the work of the Mission on account of the great heat and the famine conditions so that when the time for vacation came we felt the need of it very much. The hot season is the slack season and the best time to get away so then is when we go. Always arranging, however, so that there are about half the men on the field to keep things going while the rest are absent.

The cool bracing mountain air, the freedom from worry and care, the privilege of having some time for quiet, undisturbed reading and meditation, the privilege of climbing mountains for the exhilerating effect on the body, and last, but far from least, the privilege of meeting with many different missionaries from various parts of the country, hearing others preach and often attending special meetings for the deepening of spiritual life are all factors in making the high hill vacation a time of great enjoyment and profit. Here one has also the privilege of seeing and studying your work, as it were, at long range. So we return to the plains with renewed strength and determination to do better work and more of it than we have ever done before with the help of our loving Father whom we have learned to know better during our vacation.

On account of the boy's school it is our privilege to spend our vacation at Naini Tal. The station has a delightful climate and is built around a beautiful lake. The elevation of the surface of the lake is 6300 feet. Many Government officials and business people from the north central part of India spend some of the hot part of the year here as well as quite a number of missionaries from all parts.

Many missionaries feel the need of spiritual strengthening and so arrangements are made at most of the hill stations for series of meetings for the "Deepening of Spiritual Life." We have just passed through one of these series of meetings here—the first one I have ever been privileged to attend. I am sure I have never attended a series of meetings that has done me more good. Speakers are chosen not so much for their eloquence in oratory but for spiritual experience and power with God. We had three speakers and each gave us four addresses. The attendance was not so large at times but one could feel that those who came were there for one purpose, viz. for the "Deepening of the Spiritual Life." We had two messages on Paul's letters to the Thessalonians which were very good. Other subjects discussed and strongly emphasized were the following:— The work of the Holy Spirit; Living the Christ Life; Co-workers with God; The Power of Love; The Bible the Living Word of the Living God; God's Judgment of Sin. Great emphasis was placed on the fact that Social Reform alone is of no avail in redeeming the lost of India. The only remedy for India and her ills is found in Christ and Him Crucified. We hear much about the fact that there is a great change coming over India and that there will be a great turning from idols to God. One speaker in speaking of this said "There will never be a turning to God till there is a feeling of the **great burden of sin and a turning from sin.**"

We are sorry that there are people in India called missionaries who think and teach that when a person becomes a Christian he simply changes his allegiance and worship from the hindu gods to Jesus Christ which is in name only and little stress is placed on the necessity of a change in life. Satan is at his old trick in this country as well as at other places for if he cannot keep people from being Christians and missionaries from coming to heathen lands, he will do all he can to make their religion and teaching as cold and formal as possible. He does succeed in this often to an amazing degree. We are shocked when we hear of missionaries that state that they have not time to attend church and spiritual gatherings when they are on vacation for they must have diversion which they find in the picture show and reading light literature, etc., etc. However judging from our experience and the missionaries we have met in this country, this kind of missionaries is not very plentiful. Those who come out with liberalistic and extreme views of social reform usually change their minds after they are here a short time either in the form of their belief or they go back whence they came. It is very common for Hindus and others to say when you are teaching them that "Your religion is just like ours" and compare Christ and His teaching to Krishna and his teaching for he claimed to be the incarnation of God too. And there is some similarity in some of their teaching. But as it was emphasized over and over again in the convention, our religion is not a system of teaching or set dogma but A LIVING PERSON in the RISEN LORD JESUS CHRIST. The system that is necessary to the organization and good of the church is not the primary thing in the teaching of the missionary but must always be secondary to the teaching of Christ and His power to save to the uttermost all them that believe on His Name. It to me is a significant fact that numerous denominations were represented in the conference and the speakers were of three leading denominations but there was not one dissenting voice in the fundamentals in the work of the Lord that were so strongly emphasized. We all believe in our denominations but still we have only one message for the salvation of the lost. We cannot help but believe that God is pleased with meetings like those we have just had the privilege of attending. And we go back to the heat and grind of the plains with renewed strength and faith in Him who has sent us to this land and feel that if we trust Him and go forth in unflinching faith in Him who has sent us to go and teach those who know not Him, we are assured that we shall not fail for He who said "Go" also said "All power is given unto Me," and again "Lo I am with you alway even unto the end of the world." "He who adopts the program of God has access to the Resources of God."

Naini Tal, C. P., India.

"Religion helps one to forget self, and forgetting self prevents introspection and resulting consequences."

"A live interest in the welfare of others helps one to forget self."

"If we are to have real Christian unity, we must be real Christians.'

LIGHT FOR DARKNESS IN AFRICA

By W. Wilbur Miller

For the Gospel Herald.

The term, Dark Continent, has many meanings. For centuries only very narrow strips on very short sections of the coast line were known to the people of other continents. Its native people are of dark color. It is a land where dark customs, and practices have abounded. The lightening of this dark continent has been a slow process. True, from the very earliest times, even back in the time of Joseph, the influence of the religion of God touched Africa. But Joseph and Moses and all the children of God, who may have lived in Egypt, seemingly, left little trace there of the light and freedom of their religion. In the early history of the Christian Church it is true, too, that the Gospel of the Christ found its way far into the land of Africa, even to the region of Abyssinia. But again, this influence did not spread; and with all due acknowledgment to the influence of those who gave their souls to save Africa during those early periods of Hebrew history and of Christianity, we can say by far the largest part of the so-called dark Continent lay in its darkness, sin, and superstition, untouched by the enlightening influence of civilization and Christianity, until in very recent years.

While once, almost nothing was known of the heart and south of Africa, today one could cross this country on a railroad train, and could see in place of bushes and wildernesses, small towns with stores very much like our small towns in the West. Not nearly all of the continent has been awakened and it would be easy today, if one had the courage and patience to penetrate inland, to find there still the lost villages that never saw the map. There, too, one could see the Ethiopic African of the south, with his narrow skull, broad, flat nose, thick lips, wooly hair, high cheek bones, and, in particular, projecting jaws. The people of the north are whites and have broad skulls, straight noses, with a high bridge very thin lips, and somewhat curly hair. The people of the south generally practice agriculture, and as a rule, are quite stationary in their habits. The northern people are pastoral, and like the flocks which they keep and own, they wander about a great deal.

The very nature of the south African keeps him from political combination, and hence from forming states. The domestic life of the Negroes is primitive and the bonds of family relationship are very strong. Polygamy, however, is still prevalent in certain parts. Cannibalism was originally connected in most cases, with religious rites.

It would be a most difficult task to prove that the lowest African was not a man. The African, is possessed of a religious nature as firmly imbedded in his breast as his teeth are in his jaw and this is noticeable in his routine life. Sudden and unaccountable phenomena readily cause him to wonder whether other lives are not angry with him, or whether some great power does not need attention. And at times this low African manifests works meet for repentance, as if he were certain that there were living powers over which he had no control, and which he ought to appease through such sacrifices as he is able to offer. The many people who say that the African has no soul would readily recall their arguments, could they meet with the hundreds of thousands, of converted, saintly, natives in Africa.

Non-Christian faiths have vitally influenced Africa. The northern people, with hardly an exception, profess the religion of Mohammed. The religious ideas of the negroes are very primitive. Where they have come in contact with northern races they have to a large extent become nominally converted to Islam. Little, however, is understood of the doctrines of that religion by the so-called converts.

Among the sources of the light now breaking upon the Dark Continent, modern explorations, commerce, and foreign governments have supplemented and co-ordinated Christian missions.

The commerce in slaves and ivory that so long dominated Africa has given place to an ever-increasing trade in diamonds, gold, copper, wool, cotton, feathers, hides, grains, rare woods, oils, domestic animals, etc. This all is influencing the African, because legitimate trade is delivering him from the bondage of the corruption of idleness.

The foreign governments from time to time interested in Africa, have also had their mission in lightening the continent. They have established stable rule; they restrain savagery; prevent inter-tribal wars; suppress witchcraft, infanticide, burial alive, and promote education, industry and hygenic conditions.

But after all is said, of all that science has done, through explanation, commerce and government, in giving light to Africa, it yet remains true that real civilization cannot be developed in a people without vital Christianity. Not only has the African a capacity for religion but he has had to subsist on superstition instead of upon the religion of the cross of Christ, which God intended he should live on.

Krapf and Rebmaun and Moffat and Livingston and Stanley, during the nineteenth century, have discovered and almost laid bare all the secrets of this long hidden land. In the northern part of Africa, the work of Christian Missions has been most difficult due to the intolerance of Mohammedanism. In East Africa, Krapf did the great pioneer missionary work. A few years later Rebmaun joined him. These were the men who had a vision of a mission cross in Africa, and their vision has been practically realized. Mackay and Mackensie established the schools and futhered the interests of Civilization and Christianity in the central East Africa a few years later. South Africa has a history of equal interest. Here Moffat, Livingston, and Stanley spent their lives to prepare the people for Christ. The lives of each of these men are large enough and full enough to fill many books. Their work was rude and common-place; but their explorations and their wonderful Christian fellowship, with all with whom they came in contact has influenced the evangelization of Africa far more than we can estimate. The abolishment of slavery did much to open African hearts to the Gospel, and we should not in a discussion of this kind leave out the work of the Africans themselves. There have been many of them who have caught the vision and have gone forth. Among these we mention Bishop Crowther of Niger and Paul the Apostle of the Congo, as well as King Khama, the liquor fighter.

According to latest figures there is only one missionary for every ninety-five thousand people in Africa today. Schools and honest business investments, have done much recently to raise Africa to a higher level. More preachers and farmers and good citizens and doctors and teachers are needed to carry on the work. Mission stations call for over two thousand workers. Will they be forthcoming? The answer of that question will help determine to what degree the dark continent will be a lightened nation, enjoying the blessings of Christianity in the future.

Middlebury, Ind.

One of the greatest hindrances to the cause of Christ today is literature sent out in the name of religion but which is tainted with unscriptural doctrine.—S. H. Miller.

A PRACTICAL QUESTION WITH PRACTICAL SUGGESTIONS

By N. E. Miller

(From Monthly Mission letter for Southwest Pennsylvania District.)

How can I be a missionary in my home community?

1. By allowing the will of God to shine through my life. A devoted Christian life brings conviction to the unsaved and to indifferent believers, and a true example in conduct, conversation, and appearance is an incentive to others.

2. By upholding the principles of God's Word and co-operating with the Church in maintaining them. An encouraging or discouraging attitude may decide the course of another soul.

3. By lending the inspiration of my presence and interest at the various services. Some who are not gifted in public speaking are an inspiration by their appreciative interest.

4. By manifesting a personal interest in my neighbors. Would any of them be able to say with the Psalmist, "No man cared for my soul?"

5. By doing my part in establishing mission Sunday schools. There may be a number of open fields in our district—a nearby community where children do not have Sunday school privileges. What is my part? Perhaps I am the minister who should lead out; perhaps I am one who can consent to serve as superintendent, teacher, or chorister; or perhaps I am the one who can furnish the automobile to convey the workers to the place.

Perhaps the best way to proceed is for the minister to have the congregation appoint a committee to investigate the situation and select workers. You, brother minister, may be responsible to take the first step in providing an outlet for the consecration in your congregation.

Springs, Pa.

IS YOUR CONGREGATION MISSIONARY?

By J. K. Bixler

(In Rural Evangel)

A strange question to ask. is it not? Why, of course, we all believe in missions. Do we not contribute to the various missionary funds? But, let us see. Sheep generally are identified by certain distinguishing marks. What are the marks that identify the missionary congregation? Below we enumerate a few of them.

1. A ministry vitally interested in missions. Do they occasionally preach direct mission sermons? Are they active in developing material for missionaries, and ready to send forth as required? If not, we suggest that some laymembers make them a gift of a good missionary magazine; then note results. If this makes no impression, they need more than a stirring up.

2. A local mission committee whose business it is to assist the ministry in generally directing the missionary activities, to suggest material and speakers for mission subjects in young people's meetings and missionary meetings and to encourage and assist local surveys, mission study classes, junior missionary meetings, etc.

3. Definite public prayers for missionaries or other burdened church workers, not only by the ministry, but others as they have opportunity.

4. Missionary magazine clubs. Each one in a club of four might subscribe for some magazine, then exchange with the others at regular intervals, and finally receive their own again. Or, each club member might contribute an amount for magazines, the club deciding which are to be subscribed for, then exchange as before stated, and after all have read them, then loan them to the congregation for further use.

5. A library of good missionary books for young and old in charge of one that is himself intelligently interested in disseminating such information.

6. Arrange for furloughed foreign missionaries or city and rural workers, as they are able, to visit your congregation to explain their work and needs. Or, when the above is not possible, read publicly letters that you have solicited from such workers.

7. A consecration on the part of each member of the congregation that if the Church sees advisable to send them anywhere, they will cheerfully submit to her decision and place the burden of the proof upon the Church.

8. Regular offerings. But let it be **offerings**, not simply collections. Or, arrange for a mission budget for each year.

Elkhart, Ind.

Those who truly live for the Lord and walk in close fellowship with Him, find that it means persecution, just as it did in times gone by (see II Tim. 3:12).—R.

Do you need food for thought? Sure you do! Allow the Apostle Paul give you some. Read Philippians 4:8.—R.

THE MISSIONARY'S MESSAGE

By Earl Miller

For the Gospel Herald.

"Go ye into all the world, and preach the Gospel to every creature," is the Savior's command. But he who goes must first have a full Gospel Message to bring to the lost. Christ's command is to preach. But what shall we preach? The Gospel. What is the Gospel? Briefly stated, it is That "Christ died for our sins, according to the scriptures;" "that he was buried, and He rose again the third day, according to the scripture." His command is also to, "Teach all things whatsoever I have commanded you." Summarizing them, we are to preach the Gospel to "every creature" among "all nations," and to teach them to observe "all things" whatever Christ commanded to observe.

Every intelligent being needs to know that man was created in the image of God; that thru the fall this image was lost; that man since that time is hopelessly lost, except thru the redemption offered him thru God's own Son; that the Bible is the only book in which God has revealed His will to man; that the Christian Church is God's organization designed to be the earthly home of God's people; that Jesus Christ is the head of this Church; that all those who are born again are saved from sin; that if a person leads a sinning life it is evidence that he has never really been "born again" or that he has fallen away; that Jesus Christ is coming again to receive His own to Himself and to bring judgment upon the wicked; and that there will be a resurrection from the dead, both of the just and of the unjust—the just to the "resurrection of life," and the unjust to the "resurrection of damnation."

The Bible is the one book which the missionary should have well at hand. It is the only book that has a direct revelation of God's will concerning man. It is absolutely reliable in all its parts. Every thought, every word, and every syllable was written through the inspiration of God, and it is therefore without error. This inspiration can best be described as verbal and plenary inspiration. It is the Word of God, and not, as many sometimes say, It "contains" the Word of God. The Bible is the believer's handbook of facts and is his guide to glory. It is his daily companion in every walk and talk of life. The more he reads and cherishes it, the more he conforms to the image of his Savior.

The Bible is loved and cherished because of what it does for him. We shall let the Bible speak for itself:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, **making wise the simple.** The statutes of the Lord are right, **rejoicing the heart:** the commandment of the Lord is pure, **enlightening the eyes.** The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them is great reward."—Psa. 19:7-11.

"The entrance of Thy words giveth light: it giveth understanding to the simple."—Psa. 119:130.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."—Psa 119:9.

The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4:12.

We now want to look at some of the teachings of the Bible itself. The account of the Creation is usually looked at from two different viewpoints—the natural and the supernatural. Those who look at it from the natural viewpoint deny the miracle-working power of God and claim that everything came into existence thru the process of evolution. We will say no more about this viewpoint, for the supernatural is our viewpoint. If the natural were true, then Genesis 1 and 3 would not be true. But we have just said that God is the Author of the Bible, and it is "impossible for God to lie." Therefore we reject everything that contradicts the Bible, and accept and believe everything the Bible says. When we meditate upon God's account of creation we are filled with wonder, love, and praise. We see everything coming into existence and taking form at the word of our Creator. We are made to exclaim with the psalmist of old, "Great is the Lord."

We now want to look at the Church, or the earthly home for God's people. In studying the Scripture, we find that the Church was conceived in the mind of God before the foundation of the world, and that He had made all necessary preparations and decided the destiny of all who would believe before the world was. Jesus Christ is the head of the Church, and there is great power vested in it. God says, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." The mission of the Church is to preach the Gospel to all the world, and to instruct those who are hers, and to build them up in Christ. The Church of Jesus Christ is composed of only those who through penitent sorrow have turned from a life of sin to serve God; those who have experienced the new birth and have received the baptism of the Holy Ghost. In fact, it is only then that a person becomes a fit subject to be received into the visible Church by water baptism. The Scripture says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." The Church today, like the apostolic Church, ought to look for "fruits meet for repentance" before baptism. Since the Church is the earthly home for God's people, it should be kept as free from unconverted church members as possible. "A little leaven leaveneth the whole lump." Unconverted church members may oftentimes ruin whole congregations.

We are now ready to discuss the subject of man and how he may become a fit subject for the Church of Jesus Christ. We seem him as the crowing work of God's creation. He was created in the image and likeness of God. We understand that this image consists in knowledge, righteousness, and true holiness (Col. 3:10; Eph. 4:23, 24). In his original state man was pure and holy, as God is pure and holy; without sin. But he was made liable to sin. His existence in the garden of Eden was marked with happiness and contentment. He held dominion over the whole created world, had everything he needed, and there was nothing to mar his communion and fellowship with his Creator.

Here we have a bright picture of man, but this picture soon changes to a very dark one. The time came when man exalted his own will above the will of God. God had said, "Thou shalt not eat of this tree," but man did eat of that tree. God said, "In the day that thou eatest thereof thou shalt surely die," and man surely died. The image in which he was created was lost, his dominion over the created world was taken away from him, his communion and fellowship with his Creator was severed, spiritually he died, and now he is subject to physical and eternal death.

The fall of our first parents not only affected them, but also the whole human race. They having partaken of a fallen nature, their children likewise would be partakers of the same nature. The first child born to them was a murderer. Man, then, having partaken of a fallen nature, can do nothing of himself to bring himself back into favor with God. "The wages of sin is death" and "The soul that sinneth it shall die" are the decrees of God which cannot be changed. So it is impossible for man to merit the favor of God by doing righteous deeds. The decree still stands, and God says, "All our righteousnesses are as filthy rags." Man in his utter depravity is unable to rise. He cannot merit the favor of God. The decree of death—physical, spiritual, and eternal—is resting upon him. All men are by nature partakers of this sinful condition. "For by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "There is none righteous, no, not one. For all have sinned and come short of the glory of God."

By reading this history of man, we can see this utter depravity. When the world became so wicked that God destroyed it with a flood, He gave man another chance thru Noah. But how long after the flood was it until Noah himself indulged in drunkenness and his descendants drifted into such gross iniquity that God scattered them over the face of the earth? He gave man still another chance in Abraham, but we only need to read the history of Israel to see how utterly man failed in carrying out God's purpose.

(To be concluded next month)

THE GREAT ESSENTIAL IN MISSIONS

Nearly every great missionary organization is facing a very serious monetary crisis. Some must seriously consider a reduction of forces, the curtailment of work, or the abandonment of particular fields or stations.

This brings to the front the question as to what is the great essential in missionary service. We think of the Great Commission of Christ when He told His disciples to "go into all the world and preach the gospel to all," to teach, to make disciples, to heal the sick. We recall Jesus' answer to the inquiry of John the Baptist—the sick are healed, lepers are cleansed, the dead are raised, the poor have the Good News preached to them. Jesus himself went about doing good, healing the sick, talking to men and women by the wayside, teaching by parable and precept, and sending out disciples by twos and twos.

From the teaching and example of Christ are we not warranted in saying that the New Testament type of Christian work is the planting of living seed by word and life, rather than the establishinment of highly organized institutions. It was personal testimony addressed to individuals or groups who were told to scatter, not aimlessly but free to move as the Spirit of God led them. They were not to make elaborate preparation and provision for all pos-

sible emergencies, or needs, but were to go out in serene faith in God's providential care. Many were even to be self-supporting and to do their missionary work between times.

The healing ministry was a prominent part of their work by the roadside. They were to proclaim the Good News of God's love and of a spiritual life, where all men's greatest needs would be satisfied. They were to witness from their personal experience as to the reality and the satisfaction and power of this life. They were to tell the story of Jesus' life and teachings, of His death and resurrection, and they were to illustrate it by their own changed lives of love and peace and power.

The new disciples were to unite into groups, fellowships and brotherhoods, that would be self-supporting, socially helpful, mutually inspiring and self-extending. They were to teach, not some highly intellectual system of doctrine, but what Jesus had told them of God, of His Law of Love, and of the way to an eternal life of spirit. Especially they were to teach by example; by so living a life of kindness, simplicity and faith, that the radiant energy of divine life and love in them, might vitalize those with whom they came into contact.

The New Testament type of missions was in short individuals going to individuals in a spirit of love, to win them to Jesus the Christ, and to unite these into groups who would practice the law of love in fellowship and cooperative good will. Such missionary service was possible thru the gift of the Holy Spirit, who evidenced Himself in a new illumination of trust, a richer experience of life and a deeper faith. This is the higher and eternal life of spirit that is "hid with Christ in God."

This mission carried out most directly the two great directions of Jesus; Love God and your fellowmen, and Go into all the world to make disciples of all men through the Gospel of Christ.

Do modern missionaries correspond with this New Testament type?

1. Is the missionary call today a call to the simple preaching of the Gospel or is it to go out and organize work by spreading denominations? Is the faith of workers anchored in the love and power of God and in His ability to provide the means, or is our faith today mainly in the solvency of the denominations?

2. In the attempts to reach all nations, are Christ's workers scattering into unoccupied fields or is there concentration and overlapping in certain lands and in large cities?

3. Do missionaries go as a rule today depending on God for support, or do they require a comfortable assurance of adequate support by an organized group at home? Apostolic missionaries must have been united by a sense of common need to those among whom they settled. There was no atmosphere of professionalism to divide the missionary from his hearers.

4. Do modern missionaries depend too little on God's healing power and too much on the efficacy of medicine and surgery and highly specialized hospitals? Medical missionaries have carried on a wonderful healing ministry but many have become too professional and institutionalized thru large hospitals.

5. Do modern missionaries adequately emphasize the necessity of spiritual life or do they too often lay too much stress on the value of the intellectual and ethical elements of religion? So much attention is given to combating the error in various ethnic faiths that too little sympathy is given to the imperfect searchings after God which are found in the non-Christian religions.

6. Do modern missionaries lay enough stress on leading men to become "Children of God" in contrast to making them, in an intellectual sense, good Methodists, good Congregationalists, good Episcopalians?

7. Has not the idea of Christian fellowship often been subordinated to the modern idea of a church organized for service? The modern church would have a stronger spirit of brotherhood if mutual benefits, old-age pensions and similar ministries had not been turned over to outside organizations and if more sympathy were shown to industrial, commercial and social expressions of brotherhood. Has not the capitalistic system become too dominant a part of the organized Church?

8. Modern missionaries are in danger in specializing on so-called higher education to such an extent that pastorial training, Bible teaching, and simple primary education are neglected. Does the time and money so lavishly expended in college and university training yield results from a Christian viewpoint proportionate to that coming from pastoral training and evangelism?

9. The New Testament reveals the method of teaching by personal witness and example. In many stations modern missionaries are surrounded by so many comforts that they are isolated from the people whom they go to help. Residences, which at home would be considered ordinary, seem palatial in the midst of pagan poverty. Would not the missionary message and example be more effective if the messengers' manner of life were more consistent, with a community of fellowship and spirit, and if a common need promoted sympathy and humility? God is Love! And His love expressed itself in sending His own Son to be born of a virgin in a home of poverty to be "like unto His brethren." For love our Lord Jesus endured the cross, despising the shame. "He humbled Himself."

Human nature, be it Christian or pagan, rich or poor, high or low, reacts to love most surely when it finds expression on a common level. Love is unifying and harmonizing. Any great difference in economic, political or cultural standing is just so much more to be overcome, before love can do its perfect work. Jesus knew what He was doing when He sent out His disciples two by two, without extra resources and told them to live with the people to whom they went, with love's message, and love's benediction.—Mission Review. loves's benediction.—Missionary Review.

(To be concluded next month)

WEEKLY LETTER FROM SOUTH AMERICA

(June 21, 1922)

By Lillie F. Lantz.

For the Gospel Herald.

Greetings in the Name of Jesus to the Many Readers:

One of our Bible readers, while making her weekly visits at one of the homes, met a Catholic nun whose brother is a Protestant. Naturally the conversation turned to the Bible and religion. During the discussion that followed, the Catholic sister remarked that the priest who lives in Pehuajo, had said that, "The people who attended the culto (our mission) are living cleaner and purer lives than his own Catholic members." Another of our young sisters who is attending the Normal School, overheard one of the other students say that, "I know that the culto does some good, because since our neighbors are going there, they always

These remarks show that the Christians are being watched daily by those who are seeking to find fault or to see if the Gospel does what it is claimed to do, clean lives and change the thoughts of those who accept Christ.

We thank God for the Christ who alone is able to cleanse us from all sin and to make His Grace abound in this darkened continent. Oh that our lives and those of the converts may count for Him each day.

We could not go to Nueva Plata in the auto on account of the contin-

ued rains and the terrible condition of the roads, but hope to go tomorrow.

Bro. Hershey is teaching the Book of Luke to interested congregations every Wednesday evening. On Sunday evening the subject was "Four Questions."

On account of the very cold and damp weather, the attendance has not been very good the last few meetings. There was a little snow one evening and the next morning there was ice.

All are well, and we ask an interest in your prayers for the Work here.

Pehuajo, Argentina.

FROM OUR MISSION STATIONS

Ft. Wayne Ind.

(1209 St. Mary's Ave.)

The words of the Master comes anew to us every day, "Say not ye, there are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest," and then when one associates the word given by the Lord through Paul when he said they shall be, "Lovers of pleasure more than lovers of God," one has a true picture of the conditions in the City. It grieves one in the depth of his heart when these days, instead of the masses finding their way to the house of God on the Lord's Doy, they go for pleasure, and desecrate the Lord's day in every imaginable way. But while many are going the way of error, we are glad that we have the privilege of ministering to a few in the things that pertain to the way of life.

This last week two souls found the Lord precious to their life, and others request prayer for themselves and their children. The Sunday school has kept up remarkably well for this season of the year.

Among those that visited the Mission recently and ministered to us the word were Ray Yoder and Silas Weldy, Wakarusa Ind., and Joseph Neuhouser, Leo Ind. F. B. Showalter, West Liberty O., spent a few hours at the mission on July 22.

July 24, 1922. The Workers.

La Junta, Colo.

(Mennonite Sanitarium and City Hospital)

Dear Gospel Herald Readers, Greeting:—We were favored recently by a visit from Bro. and Sister Claasen of the General Conference Mennonite Church. While with us, Bro. Claasen preached the Word. They were enroute to Los Angeles where they are under appointment in city mission work.

Bro. George Geigley who has been here for some time has returned to his home in Pennsylvania. He was accompanied by Sister Loma Kauffman who will be at home in Ohio for a short time at least.

Our force for workers is at present much depleted this being the vacation season. We are hoping for many to return to work next month and then a less strenuous life will be necessary for those who stay.

Asking a continued interest in your prayers, we are

Your humble servants,

July 21, 1922. Workers.

Per Allen H. Erb.

Lima, Ohio

(825 N. Jefferson St.)

Greetings in Jesus' Name:—We are especially thankful for God's loving care and watch over us. When we see the unsettled conditions around us, we are made to realize to the fullest extent that the only life worth while is the Christian life, for it brings peace, love, joy, and happiness.

At this writing, our superintendent, Bro. B. B. Stoltzfus, wife, and two children, Lena and Eli, are enroute to North Dakota in their Ford. They plan to look after their interests there, harvest the crop, provide a needed rest for Sister Stoltzfus, and preach the Gospel wherever opportunity affords. May God richly bless them. In their absence, Bro. Charles Brenneman has consented to look after the needs of the Mission.

The brethren from Pike and Salem congregations had charge of our Y. P. M. today and we are very grateful for their efforts. The only way we can thank them is to invite them to come again. Bro. Andrew Brenneman preached the Word to us after Sunday school and Y. P. M.

The need for additional workers at this place is great, and has been for some time. The work needs to be extended. Plans to do so have been made but not carried out. "Pray ye therefore the Lord of the havest" that He may send someone who will say, "Here am I; send men." Remember us at the Throne of grace that God may richly bless all those who have been so actively interested in the Lima Mission and who have made it a life-saving station, where many have been quickened from death unto life, the writer being one of these.

Pray for us that we may ever prove faithful in His service.

July 23, 1922. H. M.

Pond Bank, Pa.

"The Lord is good to all, and his tender mercies are over all his works." The harvest time is past again and many must confess as they did in Jeremiah's time, "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). When we see the carelessness, negligence, and indifference of the world and of many professed children of God, it grieves our hearts. It seems that the world is getting ripe for a harvest. We believe that God will either send judgment or a revival. We believe a goodly number of consecrated followers of the Lord are praying migtily for a real revival of true Christian piety.

The attendance here is about as usual. The order at services has improved much in the last year. We feel the need of a mid-week devotional meeting very much, but feel it is almost impossible for us to have it without more help in the home.

Many of the folks here are out in the mountains nearly every day gathering huckleberries which are real plentiful this year. There is a steady demand for all they pick at 20 cents a quart.

May the Lord continue to bless us all.

In His name,

Harvey E. Shank.

Lancaster, Pa.

(112 E. Vine St.)

Dear Gospel Herald Readers:—Because of the warm weather and the many outdoor attractions offered by the various city parks and other places of amusement in the city, the attendance at Sunday school and children's meeting is not so good as we would like to see it. In many cases the parents take the children to the park for the afternoon and evening, and as we have our Sunday school at two o'clock, of course they miss.

Bro. Leon Myer, who spent a number of years in the Near East doing relief work, is spending several months at home. On the evening of July 10, he gave an interesting talk about his work while absent from us, which was appreciated much by all present.

Bro. John F. Bressler preached the Word to us last evening. Others who have been here lately are the brethren, Jacob Brubaker, D. H. Mosemann, and John Mosemann.

Bro. and Sister Allan Good also stopped here while they were visiting in the county. Bro. Good preached here on July 13. They left the same night for Canada. We enjoyed a brief visit by Bro. and Sister Matt. Dowl-

ing and their two boys of Knoxville, Tenn.; also Bro. Jonathan King of Columbia Mission.

We are looking forward to the all-day meeting of the Associated Sewing Circles of Lancaster county, to be held here July 31.

Let us pray for each other. Let us pray for a revival among God's people and an awakening among the unsaved, and that the coming of our Lord be hastened.

Yours till He come,
July 24, 1922. Elizabeth E. Myers.

Courage Needed

Following is a part of the letter written to his son by a Moslem father when the former became a Christian:

"If you were home, I would give your flesh to the dogs. Now I shall be glad to hear that you are begging, or that you have been put into jail. I will certainly kill you if you come back."

GLEANINGS

The Menace of Mormonism

The "Moody Institute Monthly" gives the following data concerning the increase of centers of Mormonism:

"Last year we stated that we had the names of about 435 places, outside of the Utah region, where groups of converts or other Mormons had been organized, mostly within ten years or so. Our reports hitherto have shown these newly organized centers as follows: 1917, 54; 1918, 61; 1919, 60; 1920, 40; with others reported before. This year our news shows 84 new places, making the total 519. By states the present number is as follows: Alabama, 10; Arizona, 16; Arkansas, 3; California, 23; Colorado, 17; Connecticut, 2; Delaware, 0; Florida, 23; Georgia, 17; Idaho (Western), 9; Illinois, 16; Indiana, 15; Iowa, 9; Kansas, 12; Kentucky, 25; Louisiana, 9; Maine, 3; Minnesota, 3; Maryland, 3; Massachusetts, 7; Michigan, 9; Mississippi, 12; Missouri, 20; Montana, 17; Nebraska, 8; Nevada, 2; New Hampshore, 0; New Jersey, 3; New Mexico, 4; New York, 10; N Carolina, 15; N Dakota, 0; Ohio, 10; Oklahoma, 11; Oregon, 13; Pennsylvania, 13; Rhode Island, 1; S. Carolina, 18; S Dakota, 2; Tennessee, 9; Texas, 24; Utah, not counted; Vermont, 2; Virginia, 17; Washington, D. C., 1; Washington, 23; W. Virginia, 10; Wisconsin, 8; Wyoming (not western), 8; Hawaiian Islands, 16; Canada (not colonies), 11; Total, 519.

Spiritual Famine in South America

The following quotations from a report of established missionary societies in South America speaks eloquently of appalling needs there:

"In Braxil, Chile, Argentina, Venezuela, and Uruguay there is one ordained missionary for every 235,000; in Colombia, Ecuador, Peru, Bolivia, and Paraguay there is one to every 457,000. There are 700 towns in Argentina alone without any missionary work, or any Christian influence whatever. Not more than one person in 10,000 has seen a copy of God's Word in South America."

The True Missionary Gospel

"The Old Gospel is the only Gospel. No men are wanted whose theologies have lost hold of the divine Christ, the cross of Calvary, and the holiness of God."

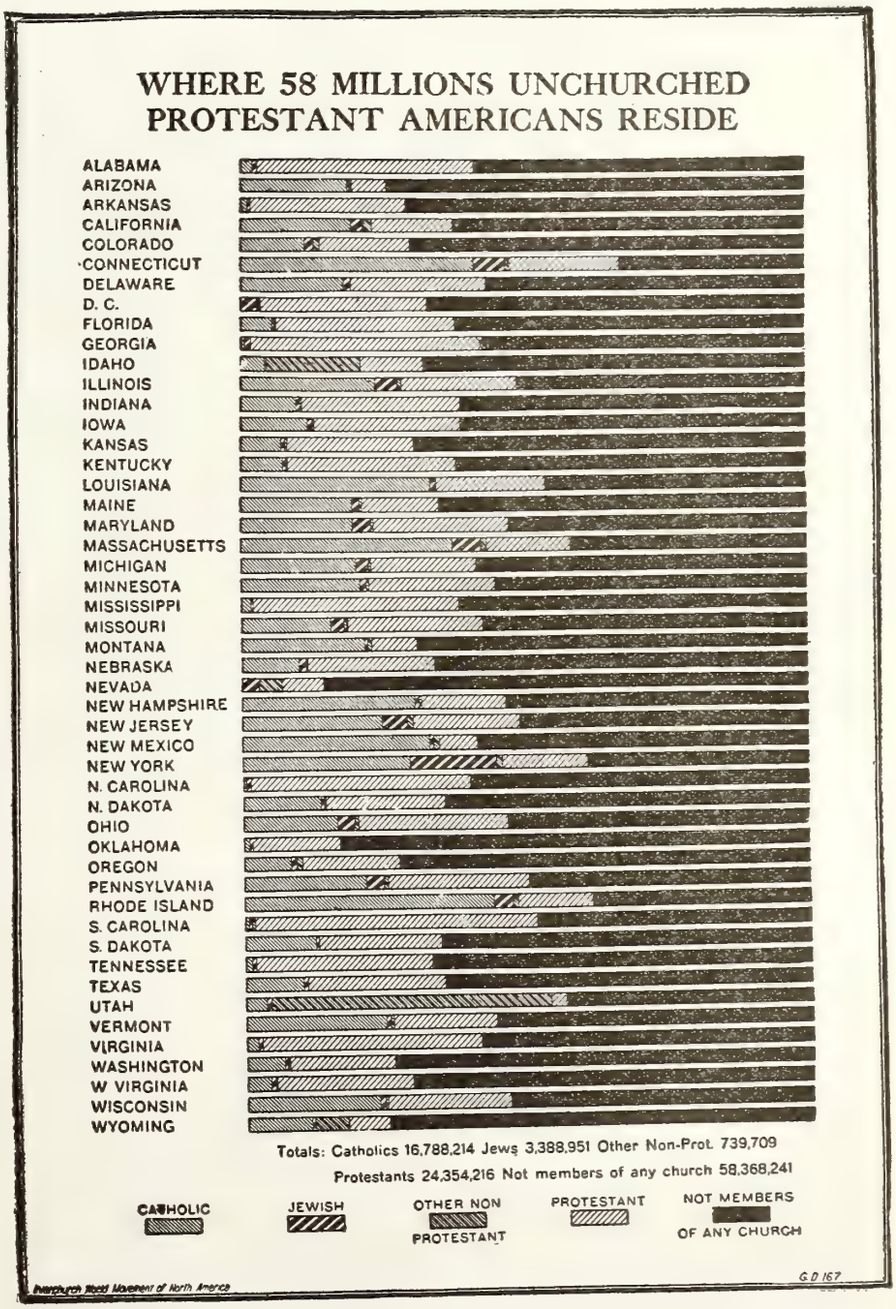
—R. E. Speer.

The Passing of a Noble Missionary

Pandita Ramabai, known the world over as a rescuer and Christian educator of thousands of child-widows in India, passed away April 5. She was universally acknowledged as the most distinguished woman in India. Her early education and ability had won for her the highest possible title for an Indian woman. When she forsook her idolatry, turned to Christ, and consecrated herself to Him, she took to liberating child-widows from their terrible bondage. Her native settlement near Poona, known as "Mukti" (salvation), has for years been famous for missionary zeal and outpourings of the Holy Spirit. She made visits to England and America and her departure will be lamented by many whom she had inspired to better living.

New Advance in Tibet

Word from the Chinese-Tibetan border indicates that doors for missionary work are opening faster than workers are available. Four years ago a missionary was not advised to stay more than a day in some sections; now they stay indefinitely. The country is falling into Moslem control, but so long as this is more favorable to the advance of Christianity than the previous regime had been, it causes some optimism.



Figures Speak Louder than Words

A Change in Statistics

An official census of religions in the United States recently published shows that the Methodists of the country comprise 15 bodies and have 8,001,506 members as compared with the Baptists who have 14 bodies with 7,825,598 members. A recent report had declared the Baptist the larger body.

The Moslem Challenge

According to Samuel M. Zwemer, the conflict between Christianity and Mohammedanism is spiritual, rather than political and social. Where the Bible exists in the native tongue, a remnant is at times saved from Mohammedanism, but otherwise the case is hopeless. A count of Moslem converts shows the number breaking into Christianity as very small. In Malaysia, among pagan-Moslems, over 40,000 are counted; in India and China, perhaps 10,000 more. But in the old Moslem lands of North Africa and Western Asia, the numbers who have dared to break away are small. In all north Africa, including Egypt, there are perhaps less than 300, in Arabia less than 50; in Persia less than 200; in Syria, Turkey, and Palestine, even smaller numbers. Truly, sin is strongly enthroned in the world.

Economic, not Political Facts

E. T. Colton, an Associate General Secretary of the International Committee Y. M. C. A., who has recently returned from Russia, where he has been serving as a member of the staff of the American Relief Administration, says:

"The service of the American Relief Administration is now at the peak, with 4,000,000 children and 5,000,000 adults being rationed through to the harvest. This means feeding half the population of the intensified famine areas. In Russia, when I left, the power of the famine over the children was already broken. The lives saved from starvation will total 7,000,000 to 10,000,000. Our medical service is distributing $7,000,000 worth of American Red Cross and U. S. Army supplies and is prepared to inoculate against epidemics 10,000,000 people. Clothing and shoes to the value of $1,000,000 have been put on children to enable them to get to the kitchens. The food remittance values are already reckoned in millions of dollars. The American personnel numbers barely 150, directing a Russian employed personnel of 77,000, with several times that number working on volunteer committees. The organization is co-operating with the government in the delivery of 10,000,000 bushels of seed grain purchased in America. The cost of the entire philanthropy to America will be covered by $40,000,000—the price of a battleship.

—The Mennonite.

Woman's Progress in China

The women of China include all classes and conditions—from illiterate shop, field, and home workers, to illiterate, rich society stars. While only about 15% can read, they are the dominant influence in the home. Their legal rights are few, but social rights are plentiful. Educational work for women is only about forty years old, but has been very successful. Educational institutions are beginning to experiment with co-educational work and government considers adopting such a feature in its normal schools. Chinese women are changing, but it is a long, hard process, and will require the power of God and the Spirit of Christ to accomplish what is just right.

Organized Evangelism in New York

An Evangelistic Committee in New York opened churches representing five nationalities in so many sections of that city. Recently, 248 volunteers trained in Manhattan-Bronx Institute conducted 1117 meetings in 110 centers, in 6 languages, and gave the Gospel to 259,000 people. During the coming year the Committee hopes to send out 500 workers and reach 1,000,000 people.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For June, 1922

GENERAL

Emma S S Meeting Ind	$ 8 50
Plum Creek S S Neb	35 40
Forks cong Ind	20 10
Offering held at Annual Mission Board meeting Archbold Ohio	575 00
A Bro Hesston Kans	30 00
Warwick River cong Va	3 25
Willow Spgs S S Ill	18 25
Y W C Shore S S Ind	2 15
Clearspring cong Md	23 00
Metamora cong Ill	49 72
Sugar Creek cong Ia	90 90
Liberty cong Ia	1 50
Roseland cong Nebr	6 87
Lower Deer Creek cong Iowa	53 77
W Union cong Ia	59 06
Protection cong Kans	3 50
Berea cong Mo	1 00
Mt Zion cong Mo	2 00
Wayne, Medina, Stark Cos Conference Ohio	23 37
Creston cong Mont	2 69
Stahl cong Pa	11 20
	$1021 23

INDIA

General

E R Miller	$20 00
Wood River S S Nebr	15 22
Warwick River cong Va	2 50
E Fairview S S Neb	171 65
Zenas Snider	75 00
Mrs Dan Cressman	5 00
A Bro Tavistock Ont	25 00
Vineland S S Ont	22 60
Coalridge cong Mont	12 50
Joseph Sensenig	10 00
Salunga Menn S S Pa	36 00
K & M H Pa	25 00
Doylestown cong Pa	40 32
Souderton T M Pa	12 60
Marion S S Pa	10 00
Nappanee W Market St Cong Ind	25 00
Liberty cong Ia	5 00
Alpha S. S. Minn	6 50
La Junta S S Colo	24 03
Cherry Box cong Mo	2 50
E Holbrook cong Colo	13 29
Berea cong Mo	1 00
Hesston College S S Kan	80 00
Catlin cong Kans	2 25
Mt Zion cong Mo	2 00
Oak Grove S S Ohio	75 19
Logan & Champaign Co O Miss meeting	177 64
Zion cong Ore	16 00
Casselman cong Md	5 17
	$918 96

Missionary Support

Crown Hill S C O	$15 00
Forks S C Ind	150 00
Aurora Literary Society Goshen College Ind	25 00
E K Greenawalt & Wife	200 00
Pleasant Valley S C Kan	1 90
Mr & Mrs Ephraim Shantz	300 00
Nappanee N Main St Cong Ind	44 86
Elkhart cong Ind	55 39
Spring Valley S S Kan	37 50
	$829 66

Missionary Children Support

Conestoga S S Pa	$47 54
Logan Co S C Ohio	3 50
Salem cong Tofield Alta	13 50
Mrs Warren Farmer's S S Class Pa	9 00
Clinton Frame S S Ind	9 00
Penna S S Kans	20 00
S Union & Walnut Grove S S O	52 60
	$155 14

Native Worker Support

Doylestown S S Pa	$30 00
Baden Mission Ont	15 00
Springvalley cong N D	5 00
D L Leatherman	10 00
Esther & Mary Leatherman	5 00
J I Weldy	15 00
Ft Wayne cong Ind	13 10
Berea cong Mo	50
Mt Zion cong Mo	2 25
Manheim Bible Study Class Pa	7 50
2 Classes E Petersburg S S Pa	7 50
E Petersburg Y M B C Pa	7 50
	$118 35

Bible Women Support

Doylestown S S Pa	$18 00
Logan Co S S Ohio	4 00
Salem S S O Wayne Co	8 00
John Wentling	36 00
Bowne cong Mich	3 00
Howard-Miami S S Ind Class 8	12 00
Scottdale S S Pa Class 8	15 00
	$96 00

Native Woman Teacher

Mary K Zimmerman	$ 6 00
A Sister Souderton Pa	6 00
	$12 00

Head Master

Eastern Menn S S Offering	81 98

Native Nurse

Fuss Sisters	$16 00

India Famine Relief

Bethel S S Ohio Logan Co	$16 56

India Medical

Mt Zion cong Mo	$1 50

India Orphans

S A Yoder	$ 2 50
Class 10 Forks S S Ind	6 00
(Ditto) Class 7	5 00
Gortner Union S S Md	10 62
P P Swartzendruber	25 00
Rockton S S Pa	7 50
Martha E Diller & S S Class	6 25
Class 6 Hopewell S S Ind	6 25
Maple Grove S S Ind	54 11
Class 9 Freeport S S Ill	37 00
Mrs Lester Saltzman	7 50
Prim Boys Willow Spgs S S Ill	6 25
(Ditto) Prim Girls	6 50
(Ditto) Prim Dept Birthday pennies	1 54
Waldo S S Class 13	19 50
Stahl S S Pa	50 00
Waldo S S Class 13	7 50
H V Albrecht	6 50
Willing Workers Class Howard-Miami S S Ind	6 25
Lydia H Smith & S S C	2 50
Peoria Mission S S Ill	5 00
Pleasant Hill S S Ill	10 00
Gortner Union S S Md	6 00
C A Graybill & Wife	7 50
Ezra Bender & Wife	2 50
Ezra Bender's S S C	5 00
D D Stoltzfus	2 50
A R Kauffman's S S C	2 50
L C Honsaker & wife	2 50
L C Honsaker's S S C	2 50
F R Kauffman's S S C	2 50
C B Metzler's S S C	2 50
Sylvester J Miller	6 25
Mattawana A M S S Pa	24 23
Walter Gray's S S C	6 50
C A Hartzler's S S C	6 50

Oscar Lindner's S S C	6 50
Alvin Albrecht & Julius Ioder	6 50
Ben Rocke's S S C	6 50
Jo Ioder	6 50
Jo Springer	6 50
Jo Springer's S S C	12 50
Jno A Albrecht	6 50
Ed Springer	6 50
Carl Magnuson	13 00
R R Brenneman & Family	7 50
R R Brenneman's Women's S S C	7 50
Perry Smith & S S C	7 50
M L Troyer & Family	7 50
Prayer Circle Eastern Menn School	12 50
Prim Dept Sharon S S Pa	7 50
Mose Gingrich	2 50
Jos & Fannie Voegtlin	2 50
J E Kauffman	2 50
Jacob Brenneman	2 50
J B Stauffer	2 50
J C Stauffer	2 50
Bertie S S Ont	15 50
Ont Children Quarter Fund	91 25
First Menn S S Ont	60 00
Floradale S S Ont C 4 & 3	13 00
(Ditto) Class 4	3 75
Weber S S Ont	45 00
Floradale S S Ont Classes 3 & 5	13 00
(Ditto) Class 4	6 25
Latschar cong Ont	52 83
Mary Cressman	7 50
Sherkston S S Ont	25 50
S B Landis S S C	12 50
Samuel Fry's S S C	12 50
Lillian Ebersole's S S C	15 00
Walter Herr's S S C	8 00
Allen Gantz	6 25
A Sister E Petersburg Pa	6 50
Bro Bowan & Family	3 00
Mrs Overholt's S S C	3 61
Bethany S S Mich	2 50
Salem S S Ind	38 50
10 Classes Shore S S Ind	15 52
Amanda Kauffman	5 00
Int Dept Middlebury S S Ind	6 50
(Ditto) Class 16	9 00
(Ditto) Class 21	9 00
Class 11 Fairview S S Mich	5 00
Mabel Bechtel	10 00
Helping Others C Elkhart S S Ind	6 30
Busy Bee C (Ditto)	3 10
M B C (Ditto)	6 50
Golden Rule C (Ditto)	3 00
Olive S S Ind	127 50
Liberty cong Ia	7 50
Class 4 Liberty Cong Ia	2 50
Cherry Box cong Mo	15 00
Prim Dept West Liberty S S Kans	5 00
Sycamore Grove S S Mo	22 50
Oak Grove S S Volunteer C Ohio	5 00
Ever Busy Oak Grove S S O	2 50
Oak Grove S S Prim Dept Ohio	5 00
Plainview cong O	34 00
Z D Z Class Bethel S S Ohio	2 00
Zion S S Class 15 Ore	2 50
(Ditto) Class 16	5 00
(Ditto) Class 1	2 50
Weaver S S Pa	75 00
Scottdale S S Pa Loyal Lads	13 00
Blough S S Pa	2 50
Scottdale S S Pa	22 50
Oak Grove S S Ohio Champaign Co	10 00
	$1387 11

India Widows

Allen E Yoder & Wife	$5 00
Mrs Percy Proyer	5 00
Noah Welty	10 00
Doylestown S S Pa	5 00
Stahl S S Pa	25 00
Mrs Joe Springer's S S Classes	5 00
Girls Int Class Zion S S Va	5 00
Carrie Gray's S S C	5 00
H V Albrecht's S S C	5 00
Mrs Jacob Ringenberg	15 00
Bowne S C Mich	2 10
Class 10 Olive S S Ind	5 00
Helping Hand C Elkhart S S Ind	5 00
Willing Workers C (Ditto)	5 25
Mothers Class (Ditto)	5 00
Los Angeles Mission Birthday Offering	40 00
	$147 35

India Church—Balodgahan

John Schertz Sr	$250 00
Peter Garber	50 00
	$300 00

India Church.—Sunderganj

John Schertz Sr	$250 00
Peter Garber	50 00
	$300 00

India Church—Sankra

Earl M Yoder	$25 00
Christ Miller	25
S Union cong O	47 75
Lila King	25 00
John Y King	50 00
Nan B Hartzler	5 00
Mrs A E Shoemaker & Daughter	5 00
Smucker Sisters	5 00
J B Hartzler	10 00
Lydia Plank	5 00
Lawrence Zook	1 00
S C Plank	10 00
Ella Hartzler	2 00
	$191 00

India Ghatula Dispensary

Anna N Ranck	$10 00

India Hospital

Viola Wenger	$25 00

Hope Evangelistic Station

H J Kempf	$25 00

India Village Primary School

Mt Zion cong Mo	$26 50

India Touring Outfit (A C Brunk)

Bethel S C Mo	$7 55

India Personal

Mary E Guy and Joe Good	$2 00
Total for India	$4667 65

SOUTH AMERICA

General

Nebr A M S S Conf	$51 00
Doylestown S S Pa	10 00
Warwick River cong Va	15 00
A Bro Tavistock Ont	25 00
Barbara Brenneman	30 00
K & M H	25 00
Souderton Bible Study Pa	14 42
Nappanee W Market St S S Ind	25 00
Liberty cong Ia	2 50
La Junta S S Colo	24 03
Mt Zion cong Mo	2 25
Midway cong Ohio	37 00
	$261 20

So. Amer. Missionary Support

Hildebrand S S Va	$14 31
Woodriver Neb S C	12 80
Warwick River cong Va	37 28
E Union cong Ia	75 00
Sycamore Grove cong Mo	150 00
Mt Clinton S S Va	30
P S Martin	5 00
	$249 69

So. Amer. Missionary Children

A Bro & Sister Albany Ore	$50 00

So. Amer. Bible Readers Fund

Shore Y P M Ind	$13 15
A Bro & Sister Albany Ore	25 00
	$38 15

So. Amer. Book and Tract Fund

Y P C A Eastern Menn School	$60 00
Check 100 Pa	10 00
	$70 00

South America Pehuajo Church

Freeport cong Ill	$64 67
Bethel & Guilford cong Ohio	35 00
Tuleta S S Texas	6 05
C H Hummel	6 00
Y P C A Eastern Menn School	113 50
Peter Garber	50 00
Hopewell cong Ind	10 00
	$285 22

Trenque Lauquen Building

John Schertz Sr	$500 00
A Bro. Va	100 00
	$600 00

Pehuajo Investment

John Schertz Sr	$1000 00
Total for So America	$2599 26

CITY MISSIONS

Altoona Mission

Stahl cong Pa	$11 25

Canton Mission

Martins Creek cong O	$20 00
Martins Y P M Ohio	8 00
Harry Sommers	1 00
Wilmer Horst	1 00
Mrs Lawrence Gerber & Sister	1 50
Minnie Campbell	4 00
Cora Hochstetler	5 00
H H Weimer	1 25
A N Hochstetler	5 00
Provisions	
Margaret Martin	55
M May	35
Henry Horst	60
Harry Sommers	45
Mr Faust	1 00
C N Miller	1 00
Walnut Creek cong per Mrs Lawrence Gerber	16 00
H J Bender	30
Aaron Smucker	1 50
Chris King	1 50
E R Bowen	50
	$70 50

Chicago Gospel Mission

Catherine Ruvenacht	$10 00
Willow Spgs S S Ill	7 55
	$17 55

Chicago Home Mission

Catherine Ruvenacht	$10 00
Willow Spgs Ill S S	7 55
Union S S Ill	7 60
Peter Garber	25 00
Margaret Anderson	2 00
I E Fink	2 00
M E Weaver	5 00
Walter Barkey	2 50
Noah Yoder	2 50
Elam Hartz	2 00
C A Fulmer	1 00
Ben Nofziger	2 00
Dr D M Landis	5 00
Wm M Moyer	2 00
Wm J Schertz	5 00
Metamora cong Ill	16 69
Provisions	
Kouts cong Ind	5 00
J C Schrock	2 50
Dan Eigsti	2 50
Wm J Schertz	2 50
Metamora cong Ill	6 00
Christ Gunden	2 50
	$118 84

Ft. Wayne Mission

Berea cong Ind	$1 50
Shore cong Ind	10 00
Holdeman cong Ind	17 88
A R Miller	5 00
	$34 38

Knoxville Mission

Warwick River cong Va	$4 00

Lima Mission

Logan & Champaign Co Mission Meet Ohio	$50 00
W B Weaver	6 00
C D Brenneman	1 00
Western Dist S C Ohio	18 31
Mrs Lizzie Stoltzfus	1 00
Lima Mission S S Off	10 67
Mrs B F Umbel	25
Lima Miss Sun Eve Off	4 60
Provisions	
W H Lehman	4 80
Bro Grabil	53
Edwin Wise	2 00
Henry Mueller	30
C D Brenneman	24
Beech S C Ohio (Clothing)	8 00
	$107 70

Los Angeles Mission

S D Yoder	2 50
O W King	1 00
H A Woolfer	1 60
Hopewell cong Ore	16 56
Los Angeles Mission S S Offerings	7 32
Los Angeles Mission Offerings	41 00
	$69 98

Kansas City Mission

Young Women's SS C 6 Shore S S Ind	$1 15
Liberty cong Ia	2 00
P P Swartzendruber	2 00
Cherry Box cong Mo	1 00
Palmyra cong Mo	8 00
Berea cong Mo	25
Catlin cong Kans	2 00
Mt Zion cong Mo	1 00
	$17 40

Peoria Mission

Catherine Ruvenacht	10 00
Waldo cong Ill	18 20
Harmony Y P M Ill	12 02
Garage Income	7 00
Peter Garber	25 00
Visitors	50

Provisions	
Amos Schertz	1 63
David Ulrich	87
	$75 22

Toronto Mission

Zenas Snider	$25 00
Hagey cong Ont	11 00
	$36 00

Youngstown Mission

Leetonia cong Ohio	$16 73
Youngstown Day Nursery	11 70
Youngstown Mission House Income	18 00
Youngstown Mission S S Collections	4 39
Youngstown Mission Sun Eve Offering	11 41
Lawrence Co cong Pa	9 28
Provisions	
Lawrence Co Pa cong	17 15
Allen Co O S C	6 00
	$94 66

Wichita Mission

Cherry Box cong Mo	$ 5 15
Pleasant Valley cong Kans	10 00
Palmyra cong Mo	5 00
Hesston cong Kans	19 00
Penna cong Kans	9 50
Crystal Spgs cong Kans	12 35
Catlin cong Kans	4 00
Mt Zion cong Mo	9 50
	$74 50
Total for City Missions	$731 98

CHARITABLE INSTITUTIONS

Children's Welfare Home Kans.

Mattie & Jos Grieser	$5 00
Liberty cong Ia	50
John Martin	5 00
Cherry Box cong Mo	1 00
Berea cong Mo	50
Mt Zion cong Mo	60
Abner G Yoder	17 29
Silas Horst	1 50
D J Beachy	5 00
Mary Yoder	1 00
Katie Kauffman	50
P P Wenger	10 00
Special Support	198 50
Provisions	
Mrs Mary Freyenberger	3 00
F P Kauffman	3 00
Spring Valley cong Kans	31 50
	$283 89

Orphans' Home Ohio

Willow Spgs S S Ill	$100 00
Ulen cong Minn	1 00
Alpha S S Minn	2 50
Liberty cong Ia	25
Cherry Box cong Mo	1 00
Midway cong Ohio	35 80
Logan & Champaign Co Mission Meeting O	200 00
Schellburg cong Pa	4 00
Provisions	
Ind-Mich Branch S C	3 50
Marshallville O S C	6 00
Reid Md S C	5 50
Doylestown S C Pa	2 50
Catlin Kans S C	7 00
Perry Daniels	8 00
Noah Thut	16 00
Money Contributions	
Mrs Swartzendruber	1 00
Rec'd from Logan Co Ohio	13 55
Noah C Lehman	1 00
Uriah Miller	1 00
Stryker Ohio S C	15 00
C K Hartzler	100 00
Special Support	263 35
Farm Income	80
	$788 75

Old People's Home Expense

Maple Grove cong Pa	$15 00
Calkins cong Mont	10
Liberty cong Ia	25
Berea cong Mo	25
Mt Zion cong Mo	15
Casselman cong Md	2 30
Kaufman cong Pa	18 00
Springs cong Pa	8 75
	$44 80

Ill. Home for Aged Building

Hopewell cong Ind	$20 00
John Roth	10 00
	$30 00

Ill. Home for Aged Pledges and Subscriptions

Fisher cong Ill	$422 00
Arthur Lehman	5 00
A C Fortner	100 00
Geo W Weaver	15 00
Mrs Jemima Gerber	45 00
G L Mishler	20 00
Maple Grove cong Ind	5 00
Homer F North	10 00
A R Miller	10 00
W W Christophel	10 00
Levi & Delilah Mann	10 00
John Overholt	10 00
	$662 00

Ill. Home for Aged Cistern

Ezra Yordy	$2 00
Peter Schrock	1 00
Mary Imhoff	10 00
Peter Schertz	5 00
Geo J Sommers and others	8 50
Ben J Schertz & others	55 00
Ed Oyer & others	13 00
P W Kennell	2 00
	$96 50

Ill. Home for Aged Orchard and Truck Patch

Emanuel Ulrich	$1 50
John Schertz	5 00
Peter Schertz	2 00
Emanuel D Schertz	2 00
Geo I Sommers	1 00
Edwin Schertz	5 00
A L Buzzard	2 00
J J Summer	5 00
Henry Hartman	2 00
Chris Engle	10 00
Kate Litwiller	1 00
Sam & Anna Camp	2 00
Andrew Springer	2 00
drew Schrock	1 00
S D Schertz	4 00
Sam Imhoff	2 00
Garber Bros	3 50
P W Kennell	3 00
Chris Studer	2 00
John Imhoff	2 00
J A Bachman	1 00
Rudy Schertz	1 00
Will Schrock	1 50
Joe Schrock	1 50
J W Schertz	3 00
J J Camp	1 00
Ben J Schertz	3 00
C S Schertz	5 00
Amos Schertz	2 00
Ed Bachman	5 00
Debolt Householder	2 00
Peter Householder	2 00
C J Gunden	2 00
C Ulrich	5 00
C H Smith	2 00
Mrs Emily Schertz	6 00
Henry R Schertz	3 00
Joe Yordy	1 50
Elmer King	5 00
Henry Garber	2 00
Henry G Schertz	1 00
C Slabaugh	5 00
Jacob Gingerich	2 00
J D Sommer	1 50
C W Camp	2 00
P D Schertz	2 00
Henry Leidig	1 00
Peter Nafsinger	5 00
Lester Smith	1 00
Walter H Smith	1 00
Kate Oesch	5 00
John A Engle	5 00
Peter Garber	12 00
John Good	4 00
	$160 00

Ill. Home for Aged Furnishings

Midland Mich S C	$3 00
E & A Troyer	9 00
Waldo S C Ill	61 40
	$73 40

Sanitarium—La Junta

Ina Hostetler	$5 00
Kaufman cong Pa	9 07
May report	
Hospital fees	797 53
June report	
Hospital fees	574 40
	$1386 00

La Junta Hospital

May report	
Hospital fees	$1645 90
June report	
Hospital fees	1102 70
City Hosp Ass'n	300 00
	$3048 60
Total for Charitable Institutions	$6573 94

OTHER FUNDS

General District Funds

Beulah cong S D	$ 2 68
Coalridge cong Mont	12 50
Calkins cong Mont	2 90
Ulen cong Minn	2 00
St. Elizabeth cong Man	6 40
Cherry Box cong Mo	1 25
Berea cong Mo	50
Penna cong Kans	9 50
Milan Valley cong Okla	5 55
White Hall cong Mo	11 77
Pleasant View cong Okla	19 89
Mt Zion cong Mo	11 25
Pleasant Valley cong Kan	10 00
Spring Valley S S Kans	25 97
Bethel cong Mo	6 00
La Junta cong Colo	10 18
Sycamore Grove cong Mo	23 55
Albany cong Ore	9 65
Firdale cong Ore	2 28
Scottdale cong Pa	18 00
Bowne cong Mich	11 00
Yellow Creek, Salem, Nappanee S S Meet Ind	9 51
Howard-Miami cong Ind	17 46
Fairview cong Mich	10 87
Zion cong Mich	5 00
Clinton Brick cong Ind	16 25
Clinton Frame cong Ind	21 68
Shore cong Ind	5 00
Holdeman cong Ind	17 52
Maple Grove cong Ind	29 00
	$335 11

Rural Missions

Olive cong Ind	$23 57
Middlebury cong Ind	26 11
Yellow Creek cong Ind	31 00
Shore cong Ind	4 15
Cherry Box cong Mo	1 00
Rockton S S Pa	3 59
	$89 42

ENDOWMENTS

Old People's Home Ohio

Anna Loucks Est	$500 00

Orphan's Home Ohio

Anna Loucks Est	$ 500 00
Abr K Diener Est	1500 00

India General

Jno Schertz Sr	$1000 00

India Hospital

J H McGowan	$10 00
John H Smeltzer	10 00

India Orphans

Abr K Diener Est	1500 00
	$4020 00

Mary Burkhard Personal

Logan Co S C Ohio	$2 50

Africa Mission

La Junta S S Colo Conf	$22 34

Hesston College

Liberty cong Ia	$1 00

Menn. Board of Education

Blough cong Pa	$10 00

Mo-Kans Evangelistic Fund

Houghton S S Colo	$6 17
Catlin cong Kans	2 00
W Liberty cong Kans	12 46
Larned cong Kans	10 00
Bethel cong Mo	5 00
La Junta cong Colo	10 18
	$45 81

Manitou Church Property

La Junta cong Colo	$10 00

Southwest Pa. Conf. Fund

Blough cong Pa	$7 00

SoWest Pa. Conf. Mission Fd.

Kaufman S S Pa	$16 87
Masontown S S Pa	11 18
Thomas S S Pa	109 73
Scottdale S S Pa	48 53
Blough S S Pa	9 20
	$195 51
Total for Other Funds	$4738 69

SUMMARY

Alta-Sask Dist Board	$36 00
Canadian Treasurer	837 18
Dak-Mont Dist Mission Board	45 08
Eastern M B of M & C	279 25
Franconia Dist Mission Board	98 34
Franklin Co Pa & Wash Co Md Dist Mission Board	33 00
Illinois Dist Mission Board	261 74
Ind-Mich Dist Mission Board	598 26
Ia-Nebr Dist Mission Board	349 60
Middle Dist Virginia Board	105 30
Mo-Kans Dist Mission Board	753 46
Ohio Dist Mission Board	954 39
Pacific Coast Dist Mission Board	137 28
Southwestern Pa Dist Mission Board	431 84
Mennonite Board of M & C	15412 03
Total for June, 1922	$20332 75

Respectfully submitted,
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUG. 10, 1922 (Gospel Witnes Established 1905) No. 19

EDITORIAL

"Ye are bought with a price."

"Prayer changes things"—both inside and out, both with self and with others.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

Are you planning for a series of meetings some time this fall or winter? Remember the planning does not stop with the securing of an evangelist.

Our fall conferences are not far away. Beginning with the Southwestern Pennsylvania Conference, Aug. 22-25, conferences are to be held in the following districts: Franconia, Lancaster, Virginia, Washington Co., Md., and Franklin Co., Pa., Southwestern Pennsylvania, Illinois, Missouri-Kansas, Iowa-Nebraska. Three things should enter into your plans for the coming meetings: prayer, study of the opportunities and problems before us, attend if possible.

Not what a man appears to be outwardly, but what he actually is in his heart, determines his standing before God. Sometimes a very good heart exists beneath an erratic surface, while others who are quite exact in their outer life are little better than "whited sepulchres." The main thing in life is to be in accord with what Peter expressed when he says, "Sanctify the Lord God in your hearts." When your private life is such that you would not be (or ought not to be) ashamed to have it laid out in public so that every one could see, then your claim of complete consecration to God may be taken at its face value.

This is not to discredit the life that is seen of men. The old saying, "When the heart is right all is right," has been made the cloak for all kinds of sin. When the outer life carries with it such things as dishonest business transactions, vulgar talk, conformity to the world in appearance, theater patronage, profanity, dancing, untruthfulness, etc., you are safe in concluding that within the heart there is a state of either ignorance or ungodliness that ought to be gotten out. "How shall we that are dead to sin live any longer therein?" When the righteousness of God exists in the soul the light of truth and holiness will shine out through the outer life.

Protection.—An important point is presented in next Sunday's Sunday school lesson. Ezra was a man of prayer as well as a man of action. In speaking of the dangers before him he said: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." In other words, since he had committed his keeping to the Lord, he felt that it was not the proper thing to forsake the Lord and put his trust in the sword of steel—a very good rule to follow at the present time. Remember the promise of the Most High: "I will never leave thee nor forsake thee."

"No more War."—In the midst of strife and turmoil, petty wars here and there and rumors of another world upheaval some time in the future, it is refreshing to note the almost universal sigh and longing for peace. It is this longing that gives rise to a movement, in Europe and America, to educate the people in the arts of peace and open their eyes to the horrors of war. The slogan, "No more war," is being sounded in many places and appropriate mottoes posted.

Along with this movement is also a counter movement to remind people of how wicked it is to work against war under any circumstances. A program of peace would cause many a man who earns his living or makes his fortune out of manufacture of war materials to hunt a new job, and the glory of many a militarist would seriously suffer. Militarists, like lovers of peace, are busily engaged in promoting their ideals.

Fortunately the great World War is a matter still so recent, and its results are still so keenly felt, that the masses of people have convincing evidence that war is an awful thing, no matter how you want to take it. It has proven itself destructive, barbarous, a promoter of numerous other evils, demoralizing to vanquished and victor alike. Let every man of God join in the prayer that there may be no more war.

But the path to "No more war" leads in a different direction from what many people think it does. Unless it leads by way of the cross the dream of universal peace is an idle fancy. People must be "born again," become partakers of the divine nature, before they are in a condition in which there is real peace. So long as we seek a reconstruction by way of reform rather than that of regeneration we may continue to hear of wars and rumors of war. It takes the blood of Jesus Christ, applied to every individual heart, to make a pure world.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye loved me, keep my commandments.—John 14:15.

FAITH

If I could feel my hand, dear Lord, in Thine
And surely know
That I was walking in the light divine
Through weal or woe;

If I could hear Thy voice in accents sweet
But plainly say,
To guide my trembling, groping, wandering feet,
"This is the way,"

I would so gladly walk therein, but now
I cannot see.
Oh, give me, Lord, the faith to humbly bow
And trust in Thee!

There is no faith in seeing. Were we led
Like children here,
And lifted over rock and river-bed,
No care, no fear,

We should be useless in the busy throng,
Life's work undone;
Lord, make us brave and earnest, true and strong,
Till heaven is won.

—Sarah K. Bolton.

PUT THE EVOLUTIONISTS OUT!

(This article, selected by Bro. C. F. Derstine, Eureka, Ills., appeared in the July number of "The Wonderful Word." It was given as an address to the Southern Baptists by J. C. Massee. It is timely for all. The author is a well known Bible teacher.)

Let Southern Baptists put the evolutionists out of their schools. Let them do it now. They are there. Their presence in the schools has been an occasion of anxiety to some this long while. Now it is to be questioned whether any school has not this teaching in some form. The presence of evolution in a Christian school is disastrous to the last degree. Put the evolutionists out! Five years from now it will be too late. Let no plea of family, friendship, learning, interfere with this purpose. You face a situation in which there is no alternative. Purge your schools or paralyze your spirituality. We here in the North are today with our backs to the wall fighting for the historic faith of our fathers. The enemy in every case, the motive in every conflict, the power behind the organization, is this modern theory of evolution. Darwinian, deistic, theistic, pantheistic evolution, these are all of one parentage. Out of the terrific contest in which we are engaging here in the North, let me submit to my Southern brethren certain considerations.

I. Evolution Is a Theory.

Evolution is a theory only. But it is taught everywhere in our schools as a fact. Teachers who do not teach it base their teachings upon the assumption of the truth of evolution. As a theory evolution is set over against revelation. It is the most dogmatic, persistent, materialistic educational theory ever employed in the world. It is a distinct setting of the wisdom of man over against the wisdom of God, the discoveries of human intellect over against the revelation of the Spirit of God. It proposes a theory of the universe and of life, of things that have been, and are, and are to be, contrary to the account in Genesis and in every other book of the Bible. It permits nothing to be settled till settled in accordance with its theory, and concerns not itself with the loss of faith, the destruction of hope and the breakdown of morals in the lives of those who had once been held in the grip of the Christian faith. It is a theory which leaves man no certitude but a guess and makes him a victim of human intellect unillumined by divine wisdom or scriptural knowledge and busy only with the processes of the laboratory and the supposed deductions of a purely human observation.

2. Evolution Is a Tendency.

But evolution is far more than a theory in our schools. Evolution is a tendency; that is, it indicates a state of mind toward the universe and its Author; toward man, his origin and his destiny; toward the Scriptures, their inspiration and authority. Evolution may have begun in the mind of its original propounders simply as a theory of the origin of the universe. It has long since passed beyond that limitation. It has come now to denominate an attitude of mind toward all things and all beings in the universe. A leading modernist wrote a few years ago: "The crux of this whole contention between materialism and orthodoxy lies in the question whether we shall have a scientific or spiritual attitude toward the Bible." Evolution is progressive not alone in its methods but its purpose. Coming up out of the pit, sulphurous still with the fumes of its original habitat, it first thrust its slimy head timidly into the garden of truth, but now it has crawled its evil path through every branch of learning and into every realm of thought, and asserts as its final ultimatum: "If God hath said what He hath said, He is hopelessly unbelievable."

Evolution began with its materialistic concepts only. Its first field was the inorganic. Its next step was a theory of organic evolution which involved the origin and nature of life. According to the theory of evolution, life began as an ion and proceeded from ion to molecule, from molecule to protoplasm, from protoplasm to uni-cellular life forms, from uni-cellular life forms to bi-cellular life forms. From this point its progress has been rapid. By the simple expedient of ignoring certain missing links man emerges from the lower forms of animal life though still linked with the lower orders, thus leaving him but an animal at last and at best. Nothing came down from above by means of a cataclysmic creation but all by a process of development out of the depths. The next step was to apply as was done by Herbert Spencer, the theory of evolution to the realm of morals and society. Immorality is only imperfection of development. All sin is a mere incident or at most an accident in the upward climbing of the race. Both individual and social consciousness of righteousness is a development by slow process out of the multitudinous experiences in the struggle for the survival of the fittest. But if evolution may concern itself at all in the realm of ethics its very nature demands necessarily that it refuse both in its tendency and as to its inevitable goal to confine its interest to man and his morale. It finds no irreverence, discovers no sin in laying its hand upon the Son of Man. And so with confidence so bold as to be almost casual we are told that evolution involves Jesus of Nazareth and that in its light we can no longer maintain the sinlessness of the Son of Man. He may have been better than the rest of us but it is certainly stupid to say He was not subject to our blunders, our failures and our faults. Of course, since in this theory sin has no guilt, sin needs no atonement, and there is no pit from which fallen man needs to be lifted. He has already ascended by the inherent power of his own inner motion upward. We need to wait but a little while till the evolutionary processes of life have been completed and we shall discover the spiritual man or produce him and in the light of his perfection man will finally shake off the last remnant of his swaddling bands and enter with joy upon the Golden Age of his physical, intellectual and moral perfection. Thus, we are told, is the manhood of humanity to be attained.

But there is one step further since all things else are involved in this theory. God Himself may not escape. By it we are no longer per-

mitted to hold the theory of a transcendental deity but are required to consent to the immanence of God which being defined, we are told, means that God is not a person at all but merely the energy or force which is inherent in all nature. This is pure pantheism.

I think I have written enough to indicate both the logic and the inevitableness of the tendency which is involved in the very theory of evolution. It is a tendency from which there is no possible escape while the theory is allowed to live. Of course I have no thought that a Godless civilization or a Godless system of education will abandon this favorite child hatched from the womb of its infidelity. But surely those who hold the faith of Christ can refuse to receive and adopt into their own intellectual and moral family this bastard. Put the evolutionists out! For

3. Evolution Is a Propaganda.

Added to the fact that it is a tendency as well as a theory it is also definitely and distinctly a propaganda. And let no one miss the mark or the purpose of that propaganda. It is fundamentally a religious propaganda. Its ultimate end is to fasten upon the world an atheistic conception of God. In its milder stages the evolutionist got no further than a Unitarian conception of God. But the evolution propaganda wherever and by whomever taught has as its fundamental basis the denial of the supernatural. According to evolution there can be no miracle, therefore there can be no inspiration nor revelation. There can be no incarnation. There can be no vicarious atonement. There can be no resurrection of the dead. There can be no miracle of regeneration, no indwelling of God's Spirit. No return of God's Son. This propaganda would substitute moral or spiritual ethics for Christ. It concerns itself much with the comparative study of religions. It follows as the night the day, that directly its supreme emphasis will be upon education rather than evangelism and that it will give its attention to social betterment and other forms of social service in lieu of the individualistic appeal to the Gospel. It will undertake to apply the ethics of Jesus to the unregenerate life of man in substitution of the Gospel of Christ to a lost world. Out of this propaganda has grown the whole social movement in the modern church, and the whole effort at organic union of Protestantism. For evolution knows no conviction but evidence, has no standard but conformity, no law but expediency, no goal but materialism. It deliberately undertakes the emasculation of all doctrine by definition, the perversion of all doctrine by the substitution of a new content for words long established in their usage. It makes the opinion and will of man the ultimate authority in religion and deliberately undertakes to substitute the religion of reason for the religion of authority.

In the earliest stages of its acceptance many men ambitious of a reputation for scholarship seek to adopt the evolutionary theory while maintaining the Christian faith. It cannot be done. There is no such thing as Christian evolution. At its best it simply means the grafting on to the Christian faith of an extraneous philosophy of the creation. The logic of the theory of evolution leads to a conclusion utterly destructive of the Christian faith. One chief difficulty with the presence of evolution in our schools is that Christian men who hold a modified view of evolution for themselves teach the whole Darwinian theory as a fact to youth incapable of discerning a supposed difference who thereby have their faith undermined by their acceptance of the evolutionary theory. It is recorded of Jacob that he dwelt in the land of his fathers' sojourning. So it happens that the faith of many a student has taken the form of the theory of his professor's mental excursions.

This is the purpose and propaganda of evolution, wherever it appears. Evolutionists may deny it. There is no conscience to forbid such a denial. They may camouflage it. There is no subtlety to which it is a stranger. But its purpose is always this and always the same.

Watch its methods. They are perfectly simple. To occupy our schools, train our youth, occupy our pulpits, seize the offices in our conventions, discredit the Bible in our churches and substitute an age of reason for the faith of Christ. It preaches its dogma in almost every current periodical. Its fetish is modernism. Its forum is the school-room. It is everywhere, carefully selecting well meaning but complacent boards of trustees to control our schools, composing them of men ignorant of, or indifferent to, the issues involved. Often these men are carefully selected and coached to believe in the divorce between Christian doctrine and Christian education. Then they describe as a trouble-maker every man who raises his voice in protest. There is much wire-pulling for pulpits which in turn are made cuckoo nests for the hatching out of more materialistic fledglings.

Put the evolutionists out! Do it now before it is too late. Whatever gifts of prestige or authority they may bring, put them out!! "Timeo Danaos ete dona ferentes."

CONSECRATION

By Levi Blaugh

For the Gospel Herald.

Consecration is a gift of God, but it must be accepted and made use of by men. Rom. 12:1,2 plainly teaches us that we must give our all to God if we want to know the real meaning of His will concerning us. Without being transformed and having our minds renewed, we cannot "prove what is that good, and acceptable, and perfect will of God."

What does consecration do for us? Among other things, it keeps us away from the theaters and moving picture shows, from Sunday base ball games, swimming pools where both sexes intermingle; it keeps us away from sham battles fought on the Fourth of July, and all other foolish and hurtful lusts that lead men to perdition.

Consecration helps us on our way. It helps us to think of heaven and to clearly see our way to get there. It reminds us of the great reunion that will soon take place over yonder in the morning of joy, when all the redeemed singers get home. That will be the greatest of all song services that earth or heaven ever witnessed. If you and I wish to be there we must consecrate our all to God and His work here on earth.

Great is the work that needs to be done. Thousands upon thousands of people in and out of the professed church are lost to God. More consecrated workers are needed to work and pray.

Brethren and sisters, will we not examine ourselves and find out whether we are really consecrated and sanctified by God the Father. Have we really come out from among the world? Are we so consecrated to God the Father that we "abhor that which is evil?"

To love sin is a sure evidence that we are not consecrated. To abhor sin and worship God in the beauty of holiness is an evidence that we are consecrated to the Lord. May God's blessing abide with us is my prayer.

Johnstown, Pa.

"The Lord Jesus wants us to be good sailors, and if we do not learn to brave the tempest without sea-sickness, He can not send us out with the life-saving crew."

"The tears of the sower and the songs of the reaper shall mingle together in joy bye-and-bye."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Philadelphia, Pa.

(2151 N. Howard St.)

"O magnify the Lord with me and let us exalt His name together."

The brethren from Franconia and Lancaster Conferences who filled the regular appointments have preached the Word faithfully each Lord's day. During these very warm days many seek cooler parts which leaves the services not so well attended. And too, some have measles at this time which keeps the children at home.

We have enjoyed visits from the following: Daniel Landis, Chambersburg, Pa.; Millie E. Emswiler, and J. D. Burkholder Jr., and Michael Showalter of Virginia; F. B. Showalter, West Liberty, O.; John H. Mellinger, Lancaster, Pa.; Ella Rohrer, Anna Hershey. D. H. Mosemann and son David, and daughters, Magdalena and Ruth, H. S. Denlinger and wife, H. E. Metzler and wife, and Emma, Aaron Metzler and wife, Martin Hershey and wife and little son, Ira, John Hershey Jr., Martin Zeist, and Peter E. Shirk, all of Lancaster county, Pa.; Roy Kauffman and Martin S. Weaver, Near East relief workers on their way home from Syria; Kathryn and Mary Jones, Edna Mowere, and Mary Bean, Montgomery county, Pa.; M. S. Dowling, wife, and sons, Ivan and Cecil, Knoxville, Tenn.; and Albert Snyder and wife, Sydney Snyder and wife, and Mrs. Menno Bauman of Canada. Others have also been in the services, thus helping in the work.

With open doors for visits to the needy, we have plenty of work and need your prayers.

July 27, 1922. M. S. D.

Job, W. Va.

Dearly Beloved in the Lord, Greeting: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that **all** should come to repentance."

He is surely keeping all His promises to us and continues to bless and prosper His work here. On July 16, one person was received into church fellowship (Italy congregation) by water baptism. Others are under instruction and are to be received later.

The Lord willing we will have an all day meeting at the Bethel Church near Job, W. Va., on Aug. 19, 1922. A number of live topics will be discussed in the forenoon and part of the afternoon followed by preparatory services; Communion, Sunday Aug. 20, at 10:00 A. M. We would be pleased to have brethren and sisters from other districts with us at that time. Any coming from a distance please address writer soon as possible.

On Friday, July 28, a disastrous hail storm swept over part of our (Randolph and Tucker) counties. It almost totally destroyed corn, small grain, and garden and fruit crops in places; also did some damage to buildings. Some small areas, protected by mountains and timber, were not much affected. We had a similar storm here the day previous but damage done here is not nearly as great as in Tucker county. We still have much to be thankful for.

Yours in His service,

Rhine W. Benner.

July 31, 1922.

Canton, O.

(1939 Third St., S. E.)

This finds us at the close of one of the strenuous months for the city mission. This has been a very agreeable summer. Yet we have found it about the most difficult to keep up the interest and attendance in services of any summer since here, due to (1) the lack of help in the station; (2) the nearer fulness of time of which it is said that "iniquity shall abound, and the love of many shall wax cold."

The little flock greatly appreciated the presence and service of Bro. C. Z. Yoder on Sunday morning and evening July 23. He was here in the absence of the Mission family, who with the exception of myself, are still in the country at their former home.

We also greatly enjoyed the presence of about thirty people from the Oak Grove (Wayne Co.) congregation yesterday, consisting of the two Smucker sisters with their Sunday school classes of young boys, together with some brethren and sisters who gave us the benefit of their God-given talent in song. In the afternoon we visited the County Infirmary and the City Prison, engaging in service of song, reading the Word, prayer, and pointing souls to the Lamb of God."

Some of our city pastors with their churches are discontinuing services for the summer, and the "vacation" idea seems to be prevailing almost everywhere, especially in religious matters. But I have not heard of any of the theaters or movies or any of the other hell-holes going on vacation.

With regards and in His Name,

July 31, 1922. N. E. Troyer.

West Liberty, O.

(Orphans' Home)

To all Gospel Herald Readers, Greeting: We rejoice with all who know the Lord in His unmerited grace, His tender love, kind favors, and abundant blessings. (Psa. 34:1-3.) We gratefully acknowledge the many things that our friends, and kinsmen in the faith are doing for us.

We are glad to report that the Lord has blessed the labor of our hands in many ways. Our summer crops have yielded quite generously, and we are especially blessed with an abundance of garden produce. Some has been sold on the market at good prices. Prospects for later crops are very encouraging.

Prospects for laying up a good supply of canned and dried fruit and vegetables are before us. Besides the liberal quantity that we will be able to preserve, friends of the institution have been very free in ordering empty fruit jars, and evidently from these sources a large proportion of our winter board will come.

Kind neighbors, during hay harvest, invited us to their fields with team and wagon and helped us to such a portion of their crop as we were able to take with us. The hay thus received, along with our [illegible] crop, provides us with a good supply of dry roughage.

The number of our family at home at present, including ten workers, is sixty-six. Three small children, two boys and a girl, aged seven, five and two, have been admitted into the Home since our last letter to the Gospel Herald. Another girl, aged sixteen has recently returned from her foster home to this place. We recommend her to anyone who is in a position to furnish her a good home with proper employment.

Health conditions in the Home, with a few exceptions, have been, and are at present, quite good. On July 20, the children were given an outing, which apparently all enjoyed very much.

Bro. F. B. Showalter has been absent from the Home quite frequently during the last two months, attending conferences and board meetings, visiting wards in their foster homes, and attending to the interests of the institution in general. He reports the condition of the affairs of the Home, with a few exceptions, as being favorable and encouraging.

The Lord is blessing us spiritually according to His mercy and goodness,

to the extent that we wait upon Him. We ask an interest in the prayers of all believers.

Yours in Him,
July 31, 1922. The Workers.
Per D. W. L.

Karsas City, Kans.
(200 S. Seventh St.)

Dear Gospel Herald Readers, Greetings:—Among visitors here since our last correspondence to the Herald have been Brethren Vernon Smucker, Scottdale, Pa., Oscar Burkholder, Breslau, Ont., and T. M. Erb and J. D. Charles, Hesston, Kans. Brethren Charles and Burkholder were here each on different Sundays and preached acceptable sermons to us.

Through the kindness of the brotherhood in Cass county, Mo., we will be enabled to give a two weeks' outing to a number of our Sunday school children. They will likely leave next week, "the Lord willing."

Among out of town members who are at present employed in Kansas City are the following: Lizzie M. Wenger, Farmersville, Pa., Edith Ebersole, Avr, Nebr., Geo. Springer, Rantoul, Ill., and L. A. Weaver and Elmer Berkey, Oronogo, Mo. Their presence and help at the Missions is heartily appreciated.

Durward Siegrist, his sister Zoe and Beulah Calvin, all of whom were admitted as members into the Church during their stay at the Children's Home, have been removed from the Home and are greatly missed in Sunday school and church services.

Bro. Otho Downs who has been serving faithfully as teacher of the Bible class at Argentine, has gone to central Kansas, where he has been working in the harvest fields.

Bro. and Sister Rufus Horst who have rendered appreciated service as full time workers in connection with our Missions have now located in their own home just recently built in Argentine. Though Bro. Horst is employed elsewhere as a means of livelihood, we are glad that we may still count on them as active workers in the Lord's cause in Kansas City.

Bro. William Smith's have moved to the house adjoining the Mission and are also active workers with us. Like Bro. Horst, Bro. Smith is employed elsewhere.

All mail intended for the missions should be addressed to the undersigned.

In His precious Name,
July 31, 1922. J. D. Mininger.

Peoria, Ill.
(900 Garden St.)

Greeting in the Master's Name: Sunday evening July 16, Bro. A. C. Good, Sterling Ill., preached a much appreciated sermon on "Religion of Christ, the most Reasonable Thing in the World." On the same Sunday we changed the time of our Sunday school from the afternoon to the forenoon with an increase in attendance and interest.

Sunday July 23, being the day on which the Home for the Aged at Eureka was dedicated, the evening service at the mission was dismissed, and the following folks from the mission attended the afternoon and evening services at the Home: Bro. Culp and daughter, Mabel; Bro. and Sister Chris Unzicker; Bro. and Sister Fred Roth and son Billie; Bro. and Sister Zienc; Sister Velma Zenvekh; Mr. and Mrs. Stromer; and the writer and family. We very much appreciated having Bro. Allgyer with us for the morning service on this date, using as a text I Peter 2:7 (first clause).

Sunday evening July 30, a group of young people from the Roanoke church gave a program of song and worship at the Mission, after which Bro. Ezra Yordy preached a helpful sermon. The service was much appreciated. Come again!

The most of the fresh air children sent to the country two weeks ago returned this week. They all enjoyed the stay in the country. A few are staying a few weeks longer.

A number of interested friends have remembered us recently with fresh fruit and vegetables. We need not say that they were appreciated.

Thanking all who have supported the work in the past, and asking a continued interest and remembrance in prayer, we remain,

In His glad service,
The Workers,
Aug. 2, 1922. per. J. L. H

WEEKLY LETTER FROM SOUTH AMERICA

By Lillie F. Lantz

For the Gospel Herald

(June 28, 1922)

The rainy weather and muddy streets have made the attendance at the various meetings and visitation work very difficult. But in spite of the obstacles, the attendance has been fairly good, even though the halls are very cold and damp.

Bro. Shank writes: "The other day when distributing our little monthly paper 'The True Way,' we met an old man who reached out his hand and said, "Give me one please, it always finds a welcome here." Upon asking about his family he pointed to a little mud hut on the hill and said, "I live yonder with my invalid wife who has not walked for fourteen years." He then told the lamentable story of long years of struggle with sickness and how many thousands of pesos were spent in doctoring. The missionaries promised to look into his home, hoping that it will be another open door to reach the hearts of some of these poor deluded and superstitious people.

Last week, Bro. and Sister Lauver were busy packing their things to send to Carlos Casares. On Friday the things were loaded on the freight car and on Saturday morning the folks left for Pehuajo. On Thursday evening the Trenque Lauquen people had a farewell meeting for them. The workers as well as the native brethren are sorry to lose their help in the work and their companionship, but are glad that through their going the Gospel can be carried to another sin-cursed town.

The members at Pehuajo are appreciating very much that the Lauvers could visit with them before going on to Carlos Casares. Bro. Lauver preached on the theme, "The Christian Warfare," on Sunday evening, to an attentive audience.

We ask an interest in the prayers of God's children for the new station to which they are going, that the Holy Spirit may definitely lead them in all the work and that souls may be brought to a saving knowledge of, and accept salvation.

Also remember Santa Rosa, where the priest is continually working against the influence of the light of the Gospel, and Trenque Lauquen where Bro. and Sister Shank are working so valiantly to carry the Gospel story to the homes of the poor; also remember Pehuajo and Nueva Plata that the Lord may bless His holy Word and that many precious souls may be saved and ready for the coming of our Savior.

Pehuajo, F. C. O., Argentina.

GLEANING

Belgian Eagerness for the Bible

An unprecedented eagerness for the Bible is reported by the founders of the Belgian Gospel Mission In one village the colporteurs report that they have sold over 3000 Testaments in three weeks, or more than one for every home. In addition, they have given away thousands of Gospels and tracts One worker of thirty years' experience reports that at the beginning of his work he trudged day after day without success and is now surprised to see the eagerness of people to read the Bible. It is universally the case that people are tired of sin and false religions, but when it comes to surrendering self and bowing to the meek and lowly Savior—**it is too great a cost.**

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

NEARING HOME

I am living along with a joy and a song,
As through life's journey I roam,
The sunset is near, but no danger I fear,
For I'm nearing my heavenly home.

The way has been long, but the end is in view,
Many trials I've had on the way;
Now peace like a river my heart it doth fill,
From the land that is brighter than day.

The clouds that were dark with many a storm
Are now light with the bright evening glow,
And the sunshine of heaven my pathway doth gild
With gleamings no mortal can know.

In this evening of life I am waiting the call
From my Savior to cross o'er the tide,
To the mansions of light, with their joys and delight
And evermore rest at His side.

Fair land of the blest, where the weary may rest,
Safe at home on that beautiful shore,
Where loved ones will meet, we lost for awhile,
With whom we shall part nevermore.

Sweet home of the saints, on thy evergreen shore,
Where the fair tree of life is in bloom,
An unfading day from the fountain of Life,
Will banish all night and its gloom.

O rapturous joy as my Savior I see,
In His beauty and glory untold,
As He smiles me a welcome to His home in the skies
The bright city all gleaming with gold.

What pleasure and bliss shall ever be mine
In that beautiful home of the soul,
With no discord to ruffle its peaceful repose
While the years of eternity roll.

—W. R. Smith, in Evangelical Visitor.

MOTHER-IN-LAW

By Anna M. Graybill

For the Gospel Herald.

Are mother and mother-in-law different? While mother is spoken of in endearing terms nothing that is favorable seems ever to be said of the mother-in-law. So many instances of this kind have come under my observation that I felt to say a few words in defense as my thoughts and feelings of love and sympathy have been so strongly drawn toward them.

When the children marry and have their own families and their own interests how can it be possible for them to forget the one who has toiled and slaved to make their present situation possible? Does she deserve no credit for years of slavery? How can any one be justified in putting their own dear mother to board with strangers or in some institution when they are left alone and dependent upon them?

It touches my heart deeply to hear one unkind word said of a mother. Home is where mother is. She should be the object of the tenderest love instead of criticism and abuse, for her lot in many instances is indeed dark and crushing.

Kind words make a paradise of the humblest home. Love begets love. Show love and kindness and it will come back to you. If in the home they were given some consideration in their labors and not too much heaped upon them this would insure much pleasure along with their problems and perplexities, for the many sacrifices she makes and many burdens she bears for others.

The world is moving at a pace that the young people of today think themselves more advanced than their parents. They are however often mistaken in this, since common sense is worth all the advancement in the world. We were taught to believe our fathers and mothers were fountains of wisdom, where our children sometimes regard us as back numbers. They believe in self determination and make for themselves the only laws they respect.

Often does it happen that God is not consulted, and His guidance asked. We must all appear before the judgment seat of Christ, and be judged according to our works. Whatsoever we sow that shall we also reap.

Wrightsville, Pa.

FOUR OF A KIND

Have you ever stopped to consider the relative importance of the four phases of our lives, the physical, the intellectual, the moral and the spiritual? Last month I spent some time studying conditions in various types of homes. I am impressed by the way in which public opinion emphasizes some of these phases and passes by lightly the others of, perhaps, greater importance.

I visited in one home where the father was a gambler and neglected the support of his family so much that his poor invalid wife was trying to earn their living by washing. Nobody admires that sort of man. He receives the condemnation of the public because he fails to care for the physical needs of his children.

In another home I found parents careless and unconcerned about the education of their children. They kept them in school just enough to evade the truant officer. The whole community looked with pity on those poor children, whose parents were neglecting to give them an opportunity for intellectual development.

In a third home I found a group of moral degenerates. Children were fussing, swearing, and violating many moral laws. The parents were their teachers. The neighbors rejoiced when that family moved away. Why? Because those parents were failing to develop the moral side of those children and they were objectionable associates.

When I visited a fourth home I found a more pleasing picture at first sight. The parents were cultured, the beautiful mahogany furniture, the velvet carpets and the silken drapery made a pleasing scene. These parents were proud of their only daughter, who was getting the very best for her physical, intellectual and moral development. But how about the spiritual? Those parents were not Christians. They provided nothing for the spiritual development of that child. Now the thing that impressed me was, that nobody complained about, or criticised, this home. Was their neglect of less importance than that in the other three homes? Look about and see how many homes there are of this faulty type, and then ask yourself how you have been rating them. Why should the public look with disfavor upon the home that neglects the physical, or the intellectual, or the moral, and think none the less of the parents who are neglecting the most important phase of life—spiritual development? These homes were all different, yet each one of the four was at fault. Our spiritual nature relates us to God. Without that relation to God, how can we be in the proper relation to the other forces of the world? Christian people, let us estimate things according to their right proportions, and encourage a higher valuation of the spiritual nature!—Lula R. Tinkle in Gospel Messenger.

He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?—Gal. 3:5.

"God often strikes away our props to bring us down upon His mighty arms. What strength and peace it gives us to feel them underneath."

"Peter did not deny Christ until he had warmed himself by the enemy's fire."

Sunday School

For the Gospel Herald.

Lesson for Aug. 20, 1922—Ez. 7:10; 8:21-23, 31,32

THE SECOND RETURN FROM EXILE

Golden Text.—The hand of our God is upon all them for good that seek him.—Ezra 8:22.

Introductory.—In a direct line the distance from Babylon to Jerusalem is not more than about six hundred miles, but in this line lies a vast desert that is practically impassable to travelers unless they are especially equipped for desert travel. The course usually taken by the armies, and by travelers in times of peace was along the great river valleys of the Tigris and Euphrates to near their source, then thru Syria to Palestine. Caravans sometimes took the shorter course across the northern part of the desert, where the city of Tadmor, or Palmyra, was an important stopping place enroute. It appears from Ezra 3:1 that over six months were consumed by the first party of returning exiles in the journey. Of course, so large a party could not travel rapidly, but even those who had the best of facilities for travel available in that day could not be expected to cover more than an average of ten miles a day and the journey would consume nearly or quite three months. With our experiences with modern travel in civilized countries we can scarcely picture to ourselves the difficulties and the devotion of such men as Ezra, Nehemiah, and Zerubbabel, who from pure love to Jehovah and His cause, left the comforts of home or palace and made these journeys for the welfare of Zion. Returning to Jerusalem was purely a voluntary matter, and the great mass of Jews, having become accustomed to living in the foreign land, preferred the certain comforts of home to the certain difficulties of the journey, to be followed by the difficulties of rehabilitating a waste land and city. The one motive that actuated those who returned was zeal for their religion and for their God. Thus the return from exile, as well as the exile itself, was a divine plan for automatically sifting Israel. Those who loved wealth and ease remained in exile. The religiously inclined came back to the home of their fathers. Thus it came about that the people who formed the bulk of the Jewish nation up to and including the time of Christ were those who had the stamina of a religious ancestry in their being. It was from among this people that our Lord selected His apostles, and from among them that the early Jewish Church was chosen. It is also true that the zeal for the law bred of such a stock as this led to the persecution and crucifixion of Jesus Christ and later to the persecution of His Church. The Judaism brought about by the Restoration was an excellent foundation for deep religious zeal.—J. A. R.

Lesson Story.—Ezra was a scribe of the words and commandments of God. He was prepared to teach Israel. He desired to go to Jerusalem to strengthen the people in the law of God. The king of Persia gave him permission to go, sending a letter of recommendation with him, and of the rights which Ezra had to do the work of God. When Ezra had prepared to go, there were a number of other Jews who were ready to go with him. When they still lacked priests and Levites qualified to do the Lord's service, he sent for them.

At the river of Ahava they were encamped for thee days. Ezra proclaimed a fast there that they might pray and ask God for a prosperous journey. He felt that it would be a shame to ask of the king a band of soldiers to protect them, since he had already told the king that "the hand of our God is upon all them for good that seek him, while His power and wrath is against all them that forsake him." When they fasted and prayed to God, God heard their prayer and granted them the blessing they asked. They started out from their camp toward Jerusalem. God was with them in their journey and delivered them from the enemies who met with them and saved them from those who lay in wait to rob them. They arrived safely at Jerusalem.

They had many precious vessels of gold and silver and copper, and much money with them. These things had been carefully weighed and given into the hands of twelve priests who were to take care of them and deliver them again to the chief priests at Jerusalem. After they reached Jerusalem these things were again weighed and delivered as they were charged to do. Then they offered burnt offerings to God who had given them a prosperous journey and did all the business that had been assigned them of the king, and helped the people, who had already been at Jerusalem before them, in the work of the house of God.—J. R. S.

My parents have left us the greatest inheritance that any parents can leave—that of Christian lives.—Margaret Horst.

Our Young People

CHRISTIANITY IN THE HOME.—Eph. 6:1-9; I Pet. 3:1-7

Topic for August 20

MOTTO

"As for me and my house, we will serve the Lord."

MEDITATIONS ON THE TOPIC

I. The Home with Christ in It.—We see quite often the motto in the home hung up somewhere as follows:

"CHRIST IS THE HEAD
OF THIS HOUSE
THE UNSEEN GUEST
AT EVERY MEAL
THE SILENT LISTENER
TO EVERY CONVERSATION"

When this motto is a reality it is a place of blessing as near heaven as we can find on earth. There is no place in any home on earth that has perfection. There is more or less sorrow or trial or trouble, sickness, or pain or death that has formed a chapter in the history of every life and so it invades the mind of the inmates of every home. Yet in the homes where Christ dwells and is a welcome guest, there is such a balm for pain and strength for weakness and comfort for sorrow, in the minds and hearts of those who are trusting in Him that it is as happy a place as can be found on earth.

Christ in the home helps to make every one in that home who owns Him in their life, fill the place in the home in the most blessed way that it is possible to fill it. Fathers and mothers, children, husband, wife, helpers, visitors, strangers, all find something to lead them toward God in noble and heavenly thoughts and the warmth of loving deeds. Even those who may be in some way in touch with the home and not a Christian, will find an influence pointing them to their soul needs.

Besides the love and kindness and hospitality and patience which we find, there is a continual praise and worship in season and out of season which keeps the whole atmosphere what it should be—a blessed place.

II. The Text.—Eph. 6:1-9; I Pet. 3:1-7.—These passages set forth the duties of children and parents, masters and servants, husband and wife in their relation to each other. They set forth a standard for the true Christian home.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Household"**
2. Keeping Jesus in Our Homes.

For Young People
1. The Doors by Which Christ Enters Homes.
2. A Home With Jesus in It.
3. The Home Without Jesus.

For Older People
1. The Altar in the Christian Home.
2. The Aim of the Christian Home.
3. The Service of the Christian Home.

PERSONAL THOUGHT

As a member of the home, may I fill a place that shows forth Christ to all within it and to those who may come in contact with us.

"The Church may have comfort in her automobiles, but her only hope lies in the baby buggies."

Gospel Herald

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Editor, Daniel Kauffman.
Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 10, 1922

Field Notes

* * *

A two day Bible meeting is announced for the Bowmansville, Pa., Mennonite Church, Aug. 16, 17. Pray for the work.—G.

Bro. J. S. Shoemaker, Dakota, Ill., is expected to preach at the Altoona Mission Friday evening, Aug. 11. the Lord willing—N.

The Mennonite Home for the Aged, Eureka, Ill., was dedicated on July 22, 23. At present nine persons have their home there, as follows: Noah Yoder, Gabriel Weaver, Mitchell Hough, Lucy Wortinger, Mary Byler, Susan Gingerich, Cassie Miller, Mary Ellen Weaver, Ellen Hollinger.

Bro. Henry Weldy of the Holdeman congregation, Elkhart county, Ind., preached at Yellow Creek Church, same county, on July 30.

Arrangements have been made to hold a Harvest home service and Bible instruction meeting at Gantz's Church, Lancaster county, Pa., on Aug. 19.

A very interesting Sunday School meeting was held at Dohner's Church, Annville, Pa., according to reports received. May the Lord bless this portion of His vineyard.

The Lord willing a Bible instruction meeting will be held with the Elizabethtown, Pa., congregation, Aug. 15, 16, 17. Everybody is invited to attend.

A Bible Meeting will be held (D. V.) at the Holly Grove A. M. Church Westover, Md., Aug., 19, 20. A glimpse at the prog.am is predictive of an interesting meeting.

Bro. W. W. Hege of the Marion, Pa., congregation has recently been confined to his home because of ill health. May the Lord grant him a speedy recovery.

If plans carried Bro. E. S. Mullett, Nappanee, Ind., filled the appointment at Yellow Creek Church, Elkhart County, Ind., last Sunday while Bro. J. W. Christophel, preached at the first named place.

Brethren Denton Martin and Daniel Strite of Washington county, Md., filled the regular appointment at Pond Bank, Pa., on Sunday evening, July 30, while Bro. Harvey E. Shank of that place preached at the church at Marion, Pa.

A mistake occurred in the announcement of the Southwestern Conference last week. Tuesday forenoon, August 22, is to be taken up by a meeting of the ministerial body of the district, together with the Executive Committee of the conference. The public meeting of the Mission Board is to be held in the afternoon as announced. See the corrected notice this week.—R.

Correspondence

* * *

Columbiana, Ohio

Dear Herald Readers, Greeting:—During the last month people have been very busy gathering in their harvest, with which the Lord has so wondrously blest us. We are reminded of the time when Christ told His disciples "The harvest truly is plenteous but the laborers are few; Pray ye therefore the Lord of the harvest that he will send forth laborers into His harvest." We as God's children should be as busy in His harvest field as we are in our own.

Bro. A. C. Good expects to start a series of meetings at the Midway Church on the evening of August 5. May our prayers ascend to the throne of God in behalf of the work.

Last Sunday, Bro. A. B. Burkholder preached at the Leetonia Church.

There are no services at the N. Lima Church at present on account of the road being under construction.

Our Sunday schools are electing delegates to the S. S. conference. May God bless our efforts and may they all be to His honor and glory.

Cor.

Fairview, Mich.

Dear Herald Readers:—Bro. M. Esch gave us a much needed and edifying sermon last Sunday from Eph. 5. May we heed the warnings that are so vividly brought to our minds from time to time. We still have teachers' meeting the last Sunday afternoon of each month. We have a committee of th ee to see what we can do in starting a home department.

May the efforts that are put forth for the spreading of the Gospel not be in vain, but the enemy also is very busy in leading us away. May we use greater effort in winning souls for Christ, not in our own strength but in the strength of the Lord. We know if we mingle with the world we will lose out in Christ. May we be more spiritually minded and put more confidence in the One who is all powerful and able to save is my prayer.

We ask an interest in the prayers of God's children for the work at this place. Yours in His service,

July 25, 1922. Mary M. Zook.

Hydro, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, June 25, we reorganized our Sunday school for the coming 6 months. Officers were elected as follows: Supts., Bros. Alvin Schantz, Lorenzo Schlabach; Secys., Sisters Mary Eichelberger, Mattie Swartzendruber. In the evening we also reorganized our young people's Bible meeting for 6 months. Officers elected were as follows: Bro. Dan. Slagell, Moderator; Bro. Ben Slagell, Asst. Moderator. On Wednesday evening, June 28, our Bible study was re-

organized. Officers elected are as follows: Bro. Elias Schlabach, Moderator; Bro. Ben Slagell, Asst. Moderator.

Since our last writing we have had the pleasure of having Bro. Jacob Smucker from Kansas with us. He preached several very upbuilding sermons for us while he was here. We always appreciate visitors of this kind, so if you are passing through, stop off.

On the evening of July 4 we had a very interesting Sunday school program.

Pray for us.

July 27, 1922. Cor.

Spring City, Pa.

(Vincent congregation)

Dear Herald Readers, Greeting:—Yesterday Bro. J. S. Mast of Elverson, Pa., visited the church at this place and preached at the morning service. Text, II Sam. 18:29: "Is the young man Absalom safe?" The question was considered in the light of conditions in the home, church, schools and the community. The visit of the brother was much appreciated.

The Lord willing a Bible instruction meeting will be held at this place Aug. 23-27. The brethren E. L. Frey, J. G. Ruth, A. O. Histand, and J. C. Clemens will be the instructors. Copies of the program can be procured by addressing the undersigned.

In His name,

July 31, 1922. John W. Kolb.

New Paris, Ind.

(Salem congregation)

Greetings of love to all:—The people of this community have just gathered in their natural harvest again which was a fair crop and for which we praise and thank the Lord. How much more eager we should be to gather in a spiritual harvest.

Bro. Ray Yoder's have just returned from a two weeks' trip to northern Michigan. Glad to see them back again.

On July 16th Bro. J. S. Hartzler of Goshen, Ind., was with us and gave a message from Gal. 6:7. He brought out very vividly that what we sow we shall reap some day.

In the evening of July 23, Bro. I. R. Detweiler was with us in Y. P. M. His theme was that of good will toward one another. We appreciated both discourses. We are always glad to have ministering brethren come into our midst.

Interest in the Lord's cause is as usual.

In His name.

July 31, 1922. Ella Rohrer.

Filer, Ida.

Dear Readers of the Gospel Herald:—We again feel to thank our heavenly Father for the manifold blessings we are privileged to enjoy.

On July 8, Bro. J. S. Shoemaker of Dakota, Ill., arrived to visit his daughter, Sister Bertha Sieber. While here he allowed God to use him in giving five impressive sermons, also giving a talk each evening before the sermon on the Orient. All appreciated the meetings very much and thru his earnest admonitions we trust we have all been drawn closer to Jesus and will labor more earnestly in Christ's kingdom.

On Tuesday (July 11), all the members except a few on account of sickness in the home, drove to the Shoshone Falls and spent the day. While there, Bro. Shoemaker gave a talk to the children about the India Mission, then to the members. We feel more keenly our duty to the foreign mission work. The brother left for his home on July 13. May the Lord richly bless him wherever he goes is our prayer.

The work here is moving along nicely. Every one is busy as harvest is coming on. We have prospects for a good crop of grain and fruit. There was an abundance of cherries, also apricots.

Wishing all God's blessing and asking a continued interest in your prayers, we remain,

Yours till Jesus comes,

July 31, 1922. Sadie S. Shank.

Scottdale, Pa.

Dear Readers of the Gospel Herald, Greeting:—Among the visitors who worshiped with us on Sunday, July 30, were Bro. Simon Zook, Sister Mattie Zook and "Grandmother" Zook, of Sterling, Ohio; also Pre. B. F. Boller of the Congregational Church, of Los Angeles, Calif. The latter spoke to us at both morning and evening services. "Grandmother" Zook, who is past eighay, is staying with us for a few weeks, as a guest in the home of her daughter, Sister Lina Z. Ressler.

Bros. N. E. Miller, Springs, Pa., and Eli J. Bontrager, Shipshewana, Ind., were visitors here during the week, both taking part in the Wednesday evening prayer service.

Recent visitors at the Publishing House were Bro. Noah Hershebrger and family, and Bro. Irvin Holsopple and family, all of the Johnstown district.

Sister Lillie Shenk, who is on her way to Goshen, Ind., from Harrisonburg, Va., is spending a short time at the home of Bro. J. A. Ressler.

Sisters Sarah and Martha Kliewer, of this place are spending a short time in Altoona, Pa. Bro. John Kliewer, of Philadelphia, Pa., recently returned from a trip to the west and is spending some time here with his brother and sisters.

Bro. B. L. Neff and family are on a ten days' visit among friends in Ohio.

We ask a continued interest in your prayers for the work here.

Aug. 5, 1922. Cor.

Knoxville, Tenn.

Dear Readers, Greeting:—Oh! that men would praise the Lord for His goodness. We were glad to see Bro. Dowling and his family return to their home, from a trip among the churches in Maryland and Pennsylvania, of about 4 weeks. They enjoyed their visits very much. They are much needed here—so many little children in S. S. and so few teachers. Sister Jennings is now able to walk a little. Bro. Powell is not much improved in health. We are anxiously waiting for Sister Kauffman and Sister Peterman to return. Sister Brooks also expects to come with them for a while.

Sister Long's loving attitude, and activity for a worker of 73, is inspiring. The Lord be praised.

Cash Receipts for July

Kraybill's Cong & Mt. Joy Y. P. B. M., Pa	$26 06
Warwick River Cong. Va.	4 00
A Sister at Florin, Pa.	5 00
Millwood Cong. Pa.	17 00
Per E. G. Reist, Treas. E. M. B. of M. and C.	4 21
	$56 27

Value of Garments Received

Brethren at Perkasie, Pa.	$15 00
A Friend, Knoxville, Tenn.	4 00

Value of Provisions Received

A Bro Concord, Tenn.	1 00

Pray for the work at this place.

Cor.

WHEN THINGS GO SLOW

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we—since we have Him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust God to weave your little thread into the great web, though the pattern shows it not yet. —George MacDonald.

"When the Bible is set aside, man becomes like a vessel upon the ocean without chart or rudder."

Miscellaneous

WHO FOLLOWS IN THE TRAIN?

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in his train?

Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
Who follows in his train!

That martyr first, whose eagle eye
Could look beyond the grave,
Who saw his Master in the sky,
And call'd on him to save;

Like him, with pardon on his tongue,
In midst of mortal pain,
He prayed for those that did the wrong:
Who follows in his train?

A noble band, the chosen few,
On whom the Spirit came,
Twelve valiant souls, their hope they knew
And mock'd the torch of flame;

They met the tyrant's brandish'd steel,
The lion's gory main,
They bow'd their necks the stroke to feel,
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around the throne of God rejoice,
In robes of light arrayed.

They climbed the steep ascents of heaven,
Through peril, toil and pain;
O God! to us may grace be giv'n,
To follow in their train!

—Reginald Heber.

THE NECESSITY OF THE HOLY SPIRIT IN THE LIFE OF THE WORKER

By Katie Bontrager

For the Gospel Herald.

We are to be workers together with Christ. This can only be brought about thru a consecrated will and divine guidance.

The all-wise triune God knew that after the fall of man it would be an utter impossibility for any of us to become a worker unless there would be a constant Helper by our side and therefore so planned it that when Christ had finished the plan of salvation and would return unto the Father that the Comforter, which is the Holy Spirit, should come and dwell with us and be in us to lead us into all truth and righteousness. Christ told His disciples that it was expedient that He should go away that the Holy Spirit might come to teach us all things and bring them to our remembrance.

Thus thru God's great love and mercy He sent us the Holy Spirit who gives us that peace of mind which is so essential in the life of every Christian worker. No one is able to become a Christian without the direct aid of the Holy Spirit, no more than the bud is able to become a blossom without the influence of the rain and sunshine. So to begin with it is the Holy Spirit that draws us to God, convicts us of sin and helps us to love Him who first loved us.

When we have once entered the service of the Master we will realize the necessity of His presence in our lives, for without Him we can do nothing that is good but with Him we can do all things. The Holy Spirit is an indwelling intercessor who will help our infirmities for we know not what we should pray for, as we ought, but, "the Spirit itself maketh intercession for us with groanings which cannot be uttered."

How many times the burdens of the worker become so great and the cares of life come crowding in and we feel that we must have power and strength from above to carry us thru but it seems we can hardly pray. Then it is I believe that the Holy Spirit will intercede for us with groanings which cannot be uttered by any human being. What a blessing that there is a Comforter. What would our lives be if it were not for His presence and help? We would be as dead as the branch in which the sap does not circulate. Is it then a question as to the necessity of the Holy Spirit in the life of every worker? No! it cannot be, we know that every worker must be in possession of Him.

He reproves us when we are wrong, comforts us when we are discouraged, and teaches, guides, and sanctifies that we may accomplish the work that we otherwise would not be able to do.

It is the Holy Spirit that holds our hand when we would touch the forbidden thing or keeps us from falling when we walk in slippery ways. It is He who restrains our hearts and keeps us in the hour of temptation. When we do not understand portions of the Holy Scriptures we ask God and thru the working of the Spirit upon our mind we may be enlightened that we may be better qualified to teach His Word.

In the I Cor. 2 Paul tells us that his speech and preaching is not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. If it was necessary in Paul's life to demonstrate that power, it surely is necessary in our lives. If it was possible for Paul to demonstrate the power of the Spirit, it is also possible for us. To him it was all for Christ and nothing for himself. This was the secret of His success in the great work that he undertook to do for the Lord. He always put first things first. If the Holy Spirit leads our life we will do the same thing.

These temporal things are all right in their place but by all means, let them be secondary. They should not occupy such a large place in our lives that we can hardly ever get to the house of worship in time. Eternity alone may reveal what we have missed by being late at the house of worship. Let us seek first the kingdom of God. These earthly things cannot be compared in value to the heavenly.

Again we see the necessity of the Holy Spirit in our life that we may always be kept in our place. How much does the teaching of any worker amount to when the Spirit-filled life is not seen back of it. We might have eloquence and oratory but if we have not the Spirit it would amount to very little.

The Holy Spirit will keep us humble if we allow Him to. How many workers have fallen because they have allowed their fellowmen to lift them high and praise them for their good works.

To the Spirit-filled worker the praise of men is loathsome and disgusting. Why should we love it when it is only detrimental to us in our relation to our God. Let us hide behind the cross and exalt a crucified but living Redeemer.

The greatest honor that can be bestowed upon any worker in any line of Christian activity is to obey His teachings as it is taught according to the Word of God.

I trust that we all realize the importance of the Holy Spirit in our lives. It is free for the asking and is for rich and poor alike. May we continue to implore the Father thru Jesus that the Spirit may keep us humble and keep us from falling that He may present us faultless before the presence of His glory.

May we faithfully labor till Jesus comes.

Midland, Mich.

A MESSAGE FROM GERMANY

(The following are extracts from a sermon delivered by Bro. Michael Horsch, of Germany, at the Bowmansville, Pa., Mennonite Church, and reported by Bro. Noah G. Good.)

Beloved Brethren and Sisters, Greeting:—I come from Germany, the land from which your forefathers came. It was the Mennonites from Germany who came to America. Thus we have the same origin.

I rejoice that I may be with you. I thank Jesus Christ that I am here. In Germany we must worship under oppression. We greatly need the encouragement and grace of God. However you need strengthening

from the Lord here also. It is needed everywhere. But in Germany most people are Catholic and the Mennonites do not gather in such large gatherings. Our people are scattered. I never saw so large an assembly until I came to Souderton.

I shall speak for a little while on Acts 4:10-12. May God bless the words to the hearts of us all.

The Word tells us that there is no soundness in us from the sole of the foot to the crown of the head. Isa. 1:6. Now every individual is sick and each seeks a healing for his sickness because he realizes his condition and wants to be saved.

The Word also tells us, "Neither is there salvation in any other, for there is none other name given among men, whereby we must be saved" (Acts 4:12). What is this name and what does it mean to us? He is the One who was and is with God eternally. He is the One for whom and by whom all things were created. He is the one who came to this sinful world out of love for man to heal us of this sickness of the soul.

There is no man able to heal himself. If the disease of the soul is allowed to take its course it will destroy the soul for eternity. Since man is only mortal he can only do temporal things; matters of eternity are beyond him. Only Christ can heal the diseased soul of its sickness.

When men say we must cleanse ourselves we can only say that no man is able to cleanse himself. There must come One who can help us for eternity. This Helper is God Himself through His only Son.

There is no other peace than that which we get from Jesus Christ. There is no peace in ourselves for we are by nature without peace.

In his name we find what we ask for. We get an infilling of spiritual food and He helps us in the ways of our life.

There are so many who think they are right, but have not truth. This is because the heart wants to help itself. It will not accept Christ's help. It will go hard with that one who wants to help himself.

It is easy to obtain salvation. We must only give up our own will for that of Jesus.

Almighty God has sent to us His only Son that we might be saved. His Son said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

If we love Him He will give us a new life. If we are in Christ we possess a new nature.

There is no other Savior but Jesus Christ. May His name and the name of God be ever beloved to the Mennonite Church in Germany, and America, and other places.

I have come to you in America to establish a more perfect union between the Mennonites in America and Germany.

We all need strengthening from the Lord. Still I think in Germany where we assemble behind locked doors for worship, we need more than where we can gather in large assemblies and in peace.

I beg that we may be more firmly bound in Jesus Christ for you in America and we in Germany are brethren. We beg your prayers to this end.

I may tell you about the need in our country.

During the war there was no need, as the people had work, and could earn a living. But after the war there was great disorder and the need became great.

At this time of need, you, the Mennonites of America, wrote to us that you would send us money. There are very few poor among the Mennonites in Germany. But as you had said you would send money, we accepted it. When the aid came, we with our funds and the money you sent, aided 12,000 people for one week.

In Germany a city of 12,000 people gets 2,000,000 marks each month from the government. But this is sufficient only to sustain three-fourths of the needy.

The city cannot supply the needs of all, but some can earn something additional, altho often not enough. Some, if not helped, die of starvation. Such we help. I was in a city four weeks. In that city we helped 3,000 of the needy. Jesus said, "The poor ye have with you always."

Since the conditions in Russia are very severe many Russian Mennonites have come to Germany. The brethren in Russia have about 3000 acres of farm land from which to grow food. They may go to Canada but are at present in the Lechfeld, occupying the sites which the soldiers formerly occupied.

Before they could come to Germany it was necessary for us to promise to the German government that they would not remain in Germany, and also that we would sustain them. We promised this even tho we did not have money enough to carry this out ourselves. We knew we would be aided by money from America. It took vast sums to build up homes in the Lechfeld, but we had faith that you would not forsake us.

Those who decide to leave Russia have to steal out and flee to some foreign land. Of such there came twenty-seven to the Lechfeld. The Mennonites of Germany, Holland, and America should help them in whatever way they have opportunity. The Russian need surpasses all for severity. If we give unto them in Jesus' name, He then may say, "I was afflicted and ye helped Me."

THE USE OF HYMNS IN THE CHURCH SERVICE

By Martha Lantz

For the Gospel Herald.

The singing of hymns in the church service should do one or more of three things: (1) they should create a spirit of devotion in those singing, (2) they should be the means of unifying the thought of the individuals who make up the audience, and (3) the uniting of Christians in singing those hymns should be a means of persuasion to the unconverted part of the audience.

The singing of hymns in the church should create a spirit of devotion in the minds of the individuals. The pleasure of hearing music, itself, stirs the emotions, while the words may bring to the mind some experience of the individual's and both may lead him to a fresh determination of loyalty to God. The best songs for the church service are the worship hymns. They draw our minds to God and we are made to admire His wisdom, His mercy, His patience, His justice and His love. How keenly can the presence of God be felt when we sing "Holy, Holy, Holy, Lord God Almighty" or "Sun of my Soul, thou Savior dear, it is not night if thou be near." In singing songs we have renewed our spirit of devotion to Him. One of the best tests for a hymn to be sung in church services is its power to awaken and stimulate devotion, and its ability to voice those emotions. The hymn written by Hinsdale, beginning, "I love to steal awhile away, from every cumbering care, and spend the hours of setting day in humble grateful prayer," shows not only the composer's devotion to his Maker but also his faith in Him.

Such hymns are also the means of unifying the thought of the audience; for the listener is more apt to consider favorably, and becomes more ready to accept the truths of the sermon which will follow. The mere fact that they are singing the same music unifies the congregation, and even though they have had varied interests, different religious experiences, different social standards and environments, they now are unified in thought and prepared to listen to the sermon. There is force and pow-

er in such singing, and for this reason congregational singing is most ideal, as this common experience creates and intensifies the current of feeling. The singing of hymns reacts upon the souls of individuals and prepares the way for the message in a singular way. The sermon in turn intensifies the hymn.

A third reason for the singing of hymns in the church service is that the uniting of Christians in the singing of praises not only edifies the ones who are already believers, but is a means of persuasion to the unconverted. It is the means of stimulating a religious feeling among them. A great many have answered this calling while the hymn, "Just as I am, without one Plea" was being sung. The force and power of the Christians as they sing in unity, has a large influence upon the individual who stands alone as unconverted.

Goshen, Ind.

MY DUTY AS A TEACHER.

By Ruth Hostetler

For the Gospel Herald.

It is my duty as a Sunday school teacher:

To be kind and friendly to my pupils.

To study their their lives so that I may know their needs.

To show to them that I am interested in them and want to help them in every way I can.

To show them that they can have confidence in me and to try to help to live nearer to God.

I should also do as we read in II Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

I should have a well prepared lesson and should be able to teach it in such a way that the smallest child can understand me.

It is my duty to live a clean, pure life. For my life should be an example to my pupils. If I live as the Bible teaches me I should, my teaching will have a better effect on my pupils.

I should try to be present every Sunday. I think it causes the pupils to lose interest when they can't depend on their teacher.

I should also try to be on time every Sunday, as it causes some disturbance through the school when one is tardy.

It is my duty and desire to dress according to I Pet. 3:4, where we read: "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Also as we read in I Tim. 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold or pearls or costly array."

I should teach my pupils to reverence God's Word and not to make light of it. I should never tell them foolish stories;but should help them to fill their minds with thoughts of Jesus.

Last, but not least, it is my duty to pray for my Sunday school class. In Jas. 5:16 we read: "The effectual fervent prayer of a righteous man availeth much."

Westover, Md.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following cablegrams have been received from Russia during the past week:

Severe drought in Molotchna colonies causes general crop failure. Pasture destroyed and severe shortage fodder. Grain shortage and fuel scarcity well beyond extreme winter suffering."

(Signed) Miller.

"Partial Ukraine report on July fifteenth, one hundred twenty-two Mennonite Relief kitchens feeding 14756 children and 9496 adults. Closed institutions feeding 201."

(Signed) Miller.

"Krehbiel (and) Slagel report (in) Bachmut and Sagradowka drought is cutting harvest. In Neu Samara hot winds and drought diminish crop prospects seriously."

(Signed) Miller.

"G. G. Hiebert arrived Wednesday. Will proceed Ukraine July 23."

(Signed) Miller.

"Hoeppner reports Uranskaka Volost officially increased by eight Russian villages. Few starving people in them. In Volost last week 1200 cases typhus and cholera. Five hundred sacks distributed to needy for clothing. Crop yield good, but acreage too small. Tractors are wanted."

(Signed) Miller.

* * *

A letter received from the Friends Service Committee quotes the following cablegram received from their unit with the request that it be passed on to our Committee:

"One month without rain and intense heat caused terrible decrease harvest. Situation coming winter twice as serious as expected one month ago. Rye harvest 40 to 80 percent less than expected June 15. Unless good rain within one week later crop must be lost. Deep plowing saves our millet and potatoes thus far. Miller harvest already failure. In 20 volosts Buzuluk district grain scorched and killed before matured."

* * *

A careful reading of the above cablegrams brings out the fact that conditions in Russia are still extremely serious, and threaten to become more so. They should need no further comment or appeal. Are we doing what we can to relieve the suffering of our brethren in Russia?

* * *

Bro. P. C. Hiebert, chairman of the Central Committee, who spent several months in the famine district of Russia is now in this country. He is spending a short time in the interests of the work among the churches in the East. A meeting of the Central Committee is being held at Philadelphia in the very near future. Important plans and policies will be decided at this meeting, in the light of what Bro. Hiebert has to offer as a result of his personal investigations.

* * *

Following are several expressions of gratitude from our brethren in Russia who have been receiving aid from our Unit:

To the Representatives of the American Mennonite Relief and to the Brethren in America:

In the name of all the hungry ones in our village we express to you our most hearty thanks for all the help that you have extended to us by giving us the food that we needed, as a work of Christian love. By your help the inhabitants of the village were enabled to live thru the famine and to retain strength sufficient for the daily work. We know the difficulties with which you, the representatives of the society had to contend in order to bring to us these supplies; therefore they are doubly appreciated by us. Our earnest prayer is that God may assist you in this arduous work under so difficult circumstances, that the donations may serve the purpose for which they were given. Please do also convey our deeply felt thanks to the donors, the Mennonite Brethren of America. We are at the present time able to thank in words only, but may Christ, the friend of such good works, reward you, for you have not forgotten your brethren who are in dire need. Without your help we should have been compelled to suffer from hunger May the Lord bless all the representatives and givers, as well as the donations; for all depends on His blessing.

The Village Committee: J. Giesbrecht, Chairman; Joh. Enns, Jak. Langemann; Abr. Wiens, Members; Gerhard Fast, Secretary.

Petershagen, Wolost Halbstadt, May 17, 1922

To the Mennonite Brethren in America:

Years of severe oppression during the war, great persecutions after it, and finally the famine have caused the complete ruin of the Mennonites of Russia.

The indescribable bodily sufferings, coupled with a hopeless outlook into the future, had brought about in most of our brethren a condition of mind which was worse than a mere lack of courage. Yet there were always those who under all conditions kept looking upward and in the stoutest hearts faith in God who has been with us so long and has richly blessed us, did not cease.

But one beam of hope after another seemed to become dim and to disappear. Smaller and smaller became the number of those who remained strong in the face of all difficulties.

Rumors to the effect that our American Brethren were not forsaking us reached us and revived the hope of deliverance from our misery But these hopes were short-lived. When the help from America failed to come, our spirits sank lower than ever.

Then, in November, 1921, came the letter from Bro. Miller. The joy was great, not only for the promised aid, but for the fact that you, dear brethren in America, were remembering us. Many hearts let their prayers of warm gratitude rise to God, the Giver of all good.

The test of waiting from the arrival of Bro Miller's letter until the time when the help materialized was easier to bear, though from time to time the need became greater until conditions reached the stage that such things as linseed oil-cake, horses, cats, dogs, also partly decomposed meat were used for food by many, and death from starvation claimed many victims. The hope for the help promised served to renew our courage and even while the pangs of hunger were felt, our hope became stronger.

Now the help is here and by the blessings of God we may believe that starvation will not be our lot, though many have succumbed to the famine.

We are thankful first of all to our heavenly Father who again has shown that He is the same as of old. We also thank you, dear brethren in America and elsewhere who, impelled by brotherly love, have sent to us the supplies for the sustenance of life.

We thank all the brethren who in Christian love are taking active part in this great work of mercy.

May God Reward You All.
Einlage, April 9, 1922.
Saporosk Gubernia
(Follows a full page of names).

To The Dear Brethren In America.

We, the congregation at Nieder-Chortitza, after we have held a public service of thanksgiving to give praise and honor to Him who has found means and ways to help us in our need, consider it our Christian duty to express our thanks also to you, dear brethren of a distant land, and to tell you of the feelings with which we enjoy that which you have been sending us.

We take it for granted that you have received some information regarding the misfortunes that have befallen us in recent years On the distant battle fields from the Baltic to the Black Sea, behind the ravines of the Kaukasian Mountains, as well as in the various cities of the great Russian state where our brethren were doing service for the wounded and sick, also in the remote forests of the great Russian plains where many of our men were engaged as watchmen and workers, and even in cold Siberia, many a young man found his last resting place, for the most part as a victim to epidemic diseases.

The great disturbances from 1917 to 1919 have rendered many people homeless and have cost many a life. In our village eight persons, among them two children, were killed in battles that were fought in this vicinity.

Even greater wounds were caused by the sufferings of the winter of 1919-20 when for two months the battle front was in this vicinity. Food and clothing were taken from us and we were brought to the verge of ruin. But the greatest terror was typhus which attacked 87% of the inhabitants of our village, of which 94 persons, mostly men in the prime of life, died.

The great drought in the summer of 1921, coupled with the fact that proper tillage of the soil was for the most part impossible, resulted in a failure of crops. Then followed the last terrible winter in which in our village many persons suffered from hunger and cold

Many a sigh rose from our hearts to the Father who has promised to provide for His children. He has heard our cries and has helped us. And although we had till today seventeen deaths from hunger, which will probably be followed by others, since many are so weakened by hunger that there is little hope for their recovery, yet we can at this beautiful spring time entertain the hope for a better harvest. Your warm sympathy for us in our distress has the effect of strengthening our hope. We believe that He who spared not His own Son, will with Him also give us all things Our desire is that He may accomplish His purpose of love for us. May we permit Him to purify us and to draw us to Himself.

To you, dear brethren, we say, "May God reward you for all that you have done and are now doing." God be with you beyond the great seas. May He also protect the brethren who have come to us and who are directing the difficult work of relief. Thanks, many thanks.

Nieder-Chortitza, May 19, 1922
(Follow three pages filled with names).
Aug. 4, 1922.

REPORT

Of the Liberty Mennonite Sewing Circle from Apr. 1, 1921, to July 1, 1922

For the Gospel Herald.

No of members	13
No. of meetings held	7
Average attendance	8
Visitors	7
No of garments made	30
No. of comforters made	7
Butter sent to Home Mission lbs.	40
Eggs doz.	60
Canned fruit qts.	142
Cash for Russian relief	$8 00
Money received during year	72 24
Money expended during year	69.36

Mrs H. D. Wenger, Secy.

CONTINUE IN PRAYER

It is more common for most of us to pray before the great events of life than it is to pray after them, but the latter is as important as the former. If we would pray after the great achievements of life, we might go on to still greater; as it is we are either puffed up or exhausted by the things that we do in the name of the Lord, and so many a man in answer to prayer has been endued with power and then has wrought great things in the name of the Lord, and when these great things were accomplished, instead of going alone with God and humbling himself before Him, and giving Him all the glory for what was achieved, he has congratulated himself upon what has been accomplished, has become puffed up, and God has been obliged to lay him aside. The great things done were not followed by humiliation of self, and prayer to God, and so pride has come in and the mighty man has been shorn of his power.—Dr. R. A. Torrey.

PROCEEDINGS

Of the Meeting of the Executive Committee of the Mennonite Board of Missions and Charities Held at Elkhart, Ind., July 21, 22, 1922

For the Gospel Herald.

Members present: D D. Miller, S. C. Yoder, V. E Reiff, J. S. Shoemaker, S. E. Allgyer.

Moved and seconded that S. E. Allgyer and Abner Yoder be appointed to find workers for the Welfare Home at Kansas City. Carried.

Moved and seconded that 1000 copies of the booklet "Instructions to Missionaries" be printed. Carried.

Secretary was instructed to write City Mission superintendents that supplies are to be paid for at price fixed by the Publishing House. Also ascertain how many copies of the different periodicals they would need.

Moved and seconded that the Illinois Conference be instructed to appoint 4 brethren which together with the superintendent of the Home for the Aged shall constitute the Local Board of the Home. Carried.

Secretary was instructed to refer matter of income tax of India missionaries to the Committee of Reference and Counsel and advise Bro. Kaufman of what has been done.

Moved and seconded that the assessment of the India Missions Council be allowed Carried.

Secretary was instructed to cable Hershey to proceed with the incorporation of the Board in South America.

Moved and seconded that we authorize the support of two additional Bible readers in S. A. and write Sister Steiner with reference to their support Carried.

Moved and seconded that we approve the request of the Sisters to raise $2000 for Teachers' Home at Balodgahan. Carried.

Moved and seconded that we recommend that Bro. Allgyer take steps to locate Bro. Stoltzfus at the Canton Mission. Carried.

Moved and seconded that J. A. Hilty be allowed their fares from Goshen, Ind., to Kingman, Ariz., in case they go west. Carried.

Moved and seconded that all bills now due at the Home for the Aged be allowed and ordered paid Carried.

Moved and seconded that the Local Board for the Home of the Aged be authorized to get out plans for the barn and proceed with the erection of same Carried.

Favorable action was taken to admit the following persons into the home: Mary Eden Hoover, Elkhart Ind.; Chris Miller, West Liberty, Ohio; Sister Kropp, Chicago, Ill.; Sister King, Flanagan, Ill. Instructions were given to look after others who may possibly come.

Moved and seconded that the Board pay J. D. Smith for the Ford truck for use at the Home and issue check for $130 00 in payment. Carried

Moved and seconded that $200 00 be paid Ben King on account of money furnished for building at the time new church at Ft. Wayne was erected. Carried.

Moved and seconded that the Daniel Roth Annuity of $1000 be placed into the South America investment fund. Carried.

Moved and seconded that the $25 00 Annuity Interest on the Daniel Roth Annuity be placed in the fund for furnishings at the Home for the Aged. Carried.

Moved and seconded that A M Eash be appointed superintendent of the 26th St. Mission. Chicago. Carried

Secretary.

SPECIAL MEETINGS

Ephrata, Pa.

Report of the two-day Sunday school and missionary meeting held in the Ephrata Mennonite Church, July 8, 9, 1922.

Organization:—Mod. Bish., Benj. Weaver; Sec'y, Abram Landis, Jr.; Chors., David M. Wenger, Harry W. Hess.

Subjects and Speakers:—**Sunday School Work in the Mennonite Church (Statistics), by A. K. Hershey; The Superintendent, His Relation to the Church and Sunday School, by Jacob Gehman; Development of the Child in the Home, by John L. Musser; The Pupil—The Future Hope of the Church, by Levi Sauder; Sunday School Work, The Christian's Opportunity, by Isaac R. Herr; How May the Teacher Best Serve the Church and Sunday School, by Clayton Yake and Jacob Shotzberger; So Speak Ye and so Do, by David Garber; Holy Spirit, by Henry Weber; Sermon (Matt. 13), by David Garber; S. S. Lesson, by Wm. Stoltzfus; Sermon (Mark 16:20), by J. F. Bressler; Home Missions, by C. Z. Martin; Foreign Missions, by A. O. Histand; Foreign Relief Work, by Orie O. Miller.**

A Few Thoughts Presented:—S. S. pupils, rightly taught, will eventually be won for Christ.

The Bible is the solution of all difficulties and problems in teaching the boys and girls.

The S. S. is not an independent organization but should be in harmony with the Church.

One of the main ways the Holy Spirit comforts is by prompting us to lend a helping hand to the needy.

No matter what the calling may be, God is able to qualify us for that particular work.

What we want is to get people away from the sin of the world, rather than try to take sin out of the world.

The sessions were all well attended and good interest shown throughout.

—Secretary.

Wellman, Ia.

Report of Fourth of July meeting held at the West Union congregation near Wellman, Ia.

The meeting was called to order by A. G. Yoder, who after a short address of welcome, read Ezek. 47:1-12. Prayer by J. Y. Swartzendruber.

Organization:—Mods., Joseph Graber, Paul Erb; Secys., S. C. Yoder, P. J. Blosser; Chor., John Yoder.

Subjects:—**Training of the Child, Educational Paths to Success, Devotional Life of the S. S. Teacher, Effects of Indifference in S. S. Work, Efficacy of Prayer.**

Speakers:—J. L. Hershberger, Lizzie Erb, J. D. Charles, Mrs. L. J. Powell, S. C. Yoder, Alta Erb, Paul Erb.

Children's Meeting, by G. G. Marner.

A Few Thoughts Presented:—The Bible is the great instruction book; prayer and love the medium of power.

A successful path for an individual is being born again and in the Spirit of Christ pursuing the course of education.

Teachers are often not aware of the tremendous task to which they are appointed.

Cold, formal prayer is inefficacious.

Secretaries.

Alpha, Minn.-Manson, Ia.

Report of the third joint Sunday school meeting of the Alpha, Minn., and Manson, Ia., congregations, held at Manson, Ia., July 4, 1922.

Subjects discussed:—**How May I Derive the Most Benefit from the Discussions of the Meeting? Blessings of a Live S. S. in a Community; Encouraging the Strong and Discouraging the Weak Features of our S. S.; Point of Contact between Pupil and Teacher in the Primary, Teen, and Adult Ages; My Responsibility as a Personal Worker; God's Call to Young People; Young People Making Their Lives Count in Service; Problems Confronting the Y. P. B. M. Worker; How Maintain a High Standard of Efficiency in our Y. P. B. M.; Two Sermons and Children's Exercises.**

A Few Thoughts Presented:—The greatest blessing a community can receive from the S. S. is salvation. We must be broken of the things we love before God can use us. Our prayers, presence, attention, willingness to work and sacrifice were encouraged. Power with God thru prayer means power with pupils. Every Christian is called to some service. We have a personal responsibility for people we come in contact with. Study and live up to the standards set forth in the Scriptures.

Secretaries.

Aurora, Ohio

Report of annual Fourth of July meeting held at Plain View Church, Aurora, Ohio.

Organization: Mod., A. J. Steiner; Secys., I. B. Witmer, H. H. Haas; Chor., D. W. Hershberger.

Subjects Discussed:—**What Claim Has the Pupil on the Teacher? What Claim Has the Teacher on the Pupils? The Spirit of Christ in the Home; Is the A. M. Church Fulfilling Her Mission? The Pressing Need of a Fuller Knowledge of the Word; The Bible Account or Evolution, Which? Practical Christian Life Daily Exercised.**

Speakers:—C. Z. Yoder, D. W. Hershberger, Hiram Yoder, David Mast, Jr., Otis Johns, Menno Nussbaum, Noah Troyer, Frank Raber, Enos Hartzler, August Krouse.

Sermons by C. Z. Yoder and Noah Troyer.

Children's Meeting, by C. Z. Yoder.

A Few Thoughts Presented:—Be on time. Be prepared. Become acquainted with your pupil.

We must be united with Christ, must show love to our fellowman, as Christ did.

Do we hate sin and love righteousness in our homes?

The mission of the Church is to proclaim the whole Gospel to the whole world.

The Church is a fold for the sheep and lambs to be fed.

We should stand for the things the Bible teaches.

A shepherd of the flock should exercise care in giving the right kind of food to the flock.

Secretaries.

Baden, N. Dak.

Report of Bible Conference, held at Spring Valley Church, July 4-6, 1922.

Organization: Mods., J. L. Lehman, H. L. King; Chors., H. L. King, Phebe King; Secys., Stella Lehman, Edna L. King.

Instructors: I. G. Hartzler, East Lynne, Mo.; L. S. Glick, Minot, N. Dak.

Subjects Considered (by L. S. Glick): **The Two Great Powers; The Woman's Sphere; Prayer; A Sermon;** (by I. G. Hartzler): **The Home; A Sermon; The Church; The Holy Spirit; Missions; Worldly Organizations.**

Thoughts Presented: God's power is unlimited; All power is in His hand; Satan's power is limited; He has no more power than we allow him to have; Home is the greatest institution God has established; A perfect home is a type of the Church; The Church is a place of protection of which Christ is the head; A Christian cannot live without prayer, it is an important thing; The Spirit of God is everywhere present, all-knowing, and all-powerful; Christ is our greatest example of a missionary; To enjoy Christian liberty, we must stay away from the world.

Palmyra, Mo.

Sunday school meeting, held at Pea Ridge Church, July 9, 1922.

Organization: Mods., L. J. Johnston, Harry Buckwalter; Secy, Florence Hathaway; Chor., J. H. Hershey.

Subjects Discussed: **Sermon** (Col. 4:6); **Essentials to Christian Growth; The Authority and Influence of the Bible; Children's Meeting; The Whole Truth; The Young Christian's Influence; Lessons from the Life of Jeremiah; Sermon.**

A Few Thoughts Presented: Some essentials to Christian growth are attending church services regularly, feeding upon spiritual food, obedience to laws governing the spiritual life and prayer; "All scripture is given by inspiration of God;" The influence of the Bible changes men's hearts; To have Christian influence for good, we need to possess the spirit of Christ; We need to be patient, kind, and gentle.

The meeting was well attended and good interest shown.

Secretary.

Surrey, N. Dak.

Report of Bible conference held on June 27, 28, 1922.

Organization:—Mods., Ira Yoder, D. B. Kauffman; Chor., Nelson Kauffman; Secy., Phebe Ann King.

Instructors:—I. G. Hartzler, L. S. Glick.

Topics Discussed:— **Duty of Ministers to Members; The New Birth; Duty of Laity to Ministers; Pride; Studies in I John.**

Thoughts Presented:— The minister is a servant, teacher, watchman, shepherd. The new birth is receiving a new life. Destruction follows pride. God is pleased with the humble life. Our peace and fellowship with fellowmen depend upon our fellowship with Jesus.

Secretary.

Mt. Joy, Pa.

Gleanings from the Bible meeting held at Mt. Joy, Pa., July 25-27, 1922.

Do we appreciate our daily blessings? We are serving the same God as our forefathers. We should love God above everything else. Respect the house of God with reverence.

God's people are a called out people. We cannot deceive God. We are serving a living Christ. Our kingdom is an everlasting kingdom. Keep in the simplicity of the Gospel. Stand fast in the faith. We should be willing to go the second mile. We are saved to serve.

Daniel E. Brubaker, Sec.

CONTRIBUTIONS RECEIVED

For the Mission Property and the building expense of the new Church at Knoxville, Tenn.

Received by C. B. Byer

Memorial of Ethan Garber, Va.	$ 25 00
Mrs. Nafziger Ill.	10 00
Mrs. J. L. Ranck, Pa.	100 00
Mrs. Hary Eshbach, Pa.	20 00
Lizzie M. Wenger, Tenn.	7 00
Henry Hershey, Pa.	15 00
A Sister at Marion, Pa.	5 00
Stoner Kready, Va.	10 00
A Bro., Gap, Pa.	5 00
Fannie Flory, Pa.	10 00
Daniel Dupler, Pa.	25 00

John L. Garber, Pa.	25 00
D. E. Stoner, Pa.	1 00
W. F. Charlton, Pa.	1 00
A. L. Rife, Pa.	5 00
J. S. Burkholder, Pa.	2 00
A H Hendricks, Pa.	10 00
John Landis, Pa.	10 00
E E Strickler, Pa.	10 00
Bessie Lehman, Pa.	15 00
B. E. Stauffer, Md.	5 00
Mr. J. L. Rutt, Pa.	2 00
Jacob Bucher, Pa.	5 00
Peter Shenk, Pa.	2 50
Elizabeth Detwiler, Pa	5 00
Paul Detwiler, Pa.	11 00
Anna Graybill, Pa.	20 00
A Bro., Millersville, Pa.	2 00
John Hess, Pa.	10 00
Mary, Lizzie and C. Stoltzfus	5 00
Sylvanus Stoltzfus	11 00
Elizabeth Dinger, O.	5 00
Mabel Shertzer, Pa.	5 00
Mabel Climer, Pa.	1 00
J. M. Glick, Pa.	20 00
J. E. Kauffman, Pa.	8 00
Rents and old house material	702 25
Loans	600 00
W. K. Lederach, Pa.	5 00
A. P. Miller, Ind.	5 00
Daniel Shaeffer, Tenn.	5 00
Mrs. Mary Detwiler, Pa.	2 00
Greencastle S. Circle, Pa.	10 00
Millwood & Maple Grove Cong., Pa.	60 00
Howard-Miami Co. Cong., Ind.	32 00
Row Cong., Pa.	45 00
N. Main St. Cong., Nappanee, Ind.	45 00
Kauffman Fund, Manheim, Pa.	25 00
Manheim Dist., Pa.	195 00
Goods Cong., Pa.	90 00
Hanover Cong., Pa.	500 00
Mummasburg Cong., Pa.	35 00
N. Union Cong., Iowa	78 00
Reiffs Millers Stauffers, Clearspring & Cedar Grove Cong., Md.	320 61
Plain, Towamencin Lower Salford, Pa.	403 45
East Petersburg, Rohrerstown, Millersville, Boslers Cong., Pa.	361 55
Allensville Cong., Pa.	19 19
Franconia Conf. Dist., Pa.	529 36
Franconia Mission Board, Pa.	33 25
Souderton Cong., Pa.	93 00
A friend, Doylestown, Pa.	25 00
Belleville Cong., Pa.	32 10
Clinton Brick Cong., Ind.	20 00
Emma Cong., Ind.	22 00
Crown Hill Cong., O.	100 00
Pleasant Grove Cong., Ill.	10 00
Garber Cong., Pa.	38 25
E. B. Mission & Charities	500 00
Martins Creek Cong., O.	25 00
Chambersburg S. Circle, Pa.	25 00
Chambersburg Cong., Pa.	35 00
Millwood Cong., Pa.	87 88
Providence S. Circle, Pa.	15 00
Miller Cong., Md.	32 01
Marion & Cedar Grove Cong., Pa.	52 78
Reiffs & Strasburg Cong., Md.	85 00
East Chestnut St., Lancaster Cong., Pa	58 00
Total	$5786 18

Received by Va. Board of Missions and Charities

Martin Conley (contribution) Va.	12 00
Int. Lydia Hartman, Donation, Va.	6 00
David Brunk & wife, Va.	10 00
David R. Lesher, Md.	50 00
Warwick River S. S., Va.	25 00
Upper Dist. Augusta Co., Va.	686 00
Middle Dist. Bank Cong., Va.	125 00
A friend, Dayton, Va.	10 00
J. H. Barnhart, Va.	10 00
Pentress Cong. Per C. Bergey, Va.	77 00
Polly Heatwole, Va.	5 00
Upper Dist. Per E. C. Shank, Va.	31 05
Charlie Layman, Va.	4 00
Lizzie Heatwole, Va.	1 00
Jos. Shaver, Va.	5 00
Bettie Thomson	2 00
J. R. Swartz, Va.	20 00
Middle Dist. Pike Cong., Va.	96 00
Abraham Burkholder, Va.	2 00
Middle Dist. Mt. Clinton Cong., Va.	127 00
Pike Church Cong., Va.	30 00
Mt. Clinton Cong., Va.	67 55
Weavers S. S., Va.	40 00
Weavers Church S. S., Va.	35 00
Lower Dist. Zion Cong., Va.	200 00
Otto Good & Mother, Va.	2 00
Bank Church Cong., Va.	11 50
Lower Dist., Va.	75 00
Eastern Board Missions & Charities	317 00
E. W. Showalter, Iowa	5 00
Anna Rohrer, Pa.	5 00
Eastern Board Missions & Charities	37 80
Mt. Clinton S. S., Va.	33 00
Nettie Showalter, Va.	10 00
A Sister, Pa.	5 00
E. Board Missions & Charities	150 00
Anna Good, O.	5 00
Lower Dist., Va.	23 39
E. Board Missions & Charities	85 00
Lower Dist., Va.	60 74
E. Board Missions & Charities	30 00
A Friend, Va.	1 50
Weaver S. S., Va.	31 21
E. Board Missions & Charities	53 01
Total	$2717 75

For Knoxville Mission Support

Pike Cong. Va.	22 00
S. M. Burkholder, Va.	4 00
Mission Meeting Middle Dist. Va.	25 66
Denbigh, Va.	30 00
Weavers Cong. Va.	54 00
Per Clayton Bergey, Va.	15 29
Bank C. Cong. Va.	27 79
H. W. Coffman, Va.	10 00
Per Jos. Shank, Va.	3 50
Instruction Meeting Bank C. Va.	100 00
Weavers Cong., Va.	40 38
Mt. Clinton Cong., Va.	50 00
Total	$382 62

We hereby take this opportunity of thanking our many friends who so kindly gave of their means for the purchase of Mission property and the building of the new Church at the Knoxville Mission, Knoxville, Tenn. A debt of $600.00 is still on the Church building and any donations given to lift this debt will be gratefully received.

—Jos. W. Coffman, Sec.-Treas.

Married

Yoder—Hostetler.—On July 29, 1922, Bro. Elton R. Yoder, of Orrville, O., and Sister Laura Hostetler of Dalton, Ohio, were married at the home of the bride's parents, Bro. and Sister Daniel C. Hostetler, by the officiating bishop, Bro. J. S. Gerig. May the richest blessings of God rest upon them in their journey through life.

Obituary

Jackson. — Sanford Jackson was born in Severe Co., Tenn., Feb. 24, 1907; died in Attica, Mich., June 16, 1922; aged 15 y. 3 m. 22 d. While standing in the hall of the schoolhouse he was struck by a flash of lightning and killed instantly. He was the first one to be buried in the cemetery adjoining the meeting house of the Mennonite Church near Imlay City, Mich. He leaves his sorrowing parents, 3 brothers, and 4 sisters, besides a large number of other relatives and friends to mourn his early and unexpected departure. Funeral services were conducted at the home by the Methodist minister from Attica, who happened to be Sanford's teacher in school; and at the meeting house by Brethren Peter Ropp and Simon W. Sommer. Text, Psalm 39:4, 5.

Simon W. Sommer.

Litwiller.—John Litwiller was born in Butler Co., Ohio, Feb. 27, 1841; died very suddenly July 15, 1922; aged 81 y. 4 m. 18 d. His mother died when he was six years old. At the age of ten he with his father, brothers and sisters moved from Ohio to Tazewell Co., Ill., settling near Hopedale. He united with the Amish Mennonite Church in his youth and remained faithful to the end. He was united in marriage to Fanny Birky Nov. 8, 1863. To this union were born six sons and five daughters; two dying in infancy. He leaves his aged companion, 9 children, 55 grandchildren, 12 great-grandchildren, one sister (Mrs. Nichols Martin) to mourn his sudden departure. "The Lord has given, the Lord has taken, Blessed be the name of the Lord." Funeral services July 17 at the home by Daniel Nafziger, and at the A. M. Church near Hopedale by Jonas Litwiller and Samuel Gerber. Text, Phil. 1:21.

Rodgers.—Martha Sarepta Gibb was born in McPherson County, Kansas, Jan. 28, 1875. She was married to Albert E. Rodgers Aug. 27, 1894. To this union was born three sons—George L., Willard G., and Frank E. She died at Bethel Hospital after an operation for gall stones on July 7, 1922, her age being 47 y. 5 m. 9 d. She is survived by her husband, her three sons, her mother, Mrs. Elizabeth Gibb, who had her home with her, and one brother Lee of La Junta, Colo., besides a large number of relatives and friends. She was converted and united with the Mennonite Church 16 years ago, to which faith she remained faithful to the end. Her last words were "I am ready and willing to die." Because of much sickness by herself and an invalid son all his life, she was deprived of attending church services for a number of years. She was always a member of the Pennsylvania congregation. The funeral was held at the Pennsylvania Church on Sunday afternoon July 9, where a very large congregation assembled to pay the last tribute of respect. The services were in charge of J. M. R. Weaver assisted by T. M. Erb. Text, Eph. 5:16.

Miller.—Martin L. Miller was born Aug 6, 1846; died July 24, 1922; aged 75 y. 11 m. 18 d. He was a member of the Mennonite Church for many years, serving as deacon eleven years in Good's congregation. In 1871 he was married to Lizzie Conley, who died in 1877. To this union were born four children of whom three survive him. In 1878 he was married to Elizabeth Zimmerman, who died Feb. 28, 1913. To this union were born eleven children, ten of whom survive him also forty-two grandchildren and five great-grandchildren, one brother, and three sisters. He attended services Sunday morning, dying suddenly during the night. It was his desire to depart this life to be with Christ. Funeral services were held July 27 at his late home and at Good's Church. Services were conducted by Bros. Simon Garber, John Landis, John Ebersole, and Noah Risser. Text, Rev. 14:12, 13.

The golden gates were opened wide
A gentle voice said 'Come'
And angels from the other side
Welcomed our father home.

A Son.

Weidman. — Polly Weidman, oldest daughter of Solomon and Leah Martin, was born Nov. 28, 1854, in Woolwich township, Waterloo Co., Ont. In 1869 she with her parents moved to Huron Co., Ont. On Sept. 24, 1878, she was united in marriage to Elias Weidman. In 1892 they with their family moved to McKinley township, Huron Co., Mich., where they have since resided. She is survived by a loving husband and nine children: Isaac and Albert of Detroit, Mich.; Edmund and Moses of Pigeon, Mich.; Norman, of Aurora, Ill.; Laura Schaaf of Imlay City, Mich.; Ida Schaaf and Salome Smith, of Pigeon, Mich.; Sarah at home, 23 grandchildren, 2 sisters, and 1 brother, and a host of friends. She was afflicted with Bright's Disease for several years, and became seriously ill in February, gradually declining until June 19, when gangrene developed, from which she suffered much pain until July 21, when her spirit passed away. In 1881 she was converted and united with the Mennonite Church, living a faithful Christian life unto the end. Funeral services were held at the Berne Mennonite Church July 24, by Ed Brown and Peter Ropp. Texts, Job 14:14; Isa. 35:10. Buried in Mennonite Cemetery.

Kurtz.—Fanny Schrock Kurtz was born near Orrville, O., July 11, 1846; died July 22, 1922; aged 76 y. 11 d. Her death was due to a stroke of

paralysis which she received while engaged in the work of the home. She soon lapsed into unconsciousness and remained in this condition until she died at about six o'clock in the evening. She was the daughter of Samuel and Lydia Schrock and the oldest of a family of four children, three of whom still survive her. On Jan. 27, 1870, she was united in marriage to Stephen Y. Kurtz, who was called to his eternal reward only a little more than six months ago, after they had shared together the joys and sorrows of life for nearly 52 years. To this union was born six children, four sons and two daughters, one son having passed beyond in early manhood. She accepted her Savior in her youth and remained a faithful member of the Church to the close of her life. She had a deep concern for the religious welfare of her family and for the work of the Church. Her consistent Christian life was an inspiration to her children and her good influence was felt by all who came in contact with her life. She found her greatest joy in the service of her Master which expressed itself in her prayers and her limited though cheerful contributions for the work of the kingdom. Services were conducted at the Oak Grove Church by the brethren, C. Z. Yoder, J. S. Gerig, and Jesse Smucker, from Psa. 16:8 and Mark 14:8.

BOOK REVIEW

What it Means to be a Mennonite

By Paul Erb

The information found in this booklet was first published in a series of articles in the Youth's Christian Companion. In response to a demand on the part of those who felt that the message is of sufficient importance to have a place in every Mennonite home, it is now being published in book form. Valuable reading matter. 32 pages. Bound in paper cover. Price 5c. Address

Mennonite Publishing House,
Scottdale, Pa.

Is the Bible the Inerrant Word of God?

By R. A. Torrey

Those who know the reputation of the author will conclude at once that the book answers the question very positively in the affirmative. The book considers, from an orthodox viewpoint, the three questions: (1) Is the Bible the Inerrant Word of God? (2) Was the body of Jesus that was nailed to the cross and really died, raised from the dead? (3) Was Jesus born of a virgin? The one weak spot in the othrewise ringing message is the author's reference to present day discussions on Evolution without defining his own attitude. With this exception the entire book rings with no uncertain sound against present day apostasy, and is full of helpful thoughts and suggestions for all who wish to know the truth.

The book contains 185 pages, is bound in cloth, and retails for $1.85. Published by George H. Doran Company, New York.

ANNOUNCEMENT

The Ohio Mennonite Sunday School Conference will convene (D V.) with the Oak Grove Congregation near Smithville, Ohio, August 16—18, 1922 Each Sunday school in the district is urged to elect its delegate. Anyone desiring information concerning trains or transportation should write to E. S Hostetler, Smithville, Ohio.

I. W Royer, Secretary

"The honor of the world is in going to the top; the honor of Christ is in going to the bottom."

CONFERENCE ANNOUNCEMENTS

Illinois

The Illinois conference will meet the Lord willing Sept. 12, 13 with the Hopedale congregation.

Tuesday 9:30—Meeting of all bishops, ministers and deacons to consider such business as may come before them and arrange for the conference.

The conference sermon will be preached Tuesday evening, services beginning at 7:30.

Wednesday 9:00—Church conference convenes considering questions, making appointments, and other business relative to the work of the Church.

Wed. evening—Sunday school conference begins, continuing until Thursday evening considering topics on Sunday school, young people's Bible meeting, and mission work

Parties coming by rail can come to Hopedale on the C. & A. R. R. or to Suter from Peoria on the Interurban. All trains and cars will be met at these places. Those wishing further information or desiring to notify of their coming can write to Andrew Nafziger, Hopedale, Ills.

A cordial invitation is extended to all interested in the work of the Church. Come praying that all may be done to His glory.

A. L. Buzzard, Secy.

Southwestern Pennsylvania

The annual Church Conference of the Southwestern Pennsylvania Conference District is to meet, the Lord willing, at Martinsburg, Blair county, Pa., on Thursday, Aug. 24, 1922, at 9 A. M., and continue in session until its work is finished, probably adjourning on Friday at noon. The brotherhood generally is cordially invited.

The Sunday School Conference of this district is to meet on the preceding Tuesday evening, August 22, and continue in session during all of Wednesday.

The Ministerial body of the District is to meet on Tuesday forenoon, and the District Mission Board meets in public session on Tuesday afternoon, Aug. 22.

The Executive Committee of the Church Conference meets on Monday afternoon, Aug. 21, 1922.

Persons desiring to be met at the station, should notify Bro. Irvin Stonerook, Martinsburg, Pa., of their expected time of arrival. Persons coming by the Lincoln Highway should go by Bedford or Everett; those going by the William Penn Highway should go by Hollidaysburg and Roaring Spring.

J. A. Ressler, Mod.
N. E. Miller, Secy.

Missouri-Kansas

The Missouri-Kansas Conference will meet, the Lord willing, at the Mt. Zion Church near Versailles, Missouri, as follows:—

Monday, 2:00 P. M., Aug. 28.—Business meeting of the Mission Board. All members of the Board are especially requested to be present.

Monday evening, 7:00 P. M, will be spent in a devotional meeting preparatory to the work of conference to follow.

Tuesday and Wednesday, Aug. 29, 30.—Workers' conference considering topics relating to Sunday school, Young people, and Mission work.

Thursday and Friday, Aug. 31, Sept. 1.—Church conference considering questions and business relating to the work of the Church.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Ely, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Sessions will begin at 8:30 A. M. and close at 7:00 P. M. each day. Ministers' and other special meetings, after day sessions, or between sessions, as shall be announced during conference.

Trains will be met at Versailles for passengers on the Rock Island R. R. through line from St. Louis to Kansas City, and branch line of the Mo. Pacific from the North. To announce your arrival, or to make further inquiry, address J. S. Dettwiler, Versailles, Mo.

A cordial invitation is extended, soliciting a prayerful, earnest, and helpful attendance at all the sessions of conference.

J. R Shank, Secy.
Carver, Mo

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, AUG. 17, 1922 (Gospel Witness) Established 1905 No. 20

EDITORIAL

"The steps of a good man are ordered by the Lord."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Our Senior Editor, Bro. Daniel Kauffman, with his family, left Scottdale, on Tuesday, August 8, to take up his work as president of Goshen College. For thirteen years he has served in the capacity of resident editor-in-chief of the Gospel Herald. It was largely through his untiring efforts and faithful service, under the blessing of God, that the paper grew from a small beginning to its present proportions. His presence and counsel here will be greatly missed. Our regret at seeing him leave is mingled with the sincere hope and prayer that the Lord may greatly bless him in the important work which he now takes up. He will retain the position of editor along with his new duties, although a large part of the work must be delegated to others. Those upon whom falls the responsibility of taking up the part of the work which he lays down, keenly feel the need of the prayers and support of God's people that the paper may be kept up to a high standard, and that the Church, the home, and the needy world may be served in a way that will meet the approving smile of the Master.—H.

The Reaction.—A commendable wave swept over America a few years ago. The curse of rum was so universally and painfully evident that the people of the United States rose up enmasse and placed a Prohibition amendment into the national Constitution. Canada likewise took the measure in hand and adopted prohibition as the policy in most of its provinces.

But the cause of temperance could hardly be expected to win so easily without a struggle by the forces of Rum. Notwithstanding the prohibition laws there are still millions of men with depraved appetites and thousand of covetous men who resort to most any means in order to make money. These two classes have combined and are setting in motion the forces of the underworld in a desperate effort to break down the prohibition laws.

Then there are other influences at work. Since the stigma of the saloon has passed away, the old habit of public drinking is coming back, even if people are supposed to be taking only "soft drinks." The money that formerly went for strong drink now goes for nearbeer, coca cola, soda pop, ice cream, candies, cigarettes, etc., etc., etc., and public drinking places of various descriptions are doing "a land office business." The old allies of the saloon—pool rooms, billiard halls, bowling allies, movies, ball rooms, etc.,—are still plying their trades, patronized by classes of people who in former years held aloof from them because of their close association with the discredited saloon. In fact, since strong drink is barred largely, it gives the forces of evil a better hold on the more respectable classes, many of whom are catering to the habits of the underworld at an alarming rate. The whole has the semblance of a reaction which may bring back the saloon, when it can truly be said, "The last state of that man is worse than the first."

Christian people can find a safe anchor, in the midst of this prodigality, by adhering faithfully to the inspired admonition, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

"THE NEW KNOWLEDGE AND THE CHRISTIAN FAITH"

There has recently been circulated among our ministers a reprint of a sermon delivered by Harry Emerson Fosdick in the First Presbyterian Church of New York City. The foundation text of the sermon is not stated. The subject is quoted as the title of this article.

For the individual who delivered this sermon we have nothing but the kindest of feeling. He is said to be a man of splendid personality and unassailable character. But something has certainly gone widely wrong with his logic, not to say orthodoxy, to enable him to utter the sentences ascribed to him in this reprint. A sentence in the circular which accompanied the pamphlet is significant: "It set a landmark in the progress of religion that such a sermon should be preached in the old First Presbyterian Church in New York." Progress? Yes; it shows progress indeed, but in the negative direction. It would be more accurate to speak of it as retrogression.

On page 6 of the pamphlet reprint of the sermon, the writer tells what the so-called Fundamentalists claim. He says that they demand faith in certain miracles. pre-eminently the virgin birth of our Lord; that we must believe in the plenary, verbal inspiration of the Bible; that we must believe in the atonement made by the shed blood of Jesus Christ; and in His second coming in a particular way.

Dr. Fosdick does not deny any of these points of faith, but he does get dangerously near giving the impression that he'd like to if he dared! And then he says:

"The question is: Has anybody a right to deny the Christian name to those who differ with him on such

points and to shut against them the doors of the Christian fellowship? The Fundamentalists say that this must be done."

His plea is for tolerance. That is not new. Romanists pleaded for tolerance—for themselves, and persecuted Protestants. Protestants pleaded for tolerance—for themselves, and burned Puritans. The Puritans pleaded for tolerance—for themselves, and branded Quakers.

But is tolerance so great a virtue that it may be substituted for every article of the Christian faith?

Elijah on Carmel was intolerant and the blood of Baal priests flowed like water. The liberal cry now is, "What if they do deny every essential of the Christian faith? They are tolerant, and kind, and loving. Call them Christians any way. What if they do worship Baal in a thousand forms?" But intolerant Elijah believed in a creed.

Zerubbabel, Ezra, and Nehemiah might have gained a moment's friendship from Tobiah and Sanballat, and the rest like them, by a little toleration. Those Samaritan worthies differed less from the Jews than do the liberals from the Fundamentalists today. But their intolerance won for the Jews the fierce and lasting hatred of their neighbors. How about it anyhow? Was Nehemiah right or wrong? The issue is clear.

John the Baptist might have gone on living, in all probability, if he had only been a little more tolerant of such little sins as violence, murder, and adultery. But he was intolerant, and paid his head in forfeit.

And space fails to speak of Peter, Paul, James, and the long list of martyrs, whose intolerance of sin and wrong won for them the martyr's crown bestowed thru the instrumentality of professedly religious men.

Not that we would advocate the intolerance that uses violence to enforce its dictates. But here is a very pertinent question: If they want tolerance why do the liberals insist on forcing, or trying to force, their fellowship on those whom they denounce as ignorant, narrow, intolerant, and lacking in true Christian love? If they don't like the narrow confines of the old faith, why don't they establish themselves where they won't be bothered by these narrow pessimists called Fundamentalists?

In fact, one of the boldest and most audacious of the liberalist claims—assumed thruout this sermon by Dr. Fosdick—is that the teaching of the Fundamentalists is an intrusion, a new doctrine, an invasion of the Christian Church by a foreign element. This position is so absurd as to merit scarcely a moment's mention, and yet it is so persistently made by the liberals, that one is almost convinced that they think it is correct. Fundamentalists are trying to hold the old landmarks of the Christian faith, and the liberals are trying in a thousand ways to undermine them. Dr. Fosdick wisely distinguishes between Fundamentalists and conservatives, but he grants that all fundamentalists are conservatives—and this proves the assertion made above—that the liberals are the aggressive party, the invaders, the insurgents, and not the Fundamentalists.

On page 12 of the pamphlet reprint, Dr. Fosdick begins a rather extended discussion of the inspiration of the Bible. He states the Fundamentalist position correctly and quite clearly, and then proceeds to take issue with the orthodox view, which he calls a "static and mechanical theory of inspiration." He points out that the Koran is also claimed to be an infallible and divinely inspired production. He contrasts the blighting influence of the Koran with the teachings of Christianity, and states in a way that would lead to the impression that he considered that the liberals had a patent on this truth, that the Bible is an unfolding of the character of God, and that Fundamentalists deny it. As a matter of fact Dr. Fosdick on this point beclouds the issue. That there is a progressive revelation of God to His people in the Bible no thoughtful Fundamentalist would for a moment deny. Really, this living, organic development of doctrine as the Bible revelation proceeds is one of the most conclusive proofs that the Bible is not a product of the fallible human mind, but a miraculous result of the inspiration of God. What Fundamentalists deny, and liberals continually assert is, that religion is the evolved product of the human mind, and that the Bible is a revelation, not of God, but of the workings of the human mind in evolving the conception of God. Some liberals go so far as to say, with amazing effrontery, that God Himself is produced by the human mind by a process of evolution.

The claim implied by the title chosen for the sermon, "The New Knowledge and the Christian Faith," that new knowledge acquired by our modern "wise men" affects the foundation truths of the Bible, would be amusing if it were not so seriously stated and believed by so many people, and questioned by others.

Knowledge may be new to me or to Dr. Fosdick, and yet be very old to more experienced men. The fact that we have just found it out does not change or even modify an old truth. When a child discovers that fire burns, it is brand new knowledge to him but his parents knew that truth long before. We discover a principle of growth in plants or in the formation of rocks, and it is new knowledge to us, but to God, who originated those principles, this knowledge is older than the hills in which the rocks form and on which the plants grow.

From the lips of One Who Knew we have the statement addressed to the Father, **THY WORD IS TRUTH.** Science may go on discovering "new knowledge" in one decade and denying that same "knowledge" the next decade for ten thousand years longer, if the Lord tarries, but all these discoveries will not in the slightest degree modify that statement from the lips of our Savior. **GOD'S WORD IS TRUTH.**—R.

CHRISTIAN SOBRIETY

By John L. Horst

For the Gospel Herald.

What It Is.—Usually the first thing we think of when sobriety is mentioned is that it is the opposite of drunkenness or intoxication, especially relating to strong drink. Such a conception of it covers only part of its meaning. However, this gives us an excellent illustration of its definition. There are many legitimate things in which we may become intoxicated—go to excesses. This is insobriety. We may notice some of them later.

Sobriety is a normal, well balanced condition of body, mind, and soul in which we think, speak, and act in a calm, discreet, sensible, godly manner. It is the golden mean between the extremes of the blind, reckless, optimist, who calls everything good, and the gloomy, melancholy pessimist who thinks everything is going to pieces.

Why Necessary?—Because there are issues and adversaries which must be met in a sane, sensible, unprejudiced manner. We must see things as they are. The intoxicated person can not see nor think straight. Tit. 2:12 says, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Here we see that the world with its lust and sin must be denied, and this can only be accomplished by the one who lives a life of sobriety.

Again, in I Pet. 5:8: "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." The enemy also appears sometimes as an "angel of light." In whatever form he comes he can be successfully resisted only by those who are sober and watchful. The great issues of

life—salvation, life work, real service to God and man can be wisely met only by sobriety and its attendant graces.

Who for?—Some may be inclined to think that sobriety is only for older people. Let us see what the Bible says. In Tit. 2 Paul exhorts four classes to be sober. They are: "aged men," "aged women," "young women," and "young men." Hence we see that this virtue is expected of every Christian irrespective of age. Other references give special advice to ministers and leaders and their wives to be sober.

Manifestations and Applications

1. **Thought Life.**—It first of all applies to our thought life. In a number of cases we are admonished to be sober-minded. We should "gird up the loins" of our minds and think clearly, seriously, calmly, so that we may wisely meet whatever issues may confront us.

There are many things which may hinder us from sober thinking. We might mention the following: (a) Commercialism. We may become so engrossed in the things of this world, the accumulation of wealth, etc., that we can only think of things in terms of their monetary value. (b) Self. Some people are so absorbed in their own selfish aims and desires that they can not think soberly on the real issues of life. We have a notable example of this in King Darius. Had he stopped for a moment to think seriously of what all was involved in that foolish decree which his courtiers by their cajolery induced him to sign, he certainly would have thought of his most esteemed friend—Daniel. In his ravenous desire for honor, he thinks of no one but himself. (c) Pleasure. This is a consuming passion with which a great many people are intoxicated. Living as they are in a dizzy whirl of excitement, attending dances, movies, ball games, etc., they cannot think calmly, seriously, soberly. The "god of this world" has not only "blinded their eyes," but dulled their minds and senses so that the things of God—the real things—are ignored and hardly given a passing thought. Far too many professed Christians are going too far on the amusement and pleasure question to be consistent with the Christian standard of sobriety.

2. **Speech.**—Sobriety manifests itself in our speech. Titus 2 gives us some interesting lessons on this subject. In connection with the general teaching on sobriety we are exhorted to be grave, sincere, having "sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." The silly, foolish, meaningless jargon of the present day which we characterize by the term "slang" certainly does not come under the category of sober speech. It should not be necessary to mention the all too prevalent use of profane and vulgar talk.

3. **Daily Life.**—Sobriety manifests itself in our conduct. "We should **live soberly.**" The life of sobriety is a life of self-denial. The world and its lusts must be denied. All excesses in things legitimate must be avoided. The grace of God teaches this and enables us to do it. May we "let our lights so shine," that others may see that we are not "walking after the course of this world," but that we are "abounding in the work of the Lord." The life of sobriety is both negative and positive. The man who thinks, speaks, and acts soberly will be active in the Lord's service for he will see the needs and act upon them.

Relation to Other Graces

Some idea of the importance of this virtue may be gained by the way it is related to other graces. It is mentioned in close connection with watchfulness, holiness, godliness, faith, hope, and love. From this we conclude it is not an outward cloak to be put on but is an inward condition of the heart which the grace of God gives to the believer.

It is not incompatible with cheerfulness, for the Gospel message is, "Be of good cheer." It is not antagonistic to joy, for the advent of Christ brought "tidings of great joy." It is not antagonistic to real pleasure, for we are told that at the Father's right hand "there are pleasures for evermore."

Last of all, it is closely connected in a number of scripture passages with the second coming of our Lord. If anything should make us think, and speak, and live soberly it is the consciousness that Christ is coming and that He may come at any moment. "We should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Scottdale, Pa.

"IN THE BEGINNING GOD"

The first four words of the Bible echo loudly in my ears: "In the beginning God." Not only would our God be in the beginning of a world but he would be in all our beginnings—in the beginning of a life, of a home, of a church or of a kingdom. God would be in the very foundations; he would make stable that which must, of necessity, be unstable, evanescent, changing, without him. He would be in every beginning of our young folk; in every thought and ideal, and every chain of habit forged, that they may be habits that shall bind our young folk to Jesus Christ, and not estrange from him. To the dear young people we would say: "Is God in your beginnings—is every sunrise a golden beginning with him? When you take up a new task, do you look to him for help and blessings? Do you realize that you are laborers together with God, and that he would be your Partner in everything that you do? Hark! is not that the voice of Paul that echoes down the centuries: 'I can do all things through Christ which strengtheneth me.' Do you realize that God is as much interested in the usefulness and outcome of your life as he would be if you were the only living soul in all his universe? Humility and faith are twin channel-diggers to deepen the channel until God comes in to make the most possible of your life."

How thankful we should be that God sees, and not only what we now are but what, by his grace, we may yet become. We need that clear understanding of the Master that gives wondrous power and winsomeness to the Christian life. We need that understanding of the Word of God that brings joy to the heart and fragrance and usefulness to the life.

How powerless are words until God inspires them! Then even the stammering tongue is endued with power. Men read between the words—they glimpse the ideals and sense the motives back of very imperfect expression. We would have our words smooth and beautiful but God would give them power. He furnishes the life current if we keep the connection unbroken. His are the seed-sowing and the harvest of the lips, as well as the fruitage of the field. Is God in the beginning—and in the ending—of our speech?—G. W. Tuttle in Gospel Messenger.

EATING WITHOUT BEING FED

"Wherefore do ye spend money for that which is not bread?" Isa. 55:2.

In Central America there grows a plant called nardoo, which, although it satisfies hunger, is said to be destitute of all nutritious elements, and a party of Englishmen once perished of starvation while feeding daily upon it. This is the experience of those who find their portion in earthly things. Their desires are crowned, but they are actually perishing of want. God gives them their request, but sends leanness to their souls.—Alice M. Upton.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Gospel Herald Readers, Greeting:—Sister Lura Lauver who was attending the E. M. School, Harrisonburg, Va., has again returned to take up the responsibilities as a worker. Sister Ada Kreider left today for Sterling, Ill., to spend a few months with her brother, Elmer. Sister Nanna Bender, the worker among the Italians who was recently married to Bro. Laban Swartzendruber, Greenwood, Del., will make her home here. Sister Bender will take up her former work and her husband will work in the city, giving his spare time to the work.

Bro. David B. Groff, wife and son, John, of the Mellinger congregation, Lancaster county, Pa., came in their auto to spend a week with us. We surely did appreciate their service in allowing themselves to be used in the work and taking advantage of the auto gave us the privilege of getting into a number of homes in our visitation work; also of distributing literature and speaking to the convicts in the county jail, inmates of the city hospital, and asylum at Hollidaysburg. We found that it would be quite an advantage to have an auto as it would give us the privilege of extending our work.

Sunday July 22, Bro. Abram Metzler, wife, Abram Jr., Elmer, and Sister Edith were with us in the morning services. Bro. M. gave us a stirring message. Text, Rom. 6:13, 14. Friday evening, Aug. 4, Bro. S. P. Yoder and wife, Denbigh, Va., and Bro. E. R. Miller and wife, Fentress, Va., who are making an extended tour through the west in an auto, stopped with us. They had the privilege of attending open air service held in the Italian district.

On Aug. 5, Sister Nissley's mother, Sister Amanda Herr, Harry Brenneman, wife and sons, Earl, Paul, and Harry Jr., Millersville, Pa., came into our midst. The Brenneman family returned home Sunday, while Mother Herr will spend some time with us.

Receipts for July:

Cash

E. M. B. of M. C.	$29.32
Stahl congregation	11.25
Springs Sunday School	8.61
	$49.18

Painting Building Fund

E. M. B. of M. C.	$ 5.00

Cash Value, Provisions and Clothing

Martinsburg, Pa., S. C.	$ 3.00
Maple Grove, Pa., S. C.	6.00
Beech S. C., Ohio	9.25
Gordonville, Pa., S. C.	3.00
Allensville, Pa., cong.	7.00
Belleville, Pa., cong.	2.50
Martinsburg, Pa., cong.	8.00
Effie Hoover, Schellburg, Pa.	1.00
O. D. Yoder, Mattawana, Pa.	3.00
John E. Kauffman, Mattawana, Pa.	.75
J. S. Lehman, Lancaster, Pa.	6.00
Laban Swartzendruber	3.00
	$52.50

Thanks for your support.

Aug. 8, 1922. Jospeh M. Nissley.

Reading, Pa.

(Thirteenth and Douglass Sts.)

Greetings in our Redeemer's name: The Savior's command is "Go ye into all the world and preach the gospel to every creature." Ye refers to His children and the Gospel is the message He has given them to give.

We are grieved from the depth of our hearts when we see those who profess to be His children take another message and deceive those who need Christ. Many signs of the last days are approaching us. We are made to think of these words, "I have not sent these prophets yet they ran: I have not spoken to them yet they prophesied." May we earnestly pray in behalf of those who are being deceived.

Bro. Amos Kulp, Spring City, was with us Aug. 6. He brought Gal. 6: 7 to our minds in a very forceful way. Other brethren who have been with us lately were, John Mast, Elverson, Henry Bechtel, Spring City, John Sauders, Goodville, and David Mosemann, Lancaster, Pa.

The following brethren and sisters have been visitors at the Mission: Bro. and Sister Francis Bechtel; Salome, Esther, and Ada Musser; Lena Peterman; Emma and Anna Rudy; Nellie Becker; Barbara, Ruth and Magdalena Mosemann; and Anna Brackbill.

Sunday school is fairly well attended considering the many attractions to draw them away. A girls' sewing class was organized last month. The girls take great interest in the work.

We keenly feel the need of the prayers of God's children. Remember the work here that souls may be saved for the kingdom above.

Yours in behalf of the lost,

Aug. 8, 1922. The Workers.

Millersville, Pa.

(Mennonite Children's Home)

A number of applications came for the thirteen-month old girl, mentioned in our last report, but by the time the article appeared in print, the mother had again reclaimed her child and can now care for her again. Several boys were placed into homes on trial and one was returned to the Home after spending some time on a farm in Lancaster county.

There are twenty-nine chil[illegible] the institution now. Twenty-one of this number are boys, from one to ten years of age. The youngest one to be placed into a foster home is three years of age. Our baby, Joseph, a fine little fellow, is being supported by his father, who himself is an orphan and was under the care of an institution in his boyhood days. The admission of three small children is being considered. Other applications for admission were rejected because our boys' dormitory is full.

Aug. 8, 1922, will long be remembered by the workers and children. Sister Edna Hottenstein, one of our orphan girls, and Bro. Roy Lehman, were united in matrimony, in the presence of a number of invited guests, the children, and workers of the Home, by Bro. D. N. Lehman. May the Lord bless this union, is our wish and desire.

Yours for needy children,

Aug. 7, 1922. The Workers.

Chicago, Ill.

(1907 So. Union Ave.)

Our fresh air work is again an event of the past. Through the kindness of the country people in many congregations in Illinois, Iowa, and Indiana we were able to send [illegible] almost 200 children from this place. We wish to thank all who have helped make this summer outing possible. We realize that it must mean sacrifice on the part of the country people to open their homes to one, two, and sometimes more city children during one of the busiest times of the year, but we take it for granted that they have feelings in this matter, s[illegible] ilar to the workers, who find [illegible] fresh air work, not only the m[illegible] strenuous and hardest of the year, but also the happiest. It would be extremely difficult to see so many happy faces and so much anticipation of joy all about us for weeks without absorbing some ourselves.

Eternity alone will reveal the good that will result from this phase of work. Many a child has received impressions from close association with Christian people for a few weeks, which in many instances, has changed his entire outlook on life, and which may be the means of saving his soul some time in the future.

Bro. H. R. Schertz was called to fill the pulpit at Sterling, Ill., on Sunday, Aug. 6. He with his wife and family intend to spend some

time soon in the vicinity of Metamora.

Sister Oyer is spending her vacation with her parents near Ashley, Mich., at this time.

Bro. James Bucher, wife, and children, Bro. Yoder and children, Sister [illegible]ng, and Mr. and Mrs. Stump [illegible]ren, all of Kouts, Ind., coming through by truck and auto, paid us a pleasant visit over Sunday, Aug. 6. Bro. Bucher preached for us at our morning services. Bro. S. E. Allgyer stopped with us a few hours recently, while passing through the city.

Pray for sinful Chicago.

Aug. 9, 1922. Anna Yordy.

WEEKLY LETTER FROM SOUTH AMERICA

By J. W. Shank

For the Gospel Herald.

(July 5, 1922)

This is a gloomy time of year in Argentina. We generally have very little gloomy weather at a time. The months of June and July are most likely to be so. Last year, from March to September we had scarcely any rain at all. This year we have had an abundance of rain. All ponds are full. That makes traveling by vehicle or auto very difficult. One can not go even a mile without having to pass through big ponds. This week the weather has been a bit better than last. As a result, the attendance at our meetings has increased about forty percent.

Bro. Hershey writes that the average attendance at the central Sunday school was over a hundred the last quarter. That is very good for this country. It is not so hard to secure a high attendance as to secure a regular attendance. Parents are very indifferent. They generally let the children choose for themselves whether or not they will come, and rarely accompany them.

Our new Sunday school, just two months old, in Trenque Lauquen has almost averaged fifty since it started. We are anxious to keep up the attendance because the children of that section are in terrible need of Gospel teaching. Those at another branch school are learning pieces and special songs for a little program. They take great interest in such things and do remarkably well.

In one section at the outskirts of Trenque Lauquen we had not been able, on account of the rain and other heavy duties, to make our usual visit. Upon our last return we realized as never before how hungry they are spiritually and how anxious they are for our little visits. We usually take reading matter and some Sunday school cards and explain the stories to them. One old woman of seventy-five years never gets outside their yard. Another woman who has four children has had the misfortune of being forsaken by her husband lately. He went off with a young girl of about seventeen years of age. The The injustice of such doings seems terrible.

We also visited a few days ago an old woman who is blind and paralyzed. She has a bright, optimistic character. She believes in God, she says, and has faith in His power to bless her. However, one can see that she is woefully ignorant of what God really is. The Gospel story in all its sweetness she does not know. She sadly needs it, for her life is sad enough.

This week we have no kindergarten in Trenque Lauquen because of the cold and damp weather, nor will we have for a month. Sister Shank has been accompanying one of the Bible readers every day in the absence of our other Bible reader, Sister Cavadore, who has gone to help start the work in Carlos Casares.

The families Hershey and Shank are counting the days until the homecoming of the children in Buenos Aires. They will arrive within three days from the present writing.

Bro. Lauver writes, "We are getting fixed up in our new home. The house is very old and ugly but after we cleaned it up it looks pretty decent and will do us until we can find something that will more permanently suit our needs." He also said, "We have to share our 'patio' (enclosed yard) with two other families who are Jews, but they seem to be quite decent people."

Trenque Lauquen, F. C. O.,
Argentina.

WHEN THE SHADOWS FALL SOUTH

By G. J. Lapp

For the Gospel Herald.

The longest day of the year has just been passed and one of the indications that we are in the torrid zone is that the sun stands to the north of us at noontide and the shadows fall south. The south rooms of our house are coolest; we sit to the south side of a tree to get the deeper shade; the dog lies on the south side of the house or stable; the rays of the sun are extremely penetrating; and, it is a very trying part of the year. The hot season is supposed to be past and the rains have begun in earnest but hardly enough has fallen to enable the farmers to sow their rice with the assurance that it will spring up and not be burned by the sun's hot rays.

A few showers have fallen. As a result, the insects come in large numbers when we light the lamps in the evening. Some of us have our evening meal before dark in order to avoid their flying in our food and faces while we eat. They seem to have made out what evenings which kind will come. The first evening all kinds came, seemingly, to have a general meeting. They examined every nook and cranny, and became a general nuisance while we were trying to read. They were of all kinds from the giant beetle and moth to the tiny gnat—some of the extremely beautiful, others extremely ugly. Some of them were genteel and others picked or stung most mercilessly. They were certainly a splendid study for the biologist. The second evening more of one kind only came, the next evening of another kind, and so on in relays until all of them will have made the round.

Only a few flies are in evidence. They will come in larger numbers later and will again go at the time of the flowering of a certain kind of high grass in the fields. The mosquitos must be guarded against. We must use our nets at night to keep them from inoculating us with malaria germs.

The gardens have not been dug up because of the dry weather. Vegetables are rather scarce and it is the close of the mango season. It is difficult to always get the kind of food one requires until we will again be able to obtain vegetables from our own garden.

The atmosphere is humid, therefore more oppressive than when it was even hotter and drier. We perspire freely, the prickly heat comes out on our bodies, we feel languid, and possess little energy for anything but what just has to be done.

The tile roofs of the buildings are being repaired or relaid preparatory to shedding the water of the heavier rains when they come. Any new buildings that are under construction are being roofed as speedily as possible and any other necessary repairs on other buildings are being made.

The political unrest is less in evidence and we are able to carry on the Lord's work unhindered, except for here and there one or so who does not want to hear the message. One of our Mission village schools is still completely boycotted but this morning one of the village owners told the writer that the children from his village will be sent to school when vacation is over. Occasionally our Chris-

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

IF I SHOULD DIE TONIGHT

If I should die tonight,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had made it almost fair;
And softly gathering up my flowing hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caresses;
Poor hands, so empty and so cold tonight.

If I should die tonight,
My friends would call to mind with loving thought,
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped.
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned tonight.

If I should die tonight,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully.
The eyes that chill me with averted glance
Would look upon me as of yore perchance,
And soften in the old familiar way.
For who could war with dumb, unconscious clay?
So might I rest forgiven of all, tonight.

Oh, friends, I pray tonight,
Keep not your kisses for my dead, cold brow;
The way is lonely, let me feel them now.
Think gently of me; I am travel-worn;
My faltering feet are pierced with many a thorn.
Forgive, oh hearts estranged, forgive, I plead.
When dreamless rest is mine I shall not need
The tenderness for which I long tonight.

—Selected by Mary Edna McCulloh.

A LETTER TO FRIENDS

By Anna G. Jennings

For the Gospel Herald.

Dear Brethren and Sisters in Christ: Greeting in His worthy name who alone is honored that my life is spared and I am again restored to our home and family.

I am now on the chair more than half the day, can walk about in the room without aid, sleep well and can eat well—blessings which one learns to really appreciate after sleeping under the influence of medicine and living on infant food as I did. The smiles in the home, the Bible, the Gospel Herald, and many letters from dear friends who so kindly remembered us in the past few months, while I could not read or even hear the news that reached the home, afford me much good company. If I were able to write I would like to address each one personally. Since it will be some time before I can expect to do so, I am impressed to ask our editor to give us a little space and this is to express our many thanks to each one who so earnestly remembered us and family in prayer. We have many reasons to feel greatly indebted to our heavenly Father. May your prayers continue in our behalf that His will be done thru us. I clearly felt that unless it was the Lord's will that I still remain I could not be here long. My desire was so strong to be with my husband and children. I came to the point where I was fully resigned to go. I talked to the family; I wanted them to stand together in the Christian work as our admonition always was, and urged my husband to be in the service of the Lord. I had a desire to speak to parents and ministers to strive to maintain the Gospel principles. I felt that if others would be safeguarded our children would be too.

As the crisis drew near I received comfort I could not tell for weakness. One was, a dish of beautiful clear water with a cup by it appeared by me. Later an audible voice said, "Ervin has come." (I knew not he had been sent for; he came a day later.) Later a large hand rested on my chest. Each time my eye lids raised.

It seems it was the Lord's will that I got so very weak that His power might be made manifest. In different ways it was shown that the healing was His miraculous power.

The operation was two-fold serious—the complication and sub-normal condition. Because of this the doctors decided to operate only at our consent. I felt I did all I could and submitted to what could be done for me.

Our oldest son was with us a few days and had gone back to his home in Illinois. The other ten children saw me put in the ambulance to go to the hospital in Knoxville.

I was thru with everything on earth (if it was the Lord's will) on the morning of the operation. All that was on my mind was God is with us, and quite appropriately the nurses sang, while preparations were being made, "Take the name of Jesus with you."

I came quietly from under the anesthetic without any discomfort, and no time suffered anything common to an operation. I was termed the record breaker, and commended for patience, was seen by doctors and nurses because they had seen nothing like it. They thought every one needs at least one dose of morphine. I simply grew out of weakness and am still gaining slowly.

Sister Lydia Neuhauser from Slidell, La., whose home is here part of the summer, was much help and comfort to us. This too was a God-sent blessing. She came one week before I was taken to the hospital. She has now returned to Slidell. We were loath to have her leave.

Bro. Matt Dowlings and family of Knoxville have returned from their trip to Maryland and Pennsylvania. They give a good report and are encouraged. We enjoyed a visit from them and their presence and help was appreciated at our fifth Sunday meeting which was beneficial to those who attended. I am glad to say Bro. H. J. Powell was able to be at the meeting.

There is more I would like to tell you all in testimony to what the Lord has done for us and to encourage us all to adhere close to His precepts.

May God bless you all.

I remember the sewing circle too who so kindly contributed to the needs of the family.

Letters will be appreciated again. We are also looking forward to visits.

Some of you have had sorrow and had to part with dear ones, you have our sympathy and prayer that our experience may draw us all closer to Him who is our guide and comfort, and supplies our every need; and may our love for His cause be so that our lives will show that we believe "All things work together for good to them that love God, to them who are the called according to His purpose."

Concord, Tenn.

JESUS

Jesus is all might, all strength, all victory. All creatures, which are, which have been, which shall be, are less than the least dust before Him. Who can resist when He uplifts His arm? Believe, all this power is put forth to be your shield and sword. The wrath of man, the malice of devils, can never slay a God-defended life. The tender Shepherd cries: My sheep "shall never perish" (John 10:28). Stand, then, behind a fighting God, and you are high as heaven above all harm. Raise not the battle cry as if the charge was yours. Let all your breath be prayer and praise.

—Henry Law.

"A realized Christ, present in the home, is the remedy for a thousand troubles and sorrows."

Sunday School

Lesson for Aug. 27, 1922—Neh. 1:1-11

NEHEMIAH'S PRAYER

Golden Text.—The effectual fervent prayer of a righteous man availeth much.—Jas. 5:16.

Introductory.—About thirteen years have elapsed since our last lesson. Another man whose life constitutes a bright spot in the history of God's people appears to view. Ezra and Nehemiah stand out as models of complete consecration and loyalty, men whose lives we may well pattern after. The things which they accomplished ought to encourage every one who feels that his surroundings are a handicap to his life. Their example did much to put life into their people. God's promise is that our labor "is not in vain in the Lord," no matter how disheartening our surroundings. The story of Nehemiah ought to be read again and again as we study the lessons to be gained from his life.

Lesson Story.—One day, when Nehemiah, the king's cup-bearer, was in the palace of the king in Shushan, one of his brethren, Hanani, came to him, having just returned from Palestine. He asked him how things were getting along in Palestine. Hanani replied that the people were in sore affliction; that the walls of Jerusalem had been broken down, and the gates burned with fire. Nehemiah sat down and wept. Though surrounded by ease and luxury himself, he could not bear the thought of his suffering kinsmen in the faroff land without making an effort to help them out. He prayed earnestly to God and fasted many days. He confessed the sins of the people and implored God to remember them in mercy. He reminded God of His promises, and prayed that prosperity might again be their happy lot.

Lesson Thoughts.—1. But Nehemiah's efforts did not stop with prayer. This was followed by an offer of himself to God to serve in the restoration of Jerusalem. It is one of the marks of sincerity in prayer when one is ready to be used as an instrument in the hands of God to have the prayers effectively answered.

2. Few people can realize what it cost Nehemiah to go to the rescue of his people. He was the king's cup-bearer—a position of honor, ease, comfort, one that might well give satisfaction to any one because it was also a position of usefulness. All this he was ready to sacrifice for the cause of his people. In this he resembled our Savior who sacrificed the riches and comforts of heaven, came into a sin-cursed world and lived the life of a man of sorrows that light and life and eternal riches might be the lot of His people.

3. And what was it (do you ask?) that put the life of sacrifice into the heart of this great and good man? It was the life of consecration and power. His sympathy was manifest when he wept at the sad news from his people. His habits were revealed when he took this matter at once to God in prayer. His loyalty to God came to light as he manifested his willingness to spend his life in helping to better the condition of his people. No man has ever been consecrated to God without having the spirit of sacrifice as one of the leading characteristics of his life.

4. Nehemiah went to the right place. He sought the Lord in prayer. His was not an attitude of "I pity you" without doing anything practical in the way of relief. Whatever he might have done in the way of getting relief for his people, he went direct to God and received the wisdom and direction needed for highest usefulness. "Everything to God in prayer," should be the habit of every child of God. This was Nehemiah's way, and God wonderfully blessed him in his work.

5. Notice the form of Nehemiah's aid. He might have remained in his palace, lived on in luxury, made an occasional contribution in dollars and cents. This was not his way. **He gave himself.** Being in God's hands, he was used in the way that God knew would be most effective in accomplishing desired results.

6. In his case, it meant the forsaking of home, comforts, friends, an honored position, and other things held dear. It may not always mean this. Not every one who is consecrated to God is called to give all these things. We need people for the home base as well as for the field of service away from home. But whatever it may mean, let us be sure that for us it is the Lord's choosing, not our own. "I'll go where you want me to go, dear Lord," properly expresses the attitude of every child of God.

7. God's promise, "I will never leave thee nor forsake thee," was triumphantly verified in the case of Nehemiah. At times things looked very dark. But Nehemiah knew but one thing, and that was to remain true to God. He never wavered, looked to the Lord for strength and guidance, remained at his post of duty, and the triumphant close of his labors abundantly justified all his sacrifices. Christian warfare means hardship, trials, persecutions, heartaches, sufferings; but it means more—if we continue faithful it means a glorious triumph in the end.—K.

Our Young People

THE RICH MAN AND LAZARUS.—Luke 16:19-31.

Topic for August 27

MOTTO

"How shall we escape, if we neglect so great salvation."

MEDITATIONS ON THE TOPIC

I. Time and Eternity.—Time is a preparatory place for eternity. Here we measure days and years and use the time according to our choice. In our choice of the use we make of time we are preparing for the way we shall spend eternity. Time has good and bad in it, therefore God has prepared eternity with a good and bad place to accommodate those who have prepared for their place. The good of time will enjoy the good of eternity, provided we call good what God calls good and call evil what He calls evil. Enjoyment of good things in time does not insure enjoyment of good things in eternity. The rich man had good in a natural sense of food and clothing and pleasures of the flesh; but he had no good in a spiritual sense in the way of love, joy and peace, and their accompanying virtues. He had laid up treasures for himself on earth, but had no treasure for himself toward God. Lazarus had evil in a natural sense in that he was poor and sick and helpless; but he had treasures in a spiritual sense because the angels took him to a place of comfort. The rich man lifted up his eyes in hell after death. Eternity discloses what the men possessed in the world that was good in the sight of God.

The selfish heart is prone to think that those who suffer and are poverty stricken and little esteemed in the world are of less consequence than those who prosper in the world. Some even think that the suffering are smitten of God because of their badness compared to themselves who prosper and have no affliction. "Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." If God is to judge then, how diligently we should le: His counsels rule in our life now that we may be judged in this life and be fitted to enjoy the bliss of eternity.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Riches"**
2. Tell the Story of the Rich Man and Lazarus.

For Young People

1. The Vanity of Earthly Treasures.
2. The Great Difference between Heaven and Hell.
3. Fixing the Great Gulf for Weal or Woe.

For Older People

1. Memory without Comfort.
2. Present Opportuniti[illegible] for Salvatio[illegible]

PERSONAL THOUGHT

Have I the "praise of God" for my life conduct? To be approved of Him is worth more than wealth, or health, or man's favor, or life itself for time.

Gospel Herald

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Editor
Daniel Kauffman, Goshen, Ind.

Associate Editors
J. A. Ressler
J. L. Horst A. B. Christophel

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUG. 17, 1922

Field Notes

* * *

Change of Address.—Daniel Kauffman, Scottdale, Pa., to Goshen, Ind., c-o A. E. Kreider.

Bro. Isaac S. Kennel was ordained a deacon in the Millwood Church near Gap, Pa., May 21. May the Lord bless him in his labors.—E. K.

The congregation at Gingrich's Mennonite Church, Lebanon Co., Pa., intends (D. V.) to hold a Bible instruction meeting on Sept. 2, 3, 1922. A number of live subjects are on the program.

Bro. S. B. Wenger, of South English, Ia., was a welcome visitor at the Concord, Tenn., congregation for S. S. and church services, Aug. 6.—J.

Bro. Irvin E. Burkhart of Drafton, Ont., has recently been ordained a minister of the Gospel. After Sept. 11, his address will be Hesston, Kans.

Bro. A. B. Lutz, deacon of the Mt. Joy congregation, passed to his reward Monday, Aug. 7. May the Lord comfort those who are bereaved.

Bro. Jacob Gingrich, Lebanon county, Pa., is another of our older brethren who has answered the last call. He served as a deacon in Gingerich's congregation.

We are requested to announce that the Blauch-Blough family reunion will be resumed this year. The meeting will be held at Arbutus park, Johnstown, Pa., Saturday, Sept. 9.

Bro. N. E. Miller, Springs, Pa., recently held a series of meetings at the Salem Church near Simthville, Ohio. We hope to hear that the Lord blessed the efforts.

Bro. P. C. Hiebert, Hillsboro, Kan., chairman of the Mennonite Central Committee, who recently returned from a tour of inspection in Russia, spoke of conditions there at Mellinger's Church, Lancaster Co., Pa., on Sunday morning, Aug. 6, and at Mt. Joy, in the evening.

Important.—All business matters which concern the Publishing House should be addressed "Mennonite Publishing House, Scottdale, Pa.," and not to individuals by name. Subscriptions to the various periodicals, as well as articles for publication, especially such matters as Field Notes, Obituaries, and Correspondence, should be addressed to the paper for which they are intended—"Gospel Herald, Scottdale, Pa.," or "Christian Monitor, Scottdale, Pa.," etc. The name of the editor is not essential, and may even prove a cause for unnecessary delay. The reason for this is plain. If an envelope has the name of an individual on it, that person is expected to open it. If that person is absent, and this happens quite frequently, the letter must be forwarded or must wait. If it has on it only the name of the House or of the periodical for which it is intended, some one is authorized to open it and give the business attention at once. This is a small matter, but attention to it may save considerable annoyance or delay.—R.

Bro. J. S. Shoemaker, Dakota, Ill., spent two weeks in Lancaster County Pa., recently in the work of the Lord, preaching at various places as opportunity afforded. He stopped in at Scottdale on Friday, Aug. 11, intending to stay over Sunday.

Special Offer.—The Gospel Herald will be sent to new subscribers until Dec. 31, 1923 for $1.50—the regular subscription price. Any one sending $3.00, accompanied by two new subscriptions will have his credit extended for a year while the new ones will be credited to aforementioned date.

Correspondence

* * *

Kauffman's Pa.

(Erisman District)

Dear Herald Readers, Greeting in the Master's name. We have great reason to praise the Lord for the manifestation of His presence and blessings at this place.

On Sunday, Aug. 6, there were five precious souls added to the Church and one reinstated at this place, Bro. Isaac B. Brubaker administering the rite of baptism. This has not been done in this particular house for some time, and for this reason we as Sunday school laborers feel blessed and remember that eternity alone can tell the extent that God has blessed our labors.

We thank God for His blessed promises and wish them all God's choicest blessing, care and keeping.

Elam W. Stauffer.

Coalridge ,Mont.

Dear Herald Readers:—On July 4, Bro. D. D. Kauffman of Cresston, Mont., came into our midst and remained with us over the following Sunday.

On Sunday, July 9, we had our communion services. Bro. J. C. Gingerich of Wolford, N. Dak., stopped with us July 6, on his way to the Canada conference. During these meetings there were three young persons willing to step out on the Lord's side. We truly appreciate having these brethren with us and may God bless them in their labors for Him. We give a hearty invitation to any one passing this way to stop with us.

On July 2, we reorganized S. S., the following officers being re-elected: Supts., Bros. J. E. Harshbarger, W. W. Harshbarger; Sec.-Treas., Bro. R. R. Harshbarger; Chor., Bro. J. M. Harshbarger.

Harvest is at hand, some little threshing has been done. The weather is warm and dry at present.

Pray for us and the work at this place, as we are a little band of workers.

Aug. 1, 1922. Dorothy E. Kauffman.

Cullom, Ill.

Greetings to all Herald Readers:—Bro. A. H. Leaman and wife of Chicago spent Sunday and Monday, July 30, 31, at this place. On Sunday morning Bro. L. preached from II Pet. 1:5-7. In the evening he preached from Isa. 55:7. Both of the sermons were inspiring and we were made to think of the house which we are building for eternity and of the way we should live in the house. On Monday the brother and sister visited among the friends. We appreciated their visit very much and we pray that the Lord will abundantly bless them.

Eight fresh air children from Chicago returned to their homes Aug. 2, after a two weeks' visit in our homes. We enjoyed their stay and believe that we as well as they will receive a blessing.

Our minister, Bro. McCulloh, and wife returned home Aug. 3, after visiting over two weeks with relatives and friends in Michigan.

Pray for us.

In His name,

Aug. 5, 1922. Mary Edna McCulloh.

Ashley, Mich.

Dear Herald Readers, Greeting:—Sunday, July 16, Bro. Simeon P. Martin and family of Stanton, Mich., were with us. Bro. Martin preached for us.

Bro. John McCulloh and wife of Illinois spent some time in our midst. He preached for us July 23 and 30.

Sunday, Aug. 6, the following visitors were with us: B. J. Schertz and family and Sister Martha Smith of Illinois, and Christ Roth and family of Iowa.

The attendance was 120 Sunday.

Yours in the work,

Aug. 6, 1922. Cor.

Brutus, Mich.

(Maple River congregation)

To all Herald readers, Greetings:—We again have reasons to rejoice and thank God for the spiritual feast we have been permitted to enjoy.

On July 22, Bro. Ray Yoder and family came into our midst, and held five meetings.

Bro. and Sister J. K. Bixler have been with us for some time. Held a few meetings. There were five confessions, 4 by baptism, one reclaimed. We have at present about 40 members. We crave an interest in the prayers of God's people everywhere, that we might be faithful in His service in this part of God's moral vineyard.

Yours in His service,

Aug. 7, 1922. Mattie Brubaker.

Lancaster, Pa.

To all Herald Readers, Greeting in the Master's Name:—The work here is going as usual, with the Lord showering many blessings upon us which we are thankful for, especially the natural showers.

On Sunday evening June 18, Bro. Newton Weber of Waterloo, Ontario, preached at the Mission here. Text Jno. 20:30, 31. Glad for his visit. Come again.

On Sunday evening July 2, Bro. J. C. Habecker preached at the Mission here.

We are glad to have with us again in our services Bro. Leon H. Myer who had been doing relief work in the Near East.

On Sunday morning July 30, Bro. Nevin Bender of Greenwood, Del., preached at the church. Text Micah 6:8.

On Sunday evening July 30, Bro. J. S. Shoemaker preached at the church. Texts, Rev. 3:8, & Est. 4:14.

Yours in His Service,

Lloyd S. Kemrer.

Aug. 7, 1922.

Midland, Mich.

Dear Herald Readers, Greeting:—We certainly are having nice weather. On July 21 Bro. Jacob Frey and wife, Bro. Daniel Burkholder and wife, and Sister Malinda Rupp came here from Fulton Co., Ohio. On Sunday, July 23, Bro. Frey preached an interesting sermon to us. On Tuesday they left for Huron Co., Mich.

On August 3 we held our regular sewing circle. The sewing which was done was sewed for the war-sufferers. Bro. Jonas Miller and wife, Nappanee, Ind., are here visiting their son, John K. Miller, and family. They will leave for home Aug. 11. We are always glad to have people come to visit us.

Yours in His service,

Cora R. Yoder.

Aug. 9, 1922.

Scottdale, Pa.

Dear Gospel Herald Readers, Greeting:—The work here is following its usual course. Visitors here over Sunday, Aug. 6, were Bro. S. P. Yoder and wife, Denbigh, Va., Bro. E. R. Miller and wife, Fentress, Va., and Bro. Orrie D. Yoder, Mattawana, Pa. Bro. Aaron Loucks and family and Sister Gladys Loucks spent the week-end visiting friends at Greencastle, Pa.

Bro. Daniel Kauffman and family left our community on Tuesday, Aug. 8. They intend to spend a short time visiting friends in Missouri, after which they will take up their residence at Goshen, Ind. They will be greatly missed in our church and community life.

Other visitors here during the week were: Bro. P. C. Hiebert, Hillsboro, Kans., who gave an address on Russia at the Church on Wednesday evening; Bro. P. H. Ziegler and wife, Fulton Co., Ohio; Bro. Leon Myer, recently returned Near East relief worker, Lancaster, Pa.; and Mr. Isaac Ruth, of Kansas.

Sister Anna Mumaw one of our workers at the Publishing House has gone to her home in Ohio for a short visit. Bro. B. L. Neff and family have returned after a short visit to their former home in Ohio. Sister Lula Wenger, who recently spent a short time in Ohio and New York returned here Monday, Aug. 7.

A continued interest in your prayers for the work here is solicited.

Aug. 12, 1922. Cor.

BETTER THAN WIRELESS

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:24.

The story has lately been told in the papers of how the captain of a small vessel was one night taken very ill, and though the cure might be in his ship's medicine chest, he had no skill to choose or compound it. Only one hope came to his mind—to find a doctor. He set the wireless telegraph to work. North, south, east and west went the call for a doctor; and lo, across hundreds of miles came the answer. The physician had been found, the prescription was given, and the captain's life was saved. The newspapers called it a parable of prayer. There is a striking difference between the operator of the wireless and the man who prays to God. The former sends out his message over the broad seas, hoping somewhere to make himself heard, but not knowing where his call will find an instrument to receive it. He who prays, however, knows who will hear. He knows that his cry will come to his Father's ear.—J. R. Miller.

"Get money, fame, wisdom, sip of every pleasure that life has to offer and leave out God, and you will still have a hungry soul within you that cries aloud for peace and rest."

Miscellaneous

THE PURPOSE OF LIFE

By S. P. Yoder

For the Gospel Herald.

What is the end supreme of human life?
What is God's plan concerning me while here?
Am I to do some great, important work,
Or in some grand and noble cause appear?
To do good deeds that merit heaven's praise
And win approval by the best of men,
Or write such words as will remembered be
Long after I have laid aside my pen?

No, none of these; the end of life for me,
And others too, who would their mission fill,
And hear at last the cheering words, "Well done,"
Is nothing more than this: **To do God's will.**
God's will to do just where I am today,
Whate'er the task He may assign to me,
Or if He will that I should stand and wait,
And trials bear, still ever faithful be.

'Tis not the work we do that really counts,
It is the heart that to the action moves
In sweet accordance with the will of God,
That He accepts and lovingly approves.
Whate'er our work, where'er our place may be,
With loss sustained or even victories won,
No happiness can come to any soul
That cannot truly say, "Thy will be done."

Then should He call me into larger fields
'Tis still the same, through good report or ill,
The end for which He placed me in this life
Is that I here might do His blessed will.
O Lord, I pray for light from day to day
That I the path of right may clearly see,
Nor question for a moment thy command,
"Obey My voice alone and follow Me."

Denbigh, Va.

PROBLEMS CONFRONTING US

John H. Mosemann

For the Gospel Herald.

That conditions in the world are not expected to be of a good and godly sort in the latter days, are abundantly testified to by the words of Christ as well as of the apostles in Scripture. Certain writers and teachers seek to brand as "pessimists," "calamity howlers," and other unwelcome terms, such as hold to the Bible in their belief relative to the latter days of apostasy. In spite of the fact that modern religionists believe and teach that the world is far from being or becoming worse, the world abounds and increases in wickedness on every hand, notwithstanding the efforts being put forth to improve conditions therein.

Read Matt. 24; Luke 21:8-18; II Tim. 3:1-9; II Pet. 2:1-22; 3:1-18; I Jno. 2:15-28; 5:19; 4:1-6. These scriptures will give you a clear and plain view of both the wicked world as well as of the apostate teachers and followers that are to abound in the latter days.

In the light of conditions as above described, which cannot help but affect the Church to a greater or less extent, it is well to ask the question, "How shall we preserve the faith?" It is manifest how the devil seeks to destroy the faith, by bringing into the Church false, Satanic doctrines, twisting the Scriptures, or denying them altogether, by setting up men as teachers and preachers who are the enemies of God, but sail under the false pretence of being ministers of righteousness, while at the same time they are promulgators of evil and soul-destroying heresies. It is impossible to preserve the faith by giving the work of the ministry or other important positions of the Church into the hands of false brethren. Men who promise "loyalty" to the faith to secure a position and place of power almost invariably turn from their pretended orthodoxy and fly their real colors whenever they think it safe to do so.

To preserve the faith we need to call only such men to the ministry, to mission fields, or other responsible callings of the Church as have been faithful, true, and loyal to the faith, and not the kind who have been "departers" from the faith. They need to be men who "know" the truth, who have been **ardent advocates** of the faith, and have sought to **live** the faith. They need to be men who, with the holy boldness of Peter and John "contend" earnestly for the faith once delivered to the saints. They need to be men who can discriminate between the "unsound" words of men and the "faithful" words of God.

To preserve the faith we need to seek to eliminate from among us every one who insists upon wilful and deliberate sowing of the seeds of discord and heresy, whether that be in our churches, Sunday schools, Bible schools, colleges, missions, Publishing House, or elsewhere.

To preserve the faith we need to insist upon "Unity" of the faith. There needs to be a "oneness" of belief, a "oneness" on the Word of God. We need to hold the "same" views concerning all the doctrines of Scripture, whether that be about God, the creation, the origin of man, the fall of man, the doctrine of sin, the atonement, the deity of Christ, the miracles of Christ, the resurrection of the dead, the second coming of Christ, the judgment, heaven and hell, or any other Bible doctrine.

God has intended that "unity" of the faith be sought and maintained as Scripture frequently teaches. "And he gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers (to confuse the saints by holding and teaching diverse views and divide the Church into so many different beliefs? Thank God, NO) for the **perfecting** of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

After reaching the above condition of "unity of the faith" we will have reached a state of "like-mindedness" of "one-accord" "one-mind" and we shall become perfectly joined in the "same" mind and judgment, and "speak" the same things, and reach the happy state the apostle desired in behalf of the divided Corinthian Church, that there be no divisions among you. Thus there would be a "unity" of faith, a "unity" of teaching and preaching, followed by a "unity" of practice as a natural result. Shall we not each endeavor to attain to this mark of perfection? Yea, let every one of us "endeavor to keep the unity of the spirit."

How shall we make our schools a safe place for our children to attend? has been another "burning" question. This is a very important problem. That many young people have been turned into the paths of liberalism and higher criticism in church schools cannot be denied. That this work was carried on by men who were thought to be far above false pretense is also a stubborn fact. How many are the parents who did not know that the education of their children meant educating them away from the Scriptures, away from the faith of their fathers, away from the faith of the Church, away into the world, and unless God in mercy again reclaims them, they are actually lost. They are educated away from heaven and away to hell.

But the question is, How to make our schools a safe place for our children to attend? Our schools should be willing to permit a thorough examination and investigation of their teaching force by a committee of the most orthodox and wide-awake men in the Church who know what liberalism really is and are able to detect it readily. It may be necessary to reject the best and ablest talent from a worldly standpoint. But what is that in comparison to hundreds of

young students whose very soul and eternity would be affected by the continued unwholesome contact with soul-destroying and God-dishonoring heresies? Every teacher should be above suspicion along these lines. Every one who gives any indication of being of a "liberal" type should be promptly discarded and one of unquestionable soundness obtained. Rather let it be a person of less teaching ability than a person with much ability with a "higher critic" and "Satanic" religion!

Our schools should be allowed to use only such text books as are sound and not angagonistic to the Bible, the book of God. All other books which are of a harmful nature should be burned to ashes. Far better have the bad books destroyed than to allow them to destroy the faith of our children as well as that of the church.

May the Lord help that the wicked influences in any of our schools be removed from them and that all our schools become "SAFE PLACES" to send our children. May our prayers ascend in their behalf that these things be accomplished. Let us raise our voices for the things that will help and bless, and raise our voices with no uncertain sound, against all of the Satanic evil, heresies and apostasy of the latter days!

Lancaster, Pa.

DANIEL'S CONFIDENCE IN GOD AN EXAMPLE FOR US

By Ruth L. Souder

For the Gospel Herald.

Like in the lives of many others of the old patriarchs and prophets, we find in the life of Daniel characteristics which, when studied, prove very beneficial to us as God's people in this age.

Daniel, of whose parentage or family nothing is known, was the fourth of the great prophets. He had been carried captive to Babylon at an early age, cruelly robbed from home and separated from parents and friends, taken to a heathen land where his religion and his God were not regarded and perhaps not even known. The brightest and the best of the children taken captive were picked out and placed in the king's palace with the purpose that they be trained in all the learning and tongue of the Chaldeans, which at that time was greatly superior to the learning of the ancient Egyptians. While at this place there were many trying tests for him to go thru, but he was willing to stand almost alone against the commands of even the rulers and king that he might obey God, for his early religious training seemed to be stamped indelibly into his life. Daniel was a Jew, and the Jews were God's chosen people whom He had chosen from all other nations to be a peculiar treasure unto Himself, and the regilious teaching he received in his youth, settled in his heart this,—that he would obey God no matter what might befall him.

We notice especially one trait of character above others which he had, and that is his unshaken confidence in God. And I believe the secret of his success (as well as many others) thru his life hinged on this. His religion in this heathen land confronted him with many trials, but he always dared to stand for the right, even in the face of death, and as responsibilities one after another are placed upon him he is still found faithful in every detail, and grows in great favor with the king, and is honored by being given a very distinguished office in the Babylonian Empire, and is preferred above all others by king Dairus because an excellant spirit was found in him, and it is at this time, that Daniel becomes the object of envy to the presidents and princes, which prompted them to find occasion against him concerning the kingdom but no fault could be found.

Their wicked hearts soon plan a snare, by which they hope to have him destroyed. When Daniel knew that the decree was signed, that for thirty days, no one should ask a petition of any God or man save of the king, and that whosoever disobeyed, should be thrown into a den of lions; What did he do? What would we have done? Ah! as is his custom, three times daily facing Jerusalem, the old time place of worship, he prays as before. The prospects of being torn to pieces by lions does not cause him to weaken or turn to the right or left, so confident is he that God is with him. And thru his great confidence in God and God showing his power and care over His people, the king wrote a decree into all people, nations and languages that dwell in all the earth "That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

Is there not a wonderful lesson in this for us? For as God required the Jews to be a people distinct and separate from other nations about them, so he also has ordained that the Church shall be a separate people from the world. The rulers laid down for the Jews concerning ceremonial cleansings touching polluted things, and abstaining from certain meats, to which Daniel so faithfully adhered were not so different from the rules laid down in the New Testament concerning the conduct, conversation, dress, business, social relations, manner of living, etc., for the Christian. It is the requirement of obedience and confidence in God, and full consecration, that alone brings inward peace and joy.

No more than Daniel could live without close communion with his God, can we live without prayer. This had been the source of his success and power, and it will be the same for us.

If there ever would be excuse for anyone to be untrue to principle or command under trying circumstances, surely Daniel, or the martyrs of the early church, or our young brethren in the camps, might have plead this excuse. But we should be thankful for these examples that prove that it is possible to be faithful in all things, under any circumstances.

Sellersville, Pa.

A TRIP TO MANITOU, COLORADO

By Levi J. Miller

For the Gospel Herald.

By request of Bro. Fisher I came to Manitou, July 29, for a series of meetings which will continue until Aug. 8. Good interest has been manifested. A number of brethren and sisters are represented here from different states as far east as Pennsylvania and Maryland, some staying for the most of the summer, some only a few weeks. Seven families are here for a year or more, and at least seven for a limited time, while a number of girls are here for their health and are working while here.

Some people may question the advisability of having a church here, some even thinking they could go to other churches. We could do that in our home communities but the result would mean a losing out. Again some claim just the well-to-do come here for an outing, which is not the case with most of our people who are here for their health, some receiving great benefit while others it may not help so much. But coming for whatever reason they will, is it not after all our duty and privilege to help the Cause at this place as well as at other places that the kingdom of our Lord may be built up and strengthened?

The congregation here has not yet been organized but are looking forward to have an organization effected in the near future. Bro. D. J. Fisher has been the minister for a number of years. Bro. S. C. Miller of Jet, Okla., is here several months this summer for his wife's health and is giving valuable help in the ministry. They have Sunday school and preaching services every Sunday with an average attendance of 60 in Sunday school this summer and about 25 last winter. Young people's meeting every two weeks and preaching every other Sunday evening. Is not this an opportunity of fulfilling the Great Commission in this part of God's vineyard?

They have a property, consisting of a church building 38 x 26, holding 150 people without extra chairs, and a three-room dwelling house, which is rented, located on the lots in Manitou. There is yet a debt of $2314.38, borrowed by several brethren. There has been $330.83 contributed since Mar. 23, 1922. Several brethren who were here and saw the need gave $50.00 each and some $20.00. Any contribution to the cause at this place will be gratefully received. I believe the cause well worthy of our support. Many expressions of appreciation are heard from those who are here for having the privilege of worshiping with brethren of our faith from 11 different states. Those who are compelled to stay for their health certainly appreciate the Church privileges made possible by the efforts put forth at this place. May there be a special effort to meet the present debt.

Will you pray for the work at Manitou, and help as the Lord directs?

Garden City, Mo.

WHEN THE SHADOWS FALL SOUTH

(Continued from page 389)

tian workers are told that when absolute independence is realized, all Christians will have to give up their religion and become either Mohammedans or Hindus. Some of the leaders have not yet conceived the idea that independence carries with it religious liberty. They are not yet willing to grant that all men are created free and equal. The fatalism of Mohammedanism and the transmigration of Hinduism hinder this conception. It is only as they come out into the pure light of the Christian Gospel that they will be able to comprehend the value of equal rights for all mankind and the need for respect for any reasonable Government under whose control they are.

Even though the shadows may fall south naturally, socially, politically, and religiously, yet they will and are returning. Not that all India is being set right in a day. Nor, that all India will be brought to Christ. This is no more true of India than it is of America or any other country but with the siftings that are going on, doors for disseminating the knowledge of the Lord are opening and people who are tired of being hoodwinked by radicals of various kinds are finding in the truth of God's Word a path to peace and salvation, and Jesus Christ as a Savior of man means more to them. The people of India are awakening in a general way and the thinking classes are becoming more and more willing to acknowledge that real unity in India can only come through the influence of Christianity and Christian leadership. They are viewing the situation from a national standpoint. We as messengers of the Cross are willing to preach the Gospel to individual souls in order to bring them individually to Christ and preach to the masses in order to give them the knowledge of Him. Doing this faithfully through the various avenues such as educational work, industrial work, medical work, and direct evangelism, we know that God will take care of the larger issues of this nation and will, through the Gospel, bring about such conditions as will preserve unto Him a people for His name and for His glory. We have every reason to believe that the present clouds which are passing over India will make for the strengthening of the India Church and will prove her readiness to stand the various tests of her faith. So much as the future may depend on the faithfulness of the foreign missionary and the prayers and money of the home church, yet we are convinced more and more each day that upon our Indian brethren and sisters depends the real growth of the Christian Church in this land. Their lives, their faithfulness, their ability to put their religion to practical use, their willingness to let their religion influence and cleanse their business, social, and moral lives, their daily walk and conduct, their religious zeal and eagerness to evangelize their own countrymen, their desire to legislate within the Church in such manner as will keep her in line with the Word, all will determine the future strength and growth of the body. Though the shadows fall south and seem opposite to what they should be to those living north of the equator yet there is no need for discouragement or that we might have to leave our posts. We might sometime be called upon to give up our lives while at our posts of duty but what of that if it will enhance the cause of Christ. He is our all and, whether living or dead, we trust Him to make our lives and labors fruitful whether we stay or pass on to Him.

Remember India by your prayers and gifts.

Dhamtari, C. P., India.

June 24, 1922.

BIBLE FACTS SOUGHT OUT IN PRISON BY A SPANISH PRINCE

The learned Prince of Granada, heir to the Spanish Throne, imprisoned by order of the Crown, for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid, After thirty-three years in this living tomb, death came to his release, and the following remarkable researches taken from the Bible and marked with an old nail on the rough wall of his cell, told how the brain sought employment through the weary years. In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times; and the word reverend but once and that is in the 9th verse of the 111th Psalm; the 8th verse of the 117th Psalm is the middle verse of the Bible; the 9th verse of the 8th Chapter of Esther, is the longest verse; and the 35th verse, 11th Chapter of St. John is the shortest; In the 107th Psalm four verses are alike, the 8th, 15th, 21st and 31st; each verse of the 136th Psalm ends alike; no words with more than six syllables are found in the Bible; the 37th Chapter of Isaiah and the 19th Chapter of II Kings are alike; the word girl occurs but once in the Bible, and that is in the 3rd verse in the 3rd Chapter of Joel; there are found in both books of the Bible 3,580, 483 letters, 773,693 words, 31,373, verses, 1,198 Chapters, and 66 books; the 25th Chapter of the Acts of the Apostles is the finest Chapter to read; the most beautiful Chapter in the Bible is the 23rd Psalm; the four most inspiring promises are John 14th Chapter 2nd verse, John 16th Chapter 37th verse, Matthew 11th Chapter 28th verse, 37th Psalm 4th verse; the 1st verse of the 60th Chapter of Isaiah is the one for the new converts; all who flatter themselves with vain boasting of their perfectness should learn the 6th Chapter of Matthew; all humanity should learn the 6th Chapter of Luke from 28th verse to its ending; the word Eternity is mentioned in Isaiah 57th Chapter, 15th verse; Cucumber is mentioned in Isaiah 1st Chapter 8th verse. To end my lines I will say:

"Blessed are they that hear the Word of God and keep it."—Sel. by J. B. D.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Bro. P. C. Hiebert, Chairman of the Mennonite Central Committee, who has been on a six-months' trip to Russia for the purpose of investigating the famine situation, landed in New York on August 1. On Saturday and Sunday, August 5 and 6 he filled a number of appointments in some of the Lancaster Co. churches, telling about conditions in Russia. Monday and Tuesday were spent at Philadelphia where a meeting of the Executive Committee of the Central Committee was held, a report of which is given in these Notes. Several appointments were also filled on these dates. On Wednesday Bro. Hiebert came to Scottdale, where he filled an appointment in the evening. From here he proceeded to Chicago where he made a brief stop, and from there he went to his home in Hillsboro, Kansas, where he expected to arrive on Saturday, August 12, just one day less than six months from the time he left there. Bro. Hiebert has had many interesting experiences during this time and his observations on the famine will be very helpful to the work of the Committee. We hope in a short time to be able to give a summarized report of his trip from his own pen. He will probably also spend some time in traveling among the churches and giving direct reports concerning conditions in Russia.

* * *

At a meeting of the principal directors of the American Relief Administration, including Herbert Hoover, chairman, Col. Wm. N. Haskell, director for the A. R. A. in Russia who has just returned from there and Walter Lyman Brown, A. R. A. Director for Europe, who arrived in America for a short stay, the situation in Russia was fully reviewed and it was concluded that while there is evidence that the food supply of Russia, if properly distributed, may meet the necessities of the population during the next year, the tremendous volume of contagious diseases and the number of children displaced by the famine and by poverty, require continuous support.

The situation in Russia having changed from acute famine to the aftermath of famine and its resultant disease and displaced children, it was decided by the A. R. A. to continue its operations for the present in support of these more particular fields.

* * *

Report of Meeting of Executive Committee

Levi Mumaw

An important meeting of the Executive Committee of the Mennonite Central Committee was held at the office of Bro. M. H. Kratz, Phila., Pa., Monday, August 7, 1922. Bro. P. C. Hiebert who returned August 1, from an extended trip of investigation of the Russian famine districts gave a very satisfactory report of his observations, and again assumed his obligations to the Committee as Chairman. Bro. M. H. Kratz has been acting as Chairman during the absence of Bro. Hiebert.

It was very gratifying to learn of the extensive work done on the field thru the support given by our people. It is estimated that about 35,000 people are receiving daily rations from our feeding centers. It is quite evident that the needs of the stricken Mennonites of Russia have not been overestimated and that at this time there is yet great suffering in certain sections. Actual starvation has however been reduced to a minimum. The task before us now is to continue the support being given and to provide for reconstruction among the colonists.

It was pointed out that in our reconstruction program, the main issue centers in the providing of machinery for the cultivation of the rich soil districts now unoccupied because of the lack of motive power. Horses and cattle have been reduced almost to extinction thru the famine. The twenty-five tractors recently shipped will therefore serve a very important role in the beginning of our efforts along this line. It is planned to keep them in operation on the field day and night, until the end of the present plowing season. This will mean much but the need for more outfits is keenly felt. In view of this fact action was taken at the meeting looking forward for the provision of sending at least twenty-five additional outfits as soon as the funds can be secured.

The sum of $560.00 will be sufficient to purchase one Fordson tractor with all necessary spare parts together with a two bottom plow and additional shares, etc., delivered in Russia. Several conditional pledges have already been given for the next shipment and while efforts are being made to provide for the balance yet due on the outfits already sent, it is hoped that individuals interested in this work will be willing to pledge this amount for one outfit, and also that many congregations will be interested sufficiently to pledge the amount needed for an outfit. In this way the regular feeding program will not be disturbed.

Special agreements are being made with the Russian Soviet Government for the rental of the lands cultivated, which can be secured around the villages of the Mennonite colonists in large tracts, on very satisfactory terms. Government also agrees to furnish the bulk of the seed grain according to a recent cable received from Bro. Miller. The Committee therefore considers this proposition the most promising activity now being conducted on the field in our reconstruction program. It is therefore very gratifying to learn of the efforts already made by congregations to provide these necessary funds and it is hoped that others will take up the work at once and report to the Secretary or Treasurer of their respective Relief Commissions without delay.

August 11, 1922.

REPORT

Of the Ohio Mennonite Conference Held at the Martin's Church, May 25, 26, 1922

For the Gospel Herald.

After an all day session on Wednesday for conference members in which some work carried over from the extra session of conference held at Elida, Ohio, Oct. 18, 19, 1921, was considered, conference proper began on Thursday morning with Scripture reading and prayer by Moses Brenneman. The minutes of the previous meeting were read followed by the reading of the minutes of the extra session of conference and both were approved.

Conference sermon by J. M. Shenk. Text, I Tim. 4:16. The following are a few points presented. It is remarkable and worthy of notice how much the Bible has to say about doctrine. God has given us a sound doctrine. The early disciples continued steadfastly in the apostles' doctrine. We are to take heed to ourselves and tc the doctrine. God will have a people whc will give heed to his doctrine as long as the world stands. The necessity and results of regeneration were vividly set forth. Remarks were made on the doctrine of nonresistance, nonswearing of oaths, nonconformity to the world. A saved man's word is better than an unsaved man's oath. Bro. Shenk was followed by Bro. Daniel Kauffman who used the same text. There are five things that we ought to note: first, take heed to thyself; second, and to the doctrine; third, continue in them; fourth, thou shalt both save thyself; fifth, and them that hear thee.

The forenoon session closed with prayer by J. N. Durr.

Afternoon session was opened by J. A. Ressler.

Reports of Committees

The report of the Central District committee was read and accepted and the following resolutions and recommendations offered and passed after a spirited discussion.

We recognize—

1. That the interest of the Cause in the Middle District demands immediate steps looking to a permanent settlement of all questions involved.

2. That a case of such long standing demands much care, much prayer, much grace and forbearance, and much personal sacrifice that the adjustment may not only be lasting but also just to all parties concerned and of a nature that it will be conducive to the peace and growth of the several congregations in the district.

We therefore recommend—

1. That until provisions for permanent bishop oversight satisfactory to the congregations concerned shall have been made the Executive Committee of conference be responsible and have full charge of such oversight.

2. That the Executive Committee be empowered to make any settlement which, after mature deliberation and consultation with the overseers of the congregations concerned may be considered scriptural and wise—provided said Executive Committee is unanimous and supported by a large majority of the ministers and members of the district; otherwise they shall consult conference before final cation.

3. That in case the Executive Committe fails to bring these difficulties to a satisfactory adjustment it shall draft a plan for final adjustment and present it to conference for final action.

To a request from the trustees of the Lima Mission asking the conference to define their standing as a church in giving and receiving letters of membership the following resolution was offered and passed.

Resolved, that this conference appoint a member to serve conjointly with one member each from the Eastern A. M. conference and of the General Mission Board as a committee of three to consider the advisability of organizing a congregation at the Lima Mission with power to act in case they find it wise to do so.

To a petition from the Medway congregation asking that they be under the supervision of the conference instead of the Ohio Mission Board the following answer was given.

Resolved, that the Medway congregation that has been under the supervision of the

Ohio Mission Board for the last two years be, at their request again placed under the care of the Ohio conference.

That the Executive Committee be responsible for the appointing of someone to have charge of that work.

Resolved, that this conference gives its consent to the ordination of another bishop in the Western District, subject to the judgment and direction of our Executive Committee.

Privilege was given to ordain a minister and deacon in the Medway congregation.

Privilege was granted to ordain one or two deacons in the Elida congregations.

Resolved, that D. M. Friedt and Frank Lauver look into the matter relative to discontinuing services at the Union Hill Church with power to act.

Resolved, that the Ohio conference create a fund from which the actual expenses of ministers or workers that engage in work in the weaker congregations, and all legitimate expenses of the conference work approved by the Executive Committee, be paid. That the members of the conference instruct their congregations to take at least one offering a year for the conference treasurer to be used in helping the work of the weaker places and that the treasurer notify the congregations when the offering or offerings shall be taken.

Whereas, it has pleased Almighty God in His infinite wisdom to remove from our midst by death our beloved bishop John Blosser of Rawson, Ohio, and whereas we greatly miss his presence and counsel in the conference, Therefore be it resolved that we bow our heads in humble submission to the will of our heavenly Father and calmly say not ours but "Thy will be done."

Inasmuch as God in his providence has called to Himself our deacon William H. Smith of New Carlisle, Ohio, be it resolved that we humbly submit to the will of God and say, "Thy will be done."

On Thursday evening the subject, The Religious and Social problems of our Young People was discussed by P. R. Lantz, which was followed by Restful Texts and Suggestions for Night Watchers led by I. W. Royer.

Many texts were read and quoted by the brethren which were followed by Daniel Kauffman who gave many helpful thoughts and suggestions.

On Friday morning the subject, Points to be Regarded in Preaching a Sermon was discussed by I. B. Witmer. First point—Preparation. Second point—Prayer. Third point—The message. Fourth point—The audience or congregation.

On Friday afternoon the subject, Living Within the Realm of the Holy Spirit was discussed by N. E. Troyer.

Some points noted. It is our highest privilege. We live in human flesh and in the realm of the Spirit at the same time. The Holy Spirit guides into all truth. He does not lead contrary to the Word. He comforts our hearts in time of trial and persecution.

Election of officers and trustees resulted as follows:

Moderator, A. J. Steiner.

Treasurer, J. L. Yoder.

Trustees for Youngstown Mission: John Riehl, J. L. Yoder, Ivan Lehman.

Canton Mission: Henry Horst, David Senger.

Lima Mission: Perry Brunk, C. H. Hilty.

Publication Board, E. M. Detweiler.

Educational Board, A. J. Steiner.

Orphans' Home: Eli D. Yoder, D. H. Yoder.

General Mission Board, J. Y. King.

Ohio Mission Board, Eli D. Yoder.

Old People's Home: D. C. Amstutz, Philip Hilty.

Relief Commission, P. R. Lantz.

Evangelists: Eastern District, I. B. Witmer; Middle District, Noah Hilty; Western District, Andrew Brenneman.

Note.—This is not a complete report. A complete report of all the work done is on file with the conference records.

John Y. King,
D. M. Friedt,
Secretaries.

INDIANA-MICHIGAN SUNDAY SCHOOL CONFERENCE

The annual S. S. Conference of Indiana and Michigan was held at the Yellow Creek Church near Goshen, Ind., June 8, 1922.

This was the first time we had Church and S. S. Conference together.

Bro S. L. Weldy was moderator.

Song services was conducted by Rollin Hostetler and Arthur Weldy.

Prayer, its Place, by I. W. Royer.

The principal thoughts are as follows: Prayer should have a large place in all of our Christian endeavor. It is one thing to talk about prayer, but a greater thing to be in prayer. The king brought Jeremiah out of the dungeon and asked him if there was any word from the Lord. He was a man of prayer. Prayer is our seeking to know God's plans. Jesus never became too busy to pray, but we claim we are too busy to take time. Do you ever have a prayer meeting before you reorganize your Sunday schools? Do you appoint teachers by prayer?

The secretary read the minutes of the last meeting and they were accepted.

Religious Instruction an Obligation of the Church, by Simon Beck.

Deut. 11:18-20. The commandment of God to the children of Israel, how and what to teach their children. As long as Israel obeyed God they prospered. Children put much confidence in teachers, but too many are not what they should be. Parents need to plant the right kind of thoughts in children, so they will be able to overcome temptations. Thirty per cent of the Mennonite people are lost to the Church. Sunday schools were organized to help teach children, but not to take the place of home training. We need the best of teachers and equipment we can get, as the work of the Church is the greatest work there is.

The Minister's Obligation to the Children. This was explained by an essay by Bro. Cleo Mann. A few suggestions are: There is a need in the children that the minister is to fill. If the minister did his duty when children are young we wouldn't have so many problems today. Seven-eighths of the church members come through the Sunday school. Ministers should be at all Sunday school services on time to visit all departments. Ministers should be in touch with members and help select the best books for the Sunday school library. How many sermons have been preached for the children? Personal touch of the minister is much needed among children to win them for the Master. (This essay can be read in the Gospel Herald.)

An open discussion followed. Brother Kurtz said he had a sister tell him she remembered a sermon he preached to the children thirty years ago. A small boy, after hearing a sermon to children, said when he gets big he is going to be a preacher like that man. Bro. Royer said it is a fact that we as preachers get too busy to get close to the children.

Best Methods of S. S. organization, by J. D. Smith.

The Church of tomorrow is the Sunday school of today. He recommended as the best plan, first vote by ballot (only church members vote) for nominees, and if one has the majority over all he is elected; if not, then ballot again for the three having the highest number of votes and the one getting the most votes is elected as superintendent. The same plan being used by the rest of the officers. Schools using this plan have the least conflict and the least hard feelings after the election.

Who should select teachers? He recommends that the older classes be allowed to hand in a petition for the teacher they would like to have, and that the pastor, deacon, and the superintendents of different departments be the committee to select the teachers. He recommends that officers be elected for one year and not only six months.

Practical S. S. Work—5 minute talks.

Home Department	Katie Hostetler
Beginners' Dept.	Sister Baldwin
Cradle Roll	Anna Mullett
Library	E. J. Zook
S. S. Literature	Andrew Mumaw

They all gave a good explanation of their line of work, and then during intermissions gave a demonstration (showing supplies needed) for that line of work in the Sunday school. A good interest was manifested in that part of the Sunday school work.

Wednesday Afternoon

Prayer, its Purpose, by I. W. Royer.

Jesus prayed much because he and His Father were one, and he was human and needed His Father's help. I should pray that I might have the will of God so as to do His will. He told of a sister that prayed all night that the Lord's will might be done in her life. What place does prayer have in our S. S. work?

Reminisences of Early Sunday School Work. Bro. Funk being absent Bro. Friesen from India gave a talk on S. S. work. He said children want to do something and we should give them a chance. He referred to the boy that had 5 loaves and two fishes. He gave the best he had and it became a blessing. We older people can only go so far and then we need the children to take us the rest of the way. India children are delighted in the small picture card they get in Sunday school and place them on the wall of their homes. In India we have weekly teachers' meetings. Workers that are capable of handling a Sunday school are given a village S. S. These schools are held under the trees and the workers tell them Bible stories.

An offering was taken at this time. Amount, $115.48.

Training for Future Choristers, by J. D. Brunk.

Good singing moves the feelings and inclines the will to make a choice. We would have better singing if we would know and live the best church hymns. All choristers should be Christians and have a good general knowledge of the Bible. Our church schools should make more effort to train future choristers. Choristers' conferences in our church districts would be a big benefit. Only a few of our people know music in its rudiments. Why not improve the situation by giving more attention to our future choristers?

One and a half hours was spent at this time in sectional meetings. A good interest and many suggestful helps were brought out in each of them.

The secretary gave a report of his field work, showing a number of improvements in the past year, but much room for more improvement, especially in the spiritual side of the Sunday school work.

The officers elected at this time are as

follows: C. W. Leininger, secretary for three years; B. B. King for two years as member of Executive Board.

Evening Session

Prayer, its Results, by I. W. Royer. When Jesus prayed it changed His appearance. Prayer to God with an open heart always brings a change. Paul said, "I am mentioning you always in my prayers." Superintendents were urged to do the same for their teachers and all unsaved pupils in the Sunday school.

Sister Cooprider told how they appreciated the things done for India in time of famine.

Whole Hearted Service

1. **In Study,** by Jay Hostetler. We are not acquainted enough with our Bibles and therefore not able to teach with authority. We need to know connecting links of Sunday school lessons. Christ had a vision and carried it out, and as he is our example, we need the same to be a success as soul winners. Know God, know his Word, know the Field. Sow the seed, and results will follow.

2. **In Personal Work,** by Maurice O'Connel. Jesus was a great personal worker and He prayed much. He taught His disciples. He led them. He prayed with them and then sent them out to do personal work, and even the Devils were subject to them through Jesus' name. Luke 10-17.

3. **In Teaching,** by D. H. Bender. A few of the many good suggestions are: The whole heart must be in the service. When we speak Bible we have God's own will. We can't teach Bible until we know God. The more we know the more humble we need to be. Teacher must know his class and their dislikes, their needs, their problems, and life, and then use tact in order to be a soul winner. Children need sand table to reach them, so do older people need illustrations to reach them.

4. **In living,** by Clyde Kauffman. They that live Godly must suffer persecution. He referred to Joseph's whole-hearted service. He was hated, was sold, made a slave, tempted, cast in prison, but was true to God, and was the means of saving many people.

The roll call showed 60 delegates present at the delegates' meeting.

Meeting closed with prayer by J. S. Shoemaker.

Thursday Evening

(Y. P. Meeting session)

Moderator, Claude Culp.

Devotion by Clyde Kauffman.

How Correlate, Individual Development with the Spiritual Success of the Y. P. Meeting? by William Haarer.

The Sunday School gives the Word and draws a response. In preaching services we respond by opening our heart. The Y. P. M. is to help develop Christian workers and train for future service, and more care should be taken in selection of topics for the Juniors as well as Young people.

Factors that Help Build up a Y. P. M., by R. T. Yoder.

We don't feel enough responsibility for the Y. P. M. We need to start in our homes, as Moses taught the children of Israel. We need a live superintendent of Y. P. M. who is filled with the Spirit. Well selected songs are a big help.

Open Doors for Young Christians, by W. W. Miller.

Moses gave up the king's palace for the good of his people. Jesus chose the hard way for His life to save others. We need to pray, that God may show us the way. Thousands of souls are being lost to Christ and the Church because young men and women are not finding their place. Do small things faithfully. Write letters to some unsaved soul, visit sick, read, sing and pray with them. Our schools need better teachers. We need big brothers and sisters to help lift others to a higher standard of living.

The meeting closed with a good spirit.

C. W. Leininger, Sec'y.

Married

Lehman—Hottenstein.—Bro. Roy Lehman and Sister Edna Hottenstein were united in marriage Aug. 8, 1922, at the Mennonite Children's Home, Millersville, Pa., Bro. D. N. Lehman officiating.

Prout—Loose.—On Aug. 5, 1922, Bro. Herbert Luke Prout, Chicago, Ill., and Sister Catherine M. Loose of Menges Mills, Pa., were united in the bonds of holy matrimony by Bro. A. H. Leaman, of Chicago. May the Lord abundantly bless them and guide them thru the journey of life.

Hershberger—Guengerich.—On Sept. 4, 1921, Bro. Ira J. Hershberger and Sister Bertha E. Guengerich, both of the West Union congregation, were united in marriage at the home of the bride's parents, Bro. L. J. Guengerich near Wellman, Iowa, Bro. J. K. Yoder officiating. May our heavenly Father lead them safely through life.

Obituary

Hertzler.—Christian E. Hertzler, son of Tobias and Annie Hertzler, was born in Juniata Co., Pa., 1869; died July 13, 1922; aged 53 y. 3 m. 24 d. He died at his home in Grand Rapids, Mich., and leaves a wife and 1 son. He went to Grand Rapids, Mich., 30 years ago. He died of a lingering illness.

By a Friend.

Gingrich.—Jacob Gingrich was born Sept. 22, 1851; died Aug. 1, 1922; aged 70 y. 10 m. 9 d. He is survived by his widow, 1 son, 3 daughters, 13 grandchildren and 1 great-grandchild. He suffered for 5 months of heart failure and dropsy. Because of his love as a husband, his kindness as a father, and faithfulness as a deacon, he will be greatly missed in the home and church. The funeral was held at the Gingrich Mennonite Church, Aug. 5. The large attendance showed the high esteem in which our brother was held in the community. Services by David Garber, Martin Reeser, and Jacob Ebersole, from Rev. 14:13; II Cor. 5:1-4.

Hershberger.—Catherine Hershberger (nee Miller) was born Aug. 18, 1842, in Somerset county, Pa. She was married to Jacob Holdeman in 1860. To this union were born 12 children, 11 of whom are still living. Her first husband died Mar. 8, 1911. She was married a second time to Levi P. Hershberger, of near Hubbard, Oreg. She died July 16, 1922, in Portland, Oreg., where she was visiting with her daughters. Her age was 79 y. 11 m. She accepted Christ as her Savior when 14 years old and was a faithful member of the Hopewell Mennonite Church at the time of her death. She leaves an aged husband, 11 children, and many friends. Funeral was held at the Hopewell Mennonite Church, near Hubbard, Oreg., July 20, 1922, where she was laid to rest in the Hopewell cemetery. Funeral was conducted by Brethren Daniel Shenk and J. D. Mishler. Texts, Prov. 14:32; Matt. 12:49.

Horst.—Anna H. Horst, widow of the late John K. Horst (deceased over 19 years) was born Sept. 12, 1851; died July 27, 1922; aged 70 y. 10 m. 15 d. She had been a life long member of the Mennonite Church of Groffdale, Pa. She had been afflicted for nearly one year, so that she could not walk. She died of a stroke of apoplexy. She is survived by the following children: Elam N., Jonas N., John N., David N., Lizzie, wife of Daniel N. Good of Hinkletown, with whom she resided. She is also survived by the following brothers and sister: David H. Nolt, John H. Nolt, Peter H. Nolt, Hettie H. Nolt, and Amos H. Nolt. The funeral was held July 31, at Groffdale Frame Mennonite Church, which was largely attended by relatives and friends. Preaching at the house by John Kurtz, at the church by Frank Hurst in English, and Moses Horning in German, at the grave by Joseph O. Wenger.

Mother, thou hast left us lonely
We can tell thee our sorrows no more.

Elam N. Horst.

Eash.—Lydia Schrock Eash was born May 4, 1861, in Wayne Co., Ohio; died at her home in Roanoke, Ill., July 22, 1922; aged 61 y. 2 m. 18 d. She had been a patient sufferer for 14 years with rheumatism, which finally caused her death. She was a kind and loving wife and mother. On Nov. 4, 1880, she was united in marriage to John Eash. To this union were born 3 children. They are—Mrs. Emma Kennell, Mrs. Lydia Springer, and Levi who died in infancy. She is survived by a kind and loving husband, 2 daughters, 4 grandchildren, mother, 4 brothers, and 1 sister. Early in life she united with the Amish Mennonite Church, where she worshiped and served her Master till she was called to enjoy the realities of the spirit world. May our loss be her eternal gain! The funeral was held at the Linn Amish Mennonite Church on July 25. Elders John and Joseph Kennell were in charge of the services, with preaching both in English and German. Interment was made in the Wagoner cemetery.

Mother thou art sweetly resting.
Here thy toils and cares are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more.

Slabach.—Catherine (Schertz) Slabach was born in Lorraine, France, Nov. 13, 1840; departed this life July 28, 1922, at her home at Gortner, Md., of cancer of the stomach. Her mother died when she was 13 years old, and in 1856 her father, with his family (consisting of three daughters of which Catherine was the oldest) emigrated to America. After a voyage of six weeks they landed on Ellis Island, N. Y., on Good Friday. Thence they journeyed to Illinois and settled near Princeton. In 1866 she was married to David J. Slabach, and to this Union were born 8 children, Edward, Gill, Clinton, Mrs. Frank Shaffer, Lena, and Samuel. Her husband, one son, and one daughter, preceded her in death. Besides her family Mrs. Schlabach raised two girls, Mrs. John Sanders (who departed this life over a year ago) and Emma Burkholder. She is also survived by one sister Mrs. Anna Johnson, 14 grandchildren, one great-grandchild, and a host of other relatives and friends. She was a member of the Mennonite Church for many years and was ever faithful. Funeral was conducted July 30, in the Union Church by Bro. Ed Miller, Pinto, Md., who used for his text, "Blessed are the dead who die in the Lord."

Emma Burkholder.

ANNOUNCEMENT

The Ohio Mennonite Sunday School Conference will convene (D. V.) with the Oak Grove Congregation near Smithville, Ohio. August 16—18, 1922 Each Sunday school in the district is urged to elect its delegate. Anyone desiring information concerning trains or transportation should write to E. S. Hostetler, Smithville, Ohio.

I. W. Royer, Secretary.

"The hard rowing in the night storm on Galilee proved the disciples' pluck and gave new fiber to their sinews."

Items and Comments

"Bob" Seeds, of Tyrone, Pa., died at his home, Aug. 3, aged 70 years. Many people in rural sections will remember him as the famous lecturer on farm topics, especially cowhorn turnips and alfalfa.

Senator William E. Crow passed away recently at his home near Uniontown, Pa. This is the third vacancy in the senatorial ranks of Pennsylvania, caused by death in recent years. The others were Senators Penrose and Knox.

More than 12,000 strikes and lockouts have occurred in the United States within the last four years, according to a recent statement by the Federal Bureau of Labor. This is not an enviable showing for our nation. The capitalist, the laborer and the general public, all suffer because of these conditions. A more general application of the Golden Rule would go a long way toward settling labor troubles.

It is said that St. Louis, Minn., the former center of the beer industry of the United States, has greatly increased its consumption of water since prohibition is in effect. So marked has this been that the Board of Public Service has approved the installation of an outfit to supply an additional 20,000,000 gallons of water daily. "A cup of cold water" is not only Scriptural but is the most healthful of all drinks.

The 'twin strike" of railway workers and coal miners continues with telling effect. At latest reports, 610,000 miners were idle, compared with 185,000 at work, while the weekly output is 5,000,000 tons below normal, and a "famine" in prospect. President Harding has been making untiring efforts to effect a reconciliation, but has not succeeded. It is hinted that the matter may be taken up by Congress directly. A number of governors are (or have already) taking measures to conduct these industries, furnishing protection to those willing to work. Several unions of other occupations have adopted resolutions favoring a general labor strike, demanding that the mine and railway operators grant the employes their requests. The latest development was the desertion of twelve transcontinental trains by their crews.

CONFERENCE ANNOUNCEMENTS

Illinois

The Illinois conference will meet the Lord willing Sept. 12, 13 with the Hopedale congregation.

Tuesday 9:30—Meeting of all bishops, ministers and deacons to consider such business as may come before them and arrange for the conference.

The conference sermon will be preached Tuesday evening, services beginning at 7:30.

Wednesday 9:00—Church conference convenes considering questions, making appointments, and other business relative to the work of the Church.

Wed. evening—Sunday school conference begins, continuing until Thursday evening considering topics on Sunday school, young people's Bible meeting, and mission work.

Parties coming by rail can come to Hopedale on the C. & A. R. R. or to Suter from Peoria on the Interurban. All trains and cars will be met at these places. Those wishing further information or desiring to notify of their coming can write to Andrew Nafziger, Hopedale, Ills.

A cordial invitation is extended to all interested in the work of the Church. Come praying that all may be done to His glory.

A. L. Buzzard, Secy.

Southwestern Pennsylvania

The annual Church Conference of the Southwestern Pennsylvania Conference District is to meet, the Lord willing, at Martinsburg, Blair county, Pa., on Thursday, Aug. 24, 1922, at 9 A. M., and continue in session until its work is finished, probably adjourning on Friday at noon. The brotherhood generally is cordially invited.

The Sunday School Conference of this district is to meet on the preceding Tuesday evening, August 22, and continue in session during all of Wednesday.

The Ministerial body of the District is to meet on Tuesday forenoon, and the District Mission Board meets in public session on Tuesday afternoon, Aug. 22.

The Executive Committee of the Church Conference meets on Monday afternoon, Aug. 21, 1922.

Persons desiring to be met at the station, should notify Bro. Irvin Stonerook, Martinsburg, Pa., of their expected time of arrival. Persons coming by the Lincoln Highway should go by Bedford or Everett; those going by the William Penn Highway should go by Hollidaysburg and Roaring Spring.

J. A. Ressler, Mod.
N. E. Miller, Secy.

Missouri-Kansas

The Missouri-Kansas Conference will meet, the Lord willing, at the Mt. Zion Church near Versailles, Missouri, as follows:—

Monday, 2:00 P. M., Aug. 28.—Business meeting of the Mission Board. All members of the Board are especially requested to be present.

Monday evening, 7:00 P. M., will be spent in a devotional meeting preparatory to the work of conference to follow.

Tuesday and Wednesday, Aug. 29, 30.—Workers' conference considering topics relating to Sunday school, Young people, and Mission work.

Thursday and Friday, Aug. 31, Sept. 1.—Church conference considering questions and business relating to the work of the Church

Sessions will begin at 8:30 A. M. and close at 7:00 P. M. each day. Ministers' and other special meetings, after day sessions, or between sessions, as shall be announced during conference.

Trains will be met at Versailles for passengers on the Rock Island R. R. through line from St. Louis to Kansas City, and branch line of the Mo. Pacific from the North. To announce your arrival, or to make further inquiry, address J. S. Dettwiler, Versailles, Mo.

A cordial invitation is extended, soliciting a prayerful, earnest, and helpful attendance at all the sessions of conference.

J. R. Shank, Secy.
Carver, Mo.

"I have been driven many times to my knees by the overwhelming conviction that I had no other place to go."

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres, Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
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E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty.
M. C. Cressman, Can. Treas., Kitchener,

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Missi[illegible]namtari, C. P., India, J. N. Kaufman, Se[illegible]ry
Stations: Sunderganj, Leper Asylum, [illegible]dgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S[illegible]., T. K Hershey, Supt
Stations: Pehuajo, [illegible] Lauque Santa Rosa.

Home

Chicago.—**Home Mission** (1893) [illegible] Union, H R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglas Sts., Reading, Pa.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. —(1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

Return unto me, and I will return unto you, saith the Lord of hosts."

It is estimated that there are now about 70,000 Mohammedans in the United States. This calls for that much foreign mission work right at our own doors.

Are you going to Conference this year? Whatever may be your answer to that question, don't fail to go to the Throne frequently in behalf of Conference. It is there that we prepare for most effective work after we get together.

They who magnify the Word of God in their hearts will most surely glorify the work of God in their lives. It is the seeker after God and godliness whose life shines in the glory of Him " who has called us out of darkness into His glorious light."

A brother in discussing the matter of pledge-signing (some of these pledges are most excellent) required by certain religious organizations called attention to the fact that all of these pledges of faithfulness and loyalty are included in our baptismal vow. It is a thought worthy of our consideration. When we promised upon bended knees to be faithful unto death we gave our pledge of faithfulness and loyalty to God and the Church which ought to cover every pledge which any Christian worker ought to make.

Speaking of the sacredness of our baptismal vow, we know of no promise that we ought to recall more frequently. We had just been rescued from the thralldom and bondage of sin. The miracle of grace had just been wrought in our souls. The old man had been crucified and the new man after God was created in righteousness and true holiness. There, as "the answer of a good conscience toward God," the ordinance of baptism was administered. Out of this conscience we promised to be true to God and loyal to the Church until God touches us with the finger of death and bids us come up higher. Let this sacred promise be our daily pledge.

Quite Logical. — From "Light on Mormonism," a new paper published in the interests of truth concerning Mormonism, we glean the following: "Joseph Smith said what every Mormon believes, 'God was once as we are now, and is an exalted man... and you have got to learn how to become gods yourselves, the same as all gods have done before you.'" Also, "A Utah professor published a book claiming that Mormonism was the only scientific religion because it was the only evolutionary one." Put these two quotations together, and you have quite a logical conclusion. Judged from this standard, the Bible is a very unscientific book.

Put your heart into your religion if you would have it be more than mere form.

Years ago there lived a minister's wife who held membership in a church professing plainness. Some friends from a distance came to see her. They were surprised at the kind of bonnet that she wore and thought her very slovenly. But they misjudged her. She had no heart in Gospel simplicity and her bonnet, covering, her wearing apparel generally that her church wanted her to wear was neglected. At other times, when church people were not supposed to be around, she wore the garb of the world, all of which was arranged with painstaking care.

This illustrates the point we are trying to make. Whether it is personal appearance, or personal work or church membership, or prayer, or the holy life, or anything else connected with Christian life or service that is under consideration, we are sure to be indifferent, slovely, and formal unless we have our heart in what we profess to be and do. A heartless religion means not only an unsatisfactory experience for ourselves but it also casts discredit upon the ideas and ideals for which we stand.

Put your heart into your religion if you would have it be more than mere form.

One of the most sacred obligations ever laid on any one is the commission to preach the Gospel of Jesus Christ. The ordination of any man is not a commission to preach till the congregation gets tired of him or until he changes his mind and decides to resign, but until the summons from on high ushers him into another world. There may be reasons why, under certain circumstances, it is best for the cause for an ordained man not to exercise the duties of his office in certain communities, but that in no wise affects his ordination so long as he is sound in faith and life, neither is it any reason why any ordained man in robust health should be satisfied to remain inactive for any considerable length of time. The field is so large, and the need of laborers so urgent, that there is an abundance of work for any God-called man. Every ordained minister of the Gospel should heed the words of God through Paul: "Neglect not the gift that was given thee through the laying on of the hands of the presbytery."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye loved me, keep my commandments.—John 14:15.

THE LIFTED CHRIST

And I, if I be lifted up.....will draw all men unto me.—John 12:32. And while they beheld, he was taken up.—Acts 1:9.

Twice lifted up—from earth to cross,
And from the cross to glory's throne—
Along the way that once He trod
The lifted Christ still draws His own.

He draws us by a thousand cords;
By love that came to earth to die,
By the soft hush of eventide
When straying thoughts will homeward fly,
By present things and things to come,
But bitter memories and sweet,
By pain and pleasure, loss and gain;—
By all that brings us to His feet.

He draws us from the toys of earth
That never yet have satisfied,
To share His death and know His life,
Held close against His bleeding side;
From toil to rest, from strife to peace,
To joy no mortal grief can dim,
From darkness to His wondrous light,
And from our sinful selves to Him.

—Anne Johnson Flint in S. S. Times.

THE DELUSION OF SPIRITISM

(Sermon delivered by J. A. Heatwole at the La Junta, Colo., Mennonite Church, Feb. 19, 1922, and reported by J. H. Shank.)

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. —Eph. 6:12.

I wish to confine my remarks more especially to the latter part of this verse. The thought would be like this: "For we werestle against wicked spirits in heavenly places." The German rendering would be, "For we have to fight with the wicked spirits under heaven." I like that better for the wicked spirits have been cast out of heaven.

Not only do we wrestle against principalities, but also against powers. The united powers of the warring nations were against us as nonresistants England, France, Italy, the United States, Germany, Austria —all the belligerent nations with their mighty powers, and it was not an easy thing for a man to make practical before the world the spirit of Jesus Christ in these last years.

Then we had to contend with the rulers of this world's darkness. To my mind the past conflict was the darkest page of all history—a war that was brought about as a result of jealousy and greed and carried on by progaganda, and executed in the most brutal, barbarous, bloody way that the devil could suggest.

But now since the war is over there is something else that we must face and we have it expressed in the part of the text I have especially called attention to, "For we wrestle against wicked spirits in heavenly places." There is no use for us to try to make ourselves believe that there is nothing in spiritism or that there is no such thing as familiar spirits—they existed in Bible times. There is no use in saying that there is no such thing as soothsaying, or sorcery or witchcraft—the Bible is plain and explicit on these things, and they have begun to make inroads in the professed church of Jesus Christ. I think we as a Church and as a ministry have been too long silent on this subject.

I am told that during the last war 9,000,000 men and boys lost their lives in the battlefield. I am told that in England there is scarcely a home where there is not one or more missing, scarcely a father but whose son was killed in battle, scarcely a mother but who was called on to give up her boy, scarcely a sister but who now laments a brother. Almost every citizen of the belligerent nations lost some relative during the bloody conflict.

And now there is anxiety on the part of those who remained—what has becomes of the ones that used to occupy the vacant chair? Now then spiritism comes along and pretends to have communication with the dead, and people are being deceived by it. Men like Sir A. Conan Doyle, Sir Oliver Lodge, and prominent men in our own country have taken up with it. Periodicals and magazines are publishing articles of this kind, and we see a general revival of spiritism. This pernicious doctrine is being spread abroad and we have to meet it.

Is there anything to it? If there is, is it good or bad? People are holding spiritualistic meetings, mediums are calling up departed spirits, people are sitting around a table with their hands on it and having it answer yes or no by the thumps made on the floor. People are using the "Ouija Board."

This is not a hundred miles away. It is not something we find only among the unbelievers, but it comes even into the homes of those who profess to be Christians. Sir Conan Doyle, noted English writer, and editor of the "New Revelation" says it is the greatest religious event that has occurred since the time of Jesus Christ, and will even quote Scriptures like this, "Try the spirits whether they be of God," and says it is simply a thing the apostles practiced, and they had the same troubles we have. It has been the testimony of those best versed in spiritism, that evil spirits do deceive. Isaac Funk, editor of the Standard Dictionary, some fifteen years ago published a work on spiritism, and there were some remarkable things in it, some of them almost unbelievable. His testimony in regard to spirits and mediums is that they are very deceptive. He visited their meetings time and again, and was acquainted with various mediums, and that is his testimony.

Sir Conan Doyle says, "Try the spirits." I tell you that any of the spirits the mediums converse with, claiming to be the spirits of the departed, are evil spirits—they are not the Spirit of God.

Sir Oliver Lodge lost a son on the French front, and then he wrote a book claiming he had held conversation with his son, Raymond. In a recent number of the Sunday School Times, the editor gives an account of a meeting he attended in Philadelphia, where thousands of people came, and for an hour and a half before the doors of the auditorium opened, the streets were lined with people waiting to enter the building. A splendid intellectual, keen, generous-hearted Englishman he is, and he stood up there before thousands of people who had lost loved ones, and wanted to find out whether they could converse with them. Of course he gave them comfort; he says that science now is a more sure foundation for our faith than the Word of God. Does that sound like a Christian? I care not how generous-hearted he may be, when he puts out an appeal like that, it is of the devil. Science has been proven to be mistaken many times, and there is nothing that is a more sure foundation for our faith than the Word of God.

Not all the people that practice spiritism are out and out spiritists; many of them remain in the churches. A report given recently by a Catholic statistician says that there are eleven million of them in the world at the present time.

What does the Bible say in regard to spiritism? There must be a medium, or someone pretending to be in touch with departed spirits. Saul h killed all the soothsayers and witches and wizards, and when he wanted to know about the future, he inquired whether there were any of them left. Yes, there was one down at Endor.

God had such a horror for the system that He commanded them to be put to death. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a

whoring after them, I will even set my face against that soul, and will cut him off from among his people" (Lev. 20:6). Then in Deut. 18:10, 12: "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). Then in Acts, when Simon the sorcerer bewitched the people with his sorceries, the apostle said to him, "Thou are yet in the bond of iniquity and in the gall of bitterness." Everyone who takes part in these things is in a similar position. You remember the woman who brought her master much gain through soothsaying, but the evil spirit was cast out by Paul and Silas. Then there was the man who had a legion of devils, and when Jesus cast them out they went into the herd of swine. So there is such a thing as being influenced by devils, and the Christian is subject to evil attacks from without, but God will take care of you if you don't give place to them.

There are ministering spirits prepared to minister to them who shall be heirs of salvation. Angels appeared to Abraham, to Gideon, and then to Daniel; to Mary and Zacharias; to Paul and also to Peter.

Satan transforms himself as an angel of light. The worst of all is that these people come in such a seductive way. The Sunday School Times some time ago gave an account of some spiritualistic performances which were held at the home of a spiritualistic medium named Mrs. Smith. Near Mrs. Smith's home was a family named Jones, and Mrs. Jones was a Christian. Mrs. Ingraham, who wrote the account, was a church member also. They would meet at the home of Mrs. Smith for a Bible class and opened the meetings with prayer. That was the way she was entrapped. Mrs. Smith was quite an expert as a medium.

Sometimes mediums will talk by tapping: that is the way they talked to the Fox Sisters at Hydesville, New York, about seventy-two years ago. That is when spiritism revived and gained millions of adherents. The children were in a room alone; the family that lived there before the Foxes thought the house was haunted and left. The Foxes moved in and they would hear noises—beds would be moved and there was rapping and tapping. The children were Katherine and Margaret. One night the children's bed was moved into the parents' room, and it was discovered that the children could hold conversation with some unseen power. The mother asked, "How many children have I?" One-two-three-four-five taps. "O, you are mistaken." Then she thought again—"Are they all living?" "No." "How many are dead?" "One." Then she remembered the one was dead.

When this matter concerning the Fox sisters became known, they had public meetings in New York and all parts of the world, and people of all kinds—the educated, the high, and the low, became followers of the cult. That is where the revival of spiritism started.

To return to the story of Mrs. Ingraham: she said Mrs. Smith could converse with the spirits, not only by tapping, not only by writing figures on glass, but this woman had the ability of having the spirits talk audibly. She said Mrs. Jones didn't want to believe it, but finally there came among the spirits her brother Sam, who had been gone for five years. He began to tell her about some things intimate between himself and her, and she acknowledged him as her brother. He told how he had gone south into the tropics, and finally took the fever and died. One day this same brother with whom she claimed to have communications after he was dead came to her home along with her husband. Then she realized that she had been having communication with spirits, but not with her brother.

Here is the testimony of Dr. Randolph, who had been a medium for over eight years. He said that of all the known sins that men have been guilty of, spiritualistic mediums have committed them all. He says that five of his intimate friends who were mediums have committed suicide, and he himself made the attempt but was prevented.

At the death of her husband Margaret Fox promised to quit conversation with the spirits, whereupon her husband made her an heir to his estate. Soon after his death the lure was too strong to resist, and she again went into the spirit world, and died a raving maniac in an asylum. That is just one instance, but it is the testimony of hundreds of people who gave themselves over to spiritism and allowed themselves to go too far.

I know that innocent people have been led into these things, and possibly it has been because the ministry has been too long silent. There are different kinds of power; one body can influence another body, one mind can influence other minds, and there is a power of spirit over spirit.

There are people that actually worship the devil, and Paul refers to that fact when he says that the Gentiles sacrifice to devils, and he did not want them to have fellowship with devils. When you make yourself a subject for a spiritualistic medium, you have taken a long step toward having fellowship with devils.

It is not necessary for any of God's children to resort to sorcery or necromancy or witchcraft in order to know the future. If the future is hidden from us let us be satisfied, and wait God's own time to reveal what it will bring to us.

I will close by calling attention to a few fundamental facts as we have it summed up in a recent writeup:

First: "They reject the Word of God as final and for all time." I do not mean to say that everybody who is interested in spiritualism rejects the Bible, but the leaders like A. Conan Doyle, and Sir Oliver Lodge do reject the Bible as final authority. Many of them reject Jesus Christ as the only Savior, and place him among such men as Zoroaster and Tom Paine, the infidel who died with blasphemy and awful curses on his lips. Jesus is the only Savior, and my Bible says His name is exalted above every name, and that at His name every knee should bow, and every tongue confess to the glory of the Father.

Second: "They say that all people will be saved," but the Bible says that only Christian believers will be saved, and the wicked will be lost.

Third: "They obliterate the line between sin and holiness." Whatever a man wants to do, let him do it, no matter how licentious it may be, and men that have been through it have warned us to keep aloof from it, because the most awful crimes, including fornication, theft, murder, etc., are committed by men in its grasp, and winked at as being a small matter.

We serve the living God, and He dwells in our bodies, and let us keep them pure, for if any man defile the temple of God, him will God destroy. God can take care of us, and even Satan cannot deceive God's elect. Let us pray to God and follow the leadings of His Spirit.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

A VOICE

"Tomorrow," he faithfully promised, "to-
morrow for revival I'll pray;
Tomorrow I'll plead as I ought to, I'm
busy, too busy, today!
Tomorrow I'll spend in my closet, to-
morrow I will humbly bow."—
Yet ever a "voice" kept whispering, "But
the Church is languishing Now!"

Tomorrow, tomorrow, tomorrow—the de-
lay e'er repeated went on;
Tomorrow, tomorrow, tomorrow—till the
years and the "voice" were gone?
Till the Church its God had forgotten?
Till the land was covered with sin?
Till millions had hopelessly perished, and
eternity was ushered in?

O members of the body of Christ, O ye
Church of the living God,
O editors and leaders and pastors, O saints
where our fathers trod;
The "voice" still insistently whispers; an-
swer not, "Tomorrow I'll pray."
The Voice is one of authority; The Church
needs reviving today!

—T. E. S.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Los Angeles, Calif.

(151 W. Seventy-third St.)

To the Gospel Herald Readers: The writer had the privilege of attending the Pacific Coast Conference, held at Hubbard, Oreg., June 6-9. Enjoyed Conference very much, as well as the kindness and hospitality of God's children in the north. No one in the country can realize how much a missionary enjoys God's great out-of-doors. In beholding the scenery, so many of God's sacred scriptures are brought to mind. God's omnipotence is made very vivid by seeing the marvels in nature. The great rocks that have stood for centuries makes one think of the Christian's foundation,—the Rock, Christ Jesus. The beautiful springs of flowing water remind us of Jesus' giving the "living water" to a woman of Samaria. The beautiful rivers make us think of the River of Life, described in Revelation.

We visited six different churches; also attended the mission meeting, held at Firdale, July 4. Enjoyed the many blessings received and am encouraged to be more faithful in my "Master's business." I returned by way of the Pacific Ocean taking opportunity to speak to the lost on the boat. We found them very little concerned about their soul's salvation. Distributed tracts and a few Gospels. Will you pray with me that God will bless all the efforts put forth for Him?

Arriving safely at Los Angeles harbor July 16. Things are moving along nicely. Attendance at Sunday school has been as low as sixty-four, owing to usual summer experiences and attractions. A few have suffered accidents and some have been ill.

In my visitation work, recently, I met a very hard case. After giving a man some literature, and seeing what it was he said, "I don't want it." I asked him whether he did not love the Lord. He said, "No, such a God to sacrifice His Son." I told him God loves him, but he talked very ugly. I asked him whether he would like to have his neighbors tell him if his house were on fire. He said he would consider it a kindness. I told him I had come to him in the name of the Lord to warn him to "prepare to meet thy God." He accepted some literature I gave him. Will you pray for his soul's salvation? We **always** need your prayers in Los Angeles.

Our number is increasing. Bro. and Sister Peter Moyer and Bro. David Gingerich of Kitchener, Ont., arrived here in June. Bro. and Sister Reuben Horst, Terra Bella, Calif., worshiped with us July 23.

May the Lord bless all his children.

Catherine B. Kulp.

July 31, 1922.

Columbia, Pa.

(274 S. Fourth St.)

Dear Gospel Herald Readers, Greeting: We are thankful that God has been with us in the past, and for His promise, "Lo, I am with you alway." When we see happenings of the present time, we are made to think that the coming of the Lord is nigh.

We are thankful for the visits of the following brethren and sisters: Jacob Brubaker, Lancaster; Benjamin Baer, Hagerstown, Md.; Frank Kreider, Hiram Kauffman, and Elmer Martin, New Holland; Bros. Horst, Root, Gingerich, Weaverland; J. S. Shoemaker of Illinois; A. G. Brubaker, Juniata County; Anna Kauffman and Gideon Tishert and wife, Gap; and Martin Miller and family, Landisville. Bro. Shoemaker was with us on the evening of Aug. 2, and preached for us. Come again!

We have many helpful and inspiring meetings. We recently visited an old brother and his wife, who were recently taken into the Church. We had a little conversation and prayer. It gave us joy to know how they prayed for their children and are concerned about them. We invite you to visit at this place and beg an interest in your prayers in behalf of the work.

Aug. 7, 1922. Cor.

WEEKLY LETTER FROM SOUTH AMERICA

July 12, 1922

By J. W. Shank

For the Gospel Herald.

Again we must mention our peculiar weather. Entire weeks of foggy and drizzly weather would not seem so strange for Buenos Aires at this time of the year, but here at this distance from the big rivers and the ocean it is very unusual. Everything seems soaked with water. Some of the doors are tight and can not be entirely closed. Clothes hang on the line for days without drying. The walls are damp and some of our "passe-partout" pictures came apart, the glass falling to the floor.

This week Bro. and Sister Lantz made their first real visit to Trenque Lauquen. Other times they merely passed through. But even this time they had to hurry home a day earlier than they had planned because of urgent duties. We feel that it is good for the missionaries as well as for the native people to have such visits occasionally.

The most important event of the week was the arrival of the children from Buenos Aires. Needless to say that the children and their parents are enjoying the visit immensely. The ten days will be all too short.

We visited a sick woman the other day who has allowed a "quack" doctor to influence her. Following his advice she has become dangerously sick. We persuaded her to call the doctor. Such cases are very frequent here. Thousands of people come to an untimely death because they trusted in some ignorant "quack" rather than the Great Physician and reasonable human science.

A letter from Bro. Luayza at Santa Rosa states that they had a full house at the Sunday school last Sunday at which time they had some special songs and a few recitations by the children. Sister Luayza was sick for a few days but is better again.

From **Carlos Casares** we have the following to report: "We are pleased to have found six persons who claim to be Christians. They all formerly lived in other towns where they heard the Gospel. We hope they have experienced real conversion, and that they will help us in bringing the Gospel to the many here who are still unsaved. We have not yet found a suitable hall in which to hold services, but we have the faith

that one will be found soon so that we can begin services in a few weeks as we had formerly planned. Anita Cavadore arrived yesterday to help in starting the Bible readers work here. She and Sister Lauver were out today looking for homes in which to read the Bible regularly. They have already found several and hope to find many more who are ready to listen to the Gospel story. We received a box of tracts and other literature from Bro. Hershey, so we can begin distributing soon."

We would like to remind the readers of these letters that we greatly desire the earnest prayers of all of you in behalf of the work on this field. There are times when Satan tries to ruin the work just when it is beginning to flourish. In such circumstances we feel utterly powerless within ourselves to conquer, but in His strength we trust. Pray for the missionaries and the native Christians that there may be much faith, much love, thorough consecration, and blameless lives.

Yours in his service,
Trenque Lauquen F. C. O.
Argentine, S. A.

A LITTLE CHURCH

By S. B. Wenger

For the Gospel Herald.

As a whole, we might speak of the Mennonite Church as a "little church," but in this article, I wish to give attention to congregations that are few in membership, and to isolated members. I shall speak of these as **A Little Church.**

I have always had a warm place in my heart for isolated members and "little churches." My own personal experience has brought this very near to me and my sympathies still go out to such. It takes courage to stand alone in a community for principles that the world, and even many professed Christians, look on as folly. But God will bless us for standing true to our convictions and better judgment. I wish to relate a few incidents of what may some times be accomplished by standing firm, and what may sometimes be lost by giving up too soon.

I was told recently of a community where there had a number of years ago been a little organization of Mennonite people, this being before we had any mission or evangelizing organizations. The little church was finally abandoned. In this community was one member of another professedly plain church. These people kept on working, sending ministers to preach to this one member for twenty years, when this work began to take hold of the people, and they now have a membership of five hundred—the fruits of one substantial member standing true to conviction.

I go back to the time when two of us—Bro. Lineweaver and myself—stood alone in the community at South English, Ia., for fourteen years, before the Evangeling Board came to our aid. Slowly but steadily, our work grew till in about twenty-five years we had a membership of about sixty members.

These experiences have caused me to have special interest in isolated members and small churches. The little church is to me as a little family where love and sympathy pours from heart to heart, and where they gladly hear each others' burdens.

I am growing old and know that my time in this world is drawing to a close. There are but a few periods in my life that I have ever wished to live over. One of these is from the ages of 14 to 22, to be more obedient to my parents and to start earlier in the Christian life. Another is the period when our five children were all in the home and we could all gather around the breakfast table to have a little morning lesson from the Bible and a word of thanks for the blessings we were permitted to enjoy. One little boy, at the age of twelve, was called from our home and there was a vacant chair. The family circle was broken and was not the same home any more. Six years later the mother was called away and it was still less home. Another period I have wished to live over is the ten years I was connected with the Missouri-Iowa Mission Board and tried to give special attention to weak churches and isolated members. I have always held that our strongest work is needed at the weakest points.

My heart was recently made to bleed with sympathy for the little church at Concord, Tenn., where my old boyhood comrade, Bro. H. J. Powell (the deacon) is located and has stood true for many years, though not having Mennonite parentage. Bro. Wm. Jennings, the minister also not of Mennonite parentage, is standing true and nobly for the principles of the Church, notwithstanding the sad experience through which Bro. Jennings' family recently passed by a very serious operation on the mother, costing Bro. Jennings about $700.00, while he is already in limited circumstances. Oh, how I wished I were financially able to pay the expenses of that operation and help bear the burdens of this good family where there are a number of bright young faces whose possessors seem so interested in the work of the Church.

Reader, if you are blessed with means, I wish you knew how much you could help the cause by relieving, or helping to relieve, Bro. Jennings of his burdens. He is bearing them alone, and this little church is limited and far away from our main brotherhood.

In this little church are a number of bright faces whose possessors bid fair to be good workers in the Church. In the young faces we must see the Church of the future. From the little congregation at Concord have gone some good church workers, a few of whom we appreciate having in our little congregation at South English. Others have gone as far as South America and are building up the Church there. In some of our stronger congregations there are those who have been blessed with financial means and wish to help along in the interests of the Church. If they knew what it means to help hold up and encourage the little churches, they would gladly do so.

The city mission at Knoxville should also be remembered. Bro. Jennings is the only minister within several hundred miles. He and Bro. Powell fill the regular appointments. Bro. Byer is superintendent. The city missions of Pennsylvania, Ohio, Indiana, and Illinois, and farther west, are in line of travel of the main body of the brotherhood, and are often visited, but this little church is off the line of travel and must bear most of its own burdens. Remember them, not only in prayer, but also in a practical way.

South English, Ia.

OVERCHECKED FUNDS

In the statement for Mission funds for the month ending July, 1922, the following list of overdrawn funds is given by Bro. Vernon E. Reiff, Treas., of Elkhart, Ind. We hope these deficits will soon be wiped out.

India Missionary Support	$1640.55
India Missionary Child Support	484.75
South America Missionary Support	878.83
S. America Missionary Child Support	293.14
Canton Mission	157.71
Chicago Gospel Mission	293.46
Ft. Wayne Mission	217.28
Kansas City Mission	338.16
Peoria Mission	19.72
Ill. Home for Aged—Expense	430.71
Orphans' Home, Ohio	57.12
Total	$4811.43

"We would save ourselves from many mistakes, and often have much less work to undo, did we but learn to wait upon Him and say "Speak Lord, for thy servant heareth."

"God's kingdom is unlike earthly kingdoms; the greatest are those who serve others the most."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE SPIRITUAL TOUCH OF HOME

(Ezek. 8:1)

"And it came to pass as I sat in mine house,"
The prophet Ezekiel relates:
"That the hand of the Lord fell there upon me."
And he writes down even the dates.

'Twas in his own house that he felt the touch,
Of the strengthening hand of his God;
Preparing him for the many tasks
He performed when he went abroad.

It's the touch of his hand Divine on yours,
That you need in the trying hour;
It's right in your home for the daily tasks
That you need the touch of His power.

If the heavenly touch be upon you each day:
The refining touch of your Lord,
'Twill be known to the neighbors and friends you meet,
By the spirit you shed abroad.

God is waiting to visit your home each day:
To meet you in private prayer.
Keep open a door of welcome to Him;
He is longing to meet you there.

Mrs. D. C. Eby.

HOME

What is home? It is a place of rest and quiet from the turmoil and strife of the world. It is one of the places where hearts should be sure of one another, where envy and jealousy and bickerings are not known. When one's best efforts have failed, where one's hopes have proved illusive and vain, to know that there is one spot to lie down in and forget the opinions of men and the hard strife that brought no returns—that is to be blest with the sense of home. It is the refuge for the discouraged, a covert from the storm.

What is home? It is a place in which to cultivate friendships, to sit down with kindred spirits and talk over the best things one is thinking about. Any one is to be deeply pitied who does not know what it is to have friends in whom he can confide, to whom he can reveal his intimate aspirations and hopes, who believe in him and will defend him.

To have friends, true and tried, is to be rich in the best things of the heart and soul. To be friendless is to be poor indeed beyond any way of compensation for one's poverty.

Elizabeth Barrett Browning once said to Charles Kingsley: "Tell me the secret of your beautiful life that I may make my life beautiful, too." His reply was, "I had a friend."

There is no day in all the calendar so interesting as that one on which a friend is expected. The sun shines brighter, the birds seem to sing more sweetly, and all nature is making music with your heart in high expectation of the coming of your friend. The house is set in order, there is a touch here and a touch there to give an added grace to the greeting he is to receive. And then the long talks; or it may be the long silence itself is eloquent with expression.

An ideal home, then, has a cozy corner for friends, and much of its joy and uplift come from their presence.

But however well we may build our homes, and though we make them charming in beauty and rich in friendships and love, we can not stay. This is not our abiding place. Like all our fathers before us we are strangers and pilgrims in the earth. We are here for a little while to learn to love truth and to do justice, to do the thing next to us that needs to be done, to grow rich in mind and heart; and if these things abound in us, we have but made ourselves ready for another place that we are permitted to think of now as our eternal home.

I like to think of death as just going home. I like to think of all the tired and sick and troubled ones, to whom life had come to be too heavy a burden, as having gone home. I remember that when I was a boy I attended prayer meeting that was especially marked for me by the talk of an old man. He arose and leaned upon his cane and said: "When I was a young man, away from home, serving an apprenticeship, I looked forward eagerly to Saturday night, for that was the time when I laid down my tools and quit my work and went home. Now my work is about done and I am nearing Saturday night, and with the gladness of my boyhood I am thinking of going home."

Death is like shutting our chamber door when we go to bed, and our friends say to us "Good night."

Our hope is that God will say to us, "Good morning!"—Ohio Farmer.

"The Lord plucks brands from the devil's burning and transforms them into great fixed stars of righteousness and truth, to shine forever in the heavenly world."

"When we have the sense of God's presence, difficulties will vanish; when he is at our right hand, we shall not be moved."

BLUE MONDAY

By Lydia Bumbaugh

For the Gospel Herald.

We often hear people on Sunday say, "Tomorrow is Blue Monday." Monday is never blue to the writer. As a rule on Monday there are some Sunday school cards or papers or the Herald or Bibles out of place. As we are putting things to their places again we first read one thing then another. It is written, "Thy word is a lamp unto my feet and a light unto my path." So Monday can be a bright day if we trust in His Word, read it and meditate on it more.

As a mother I have have found it a great help to have our chair close to our reading matter and, as we sit down with our babies our time can also be spent in reading and it gives us new courage to work again.

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). And there is another beautiful scripture we can have in our hearts: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

Pond Bank, Pa.

AN OLD MAN'S ADVICE

"I remember once," says an old man, "when I was a little boy, helping mother to store away apples, I put my arm around ever so many of them, and tried to bring them all. I managed a step or two. Then out fell one, and another, and two or three more, till they were rolling all over the floor. Mother laughed.

"'Now, Daniel,' she said, 'I'm going to teach you a lesson.'

"So she put my little hands tight round one apple.

"'There,' she said, 'bring that and then fetch another.'

"I've often though about it when I've seen folks who might be doing ever so much good if they didn't try to do too much at once. Don't go trying to put your arms around a year! And don't you go troubling about the next week. Wake up in the morning and think like this:

"'Here's another day come. Whatever I do and whatever I don't do, Lord, help me to do this: help me to live to Thee!'

"If you take an old man's advice, friends, you will be sure to be happy at all times."—Sel.

"We must pray for all men, and by kindness which no one can long resist, seek to bring those who oppose into such a frame of mind as will make the Gospel a welcome message."

Sunday School

For the Gospel Herald.

Lesson for Sept. 3, 1922—Neh. 4:7-16

NEHEMIAH REBUILDS THE WALLS OF JERUSALEM

Golden Text.—Our God shall fight for us.—Neh. 4:20.

Introductory.—In our last lesson we saw Nehemiah as a man of prayer. This lesson presents him as a man of action. No sooner had he gotten to Jerusalem than he began a systematic investigation of conditions at Jerusalem. While others slept and took their ease Nehemiah was out inspecting the walls and planning to rebuild them. He found things even worse than they had been reported. From the beginning he encountered great opposition and found himself beset with many trials. But he was both resolute and resourceful; and trusting in the living God he pressed on until his work was brought to a triumphant close.

Opposition from Without (6-9).—Nehemiah's principal opponents were Sanballat, the Moabite and Persian officer having charge of affairs in Samaria, Tobiah, an Ammonite in league with Sanballat; the Arabians and Ashdodites, very convenient allies to carry out the schemes of Sanballat and Tobiah. Their first weapon was that of ridicule. But failing to accomplish their desired end and learning of the progress made by Nehemiah and his co-workers in rebuilding the walls, they were filled with rage and "conspired all of them together to come and to fight against Jerusalem." But threats of violence had no more effect upon the resolute Nehemiah than ridicule had. "We made our prayers unto God," lets us into the secret of their success. So long as Nehemiah had God on his side there was no power on earth that could prevail against him. The weapon of believing prayer is sufficient to ward off every foe.

But Nehemiah backed up his prayers with his life. He showed that he was willing to co-operate with the Lord by working as well as praying. They set a watch against the enemy day and night. While part of the force was warding off the enemy the rest were busily engaged in rebuilding the walls. Every prayer of faith is accompanied by faithful, trustful service.

Discouragements Within (10-12).—But the Jews were not all so resolute as Nehemiah. "We are not able to build the wall," said Judah. The reason advanced was that "the strength of our bearers is decayed, and there is so much rubbish." How many there are today who are just like this—they look no further than man-power and there can be nothing but defeat ahead. But Nehemiah had learned to trust in a higher Power. The same God who had shown His miracle-working power was still with them and therefore there was no reason for wavering.

Another disheartened set was found in those Jews which lived near neighbors to the adversaries. Ten times did they come to Nehemiah saying, "From all places whence ye shall return unto us they will be upon you." Had they lived nearer Nehemiah and farther away from their adversaries they might have had an entirely different viewpoint of the situation. Many church members today live so close to the world and so far away from the heart of the Church that in all the struggles of the Church they have the world vision of the conflict.

Toiling under Difficulties (13-16).—Nehemiah took no note of these complaints, only to strengthen his work. He knew that God was on his side and that all that was needed for victory was to remain faithful to Him. The defences were strengthened and the rulers as well as the rank and file of the people were exhorted to remain faithful and courageous. Half the working force continued to build the walls while the other half continued their work of defence. The counsels of the enemy were brought to naught, the weaklings among the ranks of God's people were either suppressed or encouraged, and the work on the walls went on until Nehemiah was able to say, "And so built we the walls."

Because our work is hard is no reason why we should be discouraged. In fact, what many people look upon as great hindrances are simply means in God's hands to strengthen the faith and endurance of His people. "Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—K.

About a quarter of a century ago an infidel got up on one of the heights of the Catskill Mountains, and in the presence of some atheistic companions defied the God of Heaven to bow Himself in battle. He swung his sword to and fro, and challenged the Almighty to meet him in single combat. The Almighty paid no attention to him, of course, but He just commissioned a little gnat, so small that it could scarcely be seen by a microscope, to lodge in his wind-pipe and choke him to death.—Sel.

Our Young People

MY PLACE IN THE LORD'S VINEYARD.—Mark 13:34; Matt. 20:1-16.

Topic for September 3

MOTTO

"Thou shalt go to all that I shall send thee."

MEDITATIONS ON THE TOPIC

I. Workers in the Lord's Vineyard.—The Lord called the whole house of Israel His vineyard (Isa. 5:1-7). Jesus spoke of letting it out to husbandmen to keep and of how they dealt with the owner and the heir of the vineyard (Matt. 21:33-46). In the topic we have another parable of workers who were hired to labor in the vineyard of a householder and of how they worked, when they worked and how they were rewarded. We think of the vineyard as that service with people and for people which God has in promoting His cause in the world. It is the Church and all those in the world whom the Church may reach through the Gospel message. The great commission is, "Go ye into all the world and preach the Gospel to every creature." The Lord expects this work to be done, not by angels, nor heavenly beings, but by men and women whom He has called into His service.

OUTLINE STUDY

I. There's a Work for Each of Us.
1. According to the measure of the gift of Christ.—Rom. 12:4-8; Eph. 4:7-11; I Cor. 12:7-11, 28.
2. In perfect harmony in every part.—Eph. 4:16; Col. 2:19; I Cor. 12:23-25.

II. Our Call to Service
1. Chosen out of the world.—Jno. 15:16-19; I Pet. 2:9.
2. Set apart by the Spirit-filled body.—Acts 13:2-4; II Tim. 1:6.
3. Makes us servants of Christ and His Church.—Rom. 16:1; Col. 4:12.

III. Our Place in Service
1. As God gives the gift.—I Pet. 4:10, 11.
2. As God by the Church directs.—Acts 6:3-5; Acts 15:22, 27.
3. As the Holy Spirit leads in detail.—Acts 8:26-29; 16:6-10.
4. Never in self will.—I Pet. 5:2-5; Tit. 1:7.
5. Where opportunity affords—for good work.—Tit. 3:1; Gal. 6:10.
6. In our present station till called to another.—I Cor. 7:20-24.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, "Vineyard"
2. A Work for All of Us.

For Young People
1. The Lord's Vineyard—What It Is.
2. Kinds of Work in the Vineyard.
3. The Master's Right to Direct the Laborers.
4. How Each Laborer Finds His Place.

For Older People
1. The Spirit of the Laborer.
2. Relation of Laborers to One another.

PERSONAL THOUGHT

Let us be ready to do the work of the Master in that place to which He calls us, and serve with a heart of love and confidence.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUG. 24, 1922

Field Notes

* * *

Bro. Henry Weldy of Wakarusa, Ind., filled the regular appointment at Elkhart, Ind., on Sunday, Aug. 13.

Four young souls were recently received into the Church at Alanson, Mich., by baptism and one by confession.

Arrangements have been made to hold a Harvest Home and Sunday school meeting at the New Providence Mennonite Church, Lancaster county, Pa., Aug. 31. All are invited.

Bro. C. F. Derstine, Eureka, Ill., closed a series of meetings at New Wilmington, Pa., Sunday evening, Aug. 13.

Bro. Peter Friesen, of the India Mission, has recently been giving interesting talks in the churches in Oregon.

The Lord willing the congregation at Long Green, Md., will hold a Gospel meeting on Aug. 24. Every one is invited to attend.—M.

Bro. D. D. Miller returned to his home at Middlebury, Ind., Aug. 14, after an 8-day meeting at East Union Church near Kalona, Iowa.

Bro. C. A. Hartzler and family of Tiskilwa, Ill., are spending a few weeks in Cass, county, Mo., their former home community.

Bro. Daniel Kauffman preached at the Yellow Creek and Holdeman's Churches, Elkhart county, Ind., Sunday morning and evening, Aug. 13.

Bro. John Gochenaur was called to the ministry at the ordination held Aug. 15, at the East Petersburg Congregation, Lancaster county, Pa. May the Lord bless him in the responsible position to which he has been called.

An all-day Sunday school meeting is announced for the congregation at Frazer, Pa., Sept. 9. The Lord willing this will be followed by special services on Sunday, Sept. 10. Programs may be secured by writing to Elsie M. Brackbill, Malvern, Pa.—B.

Until Sept. 1, all mail intended for Bro. Daniel Kauffman personally should be addressed to Versailles, Mo. After that his address will be 1424 S. Eighth St., Goshen, Ind. Articles and news items should be addressed to Gospel Herald, Scottdale Pa.—H.

The Sixth Annual Ontario Mennonite Sunday school Conference will be held at the Waterloo Mennonite Church, Waterloo, Ont., Sept. 3, 4, the Lord willing. An interesting program has been prepared. Bro. Jesse Smucker, Smithville, O., will conduct evangelistic services at the Waterloo Church, Aug. 31 to Sept. 11.

Notice to Subscribers.—During the past week we have been inserting Subscription Blanks in papers on which the credit had expired. This is not done to annoy anyone, but to give convenient means of renewing. In case you wish your paper continued, but, are not in position to do so, kindly drop us a card informing us of your desire. If you do prefer to have the paper discontinued (we trust such is not the case) we would also appreciate word to that affect. We have been very grateful for your support and co-operation in the past and hope the same may be continued.

CLOTHING NEEDED

The way has finally been opened so that at least three thousand souls are permitted to come from war-stricken Russia and join their brethren on this side of the water. The Canadian Pacific Railway Company has two ships in waiting in England, to send to Odessa, to bring these people over so soon as the cholera quarantine at Odessa is lifted. Since these Russian refugees are practically without clothing, it has been decided to send a brother to Germany, where clothing can be bought at less than half the cost in America, to purchase clothes and proceed with the same to Odessa or Constantinople and clothe the immigrants for the voyage. A brother has offered to bear his own traveling expenses to Europe for this purpose. A call is being made for sufficient funds to purchase this much needed clothing, and we appeal to our congregations to raise money by collection, or otherwise, for this purpose, and send to David Toews, Rosthern, Sask., Canada. If your contribution does not reach Rosthern in time to send by mail, it will be cabled to our representative in Germany.

D. H. Bender, Chairman Colonization Committee for the United States, David Toews, Chairman Canadian Colonization Board.

Correspondence

* * *

Gasport, N. Y.

Dear Herald Readers, Greeting:—On May 28, 1922, the members of the Mennonite Church here with the assistance of Bro. L. J. Burkholder, organized a Sunday school at the Brick Church on the Lockport and Akron road. At this meeting the following officers were elected: Supts., Bros. Levi Detweiler, Joni Yoder; Sec.-treas., Sister Katie Mast; Chor. Sister Katie Hooley. A collection was taken which amounted to $4.52. It was also decided that the Sunday school should be held every two weeks and the two lessons should be taught on one Sunday. On June 11,

the Sunday school was divided into five classes. There were 28 pupils present. On June 25, there were 32 present; July 9, 58; July 23, 42; Aug. 6, 36.

On June 25, Bro. Hunsberger of Blackrock, Ont., was with us and preached two good sermons, at the Brick Church house and at Swiss Mills with a good attendance.

On July 9, Bro. Wambold of Markham, Ont., was here and preached two helpful sermons, at Brick Church in the morning, and Sand Hill Church in the evening.

Bro. Burkhard was with us July 25. He preached a very interesting sermon at Swiss Mill school house, with a very good attendence. We hope he will come again soon. This school house is about the center of our Mennonite colony and there are quite a few around there that love to hear the Gospel. At one of these meetings there was one grown person there that had never heard a sermon before.

We want to say we always enjoy to have members of our faith and especially our ministers stop with us here. We are glad to have Bro. and Sister John Peachy and children move here from Scottdale, Pa. They expect to be here Sept. 1. We would appreciate it very much if one of the churches could spare one of their ministers to move in and help the little flock here.

If there is any one that wants to move to another state, come and see this part of New York first..

On Aug. 20, Bro. Herr and family from Pennsylvania and Bro. L. J. Burkholder intend to be with us, if the Lord will. Bro. Burkholder has helped us very much here.

We ask an interest in all of your prayers. Cor.

Tofield, Alta.

Dear Herald Readers, Greeting:—We were agreeably surprised when Bro. D. H. Bender came here on Aug. 6. Bro. Bender has come to Western Canada to attend to some work in connection with Russian colonization, and in passing thru he stopped with us a few days. While here he preached three helpful sermons, using Matt. 17:5; Genesis 5:24; and Pro. 18:24 as his texts. His main themes in these respective texts were, —Jesus is the Divine Son of God, To walk with God requires genuine fellowship with Him, and Jesus is our best Friend.

We are glad to be remembered here in the far northwest and we wish to thank Bro. Bender for his visit and give God all the glory.

Aug. 9, 1922 Ezra Stauffer.

Elizabethtown, Pa.

Program for the monthly workers' meeting to be held at the Elizabethtown Church, Thursday evening, Aug. 31, 1922.

Lesson for Sept. 3, Nehemiah rebuilds the Walls of Jerusalem, Bro. Samuel Oberholtzer.

Lesson for Sept. 10, Teaching the law of God, Bro. Stoner Krady.

Lesson for Sept 17, The Message of Malachi, Bro. Clarence Garber.

Anna Winters, Sec.

Aug. 10, 1922.

Manitou, Colo.

To all Gospel Herald Readers, Greetings:—We again have many reasons to rejoice and thank God for the spiritual feast we have been permitted to enjoy.

On July 29, Bro. L. J. Miller Garden City, Mo., began a series of meetings here. The interest and attendance was good, considering the small number we have here. Four precious young souls were willing to make the surrender to Christ. May God bless and keep them, that they may be true until death. The brother preached 12 sermons, and if we do as we were taught, then it will be well, with our souls over there. May God bless the efforts put forth by the Brother.

We again ask an interest in the prayers of God's people for the work at this place.

Yours in his service,

Aug. 12, 1922. E. A. Rediger.

Millersville, Pa.

Greeting in the Master's Name:—On Thursday evening, Aug. 10, Bro. Lloy Kniss, Johnstown, Pa., preached for us from Phil. 1:20. Saturday Aug. 12 marked the day for an all-day harvest meeting. Many helpful thoughts were given. May we appreciate more and more our Christian privileges. In the Sunday morning service we were glad to have Bro. David Garber assist Bro. Gish. Bish. D. N. Lehman was with the congregation at Lancaster and our newly-ordained minister, Bro. Jacob G. Hess, preached the Word at Reading Mission.

We have enjoyed the presence and help of a number of the students attending the summer session at the State Normal of this place. Were glad they sought out the Church of like precious faith and came and worshiped with us. The young people's meeting is helpful to those who embrace the opportunity of attending and hope there shall be more who shall desire to come.

Aug. 14, 1922. Cor.

Salunga, Pa.

Following is a program for the Landisville and Salunga workers' meeting to be held at Salunga Saturday evening Aug. 26, 1922.

Lesson for Sept. 3, assigned to Bro. Frank Garman.

Lesson for Sept. 10, assigned to Bro. Howard Greider.

Lesson for Sept. 17, assigned to Bro. Henry Weber.

Lesson for Sept. 24, assigned to Bro. John S. Hess.

David H. Miller Sec.

Aug. 17, 1922.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Among those who worshiped at the Scottdale congregation, Sunday, Aug. 13, were the following visitors: Sister Lucretia Miller, Bros. Walter and Glenson Bender, Sisters Rhoda and Lucretia Bender, and Sister Florence Bittinger, all of Springs, Pa. Bro. J. S. Shoemaker, Dakota, Ill., preached at both morning and evening services.

Other visitors during the past week were Bro. and Sister Detwiler and three daughters, Bro. and Sister King, all of Bellefountaine, Ohio, Bros. Gabriel and Paul Brunk and families, of Spring City, Pa.

Bro. E. J. Blough and wife and Mrs. Wible of Davidsville, Pa., were recent visitors here.

"Grandmother" Zook who had spent a few weeks here in the Ressler home returned to her home near Sterling, Ohio, last week. She was accompanied by Bro. J. A. Ressler and family who spent a few days at her home, returning the latter part of the week.

Bro. Levi Mumaw and son Russell, and Bro. Vernon Smucker spent some time in Ohio, attending the Ohio State Sunday school conference.

Sister Celesta Hostetler, who spent part of the summer here at the home of Bro. Vernon Smucker returned to her home in Ohio recently.

Sister Stella Jennings, of Concord, Tenn., was a visitor here over Sunday Aug. 20, as was also Sister Rebecca Provins of Spartansburg, Pa.

Bro. Aaron Loucks and family spent Sunday Aug. 20, at Schellburg, Pa., Bro. Loucks filling the appointment there.

Bro. C. A. Brilhart and family are spending some time visiting at Greencastle, Pa.

Bro. A. B. Gilnett and family are spending some time visiting friends at Rockton, Pa.

Aug. 21, 1922. Cor.

Ye shall know the truth, and the truth shall make you free.—Jno. 8:32.

Miscellaneous

THE MASTER'S CALL

There is sounding a call for you and for me,
A call through the ages from over the sea;
Lift up your eyes, the fields are in sight
Broad and smiling, rich and white.

So there's sounding a call for you and for me,
A call through the ages far over the sea,
"Go work in my vineyard—the harvest is white—
Thrust in the sickle, work while there's light."

But there are few to cut the ripened grain,
And the night is coming with cloud and rain.

Aye! A call is now sounding for you and for me,
Not only from nations far over the sea—
But it comes from the lands that lie at our feet,
It comes from the needy we pass on the street:
And it comes from the homes of want and of woe,
It comes to our ears wherever we go.
Oh, hear! The Master is calling.

—Selected.

THE SUNDAY SCHOOL WORKER'S IDEAL

By Stanley C. Brubaker

For the Gospel Herald

We are told from good authority that the word "ideal" implies or rather means "an imaginary model of perfection." We may think we are able to picture perfection in our minds; models are an every day affair with which we are all quite familiar; but what about imaginary? If we ignore the fact that grown people are sometimes carried away through imagination, we well remember the tremendous power and influence of this condition of mind from personal experiences just the other day when we were boys and girls. They were only imaginary men that tried to grab our feet when we went to bed after dark: those noises which kept us from sleeping at night, and caused rapid palpitation, were attributed to imaginary objects, else there would have been no need for fear at all. We really were not afraid of the wind which caused that poorly fitted door to rattle, nor of our pet house-cat that was trying to make her escape or perhaps her entrance into the house: but what we were afraid of was that great big, wicked, ugly-looking imaginary man or wild animal, or something else that our minds happened to associate with a certain noise. It was imaginary, not real at all. And they tell us an ideal is "an imaginary model of perfection." How mis-leading are our imaginations. Perhaps the most pathetic instance we could quote is where the people "became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four footed beasts, and creeping things" (Rom. 1:21-23). Such disastrous results as idol worship through imagination? Paul says so. Let us beware of imaginary things.

It is surely not the aim or purpose of this article to advocate or to uphold any imaginary principles as an ideal for Sunday school workers, such as exist in the realms of imagination only, which do not and cannot exist in reality, but rather to present a few principles which form the basis of a standard rather than an ideal. Consequently you expect something that is possible. It is possible to raise standard grain, but were we called upon to produce wheat weighing one hundred pounds to the bushel, it would no longer be a standard grain but an ideal; an impossibility. Therefore the suggestions which I shall give must be such that may become real in the life of every Sunday school worker. And in order to be such, there are four essentials which they must possess. First of all they must be reasonable and not sentimental; enticing and not disgusting; adaptable and not impractical; and finally they must be lasting and not spasmodic.

Surely all Sunday school workers are Christians; so we do not have to include this as one of the fundamentals in our standard. This is implied in the subject. But seemingly there are different kinds of Christians. John tells about a certain class and says, "Thou hast a name that thou livest, and art dead" (Rev. 3:1). I do not feel disposed to argue the possibility of being a dead Christian, but I do wish to emphasize the fact that the worker who is worthy to be held up as a standard for others, must be and is one that is very much alive. This is the first characteristic and perhaps the most important of the five which I have chosen to uphold as a standard, or an ideal, for the Sunday school worker: He must be a LIVING WORKER.

It is a general rule that wherever there is life there are indications of the same. We find some animals that are very deceitful in this respect, and hunters tell us that many times the opossum has appeared to be dead, showing no signs of life whatever, until there seemed a possible way of escape, and suddenly they were very much alive again.

This is not a living Sunday school worker's practice. On the other hand, he is alive all the time, and has four distinct ways in which he shows life. The first one of these is a demonstration of the greatest of the Christian graces—**Love.** "And now abideth faith, hope and charity; these three, but the greatest of these is charity" (I Cor. 13:13). Since the love of God is shed abroad in his heart he will heed Paul's admonition regarding love for himself! "Let no man think more highly of himself than he ought to think" (Rom. 12:3). He loves the brethren (I Jno. 3:14). He loves the lost, because he possesses the Spirit of Christ Who was "not willing that any should perish, but that all might come to repentance" (I Pet. 3:9). In the second place, he is **indwelled** by the Holy Spirit. "Ye were sealed with the Holy Spirit of Promise, which is the earnest of our inheritance" (Eph. 1:14). He possessses and exercises **FAITH.** (Heb. 11). And as a result he is **EARNEST** in the work of the Sunday school.

Truly this is wonderful: a living worker. But in order to remain alive there is one all-important requirement which must be met, and that is he must abide in Christ: an **abiding worker.** "I am the vine ye are the branches: he that abideth in me and I in him" (Jno. 15:5). The same passage tells us that the result of such close relation between Christ and His followers is "much friut." Where this relation does not exist, nothing can be done; therefore the importance that one engaged in Sunday school work is an abiding worker.

When one abides in Christ he is conscious of five facts. The greatest of these is that of the **assurance of his own salvation.** "And hereby we know that he abideth in us by the Spirit He hath given us" (I Jno. 3:24). Have you ever noticed how often the expression, "we know," is used in this epistle? Is it important that one is conscious of the fact that salvation is his? Surely; because if we could not know positively, we might lose this greatest of gifts without being aware of the awful disaster. In the next place, he must **believe in the keeping power of God.** "My Father which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand." (Jno. 10:29). Can we say with Paul, "I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, can separate

us from the love of God which is in Jesus Christ our Lord" (Rom. 8:38, 39)?

If the assurance of salvation is ours, and we believe in the keeping power of God, then we are interested in God's work. Consequently the abiding worker is one that has become involved in his Master's work. "My Father worketh hitherto, and I work" (Jno. 5:17), was Christ's answer to His accusers for breaking the Jewish Sabbath. When we become involved in an affair, we naturally become devoted to it; and so a Sunday school worker must be devoted to his work. If he is devoted to the cause which the Sunday school champions, his life will be an exemplary one. No better example can be given to prove devotion to a cause, and, a life worthy of imitation, than that of Paul as given in (II Cor. 11). No road is too hard for such a devotion, nor any temptation too trying to mar such an exemplary life.

The third fundamental is the inevitable result which will follow the preceding two. If a worker is really alive and fully abides in Christ, what else could you expect than to find him ready and anxious to help in the great work of the Sunday school? For convenience, then, let us call him the **enlisted worker.** "I beseech you therefore brethren that you present" (Rom. 12:1), is Paul's pleading appeal to those who have been "justified by faith" (Rom. 5:1), and upon whom "there is therefore now no condemnation" (Rom. 8:1). Did you ever stop to analyze this wonderful text on consecration? Some one has discovered in this out-standing passage the following elaborate exposition: Consecration is to be voluntary ("present") complete ("your bodies"), sacrificial, ("a sacrifice"), practical ("for service"), and rational ("for reasonable service").

The service that we really enjoy is the voluntary service. If we want to do a thing, we never have to do it. It is the Spirit of the Gospel, because it is only the second mile religion that counts after all, as the first mile was compulsory. That is the standard for Sunday school workers: voluntary complete, sacrificial, practical, and rational service which is only possible if he is an enlisted worker. In other words, he must be a **dependable worker.**

There are a number of qualities that a dependable worker must possess. In the first place he must be daring—not to the degree of recklessness, but rather a demonstration of real faith; one that will say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Enthusiasm is another: "as much as in me is" (Rom. 1:15). Punctuality, sociability, naturalness, and diligence are all needful traits in a thoroughly dependable worker.

Thus we have briefly noticed four of the outstanding characteristics of an ideal Sunday school worker. But there is still another which must not be overlooked. The Sunday school is the most important asset of the Church. It can never take the place of the Church, but it may be and should be a wonderful help to her. The extent of the usefulness of the Sunday school to the Church can only be judged from its purpose. The purpose of the Sunday school, in a general way at least, is to acquaint the young people with the contents and teachings of the Bible. If this is accomplished the Church will be greatly benefited; it can only be accomplished through a competent corps of workers. In order then to fulfill the purpose, the Sunday school workers must be able to teach. The youthful mind especially needs careful and concentrated instruction, if it shall acquire a knowledge of the Bible and its teaching. Therefore it becomes very evident that the Sunday school worker must also be an **instructing worker.**

Jesus was the greatest teacher that ever lived. We find Him teaching in the synagogue, in the Temple, by the sea shore, on the mountain, in the field, throughout all Galilee. Is it any wonder that in the Great Commission He refers to teaching twice, while there is only one command to go, and only one mention of ordinances? On close investigation we notice that teaching is the very center of the Great Commission.

Herein lies the great secret of success in Sunday school work. If all our Sunday school workers were really teachers, what a wonderful Sunday school organization we would have. But as H. C. Trumbull says, "Not all teaching is teaching." Where there is teaching there is learning. On the other hand, where there is no learning there is no teaching. Standing before a Sunday school class, or reviewing the lesson is not teaching, necessarily. There must be learners there who are learning at the same time.

Is it important that the Sunday school workers are able to teach so that the pupils will learn? If they fail in this, wherein lies the use of coming together in the form of a Sunday school? Or what profit can the Church expect from her most valuable asset?

The teacher can not do everything. He can teach only as far as the pupils are willing to learn. But here is the test for the Sunday school worker: Am I doing my work in such a way that it will arouse the interest of those under my instruction? Am I really causing the learners to learn? If I fail in this, then what? Well, I fail to measure up to the standard as herein held up. You may stand the test of the other four qualifications, but if you are not an instructing worker, to say the least and in as polite a way as possible, you are of very little use to the work.

Oh, but you say, If I am a living, abiding, enlisted, and dependable worker, surely I am an instructive worker also. Not necessarily. You may be, as far as the individual influence of your life goes, but that is not the purpose of the Sunday school. That is every professing Christian's duty, whereas as a Sunday school worker it is your duty to cause others to know the contents and the teachings of the Bible.

Is this standard too lofty for the Sunday school worker? Is it sentimental, or impractical, or spasmodic? Is it beyond reason to expect a Sunday school worker to be living spiritually, and abiding, to be enlisted and dependable, and above all to be instructing others? Is there any other person's life so enticing to follow as one that favorably measures up to this five-fold standard? Is it not the most practical thing on earth to expect a Sunday school worker to be instructing those under his care; to be dependable in the work; to be enlisted in the Master's service; to abide in Christ continually; and above all to be a real living witness for his Savior at all times? Is there anything about this standard which is not adaptable to all conditions in the Sunday school? And is it not true that if this standard is adopted, the results cannot be spasmodic, but they must be lasting?

Brethren: I am convinced that if every Sunday school worker will adopt these suggestions, there is going to be a revolution in the Sunday school work. This revolution would not and could not make the world any better, but it would bring about a condition through which God could much more speedily gather together the elect to be the Bride of His dear Son, thus making the time ripe for the ushering in of that glorious age, when this whole creation shall be delivered from its present groanings. And I do not hesitate to offer this as a real standard to any one who desires to become, in the broader sense of the term an ideal Sunday school worker.

Waterloo, Ont.

"If we would make people want to be Christians, we must show them the beauty of Christ in ourselves."

ELEMENTS IN FALSE WORSHIP

By Ireta Gassman

For the Gospel Herald.

1. **Serving the Creature.** — "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever" (Rom. 1:23-25).

2. **Vain Formality.**—"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:8, 9).

In the first place, the house of worship should be considered as a sacred place dedicated to the service of the Lord. We should feel that "surely God is in this place." There should be no light, frivolous talking or jesting, no display of fine clothes, no talking about crops or business or vain amusements. Conscious of the fact that we are about to engage in worship, our eyes and ears should be closed to the world, and centered upon God.

Some people have a mistaken idea concerning the real object of church services. They seem to regard the church as a kind of social institution, and the services designed for their entertainment. If the sermon and the music are rendered in popular style, they seem highly gratified, but if the poor preacher fails to strike an enchanting chord, or the music happens to be of the commonplace variety, they go away disappointed.

We are ready to admit that all should be orderly at church. Jesus said, "Let all things be done decently and in order." All unnecessary noise, either before or after services should be avoided while we are in the house of worship. Whispering during services indicates a want of proper respect. Going in and out when not necessary indicates a want of good manners. Sleeping during services indicates a lack of interest. Misbehavior during services indicates a lack of good sense.

For these reasons we see why we should not have false worship, but that we should worship God in spirit and truth. John 4:24.

An attentive congregation gets more out of a sermon than an inattentive one, for two reasons: (1) with all eyes fixed upon the minister and apparently eager to drink in everything he may have to say, he is helped wonderfully, and preaches a better sermon. (2) It is idle to expect much good from the best of sermons when our minds are wandering off in some other direction or when we spend in slumberland the time we ought to devote to what is being said.

We notice where Cain presented an offering that was rejected because it lacked the element of true submissive faith and adoration. Abel was accepted for the reason that his offering met the requirements of a true worshiper.

Our words may even express penitence when our hearts are impenitent, and our lips express words of praise and adoration, when in our hearts we think nothing of the kind. Such worship brings a curse rather than a blessing. We cannot bring a worthy offering to God unless it represents the best that we have.

May we know our Creator so well that we cannot but pour out our souls in adoring worship.

THE VALUE OF A LIFE PURPOSE

By Lena Zehr

For the Gospel Herald.

Materially, the more valuable a certain article is, the greater the price; and the more an article is desired, the greater sacrifice will be made to obtain it. Some people may have a life purpose like this: "I am willing to serve God and follow His plans, as long as they do not conflict with my plans and as long as I can have my own way."

But the proper place for all Christians, first of all is, Clay in the hands of the potter. That is our position so He can make or break, mould, or fashion us for service as He will. We show our wisdom, when in weakness we acknowledge God by yielding ourselves to Him and lying plastic that He may work His will in our lives. That is more than resignation; it is delight in the will of God. There must be no desire as to the manner of our preparation. We must be willing to let God work out His purposes in our lives, by sickness if He so wills it; by suffering, by sorrow, by bereavement, by breaking us in order to mould us. God is love, and we are clay in the hands of love. He wants our submission because He loves to take us, perhaps to break us, but for our good, for the potter broke the vessel on the wheel and did make it again.

When our lives are moulded for service, we will become rich spiritually as we redeem the time. We buy up an opportunity for Him every time our lives tell upon an ungodly person, every time our dealings with God shine out in some of our actions, every time by sacrifice we influence a soul towards God. At that moment we are investing with God and He is making our fortune for us. We are only worth the treasure we have laid at His gates—the influence we have purchased by sacrificing for Him. These are the things which mark our value.

We must bear in mind these facts: the responsibility that lies upon us that we see the opportunity, and seeing the opportunity we are willing to make any sarcifice in order to possess it; that if we are to see an opportunity and make sacrifices in order to possess it, we must perpetually maintain a right attitude before God, living always in the power of the heavenly calling and allowing Him to have His way with us and do His work through us.

The benefits received in this life from trying to do right and living the Christ-life are: pleasant association and fellowship with those of like precious faith, sympathy and prayers of the Church at large, the encouragement we receive from hearing of victories over Satan and sin. We must remember that the greater the sacrifice, the greater the blessing will be and the more our lives will count for Christ. We may be asked to give up some cherished plan, some friend, etc., but this sacrifice is little compared with what Christ has done for us. Self must be crucified and we must live behind the cross. The nearer we get to Christ and get strength and life from Him, the more He will be manifested in our lives. Thus the cause will be furthered, we will receive divine approval of our endeavors, and in the end will receive eternal life.

Gridley, Ill.

DEAF TO ENTREATY

By Jacob H. Mast

For the Gospel Herald.

Are our girls ashamed of their ears? Why do they hide them? The fashion of bobbed hair (why not mobbed hair?) stands in need of some explanation.

The ear, even the feminine ear, is not always pretty. But if not always as ornamental as could be wished, it should always be useful. Will bobbed hair interfere with the ears' intended service and usefulness? If it does, this hair fashion is a sin against the body, a crime against society.

Narvon, Pa.

DAKOTA-MONTANA CHURCH CONFERENCE

For the Gospel Herald.

Report of Dakota-Montana Conference held at Fairview Church near Surrey, N. Dak., June 20-23, 1922.

Devotional services were conducted by Bro. John G. Hochstetler who read Eph. 4 and led in prayer. Conference sermon by J. S. Shoemaker. Text, "He that hath an ear let him hear what the Spirit saith unto the Churches." Following are some of the thoughts presented:

It means so very much to stand true to the faith of our Fathers. If the Christ-life is in us surely we cannot help but shine. Many people today fail to comprehend what the Spirit has spoken through the holy men. We need to accept the doctrine of His Word. "All have sinned" (Rom. 3:23). Every day of our lives we are treading on cords that vibrate through all eternity. We need men and women who are strong enough to rise above the follies of this world. "Let patience have her perfect work" (James 1:4). We cannot ignore one thing in God's Word without suffering the consequences.

The following questions were discussed:

1. What are the evidences of the New Birth?

The following are positive evidences of the New Birth, or regeneration:

1. A new mind. Rom. 12:2.
2. A new Creature. II Cor. 5:17.
3. Victory over the world. I Jno. 5:4.
4. Deliverance from sin. Rom. 8:2.
5. Living in the Spirit. Rom. 8:5.
6. The Spirit dwelling within and bearing fruit. Gal. 5:22, 23.
7. Love of the brethren. I Jno. 5:1.
8. Living a righteous life. I Jno. 2:29.
9. Non-commission of sins. I Jno. 5:18.
10. Living the overcoming life. I Jno. 5:4.
11. Nonconformity to the world. Rom. 12:2.

II. What attitude should our brethren take towards the Federal Bankruptcy Law?

The nature of the Bankruptcy Law is such that it embodies the principle of self-protection, giving the debtor a legal privilege to avoid paying his creditors their just dues. Rom. 13:8. Therefore we recommend:

First, That our brethren maintain a conservative attitude in business.

Second, That, should our brethren become involved financially—they meet the issue meekly and faithfully even though they must suffer injustice.

Third, that our brethren put in practice Gal. 6:2—in Spirit, in council, and in means.

III. What is the attitude of this Conference in regards to Labor Unions, Farmers' associations, and kindred organizations?

Since it is evident that the basic principle of labor unions and similar organizations is not in harmony with the letter and principles of the Scriptures—II Cor. 6: 14-17; Matt. 7:2; Jno. 15:9:

Therefore, Be it resolved—that our members keep themselves aloof from all organizations that foster a selfish spirit, or any principle that may be antagonistic to the spirit of the Gospel.

IV. How does this Conference interpret II Cor. 7:1?

Since God exchanges Faith, Purity, and Holiness in this text (II Cor. 7:1), Be it resolved:

That our brethren and sisters are urged to stay close to God, reverently study the Word and to cultivate a tender conscience on all points of Christian faith and practice by abstaining from all impure thoughts, filthy habits and immoral practices. Col. 3:5-8; Gal. 5:24; Rom. 8:13.

Sunday School, Mission, and Young People's Bible Meeting Conference Report

Following are the topics discussed: **Essentials in Christian Service; The power of a consecrated life; The Value and Blessing of Unity in S. S. Work; How implant the spirit of reverence in Sunday School work; Teachers plus—Loyalty, Devotion, and Sacrifice; Value of memory work in the Sunday School; Opportunities for Sunday School Extension work; The Sunday School as a factor in evangelizing the world; Ideals for Christian young people—(a) Society, (b) Loyalty, (c) Service; Every Christian a soul-winner; South America; Retrospective and prospective view of the work of the General Mission Board; The Call of the Northwest.**

A Few Thoughts Presented: Essentials in Christian service are: Faith in God, New Birth, Love of God, Charity, Humility, Servant not being served, Tact, Confidence.

Christ is our example in consecration. The indwelling Spirit, the secret of consecration. Value of unity not to be compared with earthly things.

Unity in Sunday school work means the salvation of souls.

To implant spirit of reverence in our Sunday schools we must first have reverence among superintendents, teachers, and officers. Teach that God is just and everywhere present.

Relation of Foreign and Home Mission work inseparable.

Souls of men are crying for the Truth. All need to be taught the Word.

Ninety thousand (90,000) children not in S. S. in the Northwest.

Wherever the opportunity affords we need to reach out, because God's Word commands us to teach all nations.

Sunday school work is a great and noble work, let us not be discouraged.

The final great aim of the Sunday school is to make Christians of those who attend. We go to the house of God to learn about God and not about secular things. If we use worldly things in our S. S. we fail. Our ideals need to be judged from a Scriptural viewpoint. We need to strive for purity in society as young people. In youth is the time for preparation for service. Loyalty means faithfulness. We cannot set our ideals too high.

In the Children's meeting illustrations were used showing the impossibility of those who cling to things of this world, such as tobacco, the love of money, strong drink, etc., entering the Kingdom of Christ.

Ira L. Yoder, Secy.

"LET SOMEBODY ELSE DO IT"

"Let somebody else do it!"

How frequently we hear this from Christian folks, when they are asked to take a part in a church service.

God has a plan for every life. The certain thing or things he wishes you or me to do, no one else can do as well. Many are able, perhaps, to carry out His plan, but are unwilling to do so. This unwillingness to do what each one can, is "burying the talent," which is sin.

The Lord Jesus Christ did so much for us. Will we then not do the little we can for Him?—Selected.

REPORT

Of the Sixth Annual Meeting of the Indiana-Michigan Branch of the Women's Missionary Work, Held June 6, 1922, at the Yellow Creek Church

For the Gospel Herald.

Eighteen sewing circles were represented, including all those in Indiana but one.

A very effective appeal was made for definite, systematic, unselfish prayer. The following statement may be seed for much thought: "There is enough power in the Christian Church to evangelize the world, but it is dormant; it can only be brought to life by the prayers of Christian people."

The following reports were read and accepted:

Corresponding Secretary's Report

Money received for missions	$2185 58
Money spent for Home Missions	637 47
Money spent for foreign missions	372 58
Money spent for materials for home missions	396 59
Money spent for materials for foreign missions	804 73
Total spent for missions	2450 86
Garments made	3306
Comforters made	105
Quilts made	150
Miscellaneous articles	459

Treasurer's Report

Cash received during year Mar. 31, 1921, to April 1, 1922

	Rec'd	Paid
General fund	$ 70 52	$51 70
India general fund	12 50	12 50
Foreign missionary support	113 20	113 20
Dr. Cooprider medical work	90 07	90 07
Mary Burkhard	334 02	280 00
Missionary literature	13 15	5 00
Mission house supply	35 28	51 00
Orphans' Home Hospital	38 75	38 75
Expense fund	38 40	18 25
Old People's Home	50 00	10 00
Total	795 89	662 60

Balance on hand at close of year $133 29

There have been during the year four organized Young Women's circles.

Officers were elected as follows: Pres., Mrs. I. R. Detweiler, Goshen, Ind.; Vice Pres., Mrs. Noah W. King, Amboy, Ind.; Corresponding Sec'y, Mrs. J. B. Moyer, Elkhart, Ind.; Young Women's Secretary, Elva Schrock, Nappanee, Ind.; Treasurer, Mrs D D Miller, Middlebury, Ind, Recording Sec'y, Rhea Yoder, R. 8, Goshen, Ind.

Rhea Yoder, Recording Secretary.

Married

Rhodes—Preston.—Bro. Frank Rhodes and Sister Lavanda Preston, both members of the East Union Church, near Kalona, Ia., were married at the home of the officiating bishop, Bro. S. C. Yoder, on Aug. 16, 1922. May God's choicest blessing attend them all the way.

Bender—Jantzi.—On June 21, 1922, at Baden, Ont., at the home of the bride's parents, Bro. Allen Bender was united in marriage to Sister Mattie Jantzi, both of the Wilmot A. M. Church, D. H. Steinman officiating. May God's blessing rest upon them as they journey through life.

"Let the tempest rage, let the devil howl, let trials roll, I will find nothing bigger than my God."

RELIEF FUNDS

Received by Eastern Board of Missions and Charities for July, 1922

For the Gospel Herald.

Near East Relief

Churchtown Lanc Co Cong	$ 38 65
Bowmansville Cong	209 00
Weaverland Cong	155 70
Churchtown Cumberland Co Cong	15 10
Brick Mennonite Cong	168 41
Hanover Pa S C	30 00
Strasburg Pa Cong	126 36
John R Kraybill	10 00
Hess Cong	72 00
Chestnut Hill Cong	7 00
Millersville & Rohers-town Cong	361 00
Landis Valley Cong	116 00
O O Amish per Daniel King	130 00
New Providence Cong	42 00
Mechanics Grove Cong	26 00
Lauvers Cong	31 63
Lost Creek Cong	19 00
Indiantown Cong	25 00
Kinzer Cong & S S	80 74
Jacob Ebersole	10 00
Gingrich & Dohners Congs	30 00
Susquehanna Cong	16 60
David H. Ranck	25 00
Hammer Creek Cong	46 00
Strasburg Pa Menno-nite S S	101 77
O O Amish per Jonas M Beiler	145 00
Mellingers Cong	593 64
Stumptown Cong	300 00
Lower Pequea O O Am-ish per John H Lapp	297 70
Cross Roads Cong	16 45
Manheim Pa Cong	14 00
O O Amish Gordonville District	195 50
	$3455 25

Russian Relief

E Chestnut St S S Lanc Pa	$ 30 00
Lititz Pa S S	100 00
Goods Y P M	4 00
Delaware Cong	16 00
Conestoga Cong	252 53
Diller Mennonite Cong	5 30
Landisville Pa S S	12 50
D G Kennel Class	5 00
Sarah D. Kennel Class	41 60
Mummasburg SS Meet-ing	177 50
Busy B Class Mummas-burg S S	4 50
John Musselman	25 00
Ivan Z Musselman	25 00
C H Musselman	150 00
O O Amish per Floyd S Graybill	35 50
Bosslers S S	22 45
Kralltown S S & Cong	18 20
A Brother Paradise Pa	25 00
John H Kauffman	10 00
L L L	7 00
Conestoga Cong	20 00
Willing Workers Class Belleville Pa	5 00
Henry Zook	1 00
A K Mast	1 00
David Mast	10 00
Samuel Z Smoker	3 00
	$1007 08
Total for July	$4462 28
Previously reported	173771 30
Total to date	$178233 58

Gratefully acknowledged,
Eli G. Reist, Treas.

Received by the Mennonite Relief Commission for July, 1922

General

Salem S S Ind	$ 30 30
A R Miller	5 00
Liberty Cong Ia	5 75
Berea Cong Mo	66
Protection Cong Kans	5 50
Cherry Box Cong Mo	1 25
West Liberty Cong Kans	3 50
So Union & Walnut Grove SS O	79 58
Springs YPBM Pa	10 44
Creston Cong Mont	1 85
Firdale Cong Ore	2 71
	$146 54

China Famine Relief

Fairview SS Ore	$15 54

Germany Relief

D T Eash	$25 00
E J Bontrager	10 00
A Brother Ind	1 00
A Brother Thomas Okla	20 00
	$56 00

Near East Relief

Mabel Shantz's SS Class	$15 00
A Brother Tavistock Ont	25 00
Berne Cong Mich	16 74
Men's Class Martins Cong	5 00
Ohio	5 00
H Mack	5 00
A Sister Goshen Ind	7 00
Luella Beachy	1 00
Mt Pleasant Va YPM	21 50
Veronica Allgeier	50 00
Vineland YPM Ont	30 00
Clinton Frame S S Ind	10 00
Liberty Cong Ia	1 00
Catlin S S Kans	5 00
Ella Yoder & Class Syca-more Grove SS Mo	5 00
Springs SS Pa	50 00
Mt View Cong Alta	20 00
	$267 24

Russia

S A Yoder	$ 2 50
Mary Gardner & SS Class	2 50
Bethel & Guilford S S O Classes 1, 4 & 8	45 00
Bethel & Guilford S S O Classes 6 & 7	15 00
A Sister Weaver Cong Va	1 25
Bro Miller Kans	2 50
Crystal Spgs S S Kans Class No. 9	2 50
Class No. 10	2 50
Class No. 12	2 50
Class No. 6	2 50
Class No. 11	2 50
Class No. 3	2 50
Plum Creek S S Nebr	11 95
Mary Knapp	8 75
A Sister Harrisonburg Va	33 00
First Menn S S Ont	45 00
E Zora A M Cong Ont	33 00
Snider Cong Ont	22 70
Hagey S S Ont	38 21
Ontario A M SS Cong Ont	125 11
E Zora A M Cong Ont	79 66
A Friend Ont	5 00
Wilmot A M Cong Ont	55 00
A Brother Tavistock Ont	25 00
Zurich Cong Ont	10 00
Mose Gingerich	2 50
Joe Voegtlin	2 50
J E Kauffman	2 50
Jacob Brenneman	2 50
J B Stauffer	2 50
J C Stauffer	2 50
D E Maurer	2 50
J L Yoder	2 50
A Brother	2 50
N B Lienbach	2 50
Cressman S S Ont	75 00
First Menn S S Ontario	45 00
Zurich Cong Ont	5 00
A D Snyder	50 00
Wilmot A M Cong Ont	80 00
Zurich Cong Ont	30 00
A Bro New Hamburg A M Cong Ont	50 00
A Sister Shantz Cong Ont	30 00
E Zora A M Cong Ont	35 00
First Menn SS Kitchener Ont	120 00
Woodburn Cong Ind	55 42
Lisette Roth	12 50
A Friend Cumberland Md	5 00
O O Amish Cong Va	144 25
6 Brethren O O Amish N. Clinton Church Ind	20 23
Warwick River Cong Va	10 00
A Sister Shelbyville Ill	5 00
Zion SS Class Ind	35 00
Pleasant Grove SS Ill	41 00
A Brother Kinross Ia	10 00
Fairview SS Class No 15 Mich	2 50
L N Yoder	20 00
D L Miller	50 00
Ben Springer's SS Class	7 50
Ass't Supt Hopedale SS Ill	2 50
Wood River S S Nebr	20 11
4 Brethren O O Amish N Clinton Church Ind	60 00
Maple Grove SS Ind	60 00
Mrs Ben Albrecht	5 00
Schertz Bros	25 00
J S Slabaugh	15 00
A Bro & Sister Pigeon River Cong Mich	40 00
A Friend Exeland Wisc	1 00
Thurman Cong Colo	52 00
Walnut Creek SS C No 6 Ohio	2 50
Milan Valley S S Okla	18 65
Lauvers SS Juniata Co Pa	15 00
A Brother Broadway Va	36 46
A Sister Hopedale Ill	10 00
A Brother Weatherford Okla	50 00
Allensville S S Pa	60 25
Casselman S S Md	30 00
Berne S S Mich	2 52
Joseph Hauder	5 00
Several brethren & sis-ters O O Menn Cong Dalton O	17 00
H Mack	10 00
S Mack	20 00
Otho Downs	5 00
Sister Bishop	2 00
Dora Myers	15 00
An interested Class W Fairview SS Nebr	15 00
A Friend Sullivan Ill	50 00
Clinton Brick S C Ind	2 60
A Brother Morgantown A M Cong Pa	20 00
Mt Pleasant S S Va Cl 1 & 2	2 50
Cl 3	5 00
Cl 4	7 50
Cl 5	2 50
Cl 6	5 00
Cl 7	3 50
Cl 8	5 00
Cl 9	17 50
Lena Zehr's SS Class No 10	15 00
Isaac D Wiens	10 00
Jno B Stoltzfus	15 00
A Sister Clearspring Md	4 00
A Friend OO A M Cong Pa	10 00
Yellowcreek S C Ind	24 50
Dak-Mont Dist Conf of-fering	38 50
Lakeview Cong N D	3 25
Fairview Cong N D	2 50
Brethren of Reiff Cong Md	51 00
Brother & Sister Clear-spring Md	10 00
Marion S S Pa	30 00
Row Cong Pa	78 00
Chambersburg Cong Pa	62 17
Pleasant View Cong Pa	37 00
Bethany SS Mich	2 50
Class No 14 Middlebury S S Ind	20 80
Class 6 & 7 Bowne SS Mich	5 00
Class 10 Fairview S S Mich	2 50
5 Classes Shore SS Ind	12 50
Hopewell Cong Ind	8 00
Bowne S C Mich	22 13
Michael Landes	5 00
Elkhart Y P Literary Association Ind	5 00
C A Shantz & Wife	5 00
Helping Hand C Elkhart S S Ind	5 00
A Bro & Sister Elkhart Cong Ind	5 00
Eva Leichty & SS Class	2 50
Alpha S S Minn	3 25
Manson Cong Ia	27 70
Class 4 Liberty S S Ia	2 50
Liberty Cong Ia	2 50
Class 3 Liberty SS Ia	1 25
S C Swartzendruber	10 00
West Fairview Cong Neb	59 00
W Liberty S S Class 3 Kans	7 50
E Holbrook S S Colo	42 50
Florence Selzer's SS Class	2 50
Pleasant Valley S S Kan	25 00
Cherry Box Cong Mo	8 00
Sycamore Grove S S Mo	46 65
Mt Zion Cong Mo	7 00
Bethel Cong Mo	7 00
Bethel SS Class 8 Mo	5 00
W Liberty SS Class 3 Kans	2 50
Spring Valley Cong Kan	30 00
Pleasantview S S Ohio	15 00
Bethel SS Ohio	13 85
Oak Grove SS Ohio	68 25
Canton SS Ohio	10 82
YPBM Beech Cong O	25 00
Oak Grove SS O Prim Dept	2 50
Plainview SS Ohio	45 00
Zion Cong Ore	78 21
Thomas SS Pa	59 18
Weaver SS Pa	30 00
Mrs Alex Weaver	10 00
Scottdale SS Pa Class 7	30 00
Johnstown Dist Pa Miss Meeting	54 50
Scottdale Cong Pa	25 00
Blough SS Pa	32 50
Oak Grove SS Md	7 69
Lower Dist Virginia	7 00
	$3,551 82
Total for July	$ 4,037 14
Previously reported	$592,680 54
	596,717 68

Previously reported by the EMB of M & C	178,233 58
Grand Total	$774,951 26

Gratefully acknowledged and reported by the Mennonite Board of Missions & Charities
V. E. Reiff,
Gen. Treas.
Elkhart, Ind.

MISSION FUNDS

Received by Eastern Mennonite Board of Missions for July, 1922

Columbia Mission Bldg. Fund

Byerland Cong	$176 00
Hess S S	35 00
Habecker Cong	130 00
Mrs A L Shank	10 00
Abram Grove	10 00
Rohrerstown Cong	256 00
Lizzie Shellenberger	7 50
Jacob B Newcomer	15 00
Harry Dombach	10 00
Byerland Cong	20 75
Columbia Mission S S	28 77
Anna Rudy	5 00
E Chestnut St Cong Lanc Pa	47 05
Elias E Garber	15 00
	$766 07

General Mission Fund

E Petersburg S S	$ 68 11
C H Musselman	112 00
Mt Pleasant Cong	21 25
Paradise Pa Cong & SS	244 15
Belleville A M S S	15 00
Byerland Cong	70 00
No. 5724 Pa	40 00
Rent Reading Apartments	32 05
	$602 56

Home Mission Work

A Sister	$600 00

India Mission

E Chestnut St S S Lancaster Pa	$ 32 50
Gehmans S S	66 87
Bowmansville Mission Friends	68 34
Old Road S S	21 00
Frazer Cong	40 00
Mary E Herr	10 00
Frank M Herr	15 00
No. 5752 Pa	30 00
	$283 71

India Support Of Native Worker

Manheim Bible Study C	$7 50
Two Classes E Petersburg S S	7 50
E Petersburg Y M B C	7 50
	$22 50

India Orphan Support

Slate Hill & Churchtown S C	$30 00
Paradise S S C No 25	6 25
Lillian Ebersole Class	15 00
Barbara Mussers Class	12 50
Elmer E Zimmerman & Wife	15 00
	$78 75

India Ghatula Dispensary

Anna N Ranck	$5 00

Knoxville, Tenn. Mission

Bosslers S S	$ 4 21

Lancaster, Pa. Mission

East Petersburg Sisters B C	$11 00

Philadelphia Mission

East Petersburg Sisters B. C.	11 55

Reading, Pa. Mission

A Brother	50 00

South America Mission

Mount Joy Y P M	7 00
Total for July	$2442 35

Gratefully acknowledged
Eli G. Reist, Treas.

FINANCIAL REPORT

Of Columbia, Pa., Mission
Jan. 1—July 1, 1922

Contributions

Lizzie Kurtz	$ 3 00
Aaron Kauffman	1 00
Christ Garber	1 00
Christ Nissley	1 00
Joe Forry	50
Will Forry	1 00
Sis Lochard	1 00
Elmer Herr	1 00
Paul Detwiler	4 00
Willow Street S S	20 00
Jacob R Hauser	5 00
E M B M C	5 00
Benj Eshbach	5 00
Minnie Gable	50
Associated circles of Lancaster Co	20 00
Sewing class donations	2 70
Andrew Hershey	1 00
J C Habecker	2 25
Ada Garber	1 00
Iva Myer	2 00
B S Stauffer	1 05
Litit- & Erbs sewing cl	6 45
Sis Shenk	2 00
E M B C	15 00
Sister Clayton Hershey	1 00
Amos Musser Brenneman Est	20 00
Fanny Nolt	5 00
S O Martin	1 00
Rebecca Stultzfus	1 00
Elizabeth Brubaker	50
Mary Rohrer	1 00
Four Sisters	4 00
E M B of M & C	5 00
Cora Kendig	1 00
J E Landis	1 00
Jno L Landis	1 25
Raymond Doer	1 00
Box contributions	81 25
Sale of clothing	23 80
Sale of new shoes	110 25
Sale of provisions	10 99
Bal on hand Jan 1 1922	246 79
Total receipts to July 1	$623 28

Expenditures

Stationery & postage	$ 7 48
New shoes from factory	
Sewing class material & clothing for poor	224 51
Telephone	7 37
S S Supplies	40 49
Herr & Co hardware	8 76
Ministers' carfare	6 00
Labor & hauling on new building	101 45
Groceries & provisions for needy poor	29 14
Coal, gas & electric	88 48
Total expenditures to July 1 1922	$513 68
Balance on hand July 1 1922	$109 60

We wish to thank all those who have remembered the Lord's work by their contributions and especially at this place and may the Lord's choicest blessings be upon you and reward you according to your labors.

There may be others who would like to help along at this place and if you feel impressed to do so, you may send your contributions direct, or through the Eastern Mennonite Board of Missions and Charities.

Gratefully acknowledged,
Yours in His service,
C. Z. Martin.

Obituary

Hauder.—Mable, daughter of Joseph and Martha Hauder, was born near Milford, Nebr., June 3, 1922; died July 11, 1922. She leaves father, mother, 5 brothers, and 3 sisters, with many relatives and friends.

Martin.—Ira Martin was born in Franklin Co., Pa., Sept. 16, 1891; died Aug. 2, 1922; aged 30 y. 11 m. 6 d. While busy at work at his home he was caught in the belting of some machinery and badly mutilated. He remained conscious until the next morning. Realizing that his time had about ended in this world, he spent his last hours in singing hymns and giving out rich admonitions to all. He is survived by his wife, 4 sons, 1 daughter; also by his father and mother, Joseph H. Martin and wife, Pinola, Pa., 8 brothers, and 1 sister. Funeral services were held at the Rowe Church, Aug. 4, conducted by Bros. J. S. Burkholder, Harry Witmer, and W. W. Hege. Buried in Rowe cemetery.

Roth.—Barbara Roth relict of the late Christian Lebold was born in France Apr. 10, 1840; died at Baden, Ont., May 1, 1922; aged 82 y. 20 d. She united with the A. M. Church in her teens and remained true to the Church unto death. She leaves 1 sister, 3 sons, 2 daughters, 39 grandchildren, 16 great-grandchildren, and a host of friends and relatives. One son, 1 daughter, 2 granddaughters, and 1 grandson preceded her to the great beyond. Sermon at house by Peter Zehr, and at ——— church by Jacob R. Bender, Dan H. Steinman, and Chr. Gascho. Peace to her ashes.

Just a rest for weary footsteps,
Just a folding of tired hands;
Just a glimpse across the river,
Where the holy city stands.

Zehr.—After a lingering illness of six months, Christian Zehr passed away August 10, 1922, at his home in Deer Creek, Ill. He was born June 16, 1857, at Hopedale, Ill. On October 3, 1876, he was married to Anna Kaufmann, who died December 4, 1879. On October 12, of the following year he was united in marriage to Anna Augsburger and to this union was born one daughter, Alta Barbara. In 1884 Bro. Zehr moved to Arapahoe, Nebr., where he remained until 1893, at which time he returned to Pekin, Ill. Later he moved to Hopedale and then to Deer Creek, where he lived for the last twenty years. He was aged 65 y. 1 m. 25 d. In early youth he became a member of the Mennonite Church. He leaves to mourn his death, a wife, one daughter, an adopted son, Leslie Stamm, two sisters, Mrs. Mike Saltzman, and Mrs. Barbara Wallace, and a host of relatives and friends. Funeral services were held at the home August 13, conducted by Brethren Jacob Zehr and Jonas Litwiller. Texts Psa. 90, and Job 14:14, 15. Burial in cemetery near Hopedale, Ill.

King.—Jacob Z. King, son of Shem and Anna King, was born in Lawrence county, Pa., March 1, 1851, and departed this life July 3, 1922, at his home near Bellefontaine, Logan county, Ohio, aged 71 y. 4 m. 2 d. He had been afflicted with heart trouble for a number of years. About nine months ago dropsy developed, and for a time his condition was serious, but again seemed better and he was able to be about his home. At no time had he been bedfast, but for weeks had sat in his chair, both day and night. On the day of his death he was feeling as well as usual, and about 5 o'clock went to the barn to attend to some chickens while his daughter prepared the evening meal. After a short time she called to him to come to supper, and getting no answer thought he did not hear. In a few moments she again called, and getting no response, hurried to the barn and there found him dead, lying face downward on the barn floor. At about the age of 21 he came to Logan county, Ohio, and on Feb. 10, 1876, he was united in marriage to Barbara E. King, of Fairfield county, Ohio. Six children came to bless this union. Three sons died in infancy and the death of the wife and mother soon followed in 1886. Those remaining are Mrs. John M. Hartzler, of Belleville, Pa., Joseph F. King, of near Bellefontaine, and Alpha R. King, of Parnell, Iowa. On October 20, 1887, he was again married to Mattie A. Yoder. To this union were born three children, Marion Y. and Ivan T., both living near home, and Carrie at home. Their mother died Jan. 7, 1920. Besides the children he leaves to mourn his departure fifteen grandchildren and one brother, Joshua King, of Hartville, Ohio, and a host of relatives and friends. At the age of about 20 he united with the Amish Mennonite Church, and was ever faithful to his trust until death, having taken an active part in church and S. S. work and was much concerned for the future welfare of the church. His place in the assembly of believers was seldom vacant when health permitted his presence. Funeral services were held on Wed., July 5, at the South Union Church, conducted by A. I. Yoder and J. B. Hartzler, from the latter verses of Isaiah 35. Burial was made in the Alexander cemetery.

SPECIAL OFFER

A special offer to new subscribers for the Christian Monitor is now announced by the management of the Mennonite Publishing House. The Monitor will be sent from now until January 1924 for the sum of 75c. Back numbers will be sent, while they last, from February 1922, making a total of almost two years for the price of one.

Old Settler Stories continue month by month, and are proving very interesting and helpful. A history of a number of the prominent families will begin with the October number, continuing month by month for another year. All of the families treated are prominent in the history of early Mennonitism, and each one numbers its living descendants by many thousands. There will be few readers who will not be able to trace their history back into one or more of these early families, and many new and interesting facts with reference to these histories will be given. By taking advantage of this special offer you will receive the back numbers containing all of the Old Settler Stories given thus far.

Besides the Old Settler Stories, Subscribers taking advantage of this offer will also receive the numbers containing all of the articles of "The Clemen Family," a story by Bro. John Horsch giving an interesting history of the Reformation and the early history of the Mennonite Church; also the articles in the series "The Land of Sacred Story," by Bro. A. M. Eash, which give an intimate and interesting account of Jerusalem and the land of Palestine by one who spent over a year in that land.

The Monitor will continue all of the regular departments and features which have made it such an interesting and profitable magazine in the past for young people and for the home in general. Tell your neighbors about this special offer. The supply of back numbers is limited and only by acting promptly can you be sure of getting all of them.

Renewals one dollar per year. In clubs of ten or more to separate addresses, renewals, 75c. In clubs of ten or more to the same address, 50c. Send all subscriptions to

Christian Monitor
Scottdale, Pa.

THE MISSIONARY NUMBER
of
The Youth's Christian Companion,

September 24 issue, will be devoted entirely to Hesston College, Hesston, Kansas. If you desire to become acquainted with this institution in all its phases of service and activity, here is your opportunity—an opportunity such as the past has never offered.

This number will be of special interest to both old and young. Do not miss it. The education of the boys and girls of our Church—those of your own community, congregation, and home—is one of the most serious problems of the day, and no parents or lovers of true education can afford not to become acquainted thoroly with our educational institutions, and what they stand for. If you are interested in the education of your children you will be interested in September 24 issue of The Youth's Christian Companion.

Young people, anxious to choose a place to continue their education, will find an opportunity to become acquainted with Hesston College and what it stands for. They will be able to judge for themselves from this Missionary Number of the Companion whether the school is worthy of their attendance, and will find numerous reasons cited why choosing Hesston means choosing the right kind of school. Young people interested in going to college some day will be interested in September 24 issue of The Y. C. C.

A Special Offer

of **FIFTY** cents to **NEW** subscribers for The Youth's Christian Companion from now to January 1, 1924 is made so that you may have the privilege of getting our Missionary Number. Subscribe promptly, so as not to miss this opportunity. Send all orders to Mennonite Publishing House, Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Illinois

The Illinois conference will meet the Lord willing Sept. 12, 13 with the Hopedale congregation.

Tuesday 9:30—Meeting of all bishops, ministers and deacons to consider such business as may come before them and arrange for the conference.

The conference sermon will be preached Tuesday evening, services beginning at 7:30.

Wednesday 9:00—Church conference convenes considering questions, making appointments, and other business relative to the work of the Church.

Wed. evening—Sunday school conference begins, continuing until Thursday evening considering topics on Sunday school, young people's Bible meeting, and mission work.

Parties coming by rail can come to Hopedale on the C. & A. R. R. or to Suter from Peoria on the Interurban. All trains and cars will be met at these places. Those wishing further information or desiring to notify of their coming can write to Andrew Nafziger, Hopedale, Ills.

A cordial invitation is extended to all interested in the work of the Church. Come praying that all may be done to His glory.

A. L. Buzzard, Secy.

Missouri-Kansas

The Missouri-Kansas Conference will meet, the Lord willing, at the Mt. Zion Church near Versailles, Missouri, as follows:—

Monday, 2:00 P. M., Aug. 28.—Business meeting of the Mission Board. All members of the Board are especially requested to be present.

Monday evening, 7:00 P. M., will be spent in a devotional meeting preparatory to the work of conference to follow.

Tuesday and Wednesday, Aug. 29, 30.—Workers' conference considering topics relating to Sunday school, Young people, and Mission work.

Thursday and Friday, Aug. 31, Sept. 1.—Church conference considering questions and business relating to the work of the Church

Sessions will begin at 8:30 A. M. and close at 7:00 P. M. each day. Ministers' and other special meetings, after day sessions, or between sessions, as shall be announced during conference.

Trains will be met at Versailles for passengers on the Rock Island R. R. through line from St. Louis to Kansas City, and branch line of the Mo. Pacific from the North. To announce your arrival, or to make further inquiry, address J. S. Dettwiler, Versailles, Mo.

A cordial invitation is extended, soliciting a prayerful, earnest, and helpful attendance at all the sessions of conference.

J. R. Shank, Secy.
Carver, Mo.

Iowa-Nebraska

The Lord willing the annual Iowa-Nebraska district conference will be held at the East Fairview Church near Milford, Nebr., Sept. 26-29. All conference members should endeavor to be present and a cordial invitation is extended to members of sister conferences. The Ministers' Meeting will be held on Sept. 26, beginning at 1:00 o'clock, P. M. Church conference on Sept. 27-28, followed by Sunday school conference Sept. 29. All questions should be forwarded to the secretary or presented at the Ministers' Meeting.

Simon Gingerich, Sec'y.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Champtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Bandgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen Santa Rosa.

Home

Chicago.—Home Mission (1893) 1936 Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.
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Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUG. 31, 1922 (Gospel Witness Established 1905) No. 22

EDITORIAL

"It is better to trust in the Lord than to put confidence in men."

"Great peace have they that love thy law, and nothing shall offend them."

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive."

If you are inclined to think vigorously concerning strikes and strikers you had better observe the advice, "Think twice before you think once." We are having an object-lesson which ought to make America wiser and better.

If you prize a healthy body as an aid in more efficient service, then cooperate with the Lord in keeping it healthy and vigorous. An overloaded stomach, irregular habits, strong drink or tobacco, sensual pleasure, and other things in which people are tempted to indulge are injurious to body, mind, and soul. Keep "the temple of the Holy Ghost" in proper order if you would have the Holy Ghost work in you and through you.

Nehemiah.—A study of the book bearing this name is valuable for a number of reasons, not the least among them being the character study of Nehemiah himself. In him we find a long line of virtues—faithfulness, self-sacrifice, purity, loyalty to God and his people, the prayer life, courage, vigilance, perseverance, etc. With him victory was certain because he committed his cause to the Lord and never deserted it. Study the life of Nehemiah, and learn from his many noble qualities.

"Do Spiritual People Dance?"—The pointed comments on this question, taken from "The King's Business," present the truth in such striking fashion that we pass them on without further comment:

> "Is it right for a church member to dance? No! Because (1) an active Christian will not have time to dance: (2) a sensible Christian will find something better to do than to dance; (3) a loving Christian will feel that he cannot dance; (4) a spiritually-minded Christian will not have any desire to dance. If there is any other kind of Christians in the church, they had better be out of than in it, and so their opinion of what Christians ought or ought not to do is of very little value."

It depends altogether upon whether you have your belongings upon the altar of the Lord as to whether they should be considered a blessing or a curse. Whether it is money, intellect, social powers, position of influence, or something else that is under consideration, the temptation is to use them to selfish ends rather than to the glory of God. Where self is the center of our aspirations they will invariably be turned into a curse. Where God is magnified in the heart and given preeminence, the more we are blessed of Him the greater the blessing we will be to others.

A young disciple feels that he would like to be of greater service in the cause of Christ and the Church. He would like to equip himself for nobler service by spending a number of years in school and getting into close personal contact with the actual problems of life. But there are a number of hindrances in the way. It may be a matter of lack of finances, ill health, or the care of dependent relatives that seems to be in the way. Now these things may be an incentive to spur him on to greater resolution and determination, or they may be means in God's hands to hold him to a different course in life from what he had mapped out for himself. One thing is sure: If such things as these change our plans for life we may consider them a means in God's hands to keep us or lead us into positions in life in which we may be of greater service to Him, and in which He will be of greater service to us. It is the God-planned life that yields most abundant fruits for His cause.

Books by Men of Faith.—This is a reading age. Books are multiplied yearly. The only reason why we are not overwhelemed by the large number of books in use is because most of them last only a few years and are then forgotten.

It is not a question, Should people read? for that is settled. A more live question is, **What** should people read?

All our libraries—individual, home, institutional, public—should abound in books and periodicals written by men of faith—men who believe God, who believe in the divine inspiration of the whole Bible as God's Word and accept it fully at its face value. Men who are unsound on this point are unsafe as religious teachers.

We understand, of course, that soundness is not the only merit that a book must possess to be of real help. It should be interesting, instructive, uplifting, supplying some special need of the reader, making a real contribution to life, inspiring us to more faithful efforts and nobler heights.

As you learn of such books which you think could be profitably listed in our catalogue, we would be glad to hear from you.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye loved me, keep my commandments.—John 14:15.

WHEN I GIVE I LIVE

This is a lesson time has taught,
This is a life-view treasure fraught;
Write it in words of purest light,
Blaze it in flashes through the night,—
WHEN I GIVE I LIVE.

Explore this truth in history's scrolls:
It is the urge of mighty souls,
It is the dare that makes men leap
As they struggle from steep to steep,—
WHEN I GIVE I LIVE.

Christ in the manger, God as man,
Christ in His life, under the ban,
Christ on the cross, midst taunts and pain,
Teaches this lesson (is it vain?)—
WHEN I GIVE I LIVE.

Learn thou this lesson, O my heart,
It is the gate of life's fine art,
Say to your powers, your time, your store,
"Pour out your good for others more"—
WHEN I GIVE I LIVE.

—Carl G. Petri.

CHRISTIAN LIBERTY

By Allen B. Christophel

For the Gospel Herald.

If the Son therefore shall make you free, ye shall be free indeed.—John 8:36.

Liberty is man's constant desire. Human nature rebels against anything resembling subjection. Bolshevism, Sinn Feinism, labor unions, and similar organizations show the spirit of the times. Anything that strikes at authority is quickly embraced, unreasonable though it may be. It is usually the case that systems making the most fabulous promises will bring the most oppression in the end.

Christian Liberty is Not

1. **Bondage.**—Bondage is a state of involuntary servitude. The system that takes away one's rights produces bondage. Religious organizations that deprive their members of a free consideration of the Bible are bondage-producing, and not in harmony with the will of God. Anything that hinders our free access to the Father is bondage, loud and glamoring though the claims of freedom may be.

2. **License.**—License may be defined as the abuse of freedom and the disregard of law and order. Of Israel it was said, "Every man did that which was right in his own eyes." There was freedom from restraint, but acting from purely personal desires, chaos, division, and lack of system developed that finally resulted in the nation's overthrow. The individual, or organization that accepts or discards God's Word at pleasure, with no restraint of human desires and imaginations makes great boasts of liberty. In reality it is making the person doing so the bondsman of sin—the most galling oppression imaginable. Paul describes men (Rom. 1: 21, 22) who failing to glorify God, became vain in their imaginations, and "professing themselves to be wise, they became fools." Their professed liberty caused them to turn from God, be sold to sin which constituted servitude to Satan—the most cruel and relentless slave-driver imaginable. Whatever destroys one's faith in God leads to bondage.

Christian Liberty Defined

Liberty is the right to exercise one's own rights, so long as this is not detrimental to one's own interests, as well as the legitimate rights of fellowmen. The government that stands for freedom must maintain enough order that its subjects cannot make their own ideas the means of endangering the rights and privileges of others. Liberty and freedom demand the restraint of lawless and unscrupulous members in any organization. The Church that would maintain the principles of Christian liberty must deal properly with those that would overthrow legitimate order and tolerate sin. Otherwise, she is exposing her members to sin and bondage.

Christian liberty is the liberty that results from having Christ in the soul. The true Christian is Christ's bond-servant, and consequently His subject. He is free because he has been redeemed from the bondage of sin. His mind and will have been conformed to the mind and will of Christ, and he does God's service, not from a sense of obligation and necessity, but from a motive of love, joy, and devotion. He is the greatest servant existing, because the carnal, sinful nature has been made subject to the will of God, and he is free because he rejoices in serving Him who redeemed him. He is the bondsman of the most powerful Master existing, but free because he delights to do the will of a just, gracious, and lovely Master. Paul speaks of himself "bear (ing) *** the marks of the Lord Jesus." He referred to the slave-owners' custom of marking their slaves. He being a servant of Christ, delighted to have his life bear a continual testimony of his subjection to the heavenly King.

How it Comes

1. **From God.**—"God **** hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Regeneration is the distinct act of God. It is as great (or greater) a miracle than the first creation. Any liberty we may profess or claim that comes from a power other than God is deceptive and leads to greater bondage. God alone can deliver us from the greatest bondage-producer in existence—Satan.

2. **Through Christ.**—"God sent forth his Son *** to redeem them that were under the law that we might receive the adoption of sons." God is the source of liberty; Christ is the avenue through Whom it comes. In Christ's death, He paid the ransom for our sins, purchasing us from the power of sin, thus becoming the means of transfer from the servitude of sin and Satan to the service and liberty of righteousness and Christ Jesus.

3. **By the Spirit and the Word.**—"And where the Spirit of the Lord is, there is liberty." "Ye shall know the truth, and the truth shall make you free." After God, through Christ, has redeemed us from sin, He sends the Holy Ghost to indwell the believer, and He replaces the sinful nature that has been such a relentless sin-producer. Christ paid sins's penalty, and the Holy Ghost, God's personality, is the **constant and continued** Leader that keeps from sin. The Word of God means "truth written down," and is simply the will and Word of God revealed in written form. By it we learn of God, find out His will, and this places us into position to accept Him and receive the Holy Ghost. The written Word enters the heart through the mind, springing up unto salvation and eternal life.

It Frees Us from

1. **The Law.**—"But now we are delivered from the law, that being dead wherein we were held; that we should serve in the newness of spirit, and not in the oldness of the letter." The law was a schoolmaster, bringing us to Christ. It had disciplinary and instructive, but not motive power. It made sin known, and reproved it, but did not furnish the power to overcome it. The Holy Ghost reproves, instructs, and gives power to fulfill Christ's will. Christian liberty does not deliver us from fulfilling the righteousness of the law, but from the condemnation that comes as a result of reproof and instruction, yet the inability to heed and obey the instructions. The Christian standard is no higher, and no lower than that of the moral law, but its motive power makes it greater.

2. **The Fear of Death.**—"And deliver them who through the fear of death were all their lifetime subject to bondage." The worst agony one

can undergo is that coming from a condemned conscience. A knowledge of sin, but inability to be delivered therefrom brings condemnation. Sin brings eternal death, and when the believer receives the Holy Ghost, he is free from the fear of the second death which is caused by the malady of sin. The Christian is cured of this malady.

3. **Sin.**—"For he that is dead is freed from sin." The Christian's state is a constant paradox. He is both dead and alive; both bound and free. Death for the truly converted is merely the release of the soul from the body, and translation into the realities of eternal life and joy. The body is dead; the soul lives in a greater and grander sphere of service. The true Christian is dead to sin, but lives in the grander sphere of the Christian life.

4. **Corruption.**—"The creature itself shall be delivered from the bondage of corruption." "For this corruptible must put on incorruption, and this mortal must put on immortality." Natural life and natural death are but symbols of a far greater transformation in the spiritual realm. The fondest experiences of the Christian in this life are no comparison to the joys that shall be inherited when the soul of the redeemed one takes its flight to a grander life. The fulness of the blessings Christ imparts will be made manifest when the greater deliverance takes place—from the world that is all sorrow because of sin. "Now I know in part; but then shall I know even as also I am known." The greatest blessing of Christian liberty is the thought that not only the soul, but also the body shall eventually be completely satisfied in the will and presence of God. "Then shall be brought to pass the saying that is written, death is swallowed up in victory."

Scottdale, Pa.

THE PERSONALITY OF OUR LORD and THE SACRIFICE HE MADE

By John B. Stoltzfus

For the Gospel Herald.

We do well to meditate on the personality of our Lord and Savior—the love He has for a fallen creation, the mission He had upon this earth, the immensity of the sacrifice He made, and the price He paid to save the lost. We soon discover that our finite minds will not be able to perceive, neither can our poor, shrunken hearts understand the depth, nor can the tongue of mortal frame words to utter the incomprehensible value it has for us who believe regarding eternal salvation.

"Were the whole world of parchment made,
And every man a scribe by trade;
Could we with ink the ocean fill,
And every blade of grass a quill
To write the love of God:
'Twould drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

We do well to turn to the Word of God to learn what He has to say to us regarding this vital subject. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1); "For by him were all things created that are in heaven, and that are in the earth, visible and invisible" (Col. 1:16); "He was in the world and the world was made by him, and the world knew him not" (John 1:10); "The Lord possessed me in the beginning of his ways, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there was no fountain abounding with water. Before the mountains were settled, before the hills were brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the cloud above: When he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandments: When he appointed the foundation of the earth: Then I was by him, as one brought up with him: and I was daily his delight" (Pro. 8:22-30); "It pleased the Father that in him should all fulness dwell" (Col. 1:19); "In him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

He is thus personified as the eternal, omniscient, triune God, whose lifetime is eternity, having neither beginning or days nor ending of years. While we scan the midnight heavens, we may behold a little of the immensity and immeasurability of the great universe in which we dwell. He has it beautified with countless millions of shining orbs, many of which scientists claim are many times larger than this earth. The most powerful magnifying glasses in use have never been able to enumerate the countless little creatures that exist in one tiny drop of sea water. It is evident that it is as little possible for man, with all his ingenuity, to reach the depth or end of God's creation in a tiny drop of sea water as it is to find its depths in the great fields of eternal space. Just as little as it is possible to search out the depth of God's creation in the great and the small, so little is it possible to understand the great mysteries of His personality, whether it be Him, known as the omniscient, triune God, or whether it be Him, known as a helpless Babe in a manger.

We have had a very meager vision regarding the personality of our blessed Lord. When we consider that it was He that has made the most astounding mission that has ever been made, such that could not have been possible by any other but the blessed Son of God, made at such a great cost, wherein He expressed the love of God towards a fallen race, such as we are according to nature. In grace, God has granted us the privilege to see something of His personality; that it was He who was here to rescue and to save the lost at so great a sacrifice. Yet He emptied Himself, made Himself of no reputation, as a humble servant was the form of His mission, and finally rejected by those whom He came to save. Not only so, but He being the one by whom we were brought into being was the one that was nailed to Calvary's tree, thus giving expression of the depth of the depravity of the human race, whom He came to save. On the other hand, there is an expression of love yet untold. Our blessed Lord suffered Himself to be thus rejected and to pass through that which was due us. He that knew no sin was made sin for us. He did not only suffer the awful physical death, but that which was far beyond,—that is to bear the sins of the lost and the damned when He cried out, "My God, my God, why hast thou forsaken me?" It was there that He suffered the dark billows of God's wrath to pass over Him, sinking down beneath those dark billows into that death which would be due you and me, had we our just dues in the sight of God. He, and He only, was able to pass through it all. Had He not in mercy undertaken for us, there would not be a ray of hope for us. Now God's righteous claims are vindicated, justice is satisfied, they who believe in the Scriptures are justified from all things. God has come down to save; man has gone to glory in the person of Christ Jesus. "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgements, and His ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:33-36).

Glen Moore, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

NOTHING LOST

To talk with God, no breath is lost!
Talk on, talk on!
To walk with God, no strength is lost;
Walk on, walk on!
To wait on God, no time is lost;
Wait on, wait on!
To grind the axe, no labor's lost;
Grind on, grind on!
The work is quicker, better done,
Not heeding half the strength laid on;
Grind on, grind on!
Martha stood, but Mary sat;
Martha murmur'd much at that;
Martha cared, but Mary heard,
Listening to the Master's word,
And the Lord her choice preferr'd.
Sit on, hear on!
Work without God is labor lost,
Full soon you'll find it to your cost.
Little is much if God is in it;
Man's busiest days not worth God's minute;
Much is little everywhere
If God the labor do not share.
So work with Him and nothing's lost:
Work on, work on!
Who works with Him does best and most;
Work on, work on!

—Selected.

FROM OUR MISSION STATIONS

Millersville, Pa.

(Children's Home)

Greeting in the name of Him who has redeemed us: At this writing our family of thirty-three is well, with the exception of one of the boys at the hospital who was unfortunate in breaking a leg.

The Home has lost, by death, one of the number of faithful trustees the only break in the ranks for ten years—Bro. Abr. Lutz, Mt. Joy, who was a very faithful helper, a good counselor and an encouragement by his pleasant greeting, hearty handshake, and genial disposition which were always an inspiration to us as workers.

Bro. and Sister Sauder and two sons are visiting children in several counties and want to attend the Southwestern Pennsylvania Conference, Martinsburg, Pa. They may be gone a week or ten days. "Grandpa," as we call Bro. Kilheffer who does the farming, is busy bringing in the fruit of the earth.

According to previous arrangements, Bro. and Sister Frank Yoder's, Orrtanna, Pa., have opened their home for a baby boy seven months old, who needed special care.

We rejoice that there are still those in this busy, rushing time who are willing to be used in this way. One of the seventeen months old children is awaiting a home and the older one will be placed as soon as Bro. Sauder can make arrangements. Lately five of our boys were taken care of at the hospital while having tonsils removed. One of these has been placed since. An eight year old girl has also been placed.

Our boys from four to nine years of age are still on the waiting list. Will someone take them and love them or must they wait until they can share some of the responsibility of the work of the Home?

Three small children were admitted because of their mother going to the hospital and three more are coming because the older sister who is mothering the family of nine must attend school.

Remember us in the work.

Yours for the needy.

Aug. 22, 1922. The Workers.

Canton, Ohio

(1939 Third St., S. E.)

Our testimony this morning is, Phil. 3:14. While there are a great many things to counteract that which is good, and combined energies of evil working against the cause of righteousness, we still "press on" as this is no time to give in to the enemy, when the "coming of the Lord draweth nigh." We are hopeful to have our city conditions brought into a normal state again, as the vacation season will soon be over, and children be back to start to school again.

We appreciate the presence of Bro. D. C. Yoder and wife, John Allgyer, Cora Zook, and Anna Yoder from West Liberty, O., and Bro. O. D. Yoder from Mattawana Pa., with us in service, Aug. 20; also the Yoder Sisters from West Liberty, have returned to the city to take up work for the fall and winter.

Bro. D. Raber is expected at the Mission for services Aug. 27 morning and evening, in the absence of the superintendent. The Y. P. B. M. program rendered at the Mission Sunday eve Aug. 20, by the Sonnenberg brethren and sisters was very much appreciated by all, and a similar service is arranged for the Mission for Sept. 3, with the brethren and sisters from Martin's congregation, Wayne County.

Among the sick are Sister Wiggins and Glen Horst, who were both quite seriously sick, but we are thankful for their improvement.

Fraternally.

Aug. 25, 1922. N. E. T.

"They who stir the world for righteousness are such as know by experience the quiet of the inner chamber."

WEEKLY LETTER FROM SOUTH AMERICA

July 19, 1922

By J. W. Shank

For the Gospel Herald.

This week we will write a short letter because there is so little time to attend to it and there is not a great variety of news.

We have received word from Bro. Lauver, stating that they have looked in vain for a suitable hall though they have found other rooms for living purposes and the rooms they now occupy might be changed by taking out a wooden division so as to make a suitable place for holding services. They also write that they have found some twenty homes where they can begin reading the Bible. It is a little beginning that will grow into larger opportunities.

Weather has been better during the last week and as a result the attendance at the meetings was very much better in all of the stations.

On Tuesday morning early the three children left for Buenos Aires. This time they went alone, being met in Buenos Aires by friends. A telegram was received stating that they arrived all right and were taken to their respective schools. They were not anxious to leave home after so short a visit, but were willing to go and finish their year's work. They will return home in December.

The writer accompanied Elsie to Pehuajo and remained over night with the brotherhood. It was our pleasure to attend two cottage meetings the same evening. It gives us courage to see the happy young Christians and to see so many new ones that we never met before. It also gives joy on earth as well as in heaven to see these lost ones find the way.

On Tuesday night Bro. Luayza arrived at Trenque Lauquen. He came with the object of assisting in some special meetings in a new section of town. It is a section where there are a large number of rough men and boys who have done all they could to break up our meetings. One evening they were so bad that we were compelled to give them a severe rebuke, at the same time telling them that we could not nor would not tolerate anything like that. Then we felt that this work needed the special prayers of all of the believers and missionaries. We took the matter before the Lord and on the following week we saw that our prayers were definitely answered. The bad fellows were there ready for mischief but there was an unseen power that kept them at bay. The meeting was conducted and all received a blessing.

That was last week. This week at the first meeting we felt more than ever that the Lord is working for us. The house has been crowded every night. The hall is really too small but it is the best we could find in that section of Trenque Lauquen. We also ask our brethren at home to remember us in this work. Satan is awake. We have never heard from human tongues more terrible blasphemy and nor seen more evidence of complete depravity than in the section of town about which we are now writing. It takes more than human power to conquer such terrible sin.

Trenque Lauquen, Argentine,, S. A.

DEDICATORY SERVICES

Home for the Aged, Eureka, Ill.

By V. E. Reiff

For the Gospel Herald

Introductory Remarks, J. D. Smith, Secretary of the Building Committee and Superintendent of the Home:

"We should give God all the glory and honor for what has been accomplished. May 19, 1921 a Building Committee was appointed by General Mission Board at its Annual Meeting, held at Roanoke Church. This Home is built by a membership of 11,000 in the conference districts solicited. God has asked us to share the blessings of health that we as workers are enjoying with those who are unfortunate and aged.

"We ask an interest in your prayers that whatever may be done here may be done with an eye single to God's glory."

"The Aged People," J. S. Shoemaker. Prov. 13:16; Isa 46:4.

"All of us are interested in aged people and we should as Christians be interested. Aged people have disadvantages and peculiarities and we ought to show great respect for them. Elderly people do not see things as they did in early years. Certain habits or opinions have been formed and it is so hard to get away from these. Physical strength and energy are abated. They must depend on others to care for them. Also advantages of old age—there is more rejoicing in the harvest than in the sowing. Old age is the golden age. The hardest of battles have been fought and in a few more years they may receive the crown of life."

"Our Home for the Aged," D. D. Mil'er.

"When we stop to think what our aged people have done for us then we think of a home for them. A number of things have changed since our aged were boys and girls and we should try to somehow have a place that is actually home. The most ideal is when they can be located on the old homestead. There are a number who have labored hard and old age has overtaken them and it is for these that we as Christian people should provide a home as nearly ideal as possible. Children lose a blessing when they do not provide and care for their parents. We thank God that in the Mennonite Church there are those who are interested in charity. This Home has not been built altogether for charity. It is not a disgrace to come to a Home of this kind. We want to make this a real home for old people. This Home has been built under difficulties and the work is not finished. We need furnishings; also a new barn and a number of things to be able to take in additional inmates. Between $2500 and $3000 will be needed. By all of us doing what we can we will have a real home that will encourage our aged to a faithful end."

"Dedicatory Sermon," S. C. Yoder.

"A great deal of effort and much time has been spent in carrying on the building of this Home thus far. The interest in this meeting is no doubt greater because of the sacrifices which have been made. I Kings 5:5; Hag. 2:7-9. The first text refers to the first Temple that was built at Jerusalem. The second text was written at the time of the rebuilding of the Temple after the return from Captivity. The supreme purpose of building this Home for the Aged is that it may be a real honor to God. The greatest blessings come through the greatest sacrificial effort. When the foundation of the second temple was built the Lord said I will fill this place with my glory. We believe it was the Lord's will that this Home should be built to honor Him. The strength of the people lay in the homes that are dedicated to God and not in the magnificence of our churches or charitable institutions. Large churches are not a testimony of the holiness of those who erect them. This institution will be a benefit and blessing to the Church only as it is used to carry out the great plans and purposes of our Lord and His will. Unless the Mennonite Church can render here a service that can not be rendered in any other place, we have no justifiable reason to build and maintain this institution. If the inmates of this institution will be able to find in this place the peace of God, then all the sacrifices made will have accomplished a great purpose."

"Am I My Brother's Keeper," Samuel Gerber.

"No doubt this question has been often repeated by the descendants of Cain. He seemingly made it appear that he had no responsibility toward his brother. We hear people say they want a chance to lay up something for themselves and this is said because of selfishness. We are in a very great way our brother's keeper and we should have a charitable concern for those about us. Brotherly love will naturally make us our brother's keeper. The very spirit of the Christian life prompts us to show our brotherly love to those who are in need."

"Christian Service and its Blessings," S. E. Allgyer.

"The purpose of our creation is that of service. You will never get into the kingdom because of anything you do, but when you are in the kingdom, you want to do something. Jesus gave us two great principles at the age of twelve that we should imitate. "Know ye not that I must be about my father's business?" The first thing in Jesus' life was the Father's will. This should be the first consideration in our lives but the fact is many times He is left entirely out. Second, The welfare of our fellow beings. Jesus will not be satisfied with your life until you will give Him a chance to work out His great plan in your life. Many people are chasing after dollars and this is not wrong if we do not make the failure by robbing God of what belongs to Him. Jesus went about doing good and even though He has ascended to the Father His plan is being carried out by His children and you and I are here so that we may be enlisted to work out in detail His great plans and purposes.

"The least service noted in God's Word will also bring its reward. The greatest blessing and satisfaction that can come to any individual when we can realize that we have done what we could. We should have our life so consecrated that God can have His own way in our lives."

Elkhart, Ind.

APPRECIATION

We hereby make acknowledgement and express great appreciation for Sunday school picture cards and picture rolls received from the following persons.

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(Continued on page 430)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HOME

In our better home up yonder
We shall walk but not alone,
For the love of Christ our Savior
Will go with us to the throne.
We shall hear the songs of angels
And their glory shall behold.
We shall sing the songs of triumph
In that city paved with gold.

When we reach that golden city
We shall sing the joys untold,
Standing by the crystal waters
Robed in white with crowns of gold.
But the best of all that's for us,
Given by our Father's grace,
Is the privilege of seeing
Jesus' sweet and holy face—
We shall know Him by His splendor;
Parting days will all be o'er.
In the bosom of our Savior,
We shall rest on that eternal shore.
—Mrs. J. E. Downing.

"THAT NEIGHBOR OVER THE WAY"

For the Gospel Herald.

This is an age of change. Things that were up-to-date ten years ago are obsolete now. The Great War has broken down many standards of morality and Christian living. The many new inventions have revolutionized our methods of living. The plain, simple life of the older days is giving way to that of more and more complexity. Says a recent writer:

"The finest thing associated with old-fashioned country living was the devoted friendship of good neighbors. In a way the kindly neighbor across the road or on the next farm in whom we trusted was closer to us than even the members of our own family. Sometimes on dreary days when life seemed hard and dismal we saw the smoke arising from his chimney, or on dark and lonely nights the light from his window gave us a new cheer. On bright days we could hear him whistle or sing at his work. In those old times there was nothing in life so comforting and cheering as the thought of that honest and true neighbor, joined in life to us, just as our farms joined. Science and education have done much for us, but they can never take the place of the kindly neighbor across the way. Whatever else may happen in these swiftly changing years, the old friendship and neighborly feeling must be kept alive."

In the rush of daily life as it is now lived in many cases we do well to do what we can to this end. There are a number of things which may go a long way in helping to accomplish this:

1. **Honesty.** Perfect honesty and frankness are qualities that must be present to insure real neighbors. Nothing destroys the feeling of mutual interest and good will quicker than two-facedness and deception. The one who gushes over people in their presence and pretends to be very friendly but who afterwards speaks slightingly and deprecatingly is sure to be found out.

2. **Kindness and helpfulness.** The kindly interest, the helpful turn, the pleasant exchange of every day civilities, shows the true neighborly spirit. In sickness, in distress, in the ordinary every day duties of life the true neighbor is kind and helpful, sharing in a large measure with us our good fortune or ill as the case may be, thus helping to lighten the burdens of life.

3. **Sympathy** goes hand in hand with the qualities mentioned above. If misfortune comes our way our "neighbor across the way" will be on hand to help. And if we happen to be the neighbor who should lend a helping hand we should do so because there is a feeling of real sympathy in our hearts.

4. **Hospitality** of the ungrudging variety is an absolute necessity in order to keep alive the neighborly feeling. The friendly visit, the sharing of a meal, the kindly greeting, the cheerful "good morning," all tend to keep alive the spark of true neighborliness.

5. **Love** is the underlying principle of neighborliness. It is, or should be, the spirit that permeates all our neighborly dealings. "Neighbor" in one sense means a "nigh dweller." To make that real he must dwell near our hearts.

Modern life is not as simple as that of our forbears. Our minds are absorbed in a multiplicity of real and imaginary duties, tending to foster selfishness and coldness, and giving us little time for exercising the homely but beautiful virtue of neighborliness. The selfish, grasping spirit of commercialism and dissatisfaction, and strife is in the atmosphere and it is hard to keep from being influenced by its spell.

Let us do what we can to cultivate the virtues and qualities that will make us neighbors not only to the person who lives over the way but to an ever-widening circle. The Christian spirit recognizes every one with whom we come in contact as our neighbor.

"Who is my neighbor?" was a question asked of the Master. His reply was in effect that everyone whom we have an opportunity to serve in any way is our neighbor. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, **and thy neighbor as thyself.**"—H.

POINTED PARAGRAPHS

1. You may be ever so pure, but you can not associate with bad companions without falling into bad odor. Evil company is like tobacco smoke—you can not be long in its presence without carrying away a taint of it.

2. There will always be crooked paths for us to follow if we are content to walk in the footprints of others, and do not make our own trails.

3. Advice should be gently given, for hearts are like flowers, which open to the softly-falling dew, but are closed to a violent downpour of rain.

4. Weave in faith and God will find the thread.

5. The block of granite, which is an obstacle to the weak, may become a stepping-stone in the progress of the strong.

6. Do not seek how to **spend** your time, but how to **use** it.

7. A tiny pebble will change the course of a stream, and there are little things in our youth that have profound effects on our manhood.—Selected.

"LOVE'S POWER"

It is said that a woman once told Billy Sunday that she had a bad temper, "but," she added, seeking to excuse her fault, "it's all over in a minute."

"So is a stick of dynamite," replied Billy, "but it blows everything to pieces."

"Love is not provoked" says God's Word. A "fiery temper," which is not kept under control, is a dangerous thing. It gets its owner constantly into trouble, and, like dynamite, blows other folks' good tempers to pieces sometimes.

Did you ever watch a tailor place a piece of absorbent paper over a spot of grease and press down on it with a hot iron? Did you notice how the warmth melts the grease and the paper absorbs it? That's the way Love defeats bad situations. It simply "absorbs them."

"And the greatest of these is Love."

Let us desire earnestly to have more of it!—C. E. S. in Gospel Messenger.

"Do not gauge yourself by others' failures, nor their successes; but let all you do be done to the glory of God."

Sunday School

Lesson for Sept. 10, 1922—Neh. 8:1-18

TEACHING THE LAW OF GOD

Golden Text.—Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.—Psa. 119:33.

Introductory.—The reforms instituted by Nehemiah included spiritual as well as material things. And whether it was the house of the Lord or the Word of the Lord that received his attention, he went about his work in a resolute, loyal, whole-hearted way which showed not only the courage of conviction but also gave promise of sure success. Our lesson today gives us a glimpse of the methods then in use to make the Word of God known among the people. It reminds us of our present day Bible conferences.

Reading the Law (1-6).—The walls of the temple having been repaired, the people came to Ezra the scribe and requested that he bring before them the book of the law. Ezra promptly complied with their request. He brought the book of the law before the people both men and women, and read from morning until noon. It was not a mere formal affair. When the book was opened all the people stood up. Ezra blessed the Lord, and all the people shouted, "Amen, amen," lifting up their hands. They bowed their heads and worshiped the Lord God of heaven. It was a most impressive religious service. The pure Word of God found a resting place in every obedient heart.

Explaining the Law (7-12).—Ezra did not stop with simply reading the law. Along with the reading they gave also the sense of the message. In other words, Ezra and other readers read the law and then explained what it meant.

"This day is holy unto the Lord," said Nehemiah, Ezra, and the Levites. The weeping multitudes were admonished to dry their tears, to eat the fat of the land, and to rejoice in the Lord. All the people went their way rejoicing, feeling that that day they had a blessed time in the Lord.

Practical Lessons.—This lesson presents to us an important historical narrative. But let us not be content to confine ourselves to its historical setting. There are a number of very practical lessons to be drawn from this narrative, among which are the following:

1. The first thing that attracts our attention is the intense earnestness of the people. They came of their own accord to request that the book of the law be read unto them. When the book of the law was opened the people reverently rose and stood before the Lord. When the truth of God's Word was proclaimed they all responded, "Amen, amen." It was a wide awake congregation—not a sleepyhead among them.

2. Another thing that calls for our admiration was the competency of the leaders. The Word of God was read distinctly, and explanations were made which people could grasp. Ezra was not only a master of the Law, but he was a whole-hearted servant of God who threw his life into his work. A "spell-binder" is all right when the spell is of heavenly origin. Lord, send us more spell-binders like Ezra.

3. To Nehemiah must be given much of the credit for the success of the meeting. He was a thorough-going reformer. He knew no such word as "fail." When he undertook to build the walls of the temple they went up. When he undertook the instruction of his people in the Word of God the people were instructed. He imparted his enthusiasm to others and we do not wonder that under the leadership of men like Nehemiah and Ezra the people were awakened to the highest pitch of enthusiasm.

4. The Spirit of God was there. When the Word of God was presented in the Spirit's power the people were convicted of their sins and wept. It was not a case of mere spell-binding but rather of sending the truth home with convicting power. It is worthy of note, however, that the people were not allowed to remain in a condition of sadness. They were pointed to the hope that there is in the promises of God and they rejoiced in the deliverance that was held before them. Thank God that while the Holy Spirit is a continual reprover of the wicked, "He is the abiding Comforter to them who follow His leadership. "Rejoice in the Lord alway: and again I say, Rejoice."—K.

SEED THOUGHTS

We should accustom the mind to keep the best company by introducing it only to the best books.—Sydney Smith.

There is no worse robber than a bad book.—Italian Proverb.

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I've found thee true
My counselor and guide.
The mines of earth no treasure give
That could this volume buy.
In teaching me the way to live,
It taught me how to die.—Morris.

Long after its critics have been forgotten, men will still call the Bible the best book in the world.—Edwin S. Stucker.

Our Young People

GOOD THINGS I HAVE READ. (Jr.)
Ps. 119:97-112

Topic for September 10.

MOTTO

"A good man, out of the good treasure of the heart, bringeth forth good things."

MEDITATIONS ON THE TOPIC

I. Good Reading.—Jesus said, "Out of the abundance of the heart, the mouth speaketh." What is said of speaking is also true of writing. Writing is only speaking by letters and is therefore the product of the heart as much as if it were spoken by an audible voice. When we listen to the words of a good man who has good treasure in his heart we receive good things, and when we read the writings of good men we also receive good things. Good reading is like good company. If we keep good company we shall become like the company we keep, and if we keep evil company we will become evil. Sometimes we cannot avoid getting into company where we hear them speak evil, even when we reject what they say; but it is easy to throw aside a bad book or paper if it is in our heart to choose only the good.

II. **The Text. Ps. 119:97-112.**—This Scripture tells much of what the Word of God is and does for a person. It gives wisdom to those who heed it and keeps them in the path of righteousness and safety. It is a very precious treasure and is sweeter than honey and brings great happiness to those who receive it.

OUTLINE STUDY

I. How to Know Good Reading
1. When it is approved by the Bible.—Phil. 4:8; Eccl. 12:10-14.
2. When it makes us love God and the Bible better.—I Tim. 4:7, 8; 1:4.
3. When it is the Bible itself.—II Tim. 3:15-17.

II. Reading Good to Tell to Others
1. Like Timothy's reading of the Scriptures.—I Tim. 4:13-16.
2. Like Those in Ezra and Nehemiah's day.—Neh. 8:8.
3. Like Josiah.—II Chron. 34:15-33.
4. Like missionary news.—Acts 15:12.
5. Like conference reports.—Acts 15: 23-29, 30, 31.
6. Like biographies of good men.—Heb. 11.
7. Things that encourage us to good works.—Tit. 3:8, 9.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Read"**
2. Tell Something Good Which You Have Read.
3. Give the Account of a Missionary Happening, which You Have Read.
4. Give the Story of a Good Man of Whom You Have Read.
5. Give a Bible Story Which You Have Read.

For Others
1. How to Choose Good Reading.
2. Reading to be Avoided.
3. Books and Papers We Ought to Read.

PERSONAL THOUGHT

Let my reading and my association and my thoughts be such as God can approve every day of my life.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 31, 1922

Field Notes

* * *

Good attendance and interest marked the meetings of Southwestern Pennsylvania Conference.

Bro. J. F. Bressler, Lancaster, Pa., spent Aug. 16-20, in Franconia district filling appointments at ten places.

Bro. E. L. Frey planned to spend this week visiting churches in the Franconia district.

Sister Martha Burkholder, Chambersburg, Pa., is the most recent addition to the force of workers at Columbia Mission.

Bro. J. F. Bressler, Lancaster, Pa., plans to hold a series of meetings at Stahl Church, near Johnstown, Pa., beginning Sept. 3.

Seven applicants were to be baptized at the Manson, Ia., Church on Sunday, Aug. 27, if previous arrangements were carried out.—H.

Bro. J. F. Bressler planned to fill appointments as follows: Mattawana, Aug. 25; Richfield, Aug. 27; Allen, Pa., Aug. 30.

A Bible meeting, conducted by Bro. E. L. Frey, Wauseon, O., and local talent, was held at Spring City, Pa., Aug. 27. Bro. Frey was engaged in similar work at Morgantown, last week.

Bro. B. B. Stoltzfus and family stopped at Manson, Ia., Sunday, Aug. 20, where the brother preached two helpful sermons. He also took part in the instruction meeting for the converts.—H.

Bro. J. E. Brunk, Biglerville, Pa., former relief worker at Constantinople, sustained an accident recently which made it necessary to spend some time in the hospital. At last reports he was improving nicely.

Brethren H. B. Keener and A. G. Heishman, Harrisonburg, Va., and Bro. J. F. Bressler, Lancaster, Pa., were among the visiting ministers at Southwestern Pennsylvania Conference, held last week at Martinsburg, Pa.

Bro. B. Frank Stoltzfus, who spent about 20 months in relief work with our unit at Constantinople, reached New York, Aug. 20. He stopped at Scottdale a few days on his way home in Lima, Ohio.

The Apostolic Friends will hold (D. V.) their annual convention at Losantville, Ind., Sept. 7, 1922. Among the things this organization stands for are the Deity of Christ, the Atonement and other fundamentals. They also emphasize opposition to war, church festivals and all worldliness.

Bro. Milo Zimmerman, son of Bro. J. J. Zimmerman of Harper, Kans., reached New York City on Aug. 24, returning to America after three years of service as a Near East Relief worker in the interior of Turkey. Bro. Zimmerman began his return trip in May and en route has visited Palestine and various points of interest in Europe.

Brethren C. Z. Martin, Levi Sauder, Willis Lederach, and J. M. Nissley were the mission superintendents who attended the Southwestern Pennsylvania Conference.

Correspondence

* * *

Kalona, Iowa

Dear Herald Readers, Greeting:—On Saturday Aug. 5, Bro. D. D. Miller of Indiana arrived here to take part in the dedication of the new church at East Union on Aug. 6. Bro. Miller preached the dedication sermon using for a text Heb. 3:4. Others gave interesting talks. In the evening Bro. Miller began a series of meetings for one week which were well attended. The Gospel was preached without fear or favor. We trust the effort put forth was not in vain, that every one was reminded of their duty while living in this wicked world, and that we may give Him honor and glory.

In His Name,
Aug. 17, 1922. J. A. Boller.

Flanagan, Ill.

Greetings in the name of Jesus who died that we might live: On July 23, we were glad to have with us Bro. Sam Gerber. In the afternoon he with quite a number of us went to the dedicatory services at the new Home for the Aged at Eureka. Aug. 6, Bro. A. A. Schrock was with us. The Word was preached to us in its purity.

Aug. 13, Bro. Walter Yoder gave a talk to the Sunday school and in the evening led in a Praise and Song Service which was greatly appreciated and enjoyed.

On the evening of the 20th, Bro. Alvin Yordy gave a short talk in young people's meeting and led in singing. May God bless all the efforts put forth in His service.

Bro. Joe Hartzler's are spending some time in Ohio. We miss them at the services.

We ask an interest in your prayers for the work at this place. In His name, Lydia H. Smith.

Aug. 23, 1922.

Westover, Md.

(Holly Grove Congregation)

Dear Herald Readers, Greeting in Jesus' name:—Saturday, Aug. 5, twelve young people of Pennsylvania came here, among them Bro. Lloy Kniss of Johnstown, Pa., who preached two very interesting sermons on Sunday. Saturday, Aug. 12, nine young people from Pennsylvania visited here also.

Bro. John H. Mosemann conducted

evangelistic meetings here which continued every evening from Aug. 12 to Aug. 20. The result of these meetings were 7 confessions.

Friday, Aug. 18, 12 visitors from Pennsylvania came here, including Bro. John Kennel, Parkesburg, Pa., who assisted Bro. Mosemann to conduct a Bible meeting all day Saturday and Sunday, Aug. 19 and 20.

Bro. Geo. Hostetler of Oyster Point, Va., was here during the meeting and expects to locate here in the near future.

Saturday, Aug. 19, four visitors from Pennsylvania and 5 from Greenwood, Del., came to attend the meetings. We feel that God has been very good to us and has blessed us with more than we were worthy of.

We wish to thank the visitors for their presence and invite them and others to come again. Our prayer is that the good seed which was sown in the past week may have fallen on well prepared soil, and that the results of these meetings may be seen in the future, even in eternity.

Yours in Christian love,
Aug. 23, 1922. Ruth Hostetler.

Lima, O.

(825 N. Jefferson St.)

Dear Brethren, Greeting: Just a few words to remind you that we are still in need of your prayers. Sin is great on every side at this season of the year. The parks and other places of amusement are open, and people prefer to go there for pleasure, rather than to the house of God where they secure pleasures that are more enduring. But thanks to the heavenly Father for a remnant that still are faithful and true to Him.

The temporal needs of our work have been seen, and willing hands and hearts found. On Aug. 15, ten brethren from Fulton county came with paint brushes and gave the church building a coat of paint. They gave it a second coat on Aug. 17. They also painted the mission house on two sides. The brethren from Elida are expecting to finish the house.

We are expecting Bro. and Sister Stoltzfus to arrive home soon, from their vacation in South Dakota, where they helped harvest and thresh the crop. Hope they may return, greatly improved in health, of which Sister Stoltzfus is greatly in need.

Will you pray for the work and workers at this place?

Aug. 25, 1922. Cor.

Scottdale, Pa.

Dear Gospel Herald Readers: The conference at Martinsburg brought a number of visitors to this place. There were also a number of our people in attendance.

The following spent a short time in our midst: Bro. Willis K. Lederach, wife, and a party of friends from Franconia county; Bro. A. R. Zook, Goshen, Ind., and Bro. and Sister M. D. Lantz, and son Clifford, and daughter Ruth, Topeka, Ind.; Bros. Chris and Joseph Hartzler, with their wives, Mifflin county, Pa.; B. F. Stoltzfus, Lima, O., recently returned from the Near East; and Sisters Zoe Johnston and Ethel Ewert, Masontown, Pa.

The following were among the conference attendants at Martinsburg: Bro. J. A. Ressler and family, Bro. A. B. Gilnett, wife and daughter, Bro. Aaron Loucks, wife and daughter, Bro. and Sister C. B. Shoemaker, Bros. Vernon Smucker and A. B. Christophel, Bro. and Sister J. B. Hernley, sons, Bros. Elam and Melvin, and daughter, Sister Barbara Paul; Bro. Levi Mumaw; Bro. J. A. Brilhart and son, Bro. Frank; Bro. Clarence Brilhart and family; and Sister Sadie Saylor.

Sister Catherine Mumaw, Wooster, O., is spending some time at the home of Bro. Levi. Sister Anna Mumaw returned recently after a visit at her home, near Wooster, O. Sister Florence Bittinger, Springs, Pa., returned to her home via Martinsburg conference, after a week's visit among friends. Sister Lula Wenger has gone to her home at Fentress, Va., for a visit with home folks.

Bro. Samuel Kliewer, of our linotype force, has gone to his home at Burrton, Kans., expecting to take up school work.

Remember the work here in your prayers.

Aug. 26, 1922. Cor.

THE BIBLE

Selected by A. B. Stoltzfus

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed.

Christ is its grand object, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

It is a mine of wealth, a paradise of glory, and a river of pleasures.

It is given you in life, and will be remembered forever.

It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.

Gap, Pa.

OUR DUTY TO THE FOREIGNERS AMONG US

By Ruth Rohrer

For the Gospel Herald.

Let us look back to the time of the first settlers in this country. They were being persecuted and wanted the right of religious freedom. As this country offered them such privileges, they were ready to endure the hardships that were necessary in order to establish homes, and a religion they thought best and right. It has always been a land of religious freedom and liberty. For this reason thousand of foreigners are coming into our country each year. Many have come to seek labor, and many because of the liberty that is granted them by our government.

Our schools are doing much towards the education of these people, which will be a great help to them.

We as a Christian people should be more concerned about the welfare of these unsaved souls among us. Although we realize that the needs in the foreign lands are very great, yet we should not neglect our duty in helping those about us who know nothing of our Savior.

It is the duty of every Christian Church to open her doors and welcome these people to the Sunday school and church services. If the church would fully realize the importance of this work, she would be more ready to help these people and give unto them food for their souls, who know nothing of his word and love for them. We as neighbors should pray for them, visit them in their homes and labor among, and teach them how to live better lives. Christ's mission was to seek and save the lost.

"God is no respecter of persons." Christ gives us an example when Philip called from Jerusalem to go to the desert country of Gaza, to bring salvation to the Ethiopian eunuch. It is therefore worth while to go a great ways, if we are successful in saving one soul.

When we think of the love Christ had for us, that he came into this world and gave his life that we might be saved, should we not be willing to give our life to his service in saving those about us? For Christ died for all. And it is not the will of the Father that any one should perish.

Gap, Pa.

Miscellaneous

FEEDING THE MULTITUDE

(Matt. 14:16)

It was evening in the desert,
And a few disciples stood,
Full of fear and anxious looking
For some source of earthly food.

"Send away this hungry people,"
Were the words that then were heard,
For these faltering disciples
Did not see that Jesus cared.

But a few small loaves and fishes,
To the Master then were given,
And His blessing rested on them
As His prayer rose up to heaven.

When the multitude were seated,
Jesus brake, and all were fed,
Into greater faith and trust, then,
These disciples soon were led.

Jesus needs today, as ever,
Willing workers in the strife,
Who will carry to the hungry
God's own Word, the Bread of Life.

—Maggie Finlay in Gospel Banner.

LESSON SYSTEMS

By J. R. Shank

For the Gospel Herald.

We are living in an age of improvements along numerous lines. In commerce, in manufacture, in education, in farming, and in every activity men are ever on the alert to catch the latest hint and incorporate the best method to make their business the very best. It is quite in accord with the spirit of the times that Bible teachers should be looking for the best methods of presenting Bible truth. For this reason there have sprung up different systems of Bible study and various methods of conducting Bible schools. But like every other line of work the systems which men think are THE SYSTEM sooner or later drop out, or receive much modification, proving that human knowledge is very short-sighted and imperfect. Any over enthusiastic clamor for the latest and the new is a sign of instability and a lack of good, sound, building sense. So likewise any stubborn clinging to old plans just for oldness' sake may be characterized as an unwise policy. The practical man and woman will be led along lines that will keep him or her in the path of greatest service along the lines of results for which they are striving. In this last thought is the vital point in our consideration of lesson systems.

Our aim should be to keep the good we have while we progress for the good we would yet attain. As Christian people we dare not follow too confidently the suggestions of the world of today even in its religious movements and methods. It is to the credit of every wise builder to build upon the foundation in such a way that the work may stand the day of trial (I Cor. 3:12, 13). We should rather build with slower methods than to move so swiftly that our work will fail when it is finally brought to trial. Tried and true ways of working should be kept and people should be taught to respect them rather than to scorn them. The aim should not be to make the Church so popular that we can hold the people for it, but to make the Church so pure that God will accept it and then impress the true doctrines upon the rising generation that we may hold them for the doctrines, and consequently, for the Church that maintains the doctrines.

God's System

"Search the scriptures." Our fathers for ages past and holy men of God in ancient times pondered the Book. As they read therein "all the days" of their lives they found out the will of God. These men were used to impart their understanding to others in public and private and by the written page. Prophet and teacher came in contact with pupil and guided those of simplicity into paths of virtue and wisdom.

Preaching is a very ancient form of imparting the message of God to the people. God ordained it and will continue to order it, no doubt, till the end of time. The plans of God will be blessed. His faithful messengers will be sent forth and blessed so long as they faithfully proclaim the Word "in season, out of season" and "reprove, rebuke, exhort, with all longsuffering and doctrine." (Compare II Tim. 2:2.)

Teaching is a form of imparting the message of God as old as the human family. "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7.) The most natural teacher of the child is the parent. In parental teaching we have the most tender relationship between teacher and pupil. Adaptation is the most natural because they can understand one another better than anyone else in the world as a rule. Truth and duty can be imparted with the practical illustration of daily living. Teaching is going on from morning till night, in the house and out of doors. Our daily tasks and daily conversation ought to have woven into them the precepts and principles of God's holy Law. Illustration, application, and adaptation are here put together by God's plan of laying the charge of teaching upon the parent.

Out of the God ordered parental charge has grown the Sunday school. It is not to supply the duty of parents but is supplemental to their teaching. It grew up out of a burden for the neglected child of the godless home and has come to be used to help and encourage children and people of all stations and conditions. The Sunday school teacher can receive the suggestion from the charge to parents as to the best system of teaching,—a symathetic contact with the child, similar to the parent, being acquainted with its thinking and doing; the Word in the heart of the teacher as a living fountain of water to be brought to the child in such real life and with such adaptation that the child grasps the life of it even when it cannot understand the history or philosophy of it.

Out of the Sunday school work have grown systems of lesson selection. What shall the teacher teach? Again go back to God's command. The things to be taught were the things commanded to the parents (Deut. 6:6, 7). The great longing of God is voiced in the words, "O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them and their children forever" (Deut. 5:29). It must be a whole-message system if it would be approved of God. Yet in the whole-message system there should be adaptation. There is milk and there is strong meat in the same Word of life. (Heb. 5:10-14.) Yea, verily, there is milk and meat in almost every passage of the Bible. To impart the milk is difficult at times, but it is not impossible. (Heb. 5:11.) Here is where we must place the emphasis on our work. Teachers must be fitted of God with wisdom to know the milk of the Word and impart it, or utter it, for the classes under their care. More emphasis ought to be placed upon spiritual qualifications than on ability to entertain the child. Teachers are working to get material when they ought to be laboring in prayer for their own spiritual development, enabling them to feed on meat that they may be able to feed the little ones on milk. (Heb. 5:12, 13.) In this very failure lies the reason why the Graded System of lessons has come into disrepute and will continue to be a failure. Not that no good lessons have been selected, but that the side of education and entertainment have been thought more important than the imparting of God's whole message. Here too the International Uniform

System may likewise fail if in the selection of lessons the educational side is emphasized to the neglect of the food of the soul. The Uniform System is superior in this respect to the other, that it makes it necessary for the teacher to labor rather to impart the message than to choose a message from somewhere which his own conception may think easier to impart.

What Shall We Conclude?

As a body of believers, we want to preserve a whole-message to those who come after us by teaching and declaring all the counsel of God. If we can do it by continuing to write our own lesson helps from the Uniform System of lessons as they are selected, and can have the teachers get in such touch with God and their classes so as to give them the needed food supplemental to preaching and home teaching, good. If this system becomes unworkable, (as it has in some instances the past year), and the Graded System keeps coming forward, emphasizing the educated teacher rather than the spiritually enlightened teacher, then we will have to act some way to work at the vitals of this question to save our beloved Church from the certain fall that awaits a church after the pattern of the Laodiceans,—"Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Let us take the counsel of Christ to that church and anoint our eyes with eyesalve that we may be enabled to see. (Rev. 3:17, 18.)

The Sunday school has undoubtedly been blessed of God in the Lord's work. It deserves our earnest prayers and labors to keep it a real power for good. Rather than have the good work be lost or perverted, let us place more emphasis upon the spiritual and exemplary teacher, filled with understanding of the Word, than to have books and helps of any kind a means of leading our teachers into the errors of the times. Let us encourage a unity of action and the support of the counsels of the Church, rather than the practice of pasturing in fields of such churches who fail to declare the whole counsel of God.

Carver, Mo.

"Perhaps what the people need to see in us, is that we are rested—that we are filled with the peace of God."

"Join all the glorious names,
Of wisdom, love, and power
That mortals ever knew;
That angels ever bore:
All are too mean to speak His worth;
Too mean to set our Savior forth."

A WORD ON THE DRESS QUESTION

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, but the ornament of a meek and quiet spirit, which is in the sight of God of great price.—I Pet. 3:3, 4.

The matter of immodest dress, especially among the female portion of our race, has long since crossed the line of modesty and gone a long way down on the indecent side. To behold the modern dress is painful to the Bible Christian whose affections are set on things above. It is painful, I say, to behold to what extent this foolish, ungodly dress freak has gone in this present day, and, sad to say, even among some people professing holiness, you can see this spirit of pride creeping in, I notice of late in some places. Even among people who claim to live for the Lord Jesus Christ, their costume is getting shorter, both at the top and at the bottom. Brethren and sisters, I know the devil would like to cool us off along this line and make us believe it is not so bad after all. But God forbid that I should ever become a compromising preacher and get so I cannot bark on his trail. The Bible says it is the little foxes that spoil the vines. These abominable things begin small, and if left alone, soon become great. I know the devil would like to shut our mouths on such questions as the lodge, secretism, divorce, and immodest dress until he could drag the Church down to a level with this old world, bankrupt homes, and blast and wreck society over the land.

I do not doubt but that girls and some women are innocent and ignorant of the crime they are committing by wearing extremely low-necked, short-sleeved, transparent, peek-a-boo affairs they call waists; it is a crime against decent society. I feel that the innocent should be faithfully warned and the guilty sternly rebuked.

Many of the fashions of the day are void of common sense, and to a great extent, even void of the very becoming quality of covering up nakedness. How modest young women, or old women either, can put on such clothes is more than I can understand. Surely, they must be ignorant of the fact, or indifferent concerning it, that such fashions originate among the harlots and actresses and leaders in fast society, whose sole business it is to attract the gaze of men. And yet we see many precious girls and women, who would blush to be reckoned with such a class, array themselves in the same attire, with no better excuse than that it is the fashion.

If girls and women had knowledge of what they are doing, I feel sure that they would forever cease to cater to this lewd style of dress. If girls had only a faint idea of the disgusting sight they present, or would hear some of the unmanly remarks made about them as they pass along the streets, clad in one of those thin waists, or in an outlandish hobble skirt, I say if they would understand what this means to their fair name, they would get out of sight somewhere till they had a sensible dress put on.

How can you, my lady, expect people to distinguish you from the low and corrupt if you dress exactly like they do? Some try to make excuses for wearing thin, perforated waists and the like because of the heat. If that is true, then I want to ask, Why do they wear them in winter time when it is ten below zero? We well know it is not for comfort, but something far different. No wonder so many are dying of consumption and other dreaded diseases. People cannot expect anything better when they expose their bodies to the cold the way some are doing at the present time. This immodest dress evil is an outrage against the conscience of every bright and pure-minded young man, making it well nigh impossible to keep his thoughts barred from suggestions of the devil.

Mothers, for the sake of the coming generations, wake up. We see the rich of today fashion-mad, and the poor little working girl, getting four or five dollars a week trying to keep up. Look at her, sheathed in her little tight, shortened skirt, her imitation silk stockings as she goes hobbling along, her feet pinched in a shoe a size or two too small for her feet; and yet she is content to be fashionable at the expense of all grace and comfort.

The lower some women can cut their dresses in front and back, the more stylish the wearer believes herself to be. It is no wonder that some men do not respect women. I honestly believe that much of the immorality in the world today is due to the way women dress. No self-respecting woman, no pure-minded Christian should ever be the slave of vulgar fashion. Surely their Christianity should shrink from appearing in public, and especially from entering into a place of worship where God "meets with His people," in such a style of dress which offends Christian decency and can appeal only to the vulgar and evil-minded.

Christian parents, let us by all means impress this thought on our

daughters: Women who profess to follow Jesus in the way of holiness ought by all means to be an example to the women of the world on the dress question. They should wear dress becoming a Christian pilgrim. In fact, they should dress as becometh women professing godliness, and let the men do likewise. "As a jewel of gold in a swine's snout, so is a fair woman without discretion" (Prov. 11:22.)—Selected from Gospel Trumpet by Leah F. Yoder.

"THE NEW KNOWLEDGE AND THE CHRISTIAN FAITH"

By L. J. Heatwole

For the Gospel Herald.

Members of the Mennonite General Conference and officials of the Church at large to all appearance have, since July 25th, 1922 been in receipt of a twenty-four page phamphlet, entitled; **"The New Knowledge and The Christian Faith,"** by Dr. Harry Emerson Fosdick of New York.

Judging from the manner in which this phamphlet has been broadcasted among Mennonite officials a good share of reproof therein applied to a certain class of Christian believers, has been aimed at The Fundamentals of Faith adopted at the last session of the General Conference. Another fact also seems apparent, that someone, friendly to the views held by Dr. Fosdick, has supplied his headquarters in New York with a copy of "Mennonite Year Book and Directory" of 1922 in which said Fundamentals are reported and in which a complete list of ministers' names and addresses appear.

Aside from every mark of respect that is due a man of learning and high place in public life, it is to be regretted that one clothed in the habiliments of a minister of the Word and Professor of a Theological Seminary, should break forth in such an onslaught upon the bulwarks of the Christian Faith, for it is against the principles of the highest degree of culture and Christian charity to speak or write in the vein of an invective,, that implies severity and apparent indignation, when referring to one adhering to the faith of our fathers and the general orthodoxy of the Christian Faith.

He who removes a landmark that the fathers have set, is expected to substitute something in its stead that is better. The architect who proposes to remove an ancient structure, certainly forestalls his action by promising to erect a building to meet the demand of new conditions.

The agnostic and evolutionist have long been about us, and heretofore it has been their policy to keep aloof from the Church, but the desire is now manifest to unite forces and work more with the Church, and since the attack has now come from within the body, by sweeping away the most vital and essential points of belief, the predicament in which a hopeful and expectant believer finds himself is at the point where little is left that is worth while.

So long as believers hold fast to the points of doctrine established in—

The open, inspired Holy Bible,
The Virgin Birth of our Savior,
The atonement brought through the death of Christ,
The Second Coming of our Lord,
The Apostolic Creed,
The Evangelical Faith of our Fathers,

The Church will continue to stand no matter what forces from without or within may assail.

Dale Enterprise, Va.

SOME RANDOM THOUGHTS ON LYING

By Frank Monroe Beverly

For the Gospel Herald.

Thou shalt not lie.

And yet some preachers do lie, or prevaricate, which is nearly the same.

Preachers, of all people, should guard against the commission of this sin, for the very plausible reason that they lead their flocks astray. Certainly the sin of commission is laid at each one's door, preacher or lay member, but the fact is, preachers are teachers, supposed to teach by example as well as by precept. While this is perhaps an isolated case, there is a preacher known to the writer, and of high standing in his church, who avers that it is no particular sin to lie while a known member of the laity expresses the opinion that one may make a false statement before a court of justice with perfect impunity when he can thereby serve his interests. What! Bear false witness against his neighbor, and otherwise, with impunity?

There seems to be a sort of impression—half-hearted, I may say—that if you can prevent evil by telling an untruth (white lie, perhaps) you are warranted in doing so, but actual lying, even under such circumstances, to the writer appears as a doubtful course. There should be a better course. Suppose you know that one has designs of violence upon another, and you are asked to give the whereabouts of the party upon whom the assault is contemplated, you should refuse to give the information sought, rather than to say, "I don't know," when you do know. If you should ask if he were in the house, it does not appear that you would be entirely warranted in saying, "No." A better course should suggest itself. This form of lying may not come under the head of wilful or malicious lying, but he who fights for good with the weapon of truth will, like him who has his quarrel just, feel himself thrice-armed. The merest approach to falsehood brings weakness to our moral nature.

Lastly, lies may be divided into two classes, **black** and **white** (malevolent and benevolent), with varying degrees in each class. One is deadly, the other savors of weakness, but both should be scrupulously avoided. "Thou shalt not bear false witness."

Freeling, Va.

LOVERS OF PLEASURE

Paul, more than 1800 years ago, declared that one of the prominent features of the last days would be that men would be lovers of pleasures more than lovers of God. The following newspaper clipping helps to confirm the statement of the apostle, and is another proof that we are now living in the times of which he spoke.

"The latest radio telephone achievement is a religious service for golfers who do not attend church in person. A country club near Chicago has installed a wireless receiving station, so that its members, after or before their Sunday morning game, may listen, while smoking on the veranda, to their favorite preacher.

"'Clergymen everywhere,' observes the president of the club, 'are complaining that the members of their congregations prefer golf to church. As we cannot take golfers to the church, we have decided to bring the church to the golfers.'"

A lot of pleasure and a little bit of religion mixed in to salve the conscience seems to be the order of the day. Sunday, which used to be largely regarded as a day of church going and worship, is becoming more and more a day of recreation. The one prevailing purpose of the present generation is to have a good time regardless of duty to God and man. People are willing to hear an occasional sermon, or to sandwich in a little light-weight religion once in a while, so long as nothing is done to curb them in their mad chase after the pleasures of this world.

An old-fashioned religious experience that changes the human heart and makes a man a new creature in Christ Jesus is the only remedy for this fervent desire for worldly amusement. It is often said that the day of miracles is past, but the transformation of a pleasure-loving worldling into a devout disciple of Jesus is not the least of miracles, and one, thank God, that we occasionally have the privilege of witnessing for ourselves.—J. S. W., in Burning Bush.

THE COMING OF OUR LORD

Sel. by Lloyd S. Kemrer

No one in the least degree familiar with the teaching of the Holy Scripture can have the smallest doubt that the Lord Jesus Christ is coming again. That He is coming to judge the world, none but an avowed infidel will deny, and every creed in Christendom acknowledges it.

But there is to the thoughts of men such an indefiniteness as to the day and the hour when this shall take place—it seems to be so far away in the dim future that multitudes of people are content to run the risk of being prepared for that solemn and awful moment, in the vague hope that somehow between this and the hour of death they may be fit to stand the terrible ordeal.

But before the Lord Jesus will appear to judge the world He will come to take His people to heaven. It is not our purpose in this article to enter into the Scripture proof of the latter remark—it has been so frequently and abundantly done elsewhere—but we would state the fact again with all emphasis of firm conviction.

For more than twenty years, ever since the gracious Lord of the harvest sent us forth to preach the glad tidings of salvation in this world of perishing sinners, it has been our happy privilege to sound abroad the mighty cry, "Behold, the bridegroom cometh!" Yes, we have known this truth, held it as a doctrine, and preached it as an all-important part of the whole counsel of God which no servant of Christ should ever shun to declare. We have preached it, moreover, as an event which might at any moment take place, but we never before realized so vividly as we do that the coming of the Lord indeed draweth very nigh.

We do not attempt to fix dates. All these vain and presumptuous speculations we leave to others. "Of that day and hour knoweth no man," is the clear utterance of the Word of God. But, for all that, we believe that His coming is very rapidly drawing nigh.

Everything points to this, whether in the Church or in the world; and we feel compelled once more to sound the alarm and to urge upon all our readers the immense importance, nay, the imperative necessity of being ready. "They that were ready," and they only, "went in," and "the door was shut."

Reader, are you ready?

If not, come at once as a poor, lost and guilty sinner to the Lord Jesus Christ; trust Him for salvation, own your need of cleansing in His precious blood, and accept the forgiveness that God is now offering to every one who believes in His Son.

Lancaster, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker) --

For the Gospel Herald.

Bro. B. F. Stoltzfus, who has been the director of the Mennonite Relief Unit at Constantinople, has returned to this country, after having closed up the work at Constantinople as per instructions of the Central Committee. Provision has been made for aiding the needy who may yet come to that place, as well as for those who are still at Batoum seeking to come on to America or to Europe. Bro. Stoltzfus spent a few days here at Scottdale in conference with the Executive Secretary of the Committee. His efficient and unselfish services have been greatly appreciated by the Committee and by those with whom he came in contact on the field. Sisters Vesta Zook and Vinora Weaver arrived in this country a few weeks ago and are now at their homes in Indiana.

* * *

The following are extracts from cablegrams have been received from our Unit in Russia since our last report:

"Need minimum September, October, budget twenty-five thousand each. Avoid reduction." (Signed) Miller.

"Neu Samara reports feeding, August first, Children 1133, adults 395. No rain and extreme heat have almost destroyed crops. Committee pleading earnestly for continued assistance."

(Signed) Miller.

* * *

Following is a copy of a document that will be of interest to all who are concerned about our work in Russia. It will be recalled that at the beginning of our work in Russia a somewhat detailed agreement was entered into between Bro. Miller representing our Unit, and the Soviet authorities, regarding the carrying on of relief work. This appendix to that agreement was likewise negotiated by Bro. Miller with the Soviet authorities, and has been approved by the Executive Committee of the Central Committee, as well as by the American Relief Administration officials in New York.

Appendix to Agreement between American Mennonite Relief and Russian Socialist Federative Soviet Republic dated October 1, 1921.

Agricultural Reconstruction Agreement

Whereas, The American Mennonite Relief, an unofficial, volunteer, American organization for Christian social service, is now operating in Soviet Russia under an agreement entered into with the Russian Socialistic Federative Soviet Republic, which covers conditions under which the American Mennonite Relief is now rendering aid to the famine sufferers in Soviet Russia, and

Whereas, It is desirable not only to relieve those suffering from famine but also to remove the causes of famine conditions and as fully as possible to prevent their recurrence by enabling the farmers to bring more land under cultivation,

Therefore, It is further agreed between the American Mennonite Relief, hereinafter called the A. M. R., and the Russian Socialistic Federative Soviet Republic, hereinafter called the Soviet Authorities, that the A. M. R., in addition to its program of famine relief, as carried on under the contract between the A. M. R. and the Soviet Authorities of October first, 1921, will also extend such assistance toward constructive agricultural relief in those districts where it is operating or may operate, as is within its power, subject to the acceptance and fulfillment of the following conditions:

First, That the A. M. R. may bring into Soviet Russia or purchase there such agricultural implements, tractors, repairs and parts, seed grains, and other essentials as may be needed to further the work of agriculture in the districts where the A. M. R. may operate.

Second, That their agricultural relief equipment is to be used by the A. M. R. chiefly to cultivate lands for those who are lacking in tractive powers of their own.

Third, That the A. M. R. may farm tracts at various suitable places selected by the A. M. R. and the entire returns from these tracts are to be the property of the A. M. R. for use in its relief work. Such lands are guaranteed against parcelling out to any other organization, groups or persons during the time the A. M. R. is working them.

Fourth, That the Soviet Authorities will give free import and free export to all implements, equipment, seed grains, and supplies brought into Russia under this agreement.

Fifth, That the Soviet Authorities will provide free transportation and permit reshipment to any point in Soviet Russia of all implements, equipment, seed grains, and supplies produced brought into, or purchased in Russia under this agreement.

Sixth, That the Soviet Authorities will furnish free of cost all fuels and oils necessary for the A. M. R. agricultural operations.

Seventh, That the Soviet Authorities guarantee freedom from requisition, tax or excise of whatever nature to all A. M. R. grain, equipment and supplies.

Eighth, That all the terms of the original contract between A. M. R. and Russian Socialistic Federative Soviet Republic of October first remain in force.

OUR FRIEND

Friendship is reciprocal. Yet these words are circled round by grace. Once enemies, now friends. Once careless, now cared for. Once solitary, now never alone. Once dejected, now cheered. The most of us have found a measure of joy in being permitted to refer to this and that one as "my friend," but no greater honor and joy could be ours than to have these words of the Son of God and Man of Sorrows addressed to us: "I have called you friends." The blessings of this relationship should enable us to comply with the conditions of the previous verse: "Ye are My friends, if ye do whatsoever I command you."—James Stephen.

THE MISSIONARY NUMBER
of
The Youth's Christian Companion,

September 24 issue, will be devoted entirely to Hesston College, Hesston, Kansas. If you desire to become acquainted with this institution in all its phases of service and activity, here is your opportunity—an opportunity such as the past has never offered.

This number will be of special interest to both old and young. Do not miss it. The education of the boys and girls of our Church—those of your own community, congregation, and home—is one of the most serious problems of the day, and no parents or lovers of true education can afford not to become acquainted thoroly with our educational institutions, and what they stand for. If you are interested in the education of your children you will be interested in September 24 issue of The Youth's Christian Companion.

Young people, anxious to choose a place to continue their education, will find an opportunity to become acquainted with Hesston College and what it stands for. They will be able to judge for themselves from this Missionary Number of the Companion whether the school is worthy of their attendance, and will find numerous reasons cited why choosing Hesston means choosing the right kind of school. Young people interested in going to college some day will be interested in September 24 issue of The Y. C. C.

A Special Offer

of **FIFTY** cents to **NEW** subscribers for The Youth's Christian Companion from now to January 1, 1924 is made so that you may have the privilege of getting our Missionary Number. Subscribe promptly, so as not to miss this opportunity. Send all orders to Mennonite Publishing House, Scottdale, Pa.

AN APPRECIATION

(Continued from page 421)

Effie Smucker, Smithville, O.
Amos H. Hershey, New Holland, Pa.
Maggie M. Driver, Waynesboro, Va.
Clyde Johnson, Masontown, Pa.
Kenneth J. Sommer, Metamora, Ill.
Mrs. D. Horst, White Cloud, Mich.
A. L. Buzzard, Metamora, Ill.
Amos Weldy, Montgomery, Ind.
Omar G. Miller, Nampa, Idaho.
A. Reist, Reist, Alta.
Mrs. Harry Derstine, Sellersville, Pa.
Nellie M. Zook, Garden City, Mo.
Eleanor E. Martin, Hopedale, Ill.
Geo. Bissey, Cherry Box, Mo.
Claude C. Culp, Chief, Mich.
Anna M. Ranck, Strasburg, Pa.
Carrie Shank, Maximo, O.
Mrs. A. D. Erb, Hubbard, Ore.
Keturah Kauffman, Windom, Kan.
Walnut Creek A. M. Sunday School, H. C. Miller, Supt., Sugar Creek, O.
(No name), Calkin, Mont.

Yours for India,
J. N. Kaufman.

THE ALBERTA-SASKATCHEWAN CONFERENCE

The Alberta-Saskatchewan Mennonite Conference District held its annual conference with the West Zion congregation, Carstairs, Alta., July 13, 1922.

Conference was opened with song; then Bro. H. B Ramer read Eccl. 11 and led in prayer.

Opening remarks by moderator, Bro. N. B. Stauffer.

Bro. C. F. Derstine, of Eureka, Ill., preached the conference sermon, using Rev. 3:20-22 as his text. After the conference sermon, the conference members testified to same and expressed a desire of being loyal to God and His Church. The lay members present testified by a standing vote.

Brethren H. J. Harder, J. C. Gingerich, Noah Gerber, and C. F. Derstine were then invited and considered conference members of this conference.

Minutes of last conference were then read by the conference secretary and after being moved and seconded were adopted as read.

Assistant secretary read Constitution and Rules of the Mission Board, which were printed since last conference session, and upon motion were adopted.

Adjourned for noon recess.

Devotional by Bro. Abr. Reist; read John 15:1-20.

The reports of the different congregations were then read.

The membership given in the organized congregations is 428, and 15 members in other parts within the conference district.

A letter was then read from Bro. J. C. Frey regarding General Conference, upon which the General Treasurer of the Mission Board was authorized to pay five dollars to same.

Evangelist's report was then given and accepted by conference.

Committee on Vocal Music reported by Bro. W. A. Wideman was accepted and the committee retained.

Report of Printing Committee was received and the committee relieved.

A report was given by the conference secretary regarding incorporating Mission Board and so forth, and upon motion was left in the joint hands of the Executive Committee of Mission Board and conference secretary.

Reported by Bishop N. E. Roth that the West Zion congregation was ready to consider the appointing of a deacon for that congregation.

This conference appreciates the request for advice from the Salem congregation for some moving into another part of the country. We would recommend that our brethren do not move into new districts unless about half a dozen families (or more) move together.

Question.—How improve our time in the winter months in spiritual activities? Opened by Bro. J. C. Gingerich. A few of the thoughts given were: to be more diligent in prayer, in singing, and given to the study of the Bible individually and unitedly.

The resolution of 1915 respecting voting in regard to Liquor Act be recalled.

What attitude has this conference in regard to the proposition of the Creston, Montana, congregation uniting with the conference?

Resolved, that this be left in the hands of the Conference Executive Committee.

How can we simplify the reports of the Sunday school and Church?

That we drop this question for the present.

Report of Ristrict Mission Board was given by Bro. E. S. Hallman, Pres., and W. A. Wideman, Treas.

Resolved, that we request the General Treasurer of the Mission Board to pay the purchases that have been made for the conference

W. A Wideman requested to be relieved as treasurer of Mission Board. Granted.

The moderator was requested to appoint the members of the Mission Board.

E. S. Hallman, Pres; H. J. Harder, Sec.; Jacob Brenneman, Gen. Treas.; and the following brethren for respective congregations: Mount View, T. E. Bowman; West Zion, Elmer Shantz; Sharon, Ira Gingerich; Salem, —— Hershberger; Clear Water, Abr. Reist; Duchess, J. H. Brubaker.

That Bro. H. J. Harder be member of Publication Board.

That Bro. E. S. Hallman be member of Education Board.

That the conference resolutions be printed; also church calendars, and that the treasurer of Home Mission fund pay the same.

Bro. Isaac Miller to be the district evangelist for ensuing year.

That the next annual conference be held with the Mount View congregation.

That Bro. N. E. Roth be moderator of next annual conference.

That the Mission Board select an auditor for ensuing year.

That we accept the greetings of Dakota-Montana Conference brought by Bro. J. C. Gingerich, and desire him to convey our heartfelt greetings to that conference.

A. H. Wambold, Secy.

SPECIAL MEETINGS

A harvest home and Sunday school meeting, held at the Mansonville Mennonite Church, Aug. 3, 1922.

Organization: Mod., D. N. Gish; Secy., Phares Stauffer; Chors., John F. Charles, D. M. Wenger.

Subjects considered: **The Cross; Indifference; Unity; The Holy Spirit; The Consecrated Teacher; Threatening Evils and their Cure; The Christian Home.**

Speakers: I. B. Good, John W. Weaver, J. C. Clemens, J. S. Shoemaker.

Sermons: D. N. Lehman, Text, John 4: 35; Wilson Moyer, Texts, I Cor. 3:9; Luke 12:23-25

Children's Meeting, D. M. Wenger.

Carstairs, Alta.

Sunday school and mission conference of the Alberta-Sasketchewan district, held July 11, 12, 1922.

Organization: Mods., Moses Schmidt, N. R. Weber; Secy., H. J. Harder.

Subjects considered: **Methods of Teaching; (a) Beginners, (b) Primaries; Conditions of Success in Sunday school Work; Our Responsibility to the Rising Generation; How Raise the Standards of Reverence for God's House?**

Speakers: C. F Derstine, Joe C. Gingerich, W. A. Weidman, E. S Hallman, H. B. Ramer, Isaac Miller, Joe Steckley, Mrs. E. S. Hallman, Ezra Stauffer.

Gospel sermon each evening.

Children's Meeting, conducted by Bernice D. Harder. Secretary.

Willow Street, Pa.

Sunday school meeting held at Brick Church, Aug. 10, 1922.

Organization: Mod, Amos Kauffman; Secy., John Herr; Chors., D. M. Wenger, Milton Swarr.

Subjects discussed: **Harvest Sermon; How Teach and Train our Young People to Fortify them against the Temptations of Life? God's Part and Man's Part in the Work of Salvation; The Power of Song in the Church, the Sunday School, and the Home; Weeds in the Vegetable and Spiritual Realms; What Can I as an Individual do to Help or Hinder the Work of the Sunday School?**

Speakers: Abram Martin, J. H. Mosemann, Enos Hess, Martin Shenk, W. S. Kilheffer, Abram Metzler.

A Few Thoughts Presented: Children are our most valuable assets. The sun is essential to physical life, growth and development; The Son to spiritual life, growth, and development. The singing of hymns has led many to Christ who could not have been reached any other way.

Secretary.

Walnut Creek, O.

Sixth Annual Mission day, held at Walnut Creek A. M. Church, July 3, 4, 1922.

Organization: Mod., Walter Oswald; Secy, Vesta Hostetler.

Subjects considered: **Giving Our Best to the Master; The Mission Task of the Mennonite Church; Our Money for the Lord; Should We Have Mission Study Classes? The Marks of a Consecrated Church; Travels in the Holy Land.**

Speakers: Wilbur Gerber, Gladys Hostetler, Orpha Troyer, Wm. J. Hershberger, S. E. Allgyer, M. B. Hostetler, Clarence Troyer, Harvey Schnell, Alvin W. Miller, Mrs. C. C. Glick, M. O. Krabill, W. L. Miller, B. F. Yoder, J. C. Meyer, Jesse N. Smucker.

Sermons: I. W. Royer, J. N. Smucker, S. E. Allgyer.

A Few Thoughts Presented: We should give our service, money, and means. The three great commandments of Christ are: Follow me, Pray ye, and Go ye. We must first be interested in the work at home or God will never call us to foreign fields. To be equal to her task, the Church must harness every available resource. In giving, we must sacrifice. Mission study classes furnish us with facts that bear on our place in life. We are representatives of Christ and people will judge us by our actions.

Secretary.

Annville, Pa.

Sunday school meeting held at Dohner's Church, Lebanon County, July 29, 30, 1922.

Subjects Considered: **Sunday School Work in the Mennonite Church; Inspiration of the Bible; How to Study the Lesson; Relation of Sunday School Work to the Church; The Pupil, the Future Hope of the Church; What is my Name, Where is my Place? What Can I as an Individual do to Help or Hinder the Work of the Church? Development of the Child in the Home; The Value of Unity among Workers.**

Speakers: J. F. Bressler, Abram Martin, David Garber, Lloy Kniss, N. H. Mack, Harry Longenecker, Martin Reeser.

Sermons: Harvest Sermon, Abram Martin; Ex. 2:6, N. H. Mack.

A Few Thoughts Presented: A large Sunday school indicates a prosperous church. Inspiration of the Bible extends to the very words, including all the details and also the arrangement. Connect other scriptures with the lesson for a better understanding. Study the lesson to be instructed yourself. We should feast more upon spiritual things. The teacher should be Spirit-filled and a model member of the Church. We should keep the children close to God from infancy. Better be in a lowly place, than be in high station and not where God wants us. When Moses was learned he set about to accomplish his task, but made a failure, so he fled to the wilderness where he learned real wisdom. We should not oppose Sunday school work, but be careful to maintain the doctrines of the Church. Take problems to the Lord before they become too great. Lack of unity is due to a lack of charity.

Interest and attendance at the meeting were fully up to expectations, there being a number present from Lancaster, Juniata, and Montgomery counties.

J. M. Shank, Secy.

Millersville, Pa.

Report of the Harvest Home service held at the Millersville Mennonite Church, Millersville, Pa., Aug. 12, 1922.

Organization: Moderator, B. Lehman Kraybill; Secy., Ralph Stevanus; Chors., H. L. Herr, Amos Kauffman.

Speakers and Subjects: **Harvest Sermon,** Sanford B. Landis; **Consecrated Possessions,** David Garber; **Address** (Jas. 1:27), C. K. Lehman; **Children's Meeting,** C. K. Lehman; **Address** (Eccl. 5:5) David Garber; **Harvest, End of the World,** C. K. Lehman; **Shepherding the Flock,** Sanford B. Landis; **Sermon,** David Garber.

Some Thoughts Presented: All our blessings come from God and we should be more thankful. Cooperation between old and young should be encouraged more. God owns the whole world and we are stewards, faithful or unfaithful, of the things we possess. Abraham paid tithes to Melchizedek who was only a type of Christ. How much more does the real Christ deserve from us? Pure religion is not only a profession but is real activity. Only by the blood of Jesus Christ may we become unspotted from the world. Promises or vows should be kept to the letter, unless such vows violate a Scriptural fundamental. Baptismal vows should be kept more sacred. It is dangerous to pull out a tare from the Church lest someone's simple faith be overthrown. Some qualities of a shepherd are Humility, Compassion, Tenderness, filled with wisdom and the Holy Ghost. The "flock" should be fed by the undefiled Word of God. Paul says: "I magnify mine office," not—"Mine office magnifies me." We should keep our eyes on the King and serve Him.

Secretary.

REPORT

Of the Annville Sewing Circle for the Year Ending July, 1922

Received during the year	$108 94
Spent during the year	113 75
Balance on hand from last year	52 79
No. of garments made	110
No. of quilts made	2
No. of comforters made	9
No. of comforter slips	4
Average attendance	9
No. of meetings held	13

Mary K. Umberger, Sec.

Married

Miller—Troyer.—On Aug. 19, 1922, Bro. Orva J. Miller of the Forks, Ind., congregation and Sister Sarah E. Troyer of the Shore, Ind., congregation were united in marriage at the home of the officiating bishop, Bro. Jacob P. Miller, of Shore, ind. May God's blessing be with them through life.

Pletcher—Nunemaker.—On June 22, 1922, Bro. Elmer M. Pletcher, of Yellow Creek congregation, and Sister Sadie Nunemaker, of Holdeman congregation were united in marriage at the home of Bro. J. K. Bixler who officiated. May the Lord abundantly bless them in life's journey.

Obituary

Hauder.—Mary, daughter of Jacob and Barbara Hauder, was born near Metamora, Ill., October 13, 1859; died in the State hospital at Lincoln, Neb., July 22, 1922; aged 62 y. 9 m. 9 d. Her parents, 3 brothers, and 3 sisters preceded her in death. She leaves to mourn her departure a son, 5 grandchildren, 3 brothers, 1 sister, and many nephews and nieces.

Stalter.—Catherine Grieser was born in Bavaria, Germany, June 9, 1850; died at her home in Meadows, Ill., Aug. 15, 1922; aged 72 y. 2 m. 6 d. She came to America in 1870, and was united in the holy bonds of matrimony with Jacob Stalter Feb. 11, 1872. They made their home in the vicinity of Meadows, Ill. To this union were born 4 sons and 1 daughter. Two sons and their daughter preceded her in death, leaving to mourn her sudden departure her deeply bereaved life companion, 2 sons, 10 grandchildren and great-grandchildren, 3 brothers, and many relatives and friends. She united with the Mennonite Church in her youth and remained a faithful and consistent member until death. Her last words were "Come dear Jesus, I am ready." Services were conducted by Bro. Joseph Kinsinger in German and Bro. D. W. Slagel in English. Interment in the Waldo cemetery.

Hoover.—Nancy Myers was born in Putnam County, Ohio, Sept. 21, 1845; died at Chicago, Ill., Aug. 15, 1922; aged 76 y. 10 m. 24 d. She came to Elkhart County in the year 1865 and has made this county her home continuously since that date. On June 18, 1874 she was united in marriage with Daniel Hoover, to which union were born 4 sons (Joseph, David, John and Ezra), all of whom survive her. She is also survived by 2 step-daughters and 2 step-sons (Sarah Weaver, Columbiana County, O., and Anna Christophel, Michael S. and Daniel Hoover, Elkhart County, Ind.), 3 sisters (Fannie and Barbara Myers, Putnam County, O., and Sophia E Crow of Detroit, Mich.), 33 grandchildren, and 12 great-grandchildren. Her husband and two step-sons (Jacob S. and Noah S. Hoover) preceded her in death. She united with the Mennonite Church in her young womanhood, and affiliated with the Yellow Creek congregation. She has been a faithful and consistent member of this congregation since that time until her death. Funeral services held at the Yellow Creek Church Aug. 17, conducted by J. F. Funk and D. A. Yoder. Text, Psa. 90:10.

Kaufman.—Annie Kaufman, daughter of David Lehman, was born in Somerset Co., Pa. Aug. 24, 1851; died at her home in Middlebury, Ind., July 16, 1922; aged 70 y. 10 m. 22 d. She was united in marriage to Esaias J. Kaufman Feb. 28, 1871, lived in matrimony over 51 years. To this union were born three children, Andrew, Henry, and Manasses who died in 1908. Six grandchildren and one great-grandchild also survive her. She united with the Amish Church at the age of 17 years, but later united with the Mennonite Church, of which she was a faithful member until Jesus called her home. Funeral services were held at Middlebury Church, July 19, 1922, conducted by Bros. D. D. Miller and Andrew J. Hostetler. Burial in Miller's cemetery.

"'Tis hard to break the tender cord
When love has bound the heart,
'Tis hard so hard to speak the words
We must forever part.

"Dearest loved one, we must lay thee,
In the peaceful grave's embrace
But thy memory will be cherished
Till we see thy heavenly face."

A Friend.

Schrock.—Katherine Schrock (nee Roszhart) was born at Morton, Tazewell Co., Ill., Aug. 29, 1861; departed this life Aug. 5, 1922; aged 60 y. 11 m. 7 d. She had been in failing health for some time which developed into a cancer of the stomach and finally caused her death. On Aug. 15, 1882, she was united in marriage to Peter Schrock of Danvers, Ill. She leaves to mourn her departure a loving husband, 4 sons, 3 daughters, and 15 grandchildren. Father, mother and 4 sisters preceded her to the spirit world. She accepted Christ as her Savior and united with the Amish Mennonite Church in early life, and remained a faithful member until death. She was a kind wife, a loving mother, and is the first one to break the family circle. The remains were taken from Shelbyville to Meadows, Ill., which had been requested. Funeral services were held at the home of her brother Aug. 8, and laid to rest at the Waldo cemetery. Services were conducted by Bro. Reber of Shelbyville, and Bros. Kinsinger, Wirkler, and Hartzler of Gridley, Ill. Texts, I Cor. 15:42-58; Rev. 7.

Weep not dear children, mother's resting,
All her pain and sufferings o'er,
Just prepare and hope to meet her
In heaven on the other shore.

Items and Comments

"Nine thousand, one hundred and ninety-four immigrants entered Palestine during 1921."

Twenty gallons of whisky and five gallons of blackberry brandy were found in a Baptist Church near West Jefferson, N. C. Bootleggers are thought to have secreted it there. The odor was detected and the liquor was found under the floor. "Take these things hence" would have been a fitting text for the occasion.

The situation in Ireland recently has been particularly distressing. A few weeks ago President Griffith of the dail eireann, considered the brains of the Irish administration, died in Dublin, and on Aug. 22 Michael Collins the Free State's military genius was killed at Cork from ambush. With the passing away of its most prominent leaders it is hoped that Ireland will see the folly of its reign of terror and settle down to a peaceable state.

August 15 marked the closing of the soft coal strike by an agreement, which for the time being is satisfactory to both mine workers and operators. The agreement provides for an immediate resumption of work without any reduction in wages. This is to continue until April 1, 1923, after which a new wage scale to be worked out by joint conferences will be considered effective. It is to be hoped that the temporary settlement will lead to something that is permanent.

The anthracite coal strike is still holding on tenaciously, the workers insisting that the present wage scale should continue until April, 1924, instead of April, 1923, which the operators would be willing to grant. Preparatory steps are being taken by the government looking toward government operation of all coal mines which will not be able to produce. With winter coming on the government may have to resort to stringent measures in order that a coal famine may be averted.

At last reports there was little prospect of a satisfactory settlement of the railway strike. The question of seniority seems to be the bone of contention, the striking shopmen insisting that they be restored to their jobs with all their former rights and privileges. This the owners have not been willing to grant unconditionally. In the meantime the president and congress are taking steps to take over all roads that are unable to operate if no settlement is reached within a reasonable time.

YOUR TIME

If you live seventy years, you live 613,200 hours

Eight hours per day for sleep equals 204,400 hours.

Eight hours per day for work equals 204,400 hours

Three hours per day for rest equals 75,650 hours.

Two hours per day for eating equals 51,100 hours.

Two hours per day wasted equals 51,100 hours.

One hour per day studying equals 25,550 hours.

How do you spend your time?

CONFERENCE ANNOUNCEMENTS

Illinois

The Illinois conference will meet the Lord willing Sept. 12, 13 with the Hopedale congregation.

Tuesday 9:30—Meeting of all bishops, ministers and deacons to consider such business as may come before them and arrange for the conference.

The conference sermon will be preached Tuesday evening, services beginning at 7:30.

Wednesday 9:00—Church conference convenes considering questions, making appointments, and other business relative to the work of the Church.

Wed. evening—Sunday school conference begins, continuing until Thursday evening considering topics on Sunday school, young people's Bible meeting, and mission work.

Parties coming by rail can come to Hopedale on the C. & A. R. R. or to Suter from Peoria on the Interurban. All trains and cars will be met at these places. Those wishing further information or desiring to notify of their coming can write to Andrew Nafziger, Hopedale, Ills.

A cordial invitation is extended to all interested in the work of the Church. Come praying that all may be done to His glory.

A. L. Buzzard, Secy.

Iowa-Nebraska

The Lord willing the annual Iowa-Nebraska district conference will be held at the East Fairview Church near Milford, Nebr., Sept. 26-29. All conference members should endeavor to be present and a cordial invitation is extended to members of sister conferences. The Ministers' Meeting will be held on Sept. 26, beginning at 1:00 o'clock, P. M. Church conference on Sept. 27-28, followed by Sunday school conference Sept. 29. All questions should be forwarded to the secretary or presented at the Ministers' Meeting.

Simon Gingerich, Sec'y.

Ontario Sunday School Conference

The sixth annual meeting of the Ontario Sunday School Conference will be held with the congregation at Waterloo, Ont., on Sept. 3 and 4, 1922. Those coming from Ohio, Indiana, and points west may come via Detroit or Port Huron. Those coming from Pennsylvania and points south and east come via Buffalo. A cordial invitation is extended to all.

Oscar Burkholder, Secy.

WORK

Let me do my work from day to day,
In field or forest, at the desk or loom,
In roaring marketplace, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way."
Then shall I see it not too great or small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. F. Allgyer, Field Worker, West Liberty,
M. C. Cressman, Can. Treas., Kitchener,

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Champtari, C. P., India, J. N. Kaufman, Secretary
Stations: Sunderganj, Leper Asylum, Udgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Lauquen Santa Rosa.

Home

Chicago.—Home Mission (1893) 19[illegible] Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglas Sts., Reading, Pa.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. —(1910) Millersville, Pa., Levi Sauder, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Let the wicked forsake his way, and the unrighteous man his thoughts."

In a recent prayer a brother prayed in behalf of those who are hampered in their Christian life by "half-heartedness and worldliness." The two usually go together, one being a feeder to the other. A full surrender to God is a cure for both.

Have you made arrangements for evangelistic meetings during the coming year? If so, have you set a limit as to the length of time the meetings are to last, or do you mean to continue fasting and praying and working until the work is completed?

The district mission board of the Missouri-Kansas conference reports a total contribution of $12,721.27 for the first year of its history. This does not include the money contributed for home support of congregations in the district. We consider it a commendable record for this new mission board and hope for greater results in the coming year.

"More Laborers."—This is the slogan that is sounded in most of our conferences and other public meetings. It is entirely proper that we should emphasize it. It was Christ Himself who said, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." The need for more laborers is very great, as it has been in all generations since these words were first spoken.

But there is one phase of this need that is **not always** remembered. Not only do we want more laborers to be sent into the harvest but we want them supported by a consecrated zeal, both on their own part and on the part of the Church, that they may continue active in the harvest field until the Master calls them home.

Results.—Unfortunately, the only result which most people look for during series of meetings is that of lost souls publicly confessing Christ. So it happens that when meetings close without such public confessions the report goes out, "No results."

We would not detract from the importance of lost souls confessing Christ. The promise is that whoever will confess Christ before men will be confessed by Him before the Father in heaven. There is joy in heaven and earth when one soul is rescued from the bondage of sin and death and saved for holiness and heaven. It is therefore a very great "result" when souls are saved for the Kingdom.

But we insist that salvation of lost souls is but one among many results that should be looked for from continued meetings. These meetings should be instructive and uplifting to every member, should awaken sleeping church members, and encourage the faithful to still greater efforts. They should be conducive to more genuine godliness in every home, to a reconciliation of all members who are not at peace with one another, to a deeper spirit of piety and a more complete separation from the world on the part of all borderland Christians, and to the giving up of pet sins on the part of inconsistent members. These results should be kept in mind, prayed for, worked for. Unless there are no results along these lines, don't say "no results" when there are no visible converts. It is largely because these results are not expected or worked for as they should be that there are no "visible results" in the matter of winning souls for God.

Missouri-Kansas Conference. — It was the writer's privilege to attend the second annual meeting of the Missouri-Kansas Conference, held in Mt. Zion Church near Versailles, Mo., last week. There was the usual warm fellowship, freedom, doctrinal unity, and spiritual warmth that characterizes the annual conferences in the middle west. We were impressed with a number of things:

1. The bringing together of parts of three conferences and combining them into one conference seemed in no way to mar the unity of those working together. There was a harmonious blending of thought and purpose, just as though the brethren had always been working together in the same conference.

2. The change in personnel of active workers was very impressive. The old men who helped to organize the western conferences forty and fifty years ago are all gone. The active men of ten and twenty years ago are **being thinned out.** Young men are **coming to the** front. It is pleasing to note that these young men are all champions of the conservative faith.

3. The proverbial "gap between the old and the young" was entirely absent. Old, middle-aged, young; all voices gave the same ring.

4. The frankness with which all questions were discussed was quite gratifying. Some of the most serious problems of the Church were freely discussed; but with such frankness and charity and grace that made us feel that the cause of Christ as well as individuals was strengthened because of the discussions.

May God add His blessings, and cause the work of the Lord to prosper in the Missouri-Kansas Conference district. May the workers keep humble, the membership be pure, and the Spirit of God reign in every home and every congregation.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye loved me, keep my commandments.—John 14:15.

TRUTH

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of hearts
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar

SHALL THE LIBERALS BE DRIVEN OUT OF THE EVANGELICAL CHRISTIAN CHURCHES?

By John H. Mosemann

For the Gospel Herald.

(A reply to Harry Emerson Fosdick's pamphlet, entitled, "The New Knowledge and the Christian Faith.")

In the above pamphlet, Mr. Fosdick is making a desperate plea to have liberals (this term is applied to such as pose as Christians, and yet are identical in belief with Robert Ingersoll, Thomas Paine, and Voltaire on many points of Christian faith) retained and not driven out of the evangelical Christian Churches. The liberals, when they become full-fledged liberalists, usually take a position as follows on vital matters of the Christian faith and the teaching of God's Word: They do not believe in the plenary, verbal inspiration of the Scriptures; the biblical account of the origin and fall of man; the virgin birth of Christ; the deity of Christ; the great atonement made by Christ on the cross; the efficacy of His precious blood; the resurrection of Christ; the miracles of the Bible, such as "The Flood," "The Whale swallowing Jonah," etc., etc. They take the liberty to reject any and every thing that is inconceivable to their exalted reason. Let us examine into the matter further and see whether the liberals should be retained in the true, evangelical Christian Churches:

1. Was the Christian Church originated by what are known today as liberals?

Surely not! None such were found among the company of 120 disciples upon whom the Holy Spirit fell on the day of Pentecost and were baptized into the one body of Christ. All liberals were outside the pales of the original church. The Holy Ghost never did, never would, nor ever could fall upon a liberalist while he remains in such a state of unbelief and wickedness.

2. If the Christian Church was not started by the liberals, how have they come to be in the professed Christian churches?

One answer is found in Jude 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Another answer is found in I Tim. 4:1: "Now the Spir it speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." In the passage in Jude we find that these men have "crept" in "unawares." Naturally, after being inside, their deadly and soul-destroying work begins, and inevitably corrupts other poor souls that "they depart from the faith," they once held, and change their views to accept the views of heretics. This is corroborated by the Scripture found in II Tim. 4:3, 4, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

If Mr. Fosdick and his co-religious liberalists are such as Jude and other writers in Scripture describe, do the liberalists have a just right to be in the Christian Church? Are they not plainly imposters, corrupt and wicked in their designs? Is not the Christian Church justified in desiring either their repentance and conversion, or their complete separation? Do they not properly belong to the class described in II Cor. 11:13-15, "For such (whom he alludes to in verse 4 as they who preach "another" Jesus, other than the apostle preached and receive "another" spirit, and "another" Gospel) are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works?"

3. If the liberals did not originate the Christian Church, who did?

Let Christ Himself make answer to this question: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). "I will build **my church!**" And when did this building of the Church begin? Surely the Church had her inception on the day of Pentecost when the Church (those who believed in Christ) were united in one body. The Lord has been building the Church ever since, setting in the body every member as it pleases Him. Does He use those in the building who are impenitent? who are unbelieving? those whom He warns against as being false christs and false prophets, who deceive many? Would He compose the Church of such as deny His deity, His work on the cross of atoning for sin, as deny His precious, precious blood? Would He use such in the building as denounced His miracles as never having occurred, but assert that they were merely imaginary? Would He use such as are at variance with Moses, with all the prophets, and Himself as well? Would He accept such as belittle the words of His apostles, of whom He said, "He that heareth you, heareth me, and he that despiseth you despiseth me" (Luke 10:16)?

4. Shall the Christian Church be tolerant or intolerant to these wicked intruders who call themselves "liberalists?"

The prophet Amos asks a very pertinent question, quite applicable here: "Can two walk together except they be agreed" (Amos 3:3)? Can a true Christian who believes in the Lord Jesus Christ as the Son of God, and Savior of the world, and that the blood of Christ alone cleanses us from all sin, have Christian fellowship with one who denies all these things? The Word of God says, "Be ye not unequally yoked together with UNBELIEVERS." "What part hath he that believeth with an INFIDEL?" True Christians cannot have fellowship with them for it is written, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?"

In the light of such divine truth, can the Christian Church be anything but intolerant? Absolutely not! The Church can be no less intolerant than were God and Christ when they cast out of heaven that wicked usurper and self-exalted rebel, the devil! The number of adherents that Satan would take with him in the persons of angels would not hinder the "house-cleaning" in heaven.

The Church needs to be as intolerant as was Christ when the house of God was polluted with wicked men, making it a "den of thieves." He "drove" them all out. These wicked

imposters are robbing us of the very foundations of the Christian faith. Just as well be at ease in a house whose foundation is being destroyed as to sit "at ease in Zion" while the enemies of God ruthlessly tear away the costly stones of grace and truth, and seek to undermine and destroy the great pillars upon which the Christian faith rests.

Let the fundamentalists rise up in the strength of the Lord and "earnestly contend for the faith which was once delivered unto the saints" (Jude 3)! Let the Church of Christ, with a strong hand, remove from her fellowship all who persist in being liberalists, enemies of God, of Christ, of the Christian Church, and the blessed Bible which, while professing to love, they tear to shreds and relegate into oblivion, denouncing it as "untrue," "unmodern," "unbelievable," and "incompatible" with their advanced minds!

The Christian Church today should be as "intolerant" to these false friends as Elijah was to the false prophets of Baal when he slew them and exterminated them from among the children of Israel. While he literally took their lives, we should expel the liberalists from among us by not extending to them the hand of Christian fellowship, and denying them the emblems of the body and blood of our Lord Jesus, refusing them any place of service and work of the Church of Christ.

"A little leaven leaveneth the whole lump. Purge (drive) out, therefore the old leaven that ye may be a new lump" (I Cor. 5:6, 7).

Lancaster, Pa.

THE VALUE OF BIBLE STUDY

The Bible is God's great text-book for man. It is His lamp to our feet and light to our path in this world of sin. The value of Bible study cannot be overestimated. It contains proof in itself of its divine origin. No other book can answer the questionings of the mind or satisfy the longings of the heart as does the Bible. It is adapted to every age and condition of life, and is full of that knowledge which enlightens the mind and sanctifies the soul. It contains a revelation of the living God. Received by faith it has power to transform the life. During all its history a divine watchcare has been over it and preserved it for the world.

Considered from a literary standpoint alone, the Bible stands pre-eminent. Its terse, chaste style, its beautiful and impressive imagery, its interesting stories and well-told narratives, its deep wisdom and its sound logic, its dignified and its elevated themes,—all make it worthy of universal reading and careful study.

As an educating power, the Bible has no equal. Nothing so broadens the vision, strengthens the mind, elevates the thoughts and ennobles the affections, as does the study of the sublime and stupendous truths of revelation. A knowledge of its principles is an essential preparation to every calling. To the extent that it is studied and its teachings are received, it gives strength of character, noble ambition, keenness of perception and sound judgment. Of all the books ever written, none contains lessons so instructive, precepts so pure, or promises so great as the Bible.

As a guide, the Bible is without rival. It gives a calm peace in believing and a firm hope for the future. It solves the great problem of life and destiny, and inspires to a life of purity, patience, and well-doing. It fills the heart with love for God and a desire to do good to others, and thus prepares for usefulness here and for a home in heaven. It teaches the value of a soul by revealing the price that has been paid to redeem it. It makes known the only antidote for sin, and presents the only code of morals ever given. It tells of the future and the preparation to meet it. It makes us bold for the right, and sustains the soul in adversity and affliction. It lights up the dark valley of death and points to a life unending. It leads to God and to Christ, who give life eternal. In short, it is the one book to live and to die by.

There are people who think the Bible is an old-fashioned book, when, as a matter of fact, it is more modern than the morning newspaper. The newspaper, if intelligently edited, is up-to-date; the Bible is, and always has been, centuries ahead of date. The newspaper tells us what happened yesterday; the Bible tells us what is going to happen a thousand years hence. The newspaper gives us the incidents of the hour, the surface movements over the whole earth; the Bible opens up the depths of life and tells what the outcome of these events will be.

If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times. But there is little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through and yet fail to see its beauty or comprehend its deep and hidden meanings. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained.

Jesus said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The apostle Paul said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." We learn from Acts that the Bereans searched the Scriptures daily. Above scripture proves beyond doubt that it is necessary to study the Word of God because it is essential to our salvation.

In conclusion I will present a poem entitled, "How Readest Thou?" It contains a fitting picture of the age in which we live. It shows how people regard the Bible.

"It is one thing to read the Bible through
Another thing to read to learn and do.
Some read it with desire to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read or where.
Some read to bring themselves into repute
By showing others how they can dispute.
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there—
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradiction there.
Some read as if it did not speak to them,
But to the people at Jerusalem.
One reads with father's specs upon his head,
And sees the things just as his father said.
Some read to prove a pre-adopted creed,
Hence understand but little that they read;
For every passage in the Book they bend
To make it suit that all-important end.
Some people read as I have often thought,
To teach the Book instead of being taught;
And some there are who read it out of spite,
I fear there are but few who read it right.
But read it prayerfully and you will see,
Altho men contradict, God's words agree;
For what the early prophets wrote
We find that Christ and His apostles quote.
So trust no creed that trembles to recall
What has been penned by one and verified by all."

—R. H. G., in Apostolic Review.

Some people make the mistake of waiting until the teen age before they commence teaching them obedience. Let us begin the teaching of our children in a very early age, and the problems will not be so perplexing when the teen age arrives.—H. A. Diener.

When Nehemiah heard that his people were in reproach, what did he do? He did not whisper it around, but he did four things: he mourned, he wept, he fasted, he prayed.—J. D. Mininger.

Preacher's Page

SERMON OUTLINE

Fruit Bearing

Text.—John 15:8

I. **Saved to Serve.**
   1. Ordained to bring forth fruit.—John 15:16.

II. **Made Possible by**
   1. Ingrafting (Branches).—John 15:5; Rom. 11:17.
   2. Purging.—John 15:2 (l. c.); Heb. 12: 11.
   3. Vital connection.—John 15:4, 5
      S-aviour } The flow of sap
      A-lways } from
      P-resent } vine to branch

III. **Fruitfulness.**
   1. Proves discipleship.—John 15:8, l. c.
   2. Glorifies God.—John 15:8; Matt. 5: 16.
   3. Gives power with God.—John 15: 16, l. c.

IV. **Fruit of the Spirit.**
   1. Love, joy, peace, etc.—Gal. 5:22, 23; Eph. 5:9.
   2. Holiness.—Rom. 6:22; Phil. 1:11.
   3. Praise.—Heb. 13:15; Psa. 50:23.
   4. Liberal giving.—Phil. 4:17.

V. **Warnings.**
   1. So as by fire.—I Cor. 3:11-15.
   2. Unfruitfulness.—John 15:6.
   3. Evil fruit.—Matt. 7:19.

VI. **Reward.**
   1. Rejoicing together.—John 4:35, 36.

—F. S. Shepard.

WHAT SHALL I PREACH?

By Oscar Burkholder

For the Gospel Herald.

This surely is a needless question for preachers. At least it ought to be. No true minister of the Gospel can be without a definite message. He is God's message-bearer, and does not deliver his own message, only as the God-given message becomes a part of himself. God speaks thru the preacher to men. God knows all the needs of men, and how desperately they are in need! God has the only remedy for the ills of men, and the only storehouse that will supply all their needs. Hence, God is never at a loss for a message to men. Why should God's messengers find themselves without a message? This may be due to one or all of the following conditions in the minister's life.

Lack of Preparation.—He may not have been alone with God as much as he should have been. Perhaps it is harvest time, and for six days he has given no special thought to the coming Sunday services. On Saturday night he tries to find a message, but his body is worn out and he falls asleep. He awakes in an hour or so, and says to himself, "I simply must retire for the night. Perhaps the Lord will fill me with a message before I get into the pulpit?" When he is preaching the next Sunday morning he knows that he is saying the same things over again in the same way and with the same words, and finds himself growing listless and dull before the sermon is finished. He can see that the audience has been sleepy and inattentive. He is not satisfied with himself, and goes home discouraged with the whole service. He wasn't ready to preach.

Lack of Knowledge of the Bible.—Without trying to show the advantages and disadvantages of a thoro training in a Bible school, and without arguing about the chances for study that some have had, and the entire absence of opportunities for study in others' lives, is it not true, that the preacher who knows his Bible is the one who has the real message of life to give? With the many, many precious gems of thought contained in the Bible, no preacher need be without a burning, life-giving message.

Lack of Entire Consecration.—Too many preachers' interests are divided. This is a day of intensity of purpose and action. In order to be a successful farmer or merchant, one must consecrate the powers of the mind and body upon agriculture or merchandise. The same holds good in a preacher's work. He can not expect to be a successful farmer and preacher at the same time. Either the farm will be neglected, he will have some one to help him, the ministry will be neglected, or some one else doing the preaching. This does not mean that a minister may not be a farmer, nor that a farmer may not be a minister, but it does mean, that when God calls a man to preach the Gospel, preaching is his business in this world, first, last, and all the time. This means a full surrender of everything material to God and a stepping out into the fuller life of faith and trust. The joy of such a surrendered life is the background for many an inspiring message, and the foundation experience from which disappointment and discouragement can separate no true message-bearer.

Lack of Experience.—This is often a bug-bear to young preachers. They preach as tho they were reserving their strength for another effort. They seem to be afraid to extend themselves for fear that some one might think them over-zealous or too enthusiastic. But there is one experience thru which every minister must pass, that will destroy all timidity and self-consciousness, and will make of him a staunch defender of the faith. That experience is the new birth. Jesus says, "Ye must be born again," and how any one can even try to preach the Gospel of salvation from the death of sin thru the risen Christ, without having passed from death unto life, is a mystery indeed. This world needs new-born preachers. They are the only preachers that possess the new life, and consequently, the only preachers that can give the message to others. Ministers may lack experience as far as actual practice in the pulpit and pastoral work are concerned, but no man has a right to preach the Gospel of Christ unless he is a son of God.

Because so many preachers have said that they are often at their wits' end what to preach, especially in their home congregations where they have been preaching for years, and because this is due oftentimes to the above mentioned conditions, I want to venture a solution to this problem. I want it taken for granted that all ministers who read these lines are converted men. I hope there are no exceptions. The solution is found in I Cor. 2:2. Paul, in addressing the church at Corinth, recognized the culture, wealth, and worldliness of a city church, but he saw and recognized something else of greater importance and said, "For I determined not to know anything among you, save Jesus Christ, and Him crucified." This Pauline conclusion in his ministerial effort at Corinth is recommended for the following reasons:

1. **The Preaching of the Cross Means Humility.**—A real, genuine, humble preacher, whether he is eloquent, accomplished, experienced or not, is a mighty power for good in any community. He is Christ-like, and this characteristic will draw men where brilliancy so often fails. A humble preacher is free from jealousy, envy, covetousness, and in their place enjoys contentment, peace, and satisfaction in the Lord's service. His ambitions are not worldly, but are strong for a mansion in the skies. As the children of Israel looked at the brazen serpent in the wilderness and were healed, so every preacher ought to look at the uplifted Christ, and be saved from all thoughts of selfishness. A vision of the cross of Christ, the King of kings, suffering for a lost world, will make any preacher humble, and the more he keeps that vision before him, the more will the spirit of humility influence his public life. In humbleness of mind and heart he forgets himself in the all-absorbing theme of salvation through the blood that flowed at Calvary.

2. **The Preaching of the Cross of Christ Means Personal Deliverance.**—The religion of good works has a very important place in the belief of a great many people. Perhaps this is nowhere manifested so boldly and defiantly as in the great social service programs of modern church and Sunday school leaders. This method of

making people better was very much in evidence during the recent International Sunday School Convention held in Kansas City. It is true that a great deal can be done by teaching the children how to do right from the Scriptures, but to think that children taught in this way will gradually grow into the kingdom of Jesus Christ is very erroneous teaching indeed. There must be something more than this in every life. When a preacher can look back on his past life, and contrast it with his present joy as a believer in Christ, he knows that no modern methods advocated by social service leaders have brought it about. But he does know that Jesus Christ has delivered him from sin by His death on the Cross, because the ransom for his own personal sinfulness has been paid. Nothing that any man can do will merit salvation. "Without shedding of blood is no remission." What a tremendous advantage the blood-bought preacher has over all others! He knows that he is free from condemnation, and in this God-given freedom, the messages that are given to him to deliver have a ring that no other messages contain. "If the Son therefore shall make you free, ye shall be free indeed."

3. **The Preaching of the Cross of Christ Means a Passion for Souls.**—So many unsaved people say that the Church is not really concerned about them. Often it is the preacher's fault that such an impression is given. Too many pastors are more concerned about the social side of church work than about her real mission. Many preachers draw a line between the old and young. Either they favor the coming generation or they ignore them. A young sister said not long ago that her pastor had not shaken hands with her for a year. Can such a pastor be really concerned about the spiritual condition of his young people? Other preachers have a hobby, or an agency, or a side line of some kind that demands a great deal of their time and concern. The truth of the whole matter is that there are too many souls going to perdition in this day to warrant any preacher having his heart and mind anywhere else than in the business of saving souls. Christ had no other mission in this world. He carried His mission to a glorious end at Calvary. He has laid the responsibility of continuing this mission upon believers everywhere. Especially is the preacher called for this work. Unless he gets his inspiration from the cross, how can he preach a cross salvation? Unless he is filled with compassionate love for lost men, how can he preach a compassionate Christ? Unless he has the overwhelming desire to share the cross deliverance from sin, his ministry will be a barren one. O Preachers, bearers of a living message from a living God, our hearts must yearn and burn for others' salvation! Then will our public utterance be filled with burning, pleading truths that men will be convinced of the genuineness of the Gospel of a living Savior.

4. **The Preaching of the Cross of Christ Means a Harmonious Bible.**—The whole Bible is centered around the Cross. The red line of blood sacrifice courses all the way through. The prophets pointed forward to the Cross and the New Testament writers preach no other salvation. Take from the Bible the Cross of Calvary and you take from the world the only hope of redemption. Take away the blood of Christ and you find a world trying to climb up some other way. And in their strenuous efforts to climb, one is not surprised to hear of Evolution, New Thought, Christian Science, Zionism, and a good many others, disagreeing with the Bible, but becoming more harmonious with each other. Preacher, if you would have an understanding of the Scriptures that is logical, harmonious and non-conflicting, go to the foot of the cross. Before the world was made, God made the Cross the way of redemption. He has carried through the plan. All that God asks of men is to accept it. If we accept anything else, we not only destroy the harmony of the Scriptures as far as we are concerned, but we have not eternal life nor the message of life.

There are two old hymns that ought to be sung very often. One is, "Down at the Cross where my Savior Died" and the other is, "Jesus Keep Me near the Cross." No preacher can remain pure and clean away from the cross. Neither can he give a convincing message of cleansing power. But at the foot of the Cross he is in constant touch with the Savior and will never find himself without a definite message from the throne.

Breslau, Ont.

THE MINISTER'S OBLIGATION TO THE CHILDREN

By Cleo Mann

For the Gospel Herald.

(Concluded from last month)

It has been estimated that the Mennonite Church has lost five million children or young people who might have been added to the Church in the last three hundred years. Somewhere, somebody did not care enough to keep some of them in the Church.

What obligation does the minister have to the children outside of the regular church services? He should have some time to spend with the children, some time to be a little interested in them. Jesus had time to spend with the children in His most pressing hours. When the disciples rebuked mothers for bringing children to Him, Jesus said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." And he took them up in his arms and blessed them. It is a beautiful picture of our perfect Minister.

The obligations of the minister involve also the question of examples. Paul wrote to the young minister, Timothy and said, "Be thou an example of the believers." The child is continually looking to the minister and his children as examples of true Christian living. We know that they are human, like all other Christians, but from the child's standpoint they should be better than others. The child will say, in its own way, "The preacher does it," or maybe, "The preacher's children do it, why can't I?"

Jesus said in Matthew 18: "And whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depths of the sea." Jesus reveals His estimate of the worth of children by telling the seriousness of causing one of them to stumble. It is an awful punishment for such an offence, but Jesus also considered it a serious offence.

When Jesus was speaking of the children in Matthew 18, He related the parable of the ninety and nine sheep. And he spoke of the one which was lost and of the Master's concern for it. There was joy when the lost was found. He then further says, **"Even so it is not the will of your Father which is in heaven that one of these little ones should perish."** Jesus brings a great obligation to the minister of today—the salvation of every child. God does not want one to be lost.

Every one of those little children have souls worth more than the whole world. Some may become strong leaders, while others will just be Christians in the service of God. Nevertheless, Jesus said, **"It is not the will of your Father which is in Heaven, that ONE of these little ones should perish."**

Elkhart, Ind.

"Religion is the life of God in the soul of man mystical in its roots, practical in its fruits, a communion with the Infinite, a calm, deep enthusiasm for goodness, a love which radiates, a force which acts, a happiness which overflows."—Henry Scougall.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HOME, SWEET HOME

I do not pray to see the shining beauty
Of highest knowledge most divinely true;
I pray that knowing well my duty,
This I may do.

I do not ask that men with flattering finger
Should point me out within the crowded mart,
But that only the thought of me may linger
In one glad heart.

I would not rise upon the men below me
Or pulling at the robes of men above;
I would that friends, a few dear friends, may know me,
And, knowing, love.

I do not pray for palaces of splendor,
Or far among the world's delights to roam:
I pray that I may know the meaning tender
Of home, sweet home.

—Anonymous.

ATTRACTIVE GIRLS

The other day I overheard a conversation on the street car. I was directly in front of three bright-faced girls, who were telling each other something of their home life. One of them said:

"Mother never cooks a meal during our vacation. It gives her a fine chance to rest. Sister takes her little trip first, and then I run away for a few days, and when we both get back we take turns in the kitchen. We are learning how to cook."

"How funny," replied the other girl with much silent wonder in her eyes, "Is your mother an invalid?"

"An invalid! Well, I guess not," replied the friend. Sister and I take charge of everything. At first we did not do very well, mother protested, but now we are quite proficient."

"That is really funny. I do not lay my hand to a thing in the house. Grandmother does the cooking, and mother does the house work. It would never be done if I had to do it."

By this time it had started to rain, and the girl who never did a thing at home continued her chatter by saying:

"Dear me! It is raining. Mother told me to take an umbrella, but she tells me so many things, I don't pay attention to half of them. I wonder if she will have sense enough to meet me at the car with an umbrella. If she doesn't, I will ruin my clothes."

"You may have my umbrella," said the other gril, who had already excited my admiration. "I wore my old clothes today, and it won't hurt them if they do get wet."

Your can readily see, girls, that very small things indicate character, and I am sure you will not be surprised when I tell you that the girl so thoughtless of her mother did not attract me, nor will she attract any one. And there is just a little secret here. A girl can not be selfish and thoughtless at home, and make herself really loveable and attractive to the outside circle of friends, for the real character will reveal itself. It can not be hidden.

Unselfishness and sacrifice in the home for mother, brother, or sister is a great beautifier, more potent, I believe, than the many concoctions sold by druggists at exorbitant prices. I believe that many girls forget mother, not because they are inherently selfish, but because they are thoughtless; but if this thoughtlessness continues and mother's face ages, and the heavy lines come into her brow, while the girl frolics day and night, the thoughtlessness becomes sin.

I have a young friend who is now seventeen. She is a stout, healthy girl. He mother is never well, but still, with no help, she looks after a nine-room house. When vacation came this young girl said to me:

"Mother says I must learn to work this vacation. I learned how to make a bed today."

The first time that this buxom girl of seventeen had made a bed! Do you wonder that the overworked mother was never well?

I shall tell you of two other girls I know. These girls had lived in affluence, but when their father died they found there was no money left. They began at once to fit themselves for self-support, taking courses in stenography and kindergarten teaching. One secured a fine position as stenographer at a bank, while the other, a very fragile girl, secured a position as a kindergarten teacher. Their mother was now past sixty, and these girls determined that she should be spared all possible hardship. They, therefore, arose earlier in the morning, donned their big aprons and attended to the necessary housework before going out to office and school.

I am so glad there are so many noble, self-sacrificing girls. I have in mind another young woman, a schoolteacher, commanding a salary that would enable her to board away from home, if she chose, but after her mother's death she took charge of the home for father and brother.

At first she had a woman employed to superintend the housework, but she found her so wasteful that she decided to undertake it herself, and now she has everything systematically arranged, and the home is always in order. This girl is in charge of the mission study classes of a large city district, and also is active in the work of her church. I don't believe she has time to be selfish,

There is another way that girls are very selfish with mother. They often want all the things to wear, while mother does without that which she really needs. The girl who appears at church dressed like a fashion-plate, while her mother is shabbily dressed, advertises herself as plainly as though she wrote in large letters, "I do not care for anybody but myself."

I know that mothers will sacrifice for their daughters, but do not let them sacrifice so much that you lose the respect of your friends and neighbors.

There are so many loving, generous girls in the world, and how attractive they are! I hope that all girls will build on this broad plan of noble living, because they will be happier, their dear ones will be happier, and their lives will be a blessing.

It is true, as Phillips Brooks has said: "No man or woman of the humblest sort can really be strong, gentle, pure, loving and good, without the whole world being benefited by it, without somebody being helped and comforted by the very existence of that goodness."—Selected.

NOT OLD

A man is not old so long as he takes lively interest in the on-going of the world about him. If he loves to look at the boys and girls as they come from school; if he is glad for the success and prosperity of his neighbor; if he finds causes which call forth his earnest support; if he is glad for every young man he meets who bears the evidence of high purposes in his conduct, and for every maiden in whose face he reads the promise of a sweet and happy home; if, especially, he enjoys to meet old friends and have them sit at his table; if he is still eyes to the blind and feet to the lame and a father to the poor; and, most of all, if the confidence of an eternal life of joy beyond animates him, that man is not old, tho his years exceed four score. Of such an one it can be said, "Tho the outer man perish, yet the inner man is renewed day by day."—Publisher Unknown.

The work of the Sunday school is not for mere reformation but to help bring about the salvation of souls.—H. D. D.

Sunday School

For the Gospel Herald.

Lesson for Sept. 17, 1922—Mal. 3: 7-18.

THE MESSAGE OF MALACHI

Golden Text.—Return unto me, and I will return unto you saith the Lord of hosts.—Mal. 3:7.

Malachi.—Malachi, "messenger of Jehovah," was the last of the Old Testament prophets. He was the contemporary of Nehemiah, prophesied about the year 416 B. C., and his messages are followed by a silence of four centuries, until the coming of John the Baptist. He is thought to have prophesied about 120 years after the first return from exile, and 60 years after the rebuilding of the walls. Outwardly the people were living quite correctly, but their hearts were far from God, the priests were indifferent, mixed marriages were common, tithes were neglected, and the true and heart-felt worship of God was falling into decay. His prophecy dealt with existing sins, an introduction to John the Baptist, and the coming of the Redeemer. A careful study of the entire book will be necessary for a proper appreciatio of the lesson.

The Offense (7-9).—1. They departed from the ordinances of God. God had made provision for keeping them close to Himself. The ordinances were not given as a burden, but to curb sin and temptations. These were disregarded, and delight was taken in the professed liberty that came therefrom. It is a fearful sin to disregard God's laws, but a delight in this disregard makes the sin far more vivid.

2. They failed to heed God's command to return. God's blessings are always promised on condition. With the promised blessing set before them, they still persisted in their course. In their failure they committed two sins: (a) Robbed themselves of the privilege of receiving God's favors; (b) Made light of God's promises toward them and insulted Him.

3. They were indifferent to the sin they had committed. "Wherein shall we return * * * Wherein have we robbed thee?" they asked, as though they never thought of their waywardness. Man is prone to sin, but a person that is really concerned about his weakness is in position to receive the necessary help. Light-heartedness only prepares for greater disaster, because in such a condition, one is not aware of dangers existing. "They which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:32).

Conditioned Blessings (10-12).—The reason God asked for their tithes was that He might bless them more. God does not demand obedience because He desires to show authority, but because He cannot fully bless and work with disobedient servants, and the greatest reason for rendering obedience to God is that we may be prepared to receive His blessings. God will have a true light in the world so long as it exists, and it is the privilege, as well as the duty, of the Christian Church to serve in this capacity. God promised material blessings and protection from their enemies if they would return the tithes they owed Him. God's blessing is conditioned on a cost. It is not quantity, the result of abundance, that counts in God's sight, but that which costs. Have we proven the resources of God by giving our best to Him? God can take better care of our means than man's best institutions.

False Accusation against God (13-15).—Added to their lightheartedness and disobedience, they charge God falsely, and justify themselves in their charges. They say, "What profit is it that we have kept his ordinance . . . they that tempt God are even delivered." God promises that He will cause it to rain upon the just and upon the unjust. He also warns that there shall be a day of retribution. The children of Israel judged from a temporal standpoint; God wanted them to take His promises by faith, looking to Him for the reward. God extends His mercy and opportunities to evil and good alike; those that accept Him have riches that the disobedient never have, and the promise of safety and protection in the day of His wrath. Do not become impatient if God's judgments against the wicked and His blessings to the good are withheld. He may be purging the good more completely, and adding opportunity to the wicked, only to make their condemnation more powerful when it does come.

The Certain Reward of the Righteous (16-18).—The last three verses give us a glimpse of those that remain faithful through all the changing scenes of life. The most precious experience common to mortals is the communion with those who have met the Savior and to rehearse His blessings to them. God will not be unmindful of His jewels, and when the cup of His wrath shall be full, they shall stand forth in bold relief, showing the folly of the unfaithful. A real jewel shines brighter when it is tested and surrounded by the imitation. Those that have been faithful when the Lord calls His own shall find their light brighter and their experience richer because of testings. Gold becomes purer with refinement. It is better to be purified by God's testings now than to be destroyed when the chaff shall be burned with unquenchable fire. Keep your mind on the eternal to escape this.—C.

Our Young People

THE HIGH SCHOOL AND THE CHRISTIAN LIFE OF OUR YOUNG PEOPLE.—Eccl. 11: 9-12:14; I Tim. 4:12.

Topic for September 24

MOTTO

"Only let your conversation be as becometh the Gospel of Christ."

MEDITATIONS ON THE TOPIC

I. Our Young People in School.—We wonder why our parents hesitate when the time draws near for us to leave the common school and begin the work of high school. But if we remember that they have lived longer than we and have seen products of evil as well as good come from the sending of boys and girls to high school, we should not think it strange if they consider long and prayerfully what to do with their own boys and girls. Every noble Christian young person is glad to have such concern on the part of parents and friends in their behalf. And if they do send us with many counsels and admonitions it is because they are doing it with the hope in us that at least their boy or girl will not disappoint them if they do their duty in giving full warning and instruction.

Now, having been sent forth by careful and prayerful parents, it behooves Christian young people to earnestly endeavor to so live and walk in their high school days that they will not disappoint those who have sacrificed for them and have sent them forth with many prayers and admonitions and with an earnest hope for the future. What then can each young man and woman lay hold of during this period that they may "make good" and bring joy into the hearts of those who love them dearly? First, they should be earnest in making their peace with God and in having a pure conscience in His sight. They should not neglect to read the Bible daily and to keep up a regular and earnest prayer life. They should be careful to be submissive to the Church and to follow the example of the most devoted and loyal, rather than those whose words and actions are contentious and rebellious toward established standards. They should be faithful in putting their time to the greatest profit while in school by studious and careful work. They should let their light shine everywhere letting everyone know that they stand for the noblest and best in life for Christ Jesus, and in loyalty to their loved ones who have sent them forth with prayer.

PERSONAL THOUGHT

I would not waste my spring of youth in idle dalliance; I would plant rich seeds, to blossom in my manhood, and bear fruit when I am old.—Hillhouse.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPTEMBER 7, 1922

Field Notes

* * *

Bro. C. F. Derstine conducted meetings at the Peoria Mission Aug. 20-23. There was good attendance and interest.

Bro. N. E. Ebersole of Protection, Kans., preached at the Pennsylvania Church near Newton, Kans., on Sunday, Aug. 27.

Bro. L. L. Beck and wife of Peabody, Kansas., who are on an extended visit to Pennsylvania, Indiana, and Illinois, stopped at Versailles, Mo., last week to attend the annual meeting of the Missouri-Iowa Conference.

Bro. Isaac Yoder and daughter Edna, of Missouri, spent some time recently visiting friends in Mifflin Co., Pa.

Bro. J. A. Heatwole recently conducted an inspiring baptismal service at Mt. Zion Church in Missouri. One applicant was received.

Brethren J. A. Heatwole and I. G. Hartzler rendered acceptable service as moderators of the Missouri-Kansas Conference last week.

More than three hundred members communed at the communion service held at East Union Church near Kalona, Iowa, on Sunday, Aug. 27.

Correction.—Gospel Herald of Aug. 17, 1922, Page 392, the home address of Bro. Irvin E. Burkhart is in error. It should be "Drayton" instead of "Drafton."

An all day local conference was held with the White Hall congregation near Oronogo, Mo., on Sunday, Aug. 27. It proved to be a very helpful and inspiring meeting.

Beginning Thursday evening, Aug. 24, a series of meetings was held at the Lower Deer Creek Church, Johnson Co., Iowa, with Bro. I. S. Mast of Ulen, Minn., in charge.

A group of young people of the Hopedale Church, with Bro. C. E. Martin as leader, gave a much appreciated program of song, at the Peoria Mission Sunday evening, Aug. 27.

Arrangements have been made for series of meetings at the Crystal Springs and Pleasant Valley Churches near Harper, Kans., with Bro. C. F. Derstine of Eureka, Ill., in charge.

Brethren I. G. Hartzler and Joe C. Driver of Garden City, Mo., filled the regular appointment at Carver, Mo., recently while Bro. I. E. Buckwalter performed a similar service at Holst's School House.

Ten bishops, twenty-three ministers, and seven deacons were present at the Missouri-Kansas Conference near Versailles, Mo., last week, and took an active interest in the work. These were from six different states.

Brethren J. A. Heatwole and P. A. Friesen filled an appointment at the Kansas City Mission on Friday evening, Aug. 25. It was Bro. Friesen's first public appointment after his recent matrimonial venture.

Bro. S. C. Yoder of Kalona, Iowa, was the one visiting minister present at the Missouri-Kansas Conference last week. His help was greatly appreciated.

Brethren, P. A. Friesen, Milo Stutzman, and Henry King of Hesston and Harper, Kans., filled the pulpits in Sycamore and Bethel Churches, Cass Co., Mo., on Sunday, Aug. 27.

Bro. M. C. Lapp, India, writes as follows:

"We don't know what to do with the poor widows who beg us to take them in—we have no room for more and besides we have no funds to support them. * * * * Souls are being added to the Church. A few weeks ago we received 23 and last Sunday a class of 16 at Sankra Station."

Brethren J. D. Charles and E. J. Shetler worshiped with workers and members of our Kansas City workers on Sunday, Aug. 27, preaching the Word and encouraging the mission cause. Bro. Charles was one of the former mission superintendents at that place.

The Sunday school conference of the Missouri-Kansas district, held at Mt. Zion Church, near Versailles, Mo., last week was organized by electing Brethren E. J. Berkey and C. D. Yoder moderators, Brethren Edward Diener and Paul R. Erb secretaries, and Brethren Emory Yoder and Jesse Hartzler choristers.

Missionaries Wed. — The many friends of Bro. P. A. Friesen and Sister Florence Cooprider, who on Aug. 24 became husband and wife, wish them the choicest of God's blessings through their journey of life. They expect to remain in America about a year longer, after which, the Lord willing, they mean to return to India to continue their work in that field. May the Lord bless them abundantly in their new relationship.—K.

Elsewhere in this issue will be found a summary report of the work done by the cutting room of the Associated Sewing Circles of the Lancaster Conference District which we believe will be of interest to all our readers. It has been suggested by those who have the work in charge that each person ordering garments give the name of their Sewing Circle or their superintendent and if they change workers, give the name of both the old and the new superintendent. By following the above suggestion you will help them keep their accounts correct and thus enable them to give proper credit in their reports.—M.

A Sunday school meeting has been arranged for at the Manheim Pa., Mennonite Church. Sept. 16 is the date.

Bro. I. Z. Hertzler, and daughter Ruth, of Belleville, Pa., spent a short time in Scottdale last week, Bro. H. having some business matters to attend to.

An all-day harvest meeting was announced for Sept. 5, 6, at the Holdeman Church, near Wakarusa, Ind. Bros. C. F. Derstine and J. F. Frank were to take part in the services.

The Eighth Mission Meeting of the Washington Co., Md., and Franklin Co., Pa., Mission Board was held at Paradise Church near Hagerstown, Md., recently. An interesting meeting is reported.

Lord willing there will be a harvest home and Sunday school meeting held at the Mennonite Gospel Mission, 1614 Eighth Ave., Altoona, Pa., beginning Saturday evening, Sept. 23, and all day Sunday following.—N.

Bro. L. J. Miller of Garden City, Mo., closed a series of meetings at Pea Ridge Church near Palmyra, Mo., on Thursday evening, Aug. 24. There was a general expression of regret that the meeting could not be continued a little while longer.

The quarterly Mission Meeting held at the Oak Grove Church, Aug. 26, was well attended and good interest prevailed. The speakers from a distance were N. E. Troyer, Canton, Ohio; C. Z. Yoder, Wooster, Ohio; and Orie O. Miller, Akron, Pa. Other visitors from a distance were Elias Miller's and S. P. Yoder's of Virginia.

Bro. Daniel Kauffman attended the the Missouri-Kansas Conference near Versailles, Mo., last week, which accounts for the abundance of field notes from that quarter. Church news is always welcomed. Why not appoint yourself a committee of one to see that interesting items from your community are sent in?—H.

Correspondence

* * *

Bally, Pa.

Dear Herald Readers, Greetings of love in Jesus' blessed name: As we did not see any news from this place in this paper for some time we thought a few lines might interest some.

We had some special spiritual feasts of late. Bro. Ira Landis and Sisters Anna Landis, Mabel Book, and Mabel Nolt, of Neffsville, Pa., were with us in worship Sunday, Aug. 20. Bro. Landis preached a helpful sermon to us and the day previous he was at Boyertown at the Harvest Home services. Amos Kolb of Spring City was there also.

Saturday afternoon, Aug. 26, we had our Harvest Home services at this place. Many of the members of neighboring congregations were present.

Tuesday Bro. J. F. Bressler and wife visited this congregation. He preached a powerful sermon to us on the Life of Paul. We are very grateful to the brother and sister for remembering us at this place, as it is very seldom that visiting preachers from a distance stop here. It seems they usually stop at places where congregations are larger. But remember that we of a small congregation are just as hungry for the Word as the members of large congregations. So don't forget Bally.

Our hearts are greatly burdened for the welfare of some young souls at this place. We ask an interest in your prayers in their behalf.

In His service,
Elizabeth Kulp.

Haven, Kans.

Greeting to all Herald readers:—I want to let you know that we are still trying to serve the true and living God as best we know how. At the Yoder Church we are thankful for the many blessings the Lord has bestowed upon us.

Let us pray for each other that we may be in the unity of faith. The prayer of the righteous availeth much.

On Aug. 20 Bro. Harry Diener went to Wichita, Kans., to labor. Bro. D. D. Miller of Protection, visited us on Monday evening for which we were very glad. Also our daughter-in-law from Protection is with us. How we like to meet together with friends here! How will it be in eternity, where there will be no separating? John Schrock.

Aug. 25, 1922.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greeting in His Name. On Sunday, Aug. 27, we had an all day mission and thanksgiving meeting. The brethren, Abner Yoder of Parnell, Iowa, Eli Bontrager and Albert Wise of Midland, Mich., J. S. Hartzler of Goshen, and Sister Vesta Zook of Topeka, Ind., were with us. Bro. Yoder very plainly preached from the texts, John 37:38 and I Cor. 4:7, followed by talks from Brethren D. D. Troyer and Albert Wise on "The Needs of the Rural Fields," also "History and Growth of the Mission Fields," by Bro. D. J. Johns. A very vivid talk on the "Relief work in Constantinople, Turkey, and Parts of Russia" by Sister Vesta Zook; Also, "The Mission of the Sewing Circle" by Ada Zook, and a talk on "Our Debt of Thanksgiving" by J. S. Hartzler. In the evening a sermon by Bro. Bontrager on "The Word of God, and our Way from Earth to Glory" was appreciated by all. It was a day of spiritual feasting. May the many good things heard be put to practice and our daily life and conduct be such that the world may see that there is something in Christianity. Will you kindly pray for the work at this place? J. E. S.

Aug. 28, 1922.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The following ministering brethren have recently been welcome visitors to this place and have given helpful service.

On July 30 Bro. Allan Good of Carstairs, Alta., preached to us in the morning. In the evening his subject was "The Sin Question" and on the following evening, "The New Birth."

On Aug. 20, S. P. Mahoney, pastor of the Baptist Church at Leesburg, Fla., preached an impressive sermon on being filled with the Holy Spirit.

On Aug. 27 our young ministering brother Irvin E. Burkhart of Drayton, Ont., who was recently ordained at the request of The Mennonite Board of Rural Missions of Ontario gave an uplifting discourse on "Faith, Hope, and Charity." Pastor Mahoney also addressed the Sunday school on the evening of the same day. Bro. Moses Brubacher of St. Jacobs filled an appointment at the young people's meeting. May God bless these visiting brethren as well as our home ministers in faithfully doing their duties. Geo. A. Weber.

Aug. 28, 1922.

Midland, Mich.

Greeting to all Herald Readers:—We again have reasons to thank God for the many blessings He still is bestowing upon us. Visitors here over Sunday, Aug. 20, were Bro. Ed Wyse and wife, Amos Roth and wife, and Freeman Merillat of Fulton Co., O.

On Aug. 24, Bro. Ira Johns, wife, and little son; Bro. Monroe Miller and wife of Goshen, Ind., were here. Bro. Johns preached to us Thursday evening. Text, Rom. 1:16.

Bro. Daniel Grieser and wife, and Bro. Amos Grieser and wife, were also here on Thursday.

(Continued on page 445)

Miscellaneous

BUILDING A ROAD

By Selina G. Jennings

For the Gospel Herald.

(Published by the request of the author's mother.)

I

As the birds begin to sing,
The sun to shine and gladness bring;
The trees begin gladly to swing
At the impulse of March, bringing spring.

'Tis spring! We see the grass is green,
Thru somber skies the sun is seen;
Drear winter's gone and life is keen,
Let's stay on the brighter side of the screen.

'Tis spring and now all work has begun,
On work always smiles the glowing sun,
For work is worthy, once begun,
Work is worship, if nobly done.

II

When men work long with no vacation,
Wishing another dispensation—
Work then is a drudging occupation,
And we find they're building a road.

Daily those men are at their work,
Daily! those men do never shirk,
Daily bearing stones over rivers that lurk
Building a road.

The ground first was graded and well prepared;
A foundation solid, of rocks was declared,
And all sandy places were carefully spared
In building a road.

Many builders—I see them lay
Huge stones, one by one upon the way,
Each in place, fitting closely each day
In building a road.

Now the rollers over them go,
Pressing them hard and pressing them low,
Yet indispensable it is and that we must know
In building a road.

A sign board is up; for a reason too,
"Road Closed" yet many try to get thru;
But all are rejected, the workmen are true
While building a road.

But a traveler, indignant, makes much resistance,
And the builders now call for assistance,
For they see the future in the distance,
While building a road.

After the road is finished and tools are laid away
It can be used to advantage day by day;
"Some one," years hence, a traveler will say,
"Built with care a road."

III

We're building a road to Eternity's Gate,
You're building a road, and I, my traveler-mate:
Be sure of your foundation for at a rapid rate
We're building a road.

The stones laid day by day are just deeds,
Sown in our character just like seeds;
We're living and working, but who now succeeds
In building a profitable road?

Stones too then are laid when words we do say;
(Oh, but that passion which causes dismay!)
Be tho'tfully patient along the journey's way,
While building this road.

'Tis the spring of the year and spring of our life
Have we put up the signal and entered the strife?
The devil will trespass and sin will be rife,
While building this road.

The enemy sees the signal "Road Closed"
And sends many things on which to be reposed,
But to be true they all must be disclosed
Building this road.

Sometimes the tempter makes resistance, so
To Christ we go; grace He can bestow
To keep our faith from going to and fro
While building the road.

"I must work," Christ our example said.
This world needs builders by His Spirit led,
Faithful workers, loyal and God as our Head
While building the road.

In building, remember the Huge Stone to lay first,
"Seek **ye** first the kingdom," then you fitfully quench a thirst
To save some, otherwise in sin immersed,
And building a road.

Each road completed—Did we build as we knew we should?
Will the summons be: "Enter, servant, faithful and good?"
For the road leads to a city with mansion prepared, if we would
Build, for eternity, a road.

Knoxville, Tenn.

WOMEN OF THE BIBLE AND OF TODAY—IN THE CHURCH

By Margaret Johns

For the Gospel Herald.

When Jesus was upon the earth He recognized woman as a being capable of good works and large enough to live that fullness of life which He alone can supply.

Among those with whom He personally dwelt and commended was Mary, whom we all know was a devoted follower of her Savior. Her real interest and daily desire was to keep in close touch with Him for the purpose of better service.

The woman who anointed Jesus with very precious ointment gave expression to an inward service by an outward act.

When the woman of Canaan pleaded for her daughter, who was vexed with the devil, she was made to implore three times—whereupon Christ heard and answered her. He said, "O, woman, great is thy faith," be it unto thee even as thou wilt."

When the poor widow had assembled with others in the Lord's house, and threw her two mites into the treasury, Jesus said, "She has cast more in, than all they which have cast into the treasury, because they have cast in of their abundance, and she of her want did cast in all that she had, even all her living."

To her the treasures of this world were received as blessings to be returned for greater use. It also implied trust in and obedience to a kind heavenly Father.

When Christ passed from earth to glory, woman was last at the cross, first at the tomb. Her interest, her sympathy, her remarkable devotion kept her close by. When Jesus was risen He appeared first to a woman, who quickly spread the news—an example worthy to follow. Thus we could go on enumerating Bible characters, who performed some special work for the Lord. It is well to know them. They give us courage and inspiration. We would be careful tho, not to mistake the idea that public work is a guide by which God judges our usefulness, for the quiet, patient, serene yet Spirit-filled life, may wield as great an influence in the Master's kindgom as a person of greatest renown. Many a man and woman of prominence give credit to their success to their sainted mothers. Faith in prayer, and presence of purpose, subject to divine guidance, are the secrets of power. We have good reasons to believe that Mary, the mother of Jesus, and Elizabeth, the mother of John the Baptist, possessed such characters. A little later Paul speaking to Timothy, referred to his mother Eunice and his grandmother Lois as women who possessed unfeigned faith.

In the Old Testament we have but three women recorded with special prophetic gifts. In the New Testament there are a few direct teachings as to woman's place in the church. In I Cor. 14:34 we read: "Let your women keep silence in the churches for it is not permitted unto them to speak, but they are to be under obedience, as also saith the Lord." Again in I Tim. 2:11, 12: "Let the woman learn in silence with all subjection. But I suffer not a woman to usurp authority over the man, but to be in silence." These passages imply that woman is under subordination and should avoid doing those things which seem like changing of ranks with man. Leadership and authority belong to man and it is his duty to be able to carry that responsibility. Paul teaches, I Tim. 2:9, 10, "That women adorn themselves with modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works."

Can we imagine a whole church, or even a congregation where each member, or let us say, where every sister in that congregation earnestly and whole-heartedly tries to understand and live out the teachings of Jesus in His Holy Writ. The Bible would serve as a mirror, instead of the breakable one in the pocket; the elevated standards of morality would outshine all the superfluities that can be put on the face; the oil of grace would keep our hearts free from the bitter pangs which result in wrong living; our eyes would reveal a peace of mind instead of a guilty conscience, and no doubt the body would be sufficiently clothed that the Christian, and even the world, would not be shocked by our immodesty. Let us lay hold on God, for surely as we let go of Him, Satan creeps in and deceives us. I think the women in the time of Paul had the same weaknesses as the women of today, or he would not have so specifically laid down such definite rules. Individually we are responsible to God and to the Church. If my name is on the church record, my seat should not be vacant unless for very good reasons. "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." If I am a member of a Sunday school, the school is not complete without my presence and interest. Is the young people's meeting a success without the support of the women in the church? Hardly so. In all these activities prayer is a leading factor. In Acts we have cases illustrating the principles of united prayer. One was united prayer to fill the vacancy caused by the death of Judas, another for the outpouring of the Holy Spirit, and still another for the release of Peter from prison. As women in the church our hearts should beat true and in unison with the church in every worthy cause. In united prayer there is power.

But with all this, let us not forget to do what our hands find to do. The church of today as probably never before, is reaching out and assisting those in neeed, and a very important part of this is done by the sisters in the church. Many lives have been gladdened, many bodies clothed by the effort of the women, and especially by the women of the Church. A prayer and hope should accompany each gift for a spiritual blessing also. How thankful we should be for this privilege! We must sacrifice to do this, but with each offering, each cross we bear, we receive a reward many fold.

Dear sister. How many times have you put aside your work one day a month, for that purpose, and regretted it at the end of the year? Truly the Master's work can not be compared with earth and earthly things.

To carry on this work we realize we need organization, we need money, and time. As women in the church, may our vision be clear, that we walk steady, not falling back nor running ahead, and are willing to so direct our part of the work as approved by those in authority. And perchance if our ambitions soar beyond what is rightly our part to do, we can use our influence quietly and effectively in the home and in the Church. It is our privilege and duty to assist our brethren rather than to lessen their obligations.

To our mind the woman of the world is imposing on man's rights. The women of the church may have the same temptation. God forbid that we should yield. Let us be workers together in every good cause. Our children and children's children need the examples of such who are ready to serve and willing to obey.

The church of today needs women of whom it may be said as Paul of "Phebe, as a servant of the church—of Priscilla, my helper in Christ Jesus—Greet Mary, who bestowed much labor upon us—Salute Tryphena and Tryphosa, who labored in the Lord." "For the eyes of the Lord are over the righteous and his ears are open unto their prayers."

Columbiana, O.

WORLDLINESS IN THE PRESENT DAY CHURCH

While we realize that we are living in the age of apostasy prophesied by the Scriptures, we should try to acquaint ourselves with its various forms in order that we may better battle against it. We have now come to a new era, in which there is a manifestation of worldliness in the church such as has never been known before. Rationalism in the pulpit is resulting in worldliness in the pew.

The spirit of worldliness takes three manifestations: (1) Lusts of the flesh, (2) Lusts of the eye, and (3) Pride or vain glory of life.

Lusts of the flesh consist of everything that glorifies the flesh at the expense of the Holy Spirit. We see the manifestation of worldliness on every side. Magazines that were formerly wholesome and sweet have become filled with filth, so suggestive in their sensuousness that they ought not be allowed in any Christian home. The dance has become degraded to the extreme, and yet some pastors are foolish enough to try to dance their young people into the Kingdom of God. Woman's dress is another manifestation of this general downward force.

Lusts of the eye include the abuse of art. Art may have its place, but whenever art separates itself from righteousness it becomes ruinous. The art of today grorifies the sensual; the art of today is godless and pagan, and has departed from the standards of Christianity.

The pride or vain glory of life is largely due to conceit. The devil is a deceiver, and he plays upon the conceit of man. Overreigning God, he said to Eve, "Ye shall not surely die." He intimated that he had a revelation above the revelation God had given, that he had an object which was higher than God's. The devil is still using this plan. The supreme effort of the adversary is to defy God's Word and to tell men that he has something higher and better, something which will bring them beyond the goal which God has provided. The supreme issue of this hour in the religious world is, Do you believe God? and not, Do you believe IN God? There is not a man on the earth that does not believe something about God, tho he may deny it, but the question is, Do we believe God? Do we believe that God has spoken to us in His holy Word, or do we believe that the men of this generation have a better revelation than that given by God?

The spirit of worldliness has all but paralyzed the Christian Church of today. Many churches have great influence and fine buildings, but no power. They do not know what it is to see a soul converted to Christ. The church is honeycombed with the dry rot of rationalism. We have reached the place in New York where prize fights are being witnessed by church people of national and international fame. The whole movement toward worldliness is in the name of charity, and now this has been applied to prize fights. There is too much churchianity and too little Christianity today, too much reliance on man made plans and too little reliance on the plan of the Holy Ghost, too much action and too little power.—John Roach Straton.

If we have faith in God we must have faith in the Gospel of God, in the Son of God, in the Spirit of God; for these three are one.—C. J. Freyenberger.

I would rather do without breakfast in the morning than to do without our family devotions.—C. Reiff.

HOW SIMPLICITY BECOMES A POWER

By Elizabeth Raber

For the Gospel Herald.

Anyone recognizing this subject will believe there is power in simplicity, but the question now is, How does it become a power?

Webster gives several definitions of **simplicity.** In brief, they are: singleness, the state of being unmixed or uncompounded; freedom for duplicity; sincerity, plainness, freedom from artificial ornament. At the close of his explanation he says, "Godly simplicity in scripture is a fair, open profession and practice of **evangelical truth,** with a single view to obedience and the glory of God."

In the first place, we must believe and love God, and be willing to glorify Him through obedience to His Word. The same is true with anything else that has power. We must believe in the source which has caused it to be in existence.

Christian simplicity is the fruit of the regenerated heart, and not merely a "put on." To appear pious and holy in order to be seen of men is a sin of which the Pharisees were guilty. Christ is an example of humility. The humble birth of Christ is an unmistakable evidence that the kingdom of God in Christ is one of meekness and lowliness.

When we see and appreciate the greatness and goodness of God, and His great plan of salvation for His people, we are willing to obey His commandments and practice the things He has given. It is then that they become a power in our lives, as Webster says, "practice of evangelical truth." In the soul where Christian simplicity dwells, there will also be peace, joy, and contentment. The silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.

We all believe there is power in truth. Then if we obey the Bible in doing things which make practical and hold up the truth, there is going to be power. We have noticed when simplicity becomes a power in our own lives. We now wish to see how it becomes a power in the Church.

Some of the same principles will again prove helpful. First of all, the Church must believe that it is a command from God, and is one of the "all things" of Matt. 28:20. Someone has said, "The Church that beholds God, loves God; the Church that loves God, obeys Him." Then it is the Church's duty to teach simplicity and to uphold it as a direct command from God Himself.

We must remember it is not enough to "just believe." We read that during Christ's time the devils believed and trembled. Again, Samuel told Saul "to obey is better than sacrifice." In the same way, we receive many blessings and much power when we are obedient to what we know the Bible teaches. It often means that we must give up something the human flesh holds dear. By nature, no one is humble. By nature, all are selfish and proud. When the old nature is brought to the Cross, the power of self is broken, and the power of the Holy Spirit put into operation, and we are enabled to serve God in humility and simplicity.

It takes a struggle to keep the flesh under, and to let the Lord have His way. "But thanks be to God who giveth us the victory through our Lord Jesus Christ." He ever gives strength to overcome. The power of simplicity, then, is manifested when it is practiced. We have all noticed and know that there is more strength in a bundle of sticks than in two or three, or one alone. In short it might be said, "In union there is strength." The same is true of the power of simplicity. There is more power when we stand united. Its full power will not be seen until the Church unitedly practices it.

Let us remember, the only way we can have power in anything is thru prayer. The effectual, fervent prayer of a righteous man availeth much" (Jas. 5:16). We should, however, be willing to answer our own prayers if He asks us to do something for Him. O, let us be true!

Aurora, O.

ON AND OFF CHRISTIANS

"Twenty-eight years, on and off." It was the reply of a man to the inquiry of a preacher, "How long have you been a Christian?"

"On and off." It spoke of lukewarmness, of instability, of unfaithfulness. He felt his life had been unsteady. He knew that being a Christian really meant being a follower of Christ.

We are set to be constantly shining for Christ. What would be the value of a lighthouse with the light variable, sometimes shedding its warning beams and sometimes not? No one would be able to depend upon it and ships might well be lost thru its uncertainty.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Sel.

There are no crown wearers in Heaven who were not cross bearers here below.

WHO IS "COR?"

By S. B. Wenger

For the Gospel Herald.

I rather admire the idea of those who do not wish to have their names appear in print but, after all, items and articles largely lose their interest by the absence of the writer's name, and in certain instances fall short of their purpose.

A little church was forming in a certain state and frequently items appeared in the church paper telling of the little membership and inviting members and friends to stop and visit the place and see the country. A brother in another state was impressed with the location named and wished to correspond with the author of the item but it bore only the signature **"Cor."** Then he thought perhaps the postmaster there knew who "Cor" was, but he was disappointed in this. So he watched the paper thinking perhaps the next item from that place would give the writer's name, but the next item from that locality was signed "Cor." A third item appeared in the course of time signed "Cor." The brother who wished to communicate with "Cor." at that place had no way of securing the desired information, so in his travels passed by without stopping to visit the little church and to see the country which might have impressed him as a suitable location for a contemplated change.

"Cor." stands for Corinthians, corporation, and a number of other things, but should never stand for correspondent.

South English, Iowa.

Note.—The main point of the above article is well taken. As a rule it is best to sign the writer's name to all articles for reasons given by Bro. Wenger and many others. There are cases—rare, indeed, we must admit—in which the writer's name would hinder the cause rather than help. In such cases, if good reason is given, the name is withheld from publication.

Incidentally we might say that if the brother who watched the paper had written a postal to the editor of the church paper stating his reason for desiring the information, return mail would (or should) have brought him at least the address of some representative member in the community he was interested in, and quite probably the very name of the particular correspondent who wrote the items. Don't be bashful about writing to an editor—he's used to it!—R.

"Perhaps nothing tends to discover so much what we are as trials."

CORRESPONDENCE

(Continued from page 441)

On Friday evening, Bro. Eli Bontrager and Bro. Albert Wyse went to Indiana, returning Aug. 28.

Bro. Henry Wyse, wife, and children of Fulton Co., Ohio, were here over Sunday, Aug. 27.

Bro. Simeon P. Martin, wife, children and the former's sisters from Stanton, Mich., spent Sunday, Aug. 27, with us. Bro. Martin preached two sermons to us while here.

Aug. 28, the death angel came into our community and took from us Mrs. Jim Collinson. She certainly was a good friend and neighbor. What the Lord has done is well done.

Weather is real nice with a few showers occasionally. In His Name,

Aug. 28, 1922. Cor.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Gospel Herald Readers: The workers and a number of our members had the privilege of attending the conference held at Martinsburg. All enjoyed the spiritual feasts, also the the privilege of becoming better acquainted with the rural congregation.

On Aug. 9, Bro. Leon H. Myers, returned relief worker from the Near East, gave us a very impressive talk on conditions in that war-stricken country. On Aug. 12, Bros. J. N. Durr, Uriel Zook, Eli Kanagy, and the superintendent held a local board meeting.

Recently our Sunday school, seventy-five in number, spent a day on the mountain. In the forenoon the children played. At 12:00 M., every one was called for lunch which each one had taken along. After this a very instructive children's meeting was held by Sister Kreider, followed by a talk by the superintendent and a short testimonial by all present. All reported a profitable day away from the noise of the city.

The following visitors were here recently: Samuel R. Swartzendruber and wife, Lansdale; Frank Roth and wife, and Adeline Moyer, Quakertown; Ralph Stevanus, Elk Lick; Ruth Miller and Elsie Killins, Springs; Harry Landis and wife, Skippack; Wm. Lederach and wife, Norristown; Rudy Stauffer, Spring City; Levi Sauder, wife and sons, Paul and John, Millersivlle; Nellie Beachy, Grantsville, Md.; Florence Landis, Collegeville; Samuel Zook, Greenwood, Del.

Receipts during the month:

Cash

Weaver congregation	$20.00
Scottdale cong.	46.20
Martinsburg cong.	3.25
S. S. Meeting, Long Green, Md.	29.36
No. 442	5.00
No. 443	.50
No. 444	.50
No. 445	1.00
No. 446	10.50
	$116.31

Cash Value, Clothing and Provisions

Sisters' Aid Society, Springs	$6 50
Cedar Grove S. C., Md.	6.50
New Holland S. C., Pa.	6.00
Allensville congregation	6.00
Belleville S. C.	8.00
Beech S. C., O.,	12.00
	$45.00

Many thanks for your support. We beg a continued interest in your support and prayers.

Aug. 31, 1922. J. M. Nissley.

THE SUPREME REMEDY

Many a break-down, attributed to jaded nerves or overwork, may be readily traced to religious retrogression. The soul has been seriously injured, and every individual process has shown the result. The physician, at times, is puzzled, but he does not venture, of course, to pry into the patient's personal faith or religious life. Too often we think of the religious life and the physical life as wholly separate phases of existence, when, in reality, they are closely interwoven. The trouble with many lives wholly centers in something of which they never speak, and there are thousands of cases of men and women, who are now in a physically-deteriorating condition, who would find peace and health and power coming back to them, with a fortnight's old-fashioned and persistent adherence to the spirit of prayer, of trust and of obedience. But so long as they think their trouble is only physical, they attribute all their decline to bodily weakness. There are bodies which have been made sick and weak, not by injury or disease, but by the debilitating influence upon them of a spirit which would not obey the laws of the Kingdom, as the body was willing to obey all laws governing its functions.—Sel.

CONFERENCE ANNOUNCEMENT

Iowa-Nebraska

The Lord willing the annual Iowa-Nebraska district conference will be held at the East Fairview Church near Milford, Nebr., Sept. 26-29. All conference members should endeavor to be present and a cordial invitation is extended to members of sister conferences. The Ministers' Meeting will be held on Sept. 26, beginning at 1:00 o'clock, P. M. Church conference on Sept. 27-28, followed by Sunday school conference Sept. 29. All questions should be forwarded to the secretary or presented at the Ministers' Meeting.

Simon Gingerich, Sec'y.

REPORT

Of Young People's Conference

For the Gospel Herald.

The Young People's Conference at Sterling, Illinois, June 15-18, 1922 was attended by approximately three hundred visitors who came from congregations outside of the congregation at Sterling. Twelve states were represented. There was practically unanimous expression of inspiration and blessing received, from those who attended the conference.

Subjects Discussed: **Our Young People for Christ and the Church; Aims and Purposes of the Young People's Conference; Mennonite History; The Christian Faith; Christian Opportunities in Various Life Vocations; Personal Evangelism; The Social Problems of Our Young People; Prayer Power; The Challenge of the Present World Situation; The Mission of the Mennonite Church; Dedication to Service.**

Messages of greeting were received from the Young People's Conference at Luntern, Holland, from the missionaries in India, from the relief workers in Russia. Resolutions were drawn to return these greetings, also to the missionaries in S. America and the relief workers in the Near East. Resolutions were also passed thanking the local congregation for their kind hospitality, and those committees who had worked diligently in preparing book and poster exhibits.

Detailed report of the subjects and speakers appears in the September number of the Christian Monitor.

At the business session of the conference, the following recommendations were adopted:

I. We believe that in the Mennonite Church there is a real need and a large place for inspirational and educational Young People's Conferences and that they fill a place filled by no other organization in the church. We therefore believe that such conferences should be continued at suitable intervals.

II. We believe that the conferences should be conducted with the sympathetic interest and cooperation of General Conference. We recommend that an executive committee representing this conference be authorized to confer with the now existing Young People's Problems Committee of General Conference, to this end; this Executive Committee to consist of five members elected at this conference, and to report at the next meeting.

III. We further recommend that the aforesaid Executive Committe be entrusted with the interests of this movement and be authorized, as they see fit, to cooperate in carrying out whatever plans are formulated for future conferences.

The fourth recommendation consisted of nominations for the executive committee. The following committee was elected, and later organized as indicated:

H. S. Bender, Chairman, Elkhart, Ind.,
Walter Yoder, Secretary, Washington, Ill.
John L. Yoder, Treas., West Liberty, O.
Vernon Smucker, Scottdale, Pa.
Payson Miller, Shipshewana, Ind.

Secretary.

There is a four-fold knowledge which every Sunday school teacher ought to have: self, the lesson, the pupils, and the Lord Jesus Christ.—J. D. Mininger.

How many of God's children like to pull in dollars—and how few like to push them out to work for God.

ABUNDANT LIFE

Sel. by Mary Ebersole

I am come that they might have life, and that they might have it more abundantly.—Jno. 10:10.

The life of the Holy Spirit in God's children. Some **have** His indwelling life only as the trickling stream with scarcely enough to keep and refresh them at times of test and stress, and never knowing **what** His fullness means. Others there are in whom the words of Jesus are joyously fulfilled, not only are they filled with the Spirit in their own inner life but they overflow in abundant, outgiving blessing to the hungry and thirsty lives about them that seek to know the secret of their refreshing. Sorrow comes but it cannot rob them of their great peace. Dark grow the days but their child-like faith abounds more and more as heavily fall the afflictive blows; but like the oil well which under the blow of the explosive gives forth a more abundant flow because of the very shattering of its rocky reservoir, so their lives only pour out an ever increasing and enriching volume of blessing upon those about them. An unceasing stream of prayer flows from their hearts. Praise leaps as instinctively and artlessly from their lips as glad song bursts from the soaring skylark.

Trust has become a second nature; **Joy** is its natural outcome; and ceaseless service springs not from the bondage of duty but as the gracious response of love. They are not like dry pumps, needing to be aided by others through inpoured draughts of exhortations and stimulations ere they will give forth their scant supply. They are rather deep-driven artesian wells, spontaneous, constant, Spirit-flowing. In them the Master's words have been fulfilled: "The water which I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

Such were the lives of the apostles after the eventful day of Pentecost; transformed from timid, self-seeking, hesitating followers to bold, sacrificing, heroic messengers of Jesus Christ; preaching His Gospel with wondrous power, joy, and effectiveness, such an abundant life as this does God hold out to all His children as their birthright, their lawful inheritance. In His picture of its precious fruitage (Gal. 5:22, 23) we see it also to be a life of abundant love.

Elizabethtown, Pa.

Lesson preparation may be summed up briefly in the three things: dedication, prayer, Bible study.—T. J. Cooprider.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Cablegrams received during the past week indicate that the twenty-five tractors shipped to Russia some time ago are now on the field and by this time have possibly begun their work of plowing for the fall crops. Bro. Hiebert, who accompanied them, was superintending the unloading at Odessa and the re-shipping to Alexandrovsk. The agreement with the Government has been completed and signed and every arrangement seems favorable for effective work along this line to begin at once.

* * *

Arrangements are being completed for Bro. and Sister D. M. Hofer, of the Krimmer Mennonite branch, to sail for Russia about October 7, where they will take up work with the Russian Unit under the Mennonite Central Committee. Brother and Sister Hofer are active workers and have for some time been engaged in mission work in Chicago. We wish for them a prosperous and a useful period of service attended by the richest blessings of our heavenly Father.

* * *

A carefully compiled report from Bro. D. R. Hoeppner, member of our Unit in Russia, concerning conditions in the Orenburg district, is at hand. Out of a population of 6083 in the Mennonite villages, 39 have died of bitter starvation and undernourishment, a percentage which is however a great deal smaller than that of the Russian villages in the same district. In some of these Russian villages only 10 per cent of the former population remains, and in many of them as high as 50 per cent of the population perished. No accurate statistics or records were kept in these villages. Bro. Hoeppner states that "millions of Russians and hundreds and thousands of foreigners such as immigrants, prisoners of war, etc., have perished and are gone without having an iota on record of them."

* * *

Following is a news release sent out to various papers by the American Relief Administration concerning Bro. P. C. Hiebert, who recently returned to this country. It will be of interest to many of our readers.

Moscow, July 10, (By Mail).—A medal cast from bullets dug from the walls of their homes, because they had no gold nor even bronze with which to make it has been presented to P. C. Hiebert, of Hillsboro, Kansas, chairman of the American Mennonite Relief, by the villagers of Chortitza Rosental in South Russia.

On one side the medal bears the figure of a man distributing bread to a woman and three children. The other shows a steamship flying the American flag and is inscribed in German "Thanks to the brethren beyond the ocean. 'We were an hungered and ye gave us meat.'"

Mr. Hiebert is leaving Moscow today for America and will take the medal with him. The American Mennonites have been working with the American Relief Administration and making use of the machinery of the larger organization in distributing the assistance they were able to render to the Mennonite communities in South Russia. In addition to feeding the Mennonites they have given food without discrimination to other members of the communities regardless of their religious faith. According to Mr. Hiebert the Mennonites' contribution to Russian relief to date has totalled about $200,000, not including the ten thousand $10 A. R. A. food packages sold by them to individuals in the United States and in Europe outside of Russia and sent to Russian beneficiaries. Since January and including this month's contribution of $30,000 Mr. Hiebert says that the Mennonites have expended $180,000 in Russian relief work.

Sept. 1, 1922.

REPORT OF THE ASSOCIATED SEWING CIRCLES

Of the Mennonite Lancaster Conference District

The workers at the cutting-room of the Associated Sewing Circles of the Lancaster Mennonite Conference District have been asked concerning the work that has been done there since the cutting-room is in operation. A report of all the work done there up to the present time was read at the semi-annual meeting of the Associated Sewing Circles July 31, at the Vine St. Mission, Lancaster, Pa. It may be of more general interest to the sisters of the Sewing Circles at least, so will give it thru the columns of the Gospel Herald.

State	No. S. C.	No. Garments	Accs. Rec.	Mdse. Sale	Postage
Pa.	48	3831	$1243 85	$1208 08	$ 35 77
Ohio	21	2333	765 82	734 43	31 39
Ind.	16	865	263 22	249 58	13 64
Ill.	16	879	275 12	255 39	19 73
Va.	5	1037	263 46	255 03	8 43
Kans.	11	552	202 24	183 92	18 32
Iowa	9	529	160 91	148 49	12 42
Canada	6	366	128 51	119 09	9 42
Mich.	4	399	138 29	131 38	6 91
Md.	2	443	149 68	147 26	2 42
Mo.	4	147	64 57	60 52	4 05
Nebr.	3	134	33 83	31 71	2 12
S. D.	2	86	28 90	26 62	2 28
Dela.	1	140	35 71	34 78	93
Idaho	1	66	26 11	23 30	2 81
Colo.	1	70	19 87	17 57	2 30
Okla.	1	11	2 49	2 21	28
17	151	11888	$3802 58	$3629 36	$173 22

The workers at the cutting-room,
Per A. E. M.

Married

Friesen—Cooprider.—On Thursday, Aug. 24, at the home of the bride's parents, Bro. and Sister J. A. Cooprider of Hesston, Kans., Bro. P. A. Friesen and Sister Florence Cooprider, both missionaries on furlough from India, were united in holy marriage, Bro. T. M. Erb officiating.

There are many who are held for the Sunday school but not for the Lord. There are unscriptural ways of winning and holding the children. —Emma King.

We can not expect as a church to outdo the world in entertainment—and we ought not to expect it.—Harry Diener.

Obituary

Kready.—Catherine Kready, formerly of Orrtanna, Adams County, Pa., died of heart trouble at the home of her niece at Gordonville, Pa., July 24, 1922; aged 77 y. 10 m. Her lovely disposition made her many friends. She was a member of the Reformed Church and frequently expressed her desire to go to the home beyond. Frances K. Ream.

White.—Sarah Catherine White was born May 15, 1854; departed this life Aug. 25, 1922; aged 68 y. 3 m. 10 d. She was a member of the Mennonite Church for a number of years and was highly respected by all who knew her. Services were conducted at the Bethel Union Church, near Laneville, W. Va., on Aug. 27, by Bro. R. W. Benner. Interment in cemetery near the church. R. W. B.

Landis.—After a lingering illness of six months Bro. John L. Landis died at his home near Chambersburg, Pa., Aug. 18, 1922; aged 75 y. 8 m. 9 d. He was a life long resident in the community in which he lived and a member of the Mennonite Church for many years. He was widely known because of his activity in church and community work. He is survived by 2 brothers, 3 sons, and 4 daughters. The funeral was held Aug. 21. Services and burial at the Chambersburg Church conducted by the brethren D. E. Kuhns, J. S. Burkholder and W. W. Hege. Text, Rev. 2:10, last clause.

W. W. H.

Landis.—Christian Landis was born in Bedminster, Bucks Co., Pa., and moved to Elkhart county, Ind., with his parents in 1857. He was born Aug. 2, 1841; died July 4, 1922; aged 80 y. 11 m. 2 d. He was the son of Christian Landis and his wife Elizabeth (Licey) Landis. His disease was a lingering case of anemia. He endured his suffering with Christian patience. He lived with his sister Anna Landis Struble who died 25 hours before he passed away. He was a member of the Mennonite Church for a number of years. He was buried at the Yellow Creek Mennonite cemetery. Funeral services were conducted by Bros. Martin and William Ramer.

L.

Zook.—Eli Zook was born in Fairfield Co., Ohio, May 5, 1838; died near Walnut Creek, O., Aug. 3, 1922; aged 84 y. 2 m. 28 d. He was married to Catherine Oswald Mar. 25, 1862. To this union were born 3 sons. His wife died 9 years ago. Two sons also preceded him in death. He is survived by 1 son, 7 grandchildren, and 2 brothers. His death was caused by cerebral apoplexy. He moved to Holmes county, O., about 42 years ago. He was a member of the Walnut Creek A. M. Church, at which place he was buried on Aug. 6, 1922. Services were conducted by Bros. Lester Hostetler, S. H. Miller, and C. Z. Yoder. Texts, Isa. 44:22; 35:8-10.

Rohrer.—Benjamin H. Rohrer was born Dec. 13, 1829; died Aug. 5, 1922; aged 92 y. 7 m. 23 d. His wife, who was Annie Weaver Rohrer, preceded him to the spirit world 29 years ago. He is survived by 1 son, 2 daughters, 15 grandchildren, 24 great-grandchildren, and 2 great-great-grandchildren. His death was due to infirmities of old age. He was a member of Strasburg Mennonite Church for 60 years. Funeral services were conducted by Bros. Sanford Landis and Frank Herr.

Father dear, we all do miss thee,
Thou hast gone from earth away,
To rejoice with thy dear Savior,
In the realms of endless day.

By Daughter Fannie.

Suter.—Margaret Suter died of the infirmities of age and other complications near Dale Enterprise, Va., Aug. 6, 1922; aged 90 y. 6 m. 11 d. She was unmarried and for many years lived in the family of her brother Emanuel Suter where she assisted in caring for the family who appreciate the many kind acts done for them by their aunt. Sister Suter united with the Mennonite Church when a young woman and remained faithful to the end of her long life. She was a regular attendant at church when health and circumstances permitted even to quite old age. Funeral services were conducted at the Weaver Church, Aug. 8, by Brethren L. J. Heatwole and S. H. Rhodes from Revelation 21:13. She was laid to rest in the cemetery nearby.

Struble.—Anna Landis Struble was born in Bedminster, Bucks county, Pa., and moved to Elkhart county, Ind., with her parents in 1857. She was born on Dec. 8, 1839; died July 3, 1922; aged 82 y. 6 m. 25 d. She was the daughter of Christian Landis and his wife Elizabeth (Licey) Landis. Gangrene was the cause of her death. She died 25 hours before her brother Christian who lived with her. She was married to Agida Struble who preceded her in death 21 years. She was a member of the Yellow Creek Mennonite Church. She was buried at the Yellow Creek Mennonite Cemetery. Funeral services by Bros. Martin and William Ramer. L.

Miller.—John J. Miller was born near Walnut Creek, O., on June 12, 1860; died near Shanesville, O., Aug. 19, 1922; aged 62 y. 2 m. 7 d. He was married to Polly Ann Hershberger in Feb., 1882. To this union was born 1 daughter. The mother died May 4, 1883. He was married the second time to Lucinda Hochstetler Feb. 8, 1885, who died Dec. 25, 1921. To this union were born 2 sons and 5 daughters. One daughter died in infancy. He is survived by 2 sons, 5 daughters, 3 grandchildren, 2 brothers, 1 sister, and a host of friends. He was sick for six years. His death was due to cardiac dropsy. He was a life long member of the Walnut Creek A. M. Church where the funeral service was held. Burial in cemetery nearby. Services were conducted by Lester Hostetler and S. H. Miller. Texts, I Cor. 15:19; Eccl. 12:5.

Weidman.—John S. Weidman was born Jan. 26, 1846; died Aug. 3, 1922; aged 76 y. 6 m. 7 d. He was a member of the Mennonite Church for many years. He died at the home of his son, Amos M. Weidman, Manheim, Pa., on Thursday Aug. 3, 1922. Death was caused by a complication of diseases after ten weeks' illness. The surviving relatives are 2 daughters, 1 son, 6 grandchildren, 1 brother, and 2 sisters. The funeral was held on Sunday, Aug. 6, 1922, with services in the West High Street Mennonite Church. Interment was made in Kauffman's burial grounds. The services were conducted by Bros. Isaac Brubaker and John Weaver.

"The golden gates were opened wide
A gentle voice said 'Come.'
And angels from the other side
Welcomed our father home."

Reinbold.—Minerva Reinbold, of Au Sable, Mich., was drowned at Van Ettan lake, Aug. 12, 1922. Miss Reinbold, in the employ of Dr. Thomas at the lake, had gone in bathing alone while Dr. and Mrs. Thomas were away. There were no witnesses of the drowning. The body was found about 4:30 P. M. in shallow water and had been in the water about a half hour when found. All attempts of Dr. Thomas to restore life were fruitless. Coroner L. N. Gagnier was called and took charge. The verdict was accidental drowning. Miss Minerva, daughter of Mr. and Mrs. Jacob J. Reinbold, Au Sable, was born at Brutus, Mich., and was 22 years, 9 months, and 23 days old. Funeral services were held at the Episcopal chapel, Au Sable, Aug. 14. Elder John McKnight officiating. Prayer by Chas. E. Edinger. Burial took place in Oscoda cemetery. Besides the parents she leaves two brothers and two sisters.

Kauffman.—Andrew G. Kauffman was born in Logan county, Ohio, July 28, 1887; died in the Deaconess' Hospital, Salem, Oreg., Aug. 10, 1922; aged 35 y. 13 d. Bro. Kauffman came with his parents to Nampa, Ida., in 1900. Two years later he was baptized and received into the Mennonite Church at that place, when 15 years old. In 1907 he came to Hubbard, Oreg., and soon after that was received into the Hopewell Mennonite Church. He remained an active member until death called him away. On March 14, 1912, he was united in marriage to Amelia Schrag of Ritzville, Wash. To this union were born 1 daughter and 2 sons. He leaves to mourn his early departure his companion, 3 children, an aged father, 2 brothers, 1 sister, and many relatives and friends. Bro. Kauffman's death came by an accident on a threshing machine. The funeral was held at the Hopewell Mennonite Church, near Hubbard, Oreg., Aug. 13, conducted by Bros. N. A. Lind and J. D. Mishler. Text, Luke 18:18.

Domer.—Sister Mary Ann Domer died August 26, 1922; aged 67 y. 6 m. 21 d. She lived all her lifetime in the Henry Snavely family at Lancaster Junction. She is survived by 3 sisters and 1 brother. When young she united with the Mennonite Church and was a faithful and consistent member of the Kauffman congregation unto the end. She had been sick for one year with heart trouble and during her illness often expressed a desire to fall asleep and be released from all her sorrows, and meet her sister in heaven who departed 6 months ago. Funeral services were held at the Kauffman Church, conducted by Bros. Isaac Brubaker and Noah Landis. Text, Prov. 14:32.

"Sister thou art sweeting resting,
Here thy toils and cares are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more."

Sister Emma.

Shirk.—Lydia (Weaver) Shirk wife of Benjamin Shirk, was born Aug. 10, 1861, near Churchtown, Pa.; died June 8, 1922 at her home near Union Grove, Pa., of a lingering illness; aged 60 y. 10 m. 28 d. She was a faithful member of the Mennonite Church (Weaverland Conference), bearing her suffering very patiently until death and often expressed her desire to depart out of this world and be with Jesus. She is survived by her husband, 4 sons, 3 daughters, 13 grandchildren, 2 brothers, and 1 sister. Funeral services were held June 12, 1922, at Lichty's Mennonite Church, conducted by Bros. Frank Hurst and Moses Horning. Texts, II Cor. 4:17, 18; Psa. 103:15-17. Interment was made in the adjoining cemetery.

"Now let us choose the path she chose,
And her we soon again may see,
Beyond this world of sin and woes,
With Jesus in eternity."

By her surviving sister.

Rodgers.—Frank E. Rodgers was born in Harvey Co., Kans., Sept. 18, 1907; died in the house he was born Aug. 13, 1922; aged 14 y. 10 m. 25 d. He had been an invalid from his birth, never having the privilege of going to school or Sunday school. He was the constant care of his mother until her death a few weeks ago. Since that time he expressed himself as not wanting to get well but wanted to go where mother was. He leaves a sorrowing father, two brothers (George and Willard) his grandmother (Elizabeth Gibb who has been in the home for some time) and a large number of relatives and friends. Two weeks before his death he told his grandmother that he would like to be baptized. The minister was sent for at once and upon a clear confession of his faith in Jesus as the Savior of the world he was baptized and received as a member in the Mennonite Church. The funeral was held at the Pennsylvania Church on Tuesday afternoon Aug. 15th conducted by T. M. Erb assisted by J. M. R. Weaver.

Hunsberger.—Catharine Augeny Hunsberger was born May 22, 1835, and passed away Aug. 17, 1922 in her 88th year. She was united in marriage to Abraham F. Hunsberger Dec. 9, 1858. They resided at the homestead near Dublin, Pa., for 63 years. He preceded her to the spirit world 23 years ago. To this union were born 1 daughter and 4 sons. A granddaughter and many friends also survive her. She was a good neighbor and a faithful member of the Blooming Glen Mennonite Church for 65 years. She frequently expressed a longing desire to go home and meet with Jesus. Though conscious till the last she suffered intensely from Cancer. Even in her dying hour she admonished those by her bedside to think of their eternal welfare. Interment in Blooming Glen Cemetery. Funeral service conducted by Bros. I. F. Swartz and Wilson Moyer. Text, Isa. 35:10.

Mother thou art sweetly resting.
Here thy cares and toils are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more.

Paul T. Huddle.

Items and Comments

"Each citizen of the United States should receive an average of 112 letters each year, according to post office officials."

Forty-seven miners were recently entombed in the Argonaut gold mine near Jackson, Calif. Desperate efforts are being made to rescue them, and hopes are entertained that an opening may be forced thru from another shaft before the victims perish from hunger or thirst.

Henry Ford has announced that he will shut down his automobile factory for a number of months rather than pay exorbitant prices for coal and steel. The suffering public, however, will no doubt have to pay the price for these commodities no matter how high it may soar.

The anthracite coal strike bids fair to be settled soon, the operators showing a tendency to yield to the terms of the mine workers. Whatever the terms of settlement may be, the rapid approach of the winter season should move all concerned to resume operations. Otherwise much suffering will inevitably result.

As a result of the railway strike considerable violence is reported in some sections. Trains have been derailed and other outrages have been committed. The government is determined to take charge of things and insure normal operations if a settlement is not reached soon. All sensible people should hope and pray for an early settlement of difficulties.

Christian workers all over the country will be glad to learn that the Bible at least is getting back to pre-war prices. For the first time in almost five years the American Bible Society is able to offer Gospels with heavy paper cover for one cent. An edition of the Gospel of St. John is already off the press and the other Gospels will be prepared in the same style and in various languages. One is amazed that a book of 64 pages, so attractively covered, is issued for the price of one cent.

Issued by the American Bible Society, Bible House, Astor Place, New York City.

The much discussed $4,000,000,000 soldiers' bonus bill has passed both the houses of congress. It provides three optional plans to reward the ex-soldiers whose adjusted service pay would not exceed $50 00, who will be paid in cash. 1. Adjusted service pay figured at $1.00 a day for domestic service, and $1.25 for overseas service. 2. Vocational training aid at the rate of $1.75 a day up to certain prescribed limits. 3. Aid in purchasing a farm or home, the total amount to be based on the adjusted service credit. The bill would become effective January 1, 1925. The president is undecided as to whether he will approve the bill or not, but it is thought by many that he will veto it.

HAVE YOU READ

The September number of the Christian Monitor? Along with a great deal of other helpful reading matter it contains the following special articles:

"By the Rivers of Babylon," by C. F. Yake.

The Clemen Family, a story of the Reformation and early Mennonite History, by John Horsch.

Our Privileges and Responsibilities with Children in the Home, by Martha Yake.

The Mennonite Church in India and Poverty, by A. C. Brunk.

OLD SETTLER STORIES: **The Winey Family,** by Daniel Kauffman.

The Land of Sacred Story, third in a series of articles on Palestine, by A. M. Eash.

Nineveh, and on to Bagdad, by Jesse N. Smucker.

Report of Young People's Conference, in full.

Methods in the Sunday School, N. E Byers.

An Historical Sketch of our Publishing Interests, containing much valuable and interesting information, by J. S. Shoemaker.

The above are only a few of the interesting and helpful things in this one issue. Each month affords a similar collection.

Special Offer

New subscribers may receive the paper from now until January, 1924, including back numbers from February, 1922, while they last, for only 75 cents. These back numbers contain all of the articles in the series of OLD SETTLER STORIES which will continue for over a year longer and which you will find extremely interesting. Send to

Christian Monitor,
Mennonite Publishing House,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENT

Illinois

The Illinois conference will meet the Lord willing Sept. 12, 13 with the Hopedale congregation.

Tuesday 9:30—Meeting of all bishops, ministers and deacons to consider such business as may come before them and arrange for the conference.

The conference sermon will be preached Tuesday evening, services beginning at 7:30.

Wednesday 9:00—Church conference convenes considering questions, making appointments, and other business relative to the work of the Church.

Wed. evening—Sunday school conference begins, continuing until Thursday evening considering topics on Sunday school, young people's Bible meeting, and mission work.

Parties coming by rail can come to Hopedale on the C. & A. R. R. or to Suter from Peoria on the Interurban. All trains and cars will be met at these places. Those wishing further information or desiring to notify of their coming can write to Andrew Nafziger, Hopedale, Ills.

A cordial invitation is extended to all interested in the work of the Church. Come praying that all may be done to His glory.

A. L. Buzzard, Secy.

EASTERN MENNONITE SCHOOL

All prospective students of the Eastern Mennonite School should take note of the following directions:

Students from east, north, and west should reach Winchester before 2:15 P. M., Sept. 12. Leaving Hotel Jack, the Towns Bus Line will convey student and baggage to school building at special rate. Notify us immediately so arrangements can be made.

E. M. School, Harrisonburg, Va.

Every child of God must confess that Jesus Christ is Lord of all and the Savior of our souls.—T. M. Erb.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt
Stations: Pehuajo, Trenque Lauquen, Santa Rosa.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Allen B. Christophel, Editor.

"Look on the fields; for they are white already to harvest."

"Neither will I offer burnt offering unto the Lord my God of that which doth cost me nothing."

There are two ranges of windows in life—one toward God, one toward those whom we meet. The first must be open continually to receive the blessings He delights to send us; the other must be open continually, because, in God's economy, nothing becomes our own till we have shared it with others. Blessings kept to ourselves spoil in our hearts and nothing good comes from them. A miser keeps every thing to himself. The words "miser" and "miserable" have the same root.

The true missionary spirit springs from love to Christ and love delights itself in sacrifice. True love is not cold and calculating, but counts no cost too dear, no sacrifice too great to bestow on the object of its deepest affection. When this fully seizes the individual, the question is not, How much **must** I give? but, How much **may** I give? The test of love to Christ depends on whether our offering costs us much or little. It is the degree of sacrifice, rather than the amount that determines value in God's sight. "If our offering **costs** little, it **counts** correspondingly little." Genuine Christianity regrets that opportunities for sacrifice are so few, rather than shrinking from the existing ones. Christian service is an opportunity, and the one that neglects will be the loser just as well as the one that might be benefited thereby.

There is often a distorted conception of Christianity and its relation to the lost world. The hope of the race is Christianity—not Christianity adjusted to the world, but the world adjusted to Christianity. The former view makes Christian principles a pliable, putty-like mass that will apply themselves to any system, corrupt though it may be; the latter makes them perfect standards, attainable only by the grace of God, subject to complete surrender on the part of the individual. When we try to adjust Christianity to sin we surrender its very heart and substance, and throw it open to infidelity of the rankest kind; when we point a lost world to Christ, knowing that only as people become pliable in the hands of God are they in position to receive salvation, we have the proper starting point in regeneration and reformation.

Read Bro. S. C. Yoder's article, "Financial Responsibilities of the Church.' Then let each measure his or her record in the past and compare it with future possibilities. Note one thing: The Church is not asking anyone to deprive themselves of the necessities of life to raise $1,000,000, but simply pleading for proportionate giving and a consecration to the Lord of the money spent in ways that are not only not beneficial, but ofttimes positively harmful to physical and spiritual life. The test of Peter's consecration was, Which do you love most, **Me,** or your occupation as fisherman. The test of our consecration of money is, Which do you love most, the cause of Christ, or the vanities of earth? The New Testament standard of giving is, "As the Lord hath prospered." In case God should reverse the order and say, "I will prosper as you have given to Me," what would the result be? May the consecrated giving phase of our Christian lives be carefully and prayerfully considered and acted upon.

The series of articles, "Side Lights on Russia," close with this issue. Bro. Miller deserves our thanks for the information furnished and we trust reading them has increased our interest in and support of the work there, as well as given inspiration and encouragement for future activities in that unhappy country. Perhaps the most serious cause of famine and suffering in Russia was the negligence of real Christianity on the part of its citizens. The unadulterated Gospel is the only solution for the problems confronting that nation. The Mennonite Church has a two-fold advantage in carrying on mission work in much of the territory embraced in our relief work: (a) There are many of our brethren there who could be the nucleus for organization and work; (b) Our helpfulness and sympathy during the last few years should give confidence in the Gospel we would preach. It would seem unfortunate to have worked so faithfully and expended so much money in a territory for relief and then not bring them the real preventative of future calamities, as well as that which assures a blissful eternity—**The Word of God.**

The mission of the Church of Jesus Christ is to **preach the Gospel to every creature.** To possess the Gospel and not bring it to others is to deprive them of the most precious thing we possess, and fall short of our duty toward God and man. To give anything but the Gospel is to send people to destruction under false pretense. To neglect the first is the sin of omission; to do the second the sin of commission. The mission of the Mennonite Church is to make Jesus Christ known to those who know Him not. If she fails in this, she falls short of God's purpose for her. The spring that never gives out water will finally become stagnant and impure, bringing death to all living creatures but death-breeding germs. The Church that keeps the message of salvation to herself will not survive long, for evangelism develops the fiber of Christianity. To strengthen and safeguard the Church, she has distinctive doctrines, as well as fundamental doctrines. To deny the fundamental doctrines is to deny the Lord Himself, and that means spiritual death. Distinctive doctrines and ordinances are

not given so much as a source of spiritual life as to encourage and strengthen it. The spirit that rebels against God's provisions for our spiritual well-being is the spirit that caused all sin—disobedience. Christian ordinances and separation were never given to add a yoke of bondage, but to make outward conditions such that the inward spirituality may be nurtured and safeguarded. Every ordinance and principle of God's Word, if complied with in the proper spirit, will result in a deeper and stronger Christian life. Whatever of Bible doctrines that prove a yoke of bondage, they are such because the flesh rebels against them, and not the Spirit of God. The provisions that God made to keep Israel from other nations were a means of strength, not of weakness. The provisions He makes to keep His people from the world are like a hedge, keeping out evil. The stronger our defense from the things that lead us into the paths of sin, the stronger and deeper will be our Christian experience. To fulfill her mission, the Mennonite Church must do three things: (a) Maintain an unquestioned and unbeclouded position on the fundamentals of the Bible; (b) Maintain the distinctive doctrines and ordinances of God's Word; (c) Engage in active, untiring mission work. To neglect the first would be to sever all connections with the fountain-head of power—God; to waver on the second would mean to bring about conditions that would hinder the development and full exercise of the first; to be unconcerned about the third would mean to become powerless and deprive ourselves of the very essence of that which develops and makes strong our Christian lives. No Church has ever suffered because of an over-emphasis of **any** of these factors; it was the neglect of one or more that caused defeat or death. Our greatest problem is to inculcate these into people so they will respond for principle's sake, rather than from necessity.

FINANCIAL RESPONSIBILITIES OF THE CHURCH

By S. C. Yoder

For the Gospel Herald.

On the front page of the July 13 issue of the Gospel Herald, you will notice an editorial, suggesting that an effort be made to raise $1,000,000.00 in the Church for missions, relief, and education during the year 1922.

With a return of better times and a stabilization of prices and affairs in the business world, we believe it can and should be done, if we would be true to our calling and return to God a fair and true account of our stewardship.

Outside of the local work of the Church, its activities may be classified under three great heads, Missions, Relief, and Education. While there may be some differences of opinion as to the value of each or every one of these lines of endeavor, there can be no difference of opinion as to the fact that the problems are here and exist in reality, whether they are desirable or not.

In the mission field, there never, in the history of the Church, have been greater opportunities placed before us and possibly never greater responsibility thrust upon us than now. Our work has grown till we find ourselves in the position of having to work to take care of the fast oncoming fruits which the prayers, the labors, and the money of the Church under divine blessing have yielded. More missionaries are needed to care for the work that is thrust upon us. More money is needed for their support, for living quarters, for churches that are growing at a rapid rate in India, to say nothing of other places. More prayers are needed that those that come may all be faithful and those that labor in foreign lands and climes may have the grace, strength, courage, and faith to keep on till their day is done.

In the relief work in Europe, the Near East, and India, the needs are by no means supplied. Reports indicate that this coming winter will bring death to untold numbers of people and, if not death, then, suffering in a measure that will surpass even the appalling suffering of the past. Food will be needed to keep them alive. Clothes will be needed to cover the bodies of these destitute wanderers who have lost all. Medical supplies are not the least of the needs, and above all, prayers are needed in behalf of these unfortunates, as well as those who risk their lives to bring the relief.

The educational field presents problems greater each year than the previous year. The question of whether or not we shall educate is settled for us in many states by laws which compel children to attend school till they have attained an age which, in the case of a normal child, amounts to practically a high school training. This raises the question of where this shall be done. If it is to be done under church influence it will take church schools which must be kept alive with church patronage and money. If we will not support church schools, it must be done in the public schools and we must be ready to face the results and be reconciled to pay the price, as this can not but have a tremendous bearing upon the Church in the future. It seems that the best, though by no means the cheapest nor the easiest solution, is for the Church to have a system of schools under her direction and control.

If the Mennonite Church is to live, it will depend not alone on whether all the ordinances are observed nor whether separation from the world is strictly maintained, valuable and necessary as those things are, but also on whether she fulfills the mission for which she was placed here, namely, to make Christ known to those who know Him not. The three aforementioned lines of church activity are among the foremost in spreading and exemplifying Christ and His teachings to the world, and as such, are essential to the life and welfare of the Church.

The **greatest need of the Church today is** of such a nature that all can help. It is not for men to go to India and South America, though some are needed for that purpose, but **for funds to properly support the work that has been begun in those places as well as the mission and other activities at home.** Following are some suggestions by which those who are interested and take their calling to heart can help:

1. Regular, free-will offerings. We praise God for the offerings that are given freely and have come to the Lord's treasury in times of need. Where there are churches that have not shared the blessings of God along this line, we pray that they may begin now.

2. Each congregation assume some definite obligation for a year or more. Perhaps support some one of the missionaries or their work or some Bible school or Bible readers or native Christian workers, a hospital, or some department of a hospital, or some other phase of the work, but let it be something definite, and you will be surprised at the enthusiasm and willingness with which money can be raised and the Lord's work furthered.

3. Let Sunday school teachers encourage the members of their classes to save some through the weeks and as a class undertake the support of

something definite on the field with those savings.

4. Let individuals give as the Lord has prospered, and, it is sadly true that far too many are not doing this now. I am not saying what proportion it shall be, but **let us be as fair with the Lord as we are with ourselves and our fellowmen.**

As already intimated, I do not believe that many people take their obligations to the Lord as seriously as they do their obligations to their fellowmen. This should not be so and following are some things that we might meditate upon with profit:

1. I have never known a man to become poor because of what he has given to the Lord. But many, many have become poor because of what they gave to the world for pleasure and folly, for stocks, bonds, etc.

2. If each member of the Church would increase his or her offering 10 cents per Sunday, it would amount to only $5.20 per year but would mean an additional $200,000.00 annually with which to carry on the Lord's work.

3. It is no disgrace to give nothing when we have nothing (though there are not many among us who can make this plea), nor to give little if we have but a little, but **it is a sin to give little when we have much.**

4. Let each one keep accurate account for one year of what he gives to the Lord and most people will be surprised to see how cheaply they have gotten through with Him. Let them also keep accurate account of what they spent for pleasure, vanity, and folly and compare, and, many will find that the devil got more of their money than the Lord.

5. The Seven Day Adventist Church, according to recent statistics, numbers 180,000 members. Her contributions for mission and charitable purposes for the year amounted to more than $11,000,000.00 or an average of $61.00 per member, or a little less than $1.20 per member per Sunday. The same rate of contribution in the Mennonite Church would yield between $45,000 to $50,000 per week and a total for the year of $2,250,000.00 to $2,500,000.00. Can this be done? **YES,** if—

1. Each one will take his Christian stewardship as seriously as he takes his business affairs;

2. We are as exacting in our dealing with God as we are with our fellowmen;

3. We give as the Lord has prospered—little if we have little, and much if we have much;

4. We "lay aside all superfluities of naughtiness and filthiness of the flesh," including tobacco and other things for which we can give no satisfactory explanation to God nor man, and give to His cause instead;

5. We return to habits of frugality, economy and thriftiness, and live within our means which many are not doing now—if we are poor let us live as poor, if we are rich, let us live as Christians;

6. We recognize that the gold and the silver is the Lord's (Hag. 2:8), which is true whether we recognize it or not, and use it accordingly; then the coffers of the Lord will not be wanting nor His work neglected.

The fiscal year ends April 1, 1923. Five months have already passed by. Seven months yet remain. The cries of a distressed world are rising and have no doubt "entered the ears of the Lord of Sabaoth." Soon the cold winds will again sweep the frozen steppes of Russia and the plains of Armenia, and men, women, and children will shiver and die. Soon, perhaps even now, those around our workers in India and South America will close their eyes and breathe their last without Christ and will face God without hope. Will the Church rise to her opportunity? The Church can rise only as each individual rises and we have faith that the long experience with the Savior will move each one forward to do His bidding.

Kalona, Iowa.

SIDE LIGHTS ON RUSSIA

By Orie O. Miller

For the Gospel Herald.

V. After Relief Work, What?

Russia and Siberia today present the largest geographically unoccupied Protestant missionary field in the world. Russia is, however, not a heathen country in the sense we think of that term when mentioning China, India, or Africa. Cathedrals and shrines abound in almost all its parts. Certain Christian symbols and forms have so long been used that to the masses they have become idols in themselves. A superstitious veneration for the image of the Virgin is all the religion that multitudes know. They have never had an opportunity to learn differently. As stated in an earlier paper, in religious concept and thought, the Russian has probably not changed a whit from pre-reformation times. The reform movement started by Luther and others in Germany moved westward and had its refining effect on both Catholics and non-Catholics, but it had no influence eastward. Because they have never had an opportunity to see the true light of the Gospel, because to them the Bible still remains a sealed book, because they have no one to teach them of the Savior as a Redeemer or of a Christianity that "makes one free indeed," Russia is a legitimate field for Protestant missionary enterprise. In the nature of its need Russia is more like South America, a part of the field in Syria, the Balkans, or Mexico. In all of these the masses hold to a nominal Christianity and have for centuries. The Word says, "By their fruits ye shall know them." During these centuries the masses have not learned the Word, the home has not been kept sacred, sin in many forms has been publicly condoned and not been reproved, and Mary worship put in place of that of the Savior. It behooves others, then, to bring them the true light.

The world today is interested in Russia, politically and economically. Any true Christian is also. While the world can deal with these problems, though only in a surface or temporary way, the true Christian knows that political and economic conditions are results rather than causes. The Christian missionary is interested in helping people right these fundamental causes. Just as far as Russian political and economic systems are based on Christian principles and ideals as believed in and practiced by her people, will they be permanent. The Christian missionary is interested in bringing God's Word intelligently to these people. In that Word are contained all those principles. Any arrangement made by or with any government that may arise in Russia must fail to help her people permanently to the extent that such action is not based on Christian principle.

But how does all this concern us as a Mennonite people? Christ said to His followers, "The field is the world." That message is for us as well as for His other followers. Russia is a part of that field. But why not be content with those parts of the field for which we have already assumed some responsibility? There are certain features of our present and past relations to the Russian field that may be signs to us as a body of Christian people that we are to possess the field further. These we want to briefly note.

I. Our Relief Work Now Carried on There

The hearts of our people have been very much touched with Russia's physical need. Several hundred thousand dollars have already gone from our pockets to help relieve that need. Thousands who otherwise would be dead now are alive, and to thousands of others has come a new hope and courage with the receiving of these gifts. In these thousands lies the present visible form of our invest-

ment. Still a monthly sum of twenty-five thousand dollars is going across and doing the same thing for still others. Besides this, some of our number have given in this same effort some of the best years of their lives, and one has has left it all there. After making such an investment, we are peculiarly and intimately concerned in those people. How can we feel satisfied until we have sent them the best we have? How could we be satisfied simply in sharing with them the blessings that the Father has given us as His children, and not tell them how to become children of the same Father and recipients of the same blessings? Christ Himself is the best possible example of relief worker and missionary. In His life, the one always led to the other. The man who took up his bed and walked was told "to go and sin no more."

II. The Nature of the Russian People

Eight out of every ten of Russia's one hundred million people are rural folk. They live in small villages, but a Russian village is merely an aggregation of farm houses and barns, with the fields around the village. The Russian naturally loves the soil. His tastes are simple and he is happy with his place so long as outside influences do not interfere with the product of his little plot of land.

Our own understanding of God's Word has led us to emphasize the doctrines of simple living, of quietness and contentment with whatever one's lot may be, and a policy of not being too much tied to worldly ways and customs. To a rural people such a message comes more naturally than to those in the cities.

Besides the aforementioned habits, the Russian is characteristically patient and at heart very religious. In this latter respect he is like other eastern peoples.

Is it not rather natural, in the light of the above facts, that the Master, in thinking of His field and then in thinking of the different Christian families who represent Him in the world, would probably want us Mennonites to do some harvesting among these masses of needy ones in Russia? He probably wants all His children to reap where the conditions are best suited to them.

III. The Present Situation

The average Russian peasant realizes more today than ever before his need of a satisfying religious faith. Things went on in a rather even tenor for hundred of years. With the fall of the Czar (the little Father to him) has gone the head of the church. He realizes that has has been building or trusting on wrong foundations. As the nation, in a political way, is groping about for a satisfactory arrangement to take the place of what was, so the average Russian peasant in his limited way is searching spiritually for a new Master in whom to put his faith.

Phychologically speaking, right now or within the next few years will he be found most receptive to the simple Christian message. As Russian life will gradually set itself into new political molds, so will he settle into new religious forms. Then it will be more difficult for the Spirit and the right message to gain entrance.

IV. Our Own Trained Workers

Some of our own number have now been on the field for some time. They have for some time been in close contact with Russian life and know its ways and customs and a little of their language. To this extent also has our relief work given us an investment for bringing them our better message. So far these workers have had time and opportunity for only physical relief. To be sure their Christian missionary spirit has gone with the gift and has had its influence. Their present work will continue for some time. But should we not let them know now that when the physical appeal is not made any more, that then our prayers and gifts are going to continue to be sent to them for use in more directly building up the kingdom there?

The appeal for physical relief will continue to come for another year at least. Even then the change for the better will be very slow. But undoubtedly as this lessens, Russia will open up and American missionaries will be able to go into that country, and carry on their work with the same element of permanence and safety as those in all other countries enjoy. As the field opens, the Master will say as He did to Isaiah, "Who will go for us?" May we as a church in that moment be ready to say, "Here am I, send me."

(Concluded)

Akron, Pa.

OUR MOST ACUTE PROBLEM

A Symposium

First: How to secure Spirit-filled trained workers. The early Church, when searching for men to take care of the money of the church, was instructed to choose men "full of the Holy Ghost and of faith." There is always a tendency to make other qualifications first. The enemy is especially anxious that this qualification be lacking. After this qualification has been met, we need those especially equipped for special positions.

Second: How to secure the fullest co-operation of the entire Church in our work. Occasionally a worker will remark, "If the Church only saw the need, they would meet it." In all mission work, I think, this feeling of loneliness in vision of the work is inclined to depress us. We are further removed from the center of our Church population than some of our other church institutions and the Church is not as well informed about this work as some others. This is a real problem.

Third: How to secure funds to care for all the charity patients. Our charity expenditure is past $500.00 for each month. The farm income contributes toward this fund, but is not sufficient to meet it. The direct contributions from the Church have not been high and we wonder whether to cut down charity expenditure, or keep it up and trust God to supply the needs.

Fourth: How to provide for the advancing growth of the work. We need a new farm house, nurses' home, other improvements, etc. How fast shall we grow? Not to go ahead nor draw back from the plan and purpose of God for the work is the ideal toward which we strive. The problem is first to determine His plan and then to work the plan He gives.

Fifth: How to hold the supreme purpose of our work before all. Our workers spend but a short part of their time in direct preaching of the Gospel. They wash dishes, iron clothes, scrub floors, milk cows, plow fields, wait on the sick, etc. To keep in mind the ultimate goal of all such work and to realize that in the end it shall save souls is our purpose. To keep this singleness of purpose before us all is an important problem. God's estimate of value in the final analysis is determined by spiritual results. The final question is, "Are souls saved?"

Allen H. Erb,
La Junta, Colo.

The question is often asked, "What is the most acute problem confronting the missionary at his station?" His problems are many. One of them is getting the people to realize that they are guilty before God and that they need to accept Jesus Christ as their personal Savior.

There is still a more perplexing problem. It is this: After souls have accepted Christ, to have them realize what it means to live a life that Christ will have them live and become grounded and established in the faith

that they may not be so easily tossed to and fro by every wind of doctrine. There are many cases like the one described in the parable of the sower. Some of the seed fell among stony ground and was received with joy. It endured for a little while, and when persecution arose, it soon withered away, because the roots had no depth. This is what causes the mission worker sorrow in the heart: After men have accepted Christ, and being taught the Word, promise on bended knees to be faithful to Christ and the Church until they are called out of time into eternity; they seem to give a definite experience in their testimony, attend the services regularly,—then suddenly they meet with some unexpected trials; they become discouraged and go back again into the world. They are like the Children of Israel traveling through the wilderness of Canaan. When fed with the "Corn of heaven—angels' food"—they said, "We loathe this light bread," and longed for the fleshpots of Egypt, for the leeks, onions, and garlic, when they could not eat to their fill.

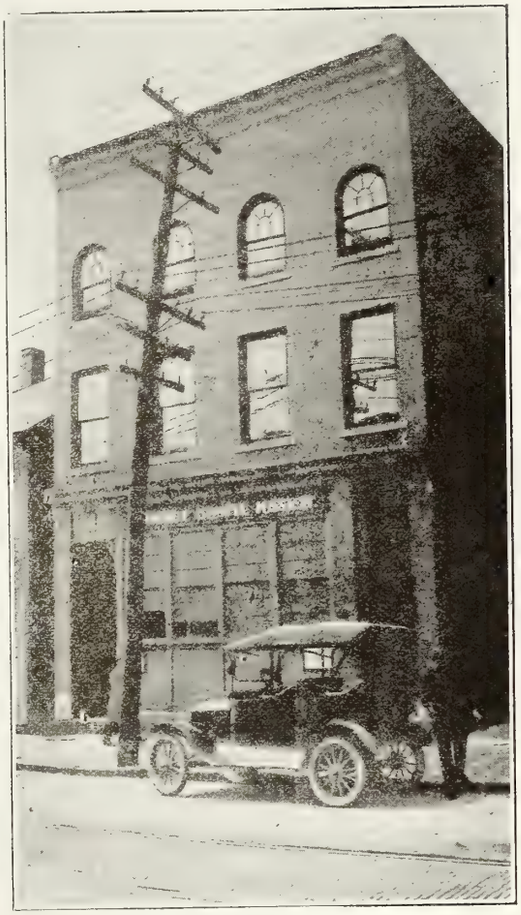
Will you as each individual member of the Church, stand loyal to Christ and the Church and help, by your influence and prayers, that the members at the missions may become established and remain true and faithful until the Lord calls them home?

Joseph M. Nissley,
Altoona, Pa.

"Take heed to yourselves, that your heart be not deceived, and ye turn aside" (Deut. 11:16). One great problem is that of leading those to Christ who are being deceived by erroneous doctrines. There are those who are really hungering for something they have not; thus they are readily led astray when a worker of some false religion comes to them with soothing words and an easy way. They are soon deceived into believing they have found that for which their hearts were craving.

So many claim to be too busy to attend worship in God's house or to give their souls' salvation any attention. Often they must work all of six days in the week, sometimes a part or all of Sunday. Thus they feel they must have the remaining hours for rest and recreation, or to perform the duties which await them at home.

Many need to come to a realization of their need of a Savior. They are not concerned about their soul or future destiny. Their minds are occupied seeking pleasure. Some popular churches to meet this condition have the dance, jazz music, moving pictures, socials, and various other inducements within their walls. To know how to arouse their interest in things eternal and bring them to Christ the only One who can give lasting pleasure and satisfaction, is a problem.



Gospel Mission, Altoona, Pa.

Vernon Shellenberger,
Wichita, Kans.

We have a Sunday school superintendent but no appointed mission superintendent. There is no brother that really feels himself responsible for the work at this place. The sisters can work with the women and children in their homes, but there is no one that takes an interest in the men. There are some lines of city mission work that can be carried on only by a brother.

Another problem with us is to find teachers who will stand by in the Sunday school work. In this city we have a real large congregation who worship at the church on East Chestnut Street on Sunday morning. All our workers attend services there and also work in the Sunday school there. By Sunday afternoon, they are tired and worn out and many feel too languid to come down to our little mission on Vine Street.

Holding the boys and girls of teenage in the Sunday school is another serious problem. At this age they sever their connection with the Sunday school and find their associations on the street and in the parks, and lose their taste for spiritual things. And last but not least, is the problem of creating an atmosphere of kindliness and friendliness and homelikeness that will attract people to this place and counteract the evil social influences that surround them in a city.

Elizabeth E. Myers,
Lancaster, Pa.

A pair of monster twins, viz., **unbelief** and **indifference** are flourishing wonderfully these summer days, closing ears to the Gospel, hearts to the grace of God, and eyes to the glories of heaven; keeping folks on the streets and at pleasure resorts on Saturday nights, and keeping them in bed on Sunday mornings till at an hour too late for any service. With a thousand promises made us, probably the most of which were never made with the expectation of keeping; with a shortage of help, and a number of our own people out of the city and some sick, it is a **problem.**

N. E. Troyer,
Canton, O.

Problem of Workers.—Ever since the opening of the Mission three years ago, perhaps the greatest problem has been to secure enough workers, and workers who could stay with the work long enough to enable properly caring for and extending the same. For some reason city mission work is taken up as a temporary work only, by a majority of workers. We need workers who are willing to put their whole heart and soul into the work. To properly care for and extend the work, two workers are needed at present.

Holding the Boys and Girls.—We find it a problem during the summer months to get and hold the boys and girls from twelve to sixteen, in the Sunday school and other services, when there are so many attractions elsewhere. One reason for this is that a number of families have autos and go away some place on Sundays.

John L. Harnish,
Peoria, Ill.

The problems that confront us in our work at Chicago are similar to those of other city missions and have been of such long standing that they have become more chronic than acute.

Following are brief statements of some of them:

Personal Influence.—Many church members who profess to be Christians fail to realize the power of their influence upon others who are unsaved, or those that have just started in the Christian life. We find such among our own members, and frequently such visit our mission from our country congregations. These lives that ought to be a real inspiration and example to the weaker ones, and the babes in Christ, often become a stumblingblock to them, because of the inconsistencies in their lives. The problem here is two fold: First, To get the Christian professor to fully realize the power of his personal influence, and his responsibility toward others; Secondly, To get those that have just begun in the Christian life, to take only Jesus as their criterion.

Labor Unions. — Our membership is composed entirely of the working class of people. Hence practically all have the labor union problem to contend with. The underlying motive of any labor union is not love, nor laboring for the interests of others, but only for self and selfish interests. Therefore a loyal Christian takes no part in such organizations The real test comes when, in these times of scarcity of work, some agents come around and inform them that they must join the union or quit their job.

Social Problem. — Many of our brethren and sisters have forsaken their old associates, and the places of amusements that they formerly patronized. They naturally look to the mission to provide something in the way of good, wholesome recreation. When Jesus was here He did not ignore the social side of life, but recognized it as a means to an end (as a point of contact), in reaching and winning souls to Himself. We believe, in order to be a well-developed Christian, the social side of life dare not be neglected. The question naturally arises, What shall be provided?

Keeping up Interest. — Satan has such attractive ways of appealing to the interests of mankind, that the multitudes naturally flock to places of entertainment and popular worship, rather than to the house of God where the unadulterated Word of God is taught. The problem here is: How make our services and the Gospel of Jesus Christ so attractive that souls will enjoy Christian services more than the things that the world has to offer, and at the same time, introdue nothing that will be detrimental to the spiritual life of the Church?

Henry R. Schertz,
Chicago, Ill.

City missions have their problems. Here are some of them:

1. How do your work—such as answer correspondence, write articles requested for publication, make out reports, help others make their plans and solve their problems, do personal and visitation work, etc.—when in the atmosphere of the presence of visitors almost continually?
2. How get the work done when one worker after another one leaves?
3. How keep city members in line with the Bible teachings on simplicity when inconsistent country members visit the mission?
4. How solve the social problems for the younger members of the Church?
5. How deal with converts belonging to unscriptural organizations?
6. How get uninterested people to attend church services?
7. How counteract the work of nearby missions using unscriptural means to gain attendance?
8. How maintain peace among members and workers who are not congenial?
9. How counteract false teachings all about you?
10. How counteract the evil influences of such things as dancing, movies, and other places of worldly amusements?



Home Mission, Chicago, Ill.

All these problems need to be studied, for they vitally affect the work of the mission. The only satisfactory solution for any of them is "But God...."

J. D. Mininger,
Kansas City, Kans.

"A frown is a dreadful thing. It disfigures the face, darkens the countenance, tortures the soul and depresses the unfortunate victim who receives it. A sincere smile is uplifting and life-giving."

TWO OF THE MISSIONARIES' HELPERS

By C. D. Esch

For the Gospel Herald.

About a week ago we had the privilege of attending a meeting of the "North India Auxilliary of the British and Foreign Bible Society." The head office of this society is in London, England, and there are branches in many places all over the world.

Few people who are not acquainted with the work of this organization can realize the greatness of its scope of work, and what the work of this society means to the Missionary and missionaries all over the world.

This society is printing the Scriptures now in five hundred and fifty languages and dialects. During the last year twelve new languages have been added. Missionaries who go to new fields usually do most of the translating. However there is often some financial assistance given by the Bible Society and when the translation is complete, the manuscripts are sent to the Bible Society for printing. So the work has progressed from field to field till now there are at least portions of Scripture available for seventy-five out of every hundred people in the whole world in their own mother tongue.

While the Society prints all kinds of Bibles and portions of Scripture, from the most expensive paper and bindings to the very cheapest, by far the large amount of their work is done on the cheap editions which are sold at a great financial loss. This is done because the Society feels that the great part of its mission is to supply the Gospel message to the poor. For his reason we can get the whole Bible in Hindi (or any language) board cover, printed on ordinary paper for one rupee. It costs the society about three rupees to print it. The New Testament can be had for one-half rupee, and portions (that is one Gospel) for one-half anna or one cent. It costs the society four cents to print these portions. One can easily see that the greater the sale of these Scriptures the greater the loss to the society. So they must depend upon donations from whatever source they can receive them to keep the work going.

The income of the society for 1921 was £390,000 (sterling) or nearly $1,900,000. About three-fourths of this amount is realized from donations; the rest from sales made.

The Society employs nine hundred colporters, whose business it is to sell Scriptures. They are found in all parts of the world. In the cities, on steamships, in lumber camps, around the mining camps, in fact 'most every-

where men are to be found, rich or poor, high or low.

The printed page often goes where the missionary is forbidden to go. Tibet is still a closed land to the Christian missionary (especially the European missionary). A few Indian men like Sadlan Sunder Sing make tours into the country. But the New Testament is printed in the Tibetian language and there are stations on the border of the land where the Scripture is sold to people traveling into the country. The report comes to one of these stations from one section of the country that in the evenings the village "Tomas" (Buddist priests) who would not allow the approach of the missionary, gather their people together and read the New Testament to them. It is not uncommon for such hearers to come to a mission on the border of their land, seeking to be taught the Word, which they have been reading as it were in the dark. Who can tell the fruit that may yet come from such efforts? God says "My Word shall not return unto me void."

In India itself there is opposition at times to the missionary, but India with all her present unrest does not object to the Bible, in fact it seems that there are more people reading the Bible today than ever. The Bible Society offers a good copy of the whole Bible to every non-Christian graduate from all the high schools and colleges of the land as a graduation present, providing the person concerned will make application for it and promise to read it at least occasionally. Many Bibles are thus kept in many of the best homes of India and not a few have already borne fruit.

Mr. Mohamed Alli (a Mohammedan) one of the leading revolutionary agitators, who was arrested and put into jail some months ago, states that he is happy to have the privilege of reading the Bible now since he is in jail and free from the many cares of a busy life. He says he spends much time in reading the Koran and the Bible but thinks the Bible the more interesting and attractive. He writes to a friend of his who is a Christian, asking him to give him some light on some points, also asking for books that will explain the Bible to him. If such a man would be led to Christ what a power he would be for Him. And may we not expect just such a thing to happen? Will we pray to that effect? Is our faith too small? Remember there is nothing impossible with God. His Word is living and powerful. "Lord increase our faith."

So one can hardly imagine what we as missionaries would do without the Bible Society, which so cheaply supplies the Scriptures to us for our work. Words cannot express the debt every mission owes to this Society. And we all thank God that He has raised up such an organization to bring His message of love to the lost of earth thru the printed page of the Holy Scriptures which Paul says are "able to make one wise unto salvation." This is our only weapon, "The sword of the Spirit," and without it the work could not go on.

Word reaches us that Russia has again opened her doors to the work of the Bible Society. A shipment of several thousand Bibles has been sent to Petrograd and they are being sold rapidly at the fabulous price of 160,000 rubles each.

Another great aid in the work of the missionary in India is the Christian Tract and Book Society which prints all kinds of helpful Christian literature for the help of Indian Christians as well as good books for non-Christians, pointing the way to Christ. Much of their literature is supplied very cheaply and is printed at a great loss to the society in order to give the poor good books at a price that none need say "I cannot afford it." To this Society we are indebted for much, (practically all) of the literature outside of the Bible, used by our Christians, and Christian workers, both for their own reading as well as for selling and giving to the people they work with.

This organization has many branches all over the world and is also doing a great work. Without the work of this society it would be very difficult for the missionary to get the necessary literature for his work. So when you think of the work of the missionary, also remember these great and noble helpers we have to depend upon. If God puts it into your heart to give something to help the work along, I am sure the gift will be blessed.

Dhamtari, India.

June 22, 1922.

THE GREAT ESSENTIAL IN MISSIONS

(Concluded from last month)

In conclusion, is it not time for followers of Christ to consider whether modern missions are too largely organized and institutionalized; whether too much stress is not laid on higher education, social ethics, and denominational standards?

Great institutions, fine equipments, federations, surveys and emphasis on efficiency have their value, but require immense financial resources and often tend to separate rather than unite. The elaborate higher educational institutions do not provide their quota of ministers of the Gospel, but rather fill the ranks of a highly organized secular society. Simple training, coupled with the power of the Holy Spirit, are the sources from which the ministry is recruited. The simple village church in non-Christian lands, as at home, is the most prolific source of Christian leaders, rather than the institutions of the cities.

The question therefore arises, would it not be more effective for a Mission Board to spend $20,000 a year for native evangelists than to spend the same amount to run a university? Higher education, hospitals, agricultural schools, industrial training and social bureaus should be furnished by governments and supported by general taxation rather than by missionary societies through benovelent contributions. If society or individuals in society are indifferent to this need and responsibility missionary organizations, founded to evangelize the world, cannot undertake to supply the lack. When men and women are "born again" into newness of life they will awaken to the need of better social conditions and will themselves put forth efforts to supply the need.

There are Mission Boards and Societies that have adopted this principle and that are conserving their income so that it may go as far as possible in evangelistic lines. The result is that the cost per capita of missionaries and converts in these societies is astonishingly low. Some of these societies, like the China Inland Mission, are accomplishing marvelous work along spiritual lines.

History proves the advantage of the apostolic methods by the phenomenal growth of the early church under the greatest of difficulties. Consider the work of many of the so-called "faith" missions today. Consider the work of some non-Christian cults like the Mormons and Moslems that do not include in their program schemes for general education, and do not guarantee "adequate support" for their missionaries.

Most of our denominational Mission Boards are in financial straits and face the necessity for retrenchment. It would be wise for them to consider a return to the New Testament type of Christian propaganda by omitting the expensive forms of work that do not contribute directly to the religious objective in their missions. Expenses of the executive officers at home might be reduced if the work were simplified, and if less time and money were spent on expensive surveys, commissions, conferences, departments and elaborate literature. Instead of withdrawing from

needy fields, a reduction of the expenses may be made by spending less on "overhead" and on elaborate institutions. It is also much more costly to support workers in large centers on the mission fields, where many societies are located, than it is to conduct less pretentious stations by scattered missionaries. Money can be used more advantageously also by building less expensive houses, churches, hospitals, and schools. There can be no justification in offering to missionaries salaries that compare favorably with those of doctors and teachers at home, or with those of foreigners that we encourage in the native ministry must be inspired by the self-abnegation, sympathy, and earnest service of the missionaries in the Home Office.

A missionary can only serve the cause of Christ as he becomes an open channel for the power and creative love of God to reach some fellow man. Missionaries are but points of contact for the Divine Love to reach needy, seeking souls. Insulation by social circumstances or physical comforts or lack of sympathy is as fatal as the insulation of physical distance and other barriers. These defeat the usefulness of missionaries and hinder the true work of the Holy Spirit. A family living humbly and witnessing in a loving way to the heathen around them will, with the blessing of God's Spirit, be more truly successful in mission work than an expensive university or hospital for which the highly trained specialists are required. Eternal life can only come to a soul by the power of the Holy Spirit. When He dwells in man other things needful will be supplied.

The point to be noted is this: the outstanding characteristic of modern missions is their emphasis on organization, education and institutionalism, all of which are expensive and are not essential to missionary work as inaugurated by Jesus and as proven by long and varied experience to be wise and efficient. Let us remember that love is the essence of Christianity, love for God through Jesus Christ our Lord and true love for one another. Any policy which uplifts Christ and radiates the most loving good will is certain to be most efficient and least wasteful, because it draws on God's infinite resources of goodness, wisdom and power.—Dwight Goddard in Missionary Review.

Any person who lives a straight life is a standing rebuke to the crooked ones.—J. L. S.

Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

BENEFITS

Derived from the Study of Home Missions

(At the close of the study of the book, "Our Home Missionh," by a class at Elverson, Pa., the members thereof were asked to write on the subject, "What benefit have you received from the study of Home Missions"? Hoping the enumeration of these may arouse interest in similar work elsewhere, we pass these statements on to the readers.—C.)

I

The lessons have impressed more deeply the great need of the missions and this has created a deeper desire to do our share along that line.

II

The meetings have helped me to be more sympathetic toward the mission cause and to be more fully consecrated to help in the work itself.

III

The time spent in studying these lessons has been a great help to me. I have learned facts about the rural fields not known before.

IV

I have learned how much some people are in need. I have learned some ways in which we can help the poor and bring the Gospel to them. I have learned new truths and verses in the Bible.

V

I have been made to realize the great need for more consecrated workers and also the great need of spreading the Gospel. We should also remember them at the throne, for Christ sa s, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

VI

I have become better acquainted with the Bible and learned that there is an open door for the Church, and that she is responsible for meeting the needs.

VII

I have learned of some of the work now being carried on; also of the needs and of ways by which we may help in the work. I have also learned of some of the great problems before the missionaries and converts.

VIII

I have learned what different missions do in the line of medical work, dispensaries, day nursery work, etc. In the country more visitation work is done. There are many others that should study home missions. It would be a good plan if some of those that have studied these lessons would go to some other place and start a class.

IX

I have become acquainted with the work and more interested in the workers, and made to feel that it is our duty to help along more for the benefit of those in need and also for the benefit of the Church.

X

This work has given me a much larger view of the field and of the great need which is greater than I had ever imagined. It has created more interest in the various mission stations and their activities.

XI

I have learned to know more of the needs and the problems of our workers.

XII

I have acquired: (1) A more definite knowledge of the need; (2) a fuller realization of what we as individuals and a Church can accomplish (thru Christ); (3) A deeper sympathy for those who are giving their lives for the cause; (4) A greater rejoicing over those who have found Christ as a result of the efforts put forth; (5) A keener sense of my responsibility for the mission interests.

XIII

(1) I have learned of the many needs, viz., prayers, faithful workers, clothing, and support for the poor and needy. (2) I can have a deeper interest in the work hereafter because of the special knowledge received. (3) I have resolved to do whatever I can in any way as the Lord may direct. (4) If I shall be called to do some special work thru the Lord Jesus Christ, I will do it if the call comes from God.

XIV

(1) I received a better view of the field and a knowledge of the conditions and needs. My knowledge had been from a distance; this study gave me a closer view. The call can not come to anyone who does not first know the needs. Definite knowledge will cause one to pray for and give gifts to the mission cause. (2) I was encouraged to see so many that were interested in the study, especially since some older ones saw fit to attend. It was also an encouragement to see that there are talented young people in our congregation. (3) I appreciated the Christian fellowship very much and feel that I have been spiritually strengthened.

THE MISSIONARY'S MESSAGE

By Earl Miller

For the Gospel Herald.

(Concluded from last month)

The only way for man to again merit the favor of God is by getting rid of sin, and regaining that lost image. We have just seen how man is unable to do this of himself. But we can praise God that He gave us a way whereby we can have our sins taken away, and again regain that image that was lost. That way we shall now consider.

Back in the garden of Eden, when

God placed the curse upon the woman, He also gave her a promise of a coming Redeemer. It was this hope that inspired our first parents, and when Eve brought her first-born into the world she hoped that this might be the one, but instead he was a murderer. It was this hope that saved those who lived under the Old Testament. They believed God's promises and looked forward in hope to the One who was to come to redeem them. When the fulness of time came, God sent the Redeemer into the world. Jesus Christ the Son of God came in the form of human flesh, and lived a perfect and sinless life. Here then was One who could bear the sins of others because He Himself had no sin in Him. After that He had been tempted in all points like as we are, and yet remained without sin, God took man's sins and laid them upon Christ. Because of God's hatred for sin, and of His decree, "The wages of sin is death," it was necessary that Christ should suffer and die for the sins that were laid upon Him. Then Christ, being righteous, and God being just, Christ was raised from the dead. So we see the justice of God in punishing Christ for the sins that were laid upon Him, and we see the justice of God in raising Him from the dead, but it was more than justice—it was the grace of God that moved Him to lay our sins upon Christ. Therefore the saying, "We are saved by grace thru faith."

This is God's way of taking away sin, but the question might be asked, How does it become effective to the individual? We will now take a man in that fallen condition as we have described, and we find there is but that one nature within him. He may live in sin and not have anything within him to condemn him for it. He does not realize that there is a just and holy God before whom he must some time appear to give an account of his deed. But some time, he comes in contact with the life-giving Word of God, and the Holy Spirit is there to carry it to his heart. Conviction seizes him and he realizes that his life is such as will not merit the favor of a just and holy God. He seeks to know more and his conviction becomes greater and his burden heavier. Finally he sees himself just as he is in the sight of God and realizes the eternal damnation that is awaiting him. So he casts himself entirely upon the mercy of God and in sorrow and tears, he sobs out his repentance to God. Then as he beholds the scene on Calvary—the crucified Christ, the Prince of Peace, and as he looks—he is saved. The Savior there died for his sins, and he believes it. His burden is rolled off, his sins are washed away, and he becomes a free man. There at that moment he is born in Christ Jesus, the Savior imparts to him a divine nature and he becomes a new man, and indwells him with his Holy Spirit. He then goes his way, knowing that his sins are forgiven and in full assurance of salvation, rejoicing in his Savior, and filled with joy and peace. He is now possessor of two natures. He cannot live in sin any more, for his old nature is crucified, and the new nature is baptized into His death. As Christ was raised from the dead by the glory of the Father, even so he now walks in newness of life. He is now a new-born creature, born into the Kingdom of God. As he was a member of the family of Satan before, he is now adopted into the family of God, and becomes a full-fledged child of God. Being a child of God, he is an heir, an heir of God, a joint-heir with Christ.

There is yet a greater joy in store for the child of God. Paul says, "Looking for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ." The coming again of our Savior is the Christian's hope. It is the anchor of his soul. It is that which encourages and inspires him to press on in the Christian life, "For we know that when He shall appear we shall be like him." We are possessed with two natures, and these are at enmity with each other. We must be continually crucifying the flesh, so we long and wait for the time when our bodies will be redeemed, and we shall be like Him and with Him forever. "For our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile bodies and fashion them according to his own glorious body."

There will be a resurrection from the dead, both of the just and the unjust—the just to the "resurrection of life," the unjust to the "resurrection of damnation." This will be a great day for the righteous, for they will go into eternal life and endless bliss, but a day of sorrows for the wicked, for they shall go into everlasting punishment and endless woe. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies" (Rom. 8:19-23).

The Savior commanded us to "teach all things whatsoever I have commanded you." In His Word He has given us ordinances which He commands us to keep. A Christian ordinance is an earthly rite or ceremony with a heavenly meaning. We believe that they are to be literally observed by all God's people in commemoration of the great truths which they teach. Water baptism symbolizes the Holy Ghost baptism, which should already have taken place before water baptism is applied. By the communion we commemorate the death and suffering of our Lord and Savior Jesus Christ. Feetwashing signifies the great truth of how God in His mercy stooped down and picked us up out of the mire and filth of the world's sin, and washed us and made us fit subjects for the Kingdom of God. The devotional covering shows forth the truth of the creation order, which is fast being lost sight of by the world today. The holy kiss is given as the most charitable way in which to greet those of like precious faith. The anointing of oil shows Christ the great Healer of both body and soul. Marriage is a most sacred institution. It was instituted by God Himself, and is dissoluble only by death. It usually decides the destinies of those involved, both in this world and in the world to come. It also teaches a great spiritual truth as it is the only ordinance which shows the relationship between Christ and the Church. We do not say that salvation lies in the keeping of these ordinances, but there is no other way that we can show our love to God more than by keeping His commandments. Christ says, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." "For this is the love of God, that ye keep his commandments." How can we love God and still ignore some of His commandments?

God has also placed certain restrictions in His Word; which He, in His infinite wisdom knew, that if His children would indulge in, it would be a means of hindering their spiritual growth and in time sever them altogether from His love. So they are put there as guide-posts for the believer, and thus to keep him on the pathway to glory. The most prominent of them is Nonconformity to the World. God says concerning

His people, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." Because of this great difference, we have the admonition, "and be not conformed to this world." Nonconformity embraces many things: pride, covetousness, lust, drunkenness, fashionable apparel, etc. The child of God is commanded to keep himself from all the sinful practices of this world, and Paul clearly teaches two things: a nonconformed body, a transformed mind. A child of God, who is "called out of darkness into His marvellous light" will show by the dress he wears that he is not of this world. When he was of this world he wore that which pleased the world; but now that he is God's, he wears that which pleases God.

Nonresistance is another restriction clearly taught by Christ and the apostles. The swearing of oaths was forever settled when Christ said, "Swear not at all." Secret societies cannot be tolerated by the children of God. Christ said, "In secret have I said nothing." His children likewise cannot be partakers of their secret deeds. Life insurance should not be practiced by Christians as it makes merchandise of human life. God is the only safe insurance; all others are false.

The Christian who is on the pathway to glory does well to take heed to all that is written in the Word of God. It will keep him in perfect peace and be his guide to Glory.

Harrisonburg, Va.

WORKING IN THE BYWAYS

Luke 14:16-23

By Andrew Glick

For the Gospel Herald.

In this passage of scripture we have the parable of the Great Supper. A certain man made a great supper and invited many. As the custom was, when the supper was ready, he sent his servants to call the guests to the supper. But they made excuses and refused to come. After this he sent his servants to bring in the poor and lame ones of the poorer class from the streets and lanes of the city. After this was done it was found that there was still room and the servants were told to go out in the highways and hedges and **compel** them to come in. These represent the most neglected and least desirable class of people.

There are many such people in the world today. They are out in byways where they have little or no opportunity to hear the invitation to the supper. These are the ones whom the Lord wants to fill up his kingdom; these are the ones whom we as his servants are to **compel** to come in. You may wonder what some of these classes of people are that we have the opportunity to call. They are: the sailors, shopmen, inmates in our prisons and hospitals, children in the day nurseries, those who are traveling most of the time, and we might name other classes of people who are receiving little or no attention from Christian people.

A number of ways might be suggested by which we might do work in these byways. The American Baptist Home Mission Society has started a new line of work which might come under this class. The Gospel Cruiser called the "Life Line," a boat forty feet long with a main cabin to accommodate thirty or forty people, propelled by a 24 horsepower motor, managed by one man, has built to ply between points along the Pacific Coast where passengers may be carried with whom mission work may be done. The cruiser is equipped with electric lights and a search light for night travels. Also library which is a great asset to the work.

The American Baptist Publication Society is doing work similar on land with their Chapel Cars. Seven of these have been equipped with a room for the missionary and his wife to live in and a main department where passengers of the train to which the car has been fastened may come and attend services which are usually held every two hours during the day. An account is given of one of the many conversions which have been effected by this work.

"One hot July day one of these cars was attached to an express train for a long journey. All day long services were held every two hours, to which the passengers were invited. Many came because they liked the singing; others because they wanted a change; some because they loved the Gospel. One man attended every service. No appeal seemed to move him. He was interested—that was all. At the last meeting of the day he was the first to respond to the invitation to take Jesus Christ as his Savior. 'I don't know who you are or who sent you,' he said to the missionary, 'but I have a little girl who will always say that God sent you. Since she was big enough to say, 'Now I lay me down to sleep,' she has added, 'Oh, Jesus, bless papa and make him love you too.' She is now eleven years old. I shall wire at the next stop that Jesus has answered her prayer."

Such a testimony is enough to prove that such methods are worthy of our support. Think of the many people who are traveling much of the time and paying little attention to their souls.

Another class that has been named is the shopmen. Our industrial system of today has made it necessary for many men and women to work in factories and shops where there is little inducement sometimes to live a Christian life. It has been found practical by some workers to do something for this class. One instance has been reported where several workers met with the men at the noon hour when they were eating their dinner and sang for them and preached the Gospel to them too. At first the managers of the shop looked upon this with disfavor thinking that the Christian workers were intruding where they had no business but after the work was carried on for a while such a change was seen in the efficiency of the workmen that the missionaries were invited and even urged to continue the work. Examples might also be given of conversions that have been brought about in this way.

There are so many ways in which work may be done in the byways that there is hardly a Christian professor that cannot find an opportunity to engage in or contribute to the work in some phase or other. Fresh air work, day nurseries, distributing tracts, painting scripture verses on automobiles and along the public highways, mission study classes, and mid-week prayer meetings are only a few of the contributing factors to this work. And who is there that cannot find an opportunity to work in one of these ways?

A New York broker has found that he can do work for the Master in the newspaper columns. He prints advertisements from 8 to 20 inches in length with scripture quotations and an invitation to come to Christ. Expressive headlines like the following are among his methods:

"God's Gift—Eternal Life."
"Come to Jesus."
"Where will you spend Eternity?"
"The Wicked shall be turned into Hell."
"Repent and be saved."
"Tell Mother I'll be there."
"Jesus Christ is coming."

One of his advertisements:

A GREAT PRAYER MEETING

To be largely attended

By the Royalty and Nobility of all Nations will be held on the eve of the Lord. The kings of the earth, the Great Men, the Rich Men, the chief captains, and others of the ungodly, who seldom attend prayer meetings now will be there to lead in prayer and they shall say to the mountains and rocks, "FALL ON US AND HIDE US FROM THE FACE OF HIM THAT SITTETH UPON THE THRONE, AND FROM THE WRATH OF THE LAMB."

He receives many letters from inquirers and at least six souls have accepted Christ through his efforts. One young man saved from Spiritism after reading these messages has won a Christian Scientist friend to Christ and is praying for the salvation of an Atheist friend. Does this kind of advertisement pay?

Oh how much we might do if we were awake to our opportunities and ready for them. How many of us make excuses when we are called upon to do something for the Lord and how many times we miss the blessing because we are not ready to do the work that He asks us to do.

The efforts of work in the byways which I have referred to are all outside of the Mennonite Church. Think of the latent talent which we have and of the many opportunites that we as members of an evangelical church are missing because we are too self-centered, too selfish to look about us and help those who are in need. Oh yes, we give bread to the hungry, we clothe the naked and we visit our members when they are sick. That is all good, but what are we doing for those who are out in the byways and hedges for whom no one cares; those who might truly say, to our disgrace, "No man cared for my soul." Do we expect to enter in and enjoy the feast ourselves and be satisfied with that—satisfied to leave the poor out in the byways neglected and suffering, yes, suffering from more than a need of physical care? Their souls are being lost!

Someone has expressed his experience poetically thus:

"The Lord had work for me, but I was so busy
I said, 'You get someone else, or wait till I get thru.'
I don't know how the Lord came out; no doubt He got along,
But I felt rather sneaking; I knew I had done God wrong.

"And one day I needed the Lord, and I needed Him right away
But He never answered and I could hear Him say
Down in my accusing heart; 'Child, I've got too much to do,
You get somebody else or wait 'till I get thru.'

"Now when the Lord has work for me I do not try to shirk,
I lay down what I have at hand and do the Lord's good work
And my own affairs can run along or wait 'til I get thru.
Nobody can do the work that God has marked out for you."

Hesston, Kans.

THE QUALIFICATIONS OF A RURAL MISSIONARY

By Howard Stahl

For the Gospel Herald.

Sound in faith.—A rural missionary must be sound in the faith, because without the faith he will not preach the things that should be taught. For that reason the people will be left in ignorance of some of the doctrines. A person that is not sound on the whole Bible should not attempt to go into the field.

Simple life.—His life should be simple and plain. His life should be adjusted to his neighbors' to a certain extent. If the people are poor, he should keep on the same plane. The nearer the person can adapt himself to his neighbors, the better his influence will go out among the people. His life must be simple enough that he can in any way (in eating or any way that the people are different) take it all good naturedly. One who is sympathetic is well suited for such a place.

A leader of men.—A person should be tactful in leading men in the right way in his service. It is well for him to be a good leader in manual labor as well. His plans should be such that the people are willing to fall in line with his methods.

Adaptability.—It is necessary that a man can adapt himself to any people, sinners, Christians, young and old. The person who can adapt himself to almost any circumstances is the one that has influence over the people. His sympathy should go out to the poor, sick, helpless, sorrowing, and unfortunate.

Willing to sacrifice.—The rural worker must be one who is willing to sacrifice many things—his whole life is the first thing. He must lay it upon the altar and say, "Lord, here am I, use me as it pleaseth thee." He must sacrifice the conveniences that he has in the city, his big congregation and nice streets. But a man that has his whole life upon the altar is willing.

Ability to sing.—Singing is a great help in mission work. It helps very much to arouse the Spirit in cold-hearted people and others as well. If creates an interest oftentimes when a sermon does not.

Christian education.—His education should be of the Bible and a thorough knowledge of it at that. Then is the time that he is able to rightly divide the word of truth, and dish out such things to his people that they need.

A practical farmer.—A missionary that is an able farmer can do much for a rural field. Through the week he can teach farming and Christian living at the same time. People often times in the rural field are willing to work but do not know how. A good farmer can in that way help out and get in closer touch with his members.

A vision.—A vision is necessary before one starts out in the field. He should be decided that he can measure up to the circumstances that are in that field. Many people start out without a vision or view of the field and for that reason make a failure.

Dependability.—It takes one that can be depended on rain or shine, convenient or inconvenient. He should not be afraid of a little mud, rain, or any disagreeable weather. He must be one that can be depended on in his everyday life. When he makes a promise it should be fulfilled.

Davidsville, Pa.

OVERCHECKED FUNDS

At close of business Aug. 28, 1922.

India Missionary Support	$1,384.55
India Missionary Children Support	454.00
India Head Master Support	46.11
India Medical Work Support	8.29
South America Missionary Support	791.19
S. A. Missionary Children Support	293.14
Canton, O., City Mission	43.94
Chicago, Ill., Gospel Mission	383.84
Fort Wayne, Ind, City Mission	292.28
Kansas City Kans., Gospel Mission	452.48
Peoria, Ill., City Mission	65.55
Youngstown O., City Mission	31.03
Orphans' Home, West Liberty, O.	162.18
Home for Aged Maintenance Eureka, Ill.	541.67
Home for Aged New Building	3,348.03
Home for Aged Furnishings	421.72
Total	$8,720.00

Your prayerful consideration is earnestly solicited and it is hoped that district mission boards, ministers, Sunday school superintendents, and Sunday school teachers will share with the General Mission Board the responsibility of raising the above needed amounts within the next thirty days.

Mennonite Board of
Missions and Charities,
Elkhart, Ind.

WEEKLY LETTER FROM SOUTH AMERICA

By J. W. Shank

For the Gospel Herald.

July 26, 1922

Bro. W. G. Lauver and wife and Sister Anita Cavadore, who is at Carlos Casares for the present, came to Pehuajo for worship last Sunday, returning on Monday.

The Pehuajo missionaries have built a smoke house and are trying out the preparation of smoked hams, sausages, and bacon.

On July 29, several young people at Pehuajo will take the examination on the Old Testament and the New as required by the teacher's training course for the Sunday school. Great interest is manifested in this study.

On July 20, Bro. D. Parke Lantz preached his first sermon in Spanish. He had given talks before, but this is the first entire service he has taken. He is growing in the language.

Letters have been received from the children in Buenos Aires. They are back at their work but there are strong hints of homesickness in their letters.

The missionaries at the various stations have a number of applicants for baptism who are making the necessary preparations to seal their vows with the Lord.

A few days ago we announced to several families on the east side of Trenque Lauquen that we would hold a little cottage meeting there in the afternoon if they wished it, Bro. Luayza being present to give a talk. They were anxious for it. We were surprised and happy to see sixty people present to hear the Gospel. We believe there are souls who will be saved in that corner of town.

On last Sunday, our Trenque Lauquen Sunday schools reached their highest attendance. It was 187 for the three schools. If we had the time and money to take care of three more Sunday schools in this town, we believe we could secure an average of fifty in all of them. It is distressing to see the number of children who run the streets and never receive any kind of moral or religious instruction.

Sister Shank and little Paul were on the sick list for a few days. Both are better again. There is much scarletina and measles around. Weather continues damp and many people have bad colds.

In our little hall on the north side of Trenque Lauquen, we have seats for about sixty people. On last Friday night there were over a hundred people in the hall. Bro. Luayza is a spirited speaker and they gave him good attention.

Trenque Lauquen, Argentina, S. A.

FROM OUR MISSION STATIONS

For the Gospel Herald

Job, W. Va.

On Friday, Aug. 18, Brethren S. H. Rhodes, J. E. Suter, M. J. Heatwole, and Perry Martin arrived here by car from Rockingham county, Va. On Saturday following, Bro. H. H. Baer, Hagerstown, Md., and Sisters Anna Kauffman, Lena Peterman, and Carrie Brooks of Lancaster county, Pa., arrived to attend the all-day meeting held at the Bethel Church near Job, W. Va.

The meeting, in spite of the rainy weather, was fairly well attended and live messages were given by the speakers.

In the afternoon, a preparatory service was conducted by our bishop, Bro. S. H. Rhodes, assisted by Bro. H. H. Baer. In the evening a song and preaching service was in charge of Bro. J. E. Suter.

On Sunday we had our annual communion service which was also fairly well attended, and our memories of our Lord's suffering and death were renewed and our souls strengthened by the impressive service.

On Sunday evening, Bro. Baer filled an appointment here, while Bro. J. E. Suter performed a similar service at Italy, near Horton, W. Va. At both places, the attendance was good.

All the above named brethren left for their homes next day. The three sisters from Lancaster county, left Friday for Harrisonburg, Va., en route to Knoxville, Tenn., where they will be located as workers.

Aug. 29, 1922. R. W. Benner.

Reading, Pa.

(Thirteenth and Douglass Sts.)

Greetings in our Master's name:—We rejoice that our Father knows all about us and leads us in His path if we are willing to follow. Most of all we rejoice because of the promises in His Word which He daily fulfills. As we go out sowing the seed, our minds are many times drawn to Isa. 55:11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please."

Bro. Jacob Hess of Millerville gave a very impressive message to us Aug. 13. On Aaug. 20, Bro. Ben Wenger of Murrel brought to our minds the need of taking up our cross and following Him. Bro. John Hess was in our midst on Aug. 27. The two ways were shown to us in a convincing way.

We have enjoyed visits from the following brethren and sisters lately: N. B. Zimmerman and family; J. J. Messner and family; Clayton Hershey and wife, John and Ruth Hershey, Mahlon Zimmerman and wife, Dorothy Kemrer, Alma and Fanny Weidman, Esther and Barbara Mosemann, Frank Enck and Paul Mosemann, all of Lancaster county, Pa.; Bros. Wm. Detweiler, Silverdale and Ralph Stevanus, Elk Lick, Pa.

Sister Mary Harkins, New Providence, assisted in the work here two weeks.

The children are showing interest in Sunday school and children's meetings. We trust the seed sown will root deep. May the Lord bless His holy Word that souls may be rescued from sin and be ready to meet our Savior. Pray for the work at this place.

In His name,

Aug. 29, 1922. The Workers.

GLEANINGS

1921 a Big Year for Bibles

The American Bible Society, in their annual report, recently issued, say that 1921 was one of the biggest years in Bible circulation. A total of 4,855,464 Bibles were circulated by them, which is a million more than the year before, and yet the demand is on the increase. China got the most of these Bibles, 2,362,730 being sent there. Japan, the Near East, and Latin America are making heavy requests for Bibles, so great, in fact, that the Society has been unable to meet it. Translations are now being made for the natives of British East Africa in the Luragoli tongue, for Bolivian Indians in Quechau, for South Africans in Zulu, and for Liberians in K'pelle. In China large editions are being made in the new Phonetic Script.—The Gospel Trumpet.

Improved Outlook in China

The victory of Wu Pei-fu over Ching Tso-lin in China, with the resignation of President Hsu Shih-chang presages a unified China. Governmental opposition in China has never been so marked as at places, but a peaceable, strong government is, as a rule, conducive to Christianity. Confucian ethics have tended to encourage morality, but leaders begin to think that there must be something lacking in Confucianism or China would not be in its present plight. This fact increases the opportunity of Christian missionaries. One force that is somewhat of a hindrance is the fact that some missionary societies have been teaching unsound doctrine. This has caused confusion in many minds. It is often the case that imitations do more harm than open oppositions. China is calling for a clear, undefiled presentation of the Christian message.

Politics and Missions in Egypt

The new political status which was inaugurated in Egypt March 15 carries with it certain provisions that are beneficial to Christianity. The first proviso to the Constitution provides that religious liberties and the rights of minorities be respected. All religions are to be protected by the state so long as they do not interfere with public order or politics. This improved condition presents an unusual opportunity to Christian missionary work in Egypt.

Spiritual Capacity of Negroes

Bishop Bratton recently made the following statement concerning religious capacity of the Negro:

"The Negro is the most religious race in the world and it is a great mistake to assume that he is now, or will be in the future satisfied with any form of religious emotion that will feed his superstition. This may be true of the very ignorant, though I do not believe that anybody has sufficiently tested the matter to assert such a fact. But I do know that there is a large element rapidly increasing among the race who read and think, and who are satisfied with nothing short of the best that ap-

proves itself to their God-given reason and religious faculty."

Being an oppressed race, it will take a long time to assume responsibility in the work of the world, but there is no reason why they should be held in religious poverty because of disrespect.

Giving Time to God's Service

In Bohol of the Philippines there are no paid evangelists. People, as a rule, are too poor to give money so the Christians devote a certain part of their time to missionary and philanthropic work. Some give days, and even months of time. Gifts are necessary, but it is often sadly true that they are given as sort of lieu of actual service and the latter would often be the most profitable. Give, give, give money, but do not withhold yourself.

Mormon Secret Temples

In September 1921, the ninth secret temple of the Mormon Church was begun at Mesa, Ariz. The building is to cost over half a million dollars and is to be completed within a year. These temples are not for public services, but for the secret administration of endowment rituals and celestial marriage ceremonies, with baptisms and marriages for the dead. Following is a list of existing temples: Kirtland, O.; Nauvoo, Ill.; Salt Lake City, Utah; Manti, Utah; Logan, Utah; Cardston, Alta.; Laie, Hawaii.

What $100 Will do Abroad

Allowances of Boards and needs of missionaries differ, but a general estimate of expenses the world over has been made. The "Missionary Review" gives the following general summary of the accomplishments of $100:

1. Support a single missionary for one month
2. Support two children in an orphanage or boarding school for one year.
3. Conduct a school of 300 pupils for one day.
4. Provied for two free beds in a hospital for one year.
5. Supply 2000 tracts and the cost of their distribution.
6. Pay the rent for two chapels or halls for one year.
7. Support a native evangelist or colporteur for one year. (In Japan it costs $300, or more)
8. Support two Bible women for one year.
9. Allow a missionary a month's needed rest.

These facts are given to encourage systematic giving. It has proven very advantageous to have different individuals assume some phase of the work in the field.

Russian Church Disrupted

Recent press reports indicate that the great Russian Orthodox Church has been wholly disrupted. The Bolshevist government seems to have taken occasion to appropriate church property for the relief of famine sufferers and the opposition of some to this measure has caused division. Eleven church leaders, accused of secreting church property have been condemned to death. The administration of the church is now carried on by a small faction that allows itself to be controlled by the Bolshevist government.

The Kind of Missionary Needed

A missionary of nearly thirty years' experience in the remotest parts of China, and who has endured many hardships, but has been used of God to accomplish great good in his province writes as follows:

"What is needed now on the field is workers of the highest spiritual qualifications, men who know the life of vital fellowship with Christ—that fellowship that leads to righteousness and holiness of life and begets real love to God and man. Education has been tried in China, but has of itself utterly failed to produce power over sin or real love to man."

Greek Opposition to Bible Reading

Reports from Greece indicate that the government of that country is showing hostility to Bible reading. Bibles have been taken out of customs houses on the charge that they were not proper books for circulation. A young man giving out Bibles was arrested and imprisoned on the charge of giving out Bolshevist literature. One priest instructed his subjects to drive out anyone that is engaged in Bible distribution in any possible way, he assuming all responsibility.

Portuguese Hostility

A missionary party of fifteen, headed by C. C. Fuller, recently made a tour of inspection through Portuguese East Africa. The people seem very glad for the incomers but government officials are suspicious and unsympathetic. In one province the work was impeded by a hostile government, evangelistic work being brought to a standstill. Fortunately, a governor-general has been appointed who is more friendly, not favoring the enforcement of the new regulations.

Religious Revival in Russia

The masses in Russia seem to desire a religious revival. Recently, 150,000 people gathered in Moscow to have the priest bless them, and they are again calling for the administration of religious rites that the Bolshevists had branded as "unnecessary." Evangelical societies report gains at places and some Orthodox priests have even offered the use of their churches for these bodies. The British and Foreign Bible Society has agencies at work at Petrograd and in Siberia. It is important to feed the Russian sufferers with natural food, but along with this is a pressing need for Bibles and religious food. Unless the Churches follow or supplement their relief work with evangelical efforts, they will miss a glorious opportunity.

Relief Administration Work

Secretary Herbert Hoover recently reported that up to February 1922, the American Relief Administration had expended $52,919,000 in Russia. Of this amount, Congress gave $24,000,000; the Soviet government, $12,200,000; the charitable balances of the A. R. A., $10,000,000; the Red Cross, $3,600,000; and various religious bodies, $3,119,000. At that time the dimensions of the famine area were even larger than had been previously reported, while the amount of available food seems to have been over-estimated. Later reports, however, indicate that some crops are quite promising and that the situation may be relieved at places. Support is solicited, however, for it may be the means of helping sections neglected thus far.

Influences at Work in India

Child marriage, caste, temple prostitution and similar customs in India are among the greatest barriers to Christian progress. The density of population is also a great impediment. It is said the villages are so thick that if one person beginning in Christ's time had spent one day in each, and continued for 1900 years, they would not all be visited yet. One favorable omen is the return of the natives who have been in Europe and South Africa where they have seen better civilization in action. The first task of missionaries in India is to teach regeneration, and this will go a long way in preparing for the highest possible service in the community.

As One Missionary Viewed It

To James Gilmour, the famous missionary to the Mongol tribes, the question was not, "Why should I go?" but, "Why should I **not** go?" Said he, "Even on the low ground of common sense I seemed to be called a missionary. Is the kingdom a harvest field? Then I thought it reasonable that I should seek the work where the work was the most abundant and the workers fewest."—Moody Monthly.

"Lovers of Pleasure More than Lovers of God"

The United States Commissioner of Education estimates that during the year 1920, when the world was starving, we expended for joy riding, automobiles, luxurious living, tobacco, jewelry, and other unnecessary luxuries

$22,700,000,000

During the same time we gave to missions, to promote the Kingdom of God abroad

$37,886,040

or, comparatively, we expended

$600

in luxuries for ourselves and

$1

to evangelize the world abroad.

The situation is made all the more appalling when it is remembered that much of the $37,886,040 was spent, not in spreading the true Gospel, but in circulating

apostasy. The only remedy is such a revival that the morals and habits of millions will be changed, sweeping on to evangelize the world. When believers cease to be unbelievers, God will work!

—Adapted from Warsaw (Ind.) Union.

Revival in Czecho-Slovakia

According to Vaclav Losa, a Czech, and religious student in this country. Czecho-Slovakia is waiting for a new religious movement. Everywhere people are looking for a better faith and something that will better their condition. There is danger that they will turn to Spiritualism, New Thought, Christian Science, Unitarianism, and Theosophy. Any meeting having a religious subject is largely attended. Ministers do not need to beg to secure crowds, but the crowds seem to seek the ministers. There is a shortage of workers to carry the Word of God to these hungering people. Those that are in sin and poverty are always looking for something that will better their condition, but there is generally hesitation when the meek and lowly Savior is presented and genuine humility and repentance are required. Genuine contrition is the first step in the regeneration and reformation of any country.

Korean Standards of Giving

There are 3,000 organized churches connected with Methodist and Presbyterian work in Korea. In these churches are nearly 92,000 baptized adults and over 35,000 catechumens. The total contributions of these Christians and the 240,000 adherents amounted to $465,560 last year in United States money. As a Korean laborer earns only 40c a day, the above gifts represent as much sacrifice as if a similar number of Christians in America had given $4,500,000. One missionary tells of the leader of a group of Christians, who, when all other resources had been exhausted to meet the cost of a new chapel, sold his only ox, and the next spring he and his brother hitched themselves in the place of the ox and dragged the plow through the fields. "How much has this remarkable spirit of giving to do with the remarkable blessing of God and the phenomenal results attending Korean missions?"

Zionism in Palestine

The delay in confirming the British mandate over Palestine has given the Arabs opportunity to increase their opposition to the Jews. The former seem to think the latter are finally to domineer them, or drive them out and both of these are objectionable to them. Herbert Samuel, the British high commissioner, has had a very unenviable position, being between the Arabs, dissatisfied Jews, and anti-Zionistic forces in the British government. For a while, immigration was suspended, but this has been resumed. It has been difficult to find work for the immigrants, yet roads were built and this gave a considerable amount of employment. With the raising of new funds, new buildings and other improvements are necessary, thus giving added employment. With the recent granting of the Palistinian mandate to Great Britain, the prospects for Zionism are brightening.

The Bible Broadcasted

The Bible is being broadcasted by the Westinghouse Co., from their radio station in Newark, N. J. Daily readings are selected by P. Whitwell Wilson and sent to all prepared to receive them. This shows two facts: (1) That the opportunities for receiving the Gospel increase with time; (2) With increased opportunities, there is a tendency to become more negligent and be more slack in using the previous privileges.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For July, 1922

GENERAL FUND

Endowment Interest	$39 25
Pleasantview Cong Okla	17 25
Plum Creek S S Nebr	10 00
Lindale S S Va	24 35
Goodfield A M Cong Ill	13 52
Forks Cong Ind	21 80
Fulton Co O A M Cong	67 00
A Bro Lower Dist Va	25 00
Providence Cong Oyster Pt Va	15 00
Waldo S S Ill	65 00
A Brother & Sister Dalton O	2 00
Conf offering Carstairs Alta	57 45
Fairview Cong N D	7 25
Sterling Cong Ill	7 03
Harmony SS Meeting Ill	28 15
Science Ridge SS Ill	11 18
Metamora Cong Ill	24 40
Sugar Creek Cong Ia	85 96
West Fairview SS Nebr	108 60
Roseland Cong Nebr	6 40
Lower Deer Creek Cong Ia	38 00
West Union Cong Ia	52 24
Weavers S S Va	25 00
Berea Cong Mo	10
Protection Cong Kans	12 00
Mt Zion Cong Mo	5 00
Bethel Cong Mo	3 00
Beech Cong Ohio	149 00
Creston Cong Mont	2 64
Rockton Cong Pa	2 82
Martinsburg Cong Pa	2 20
	$928 59

INDIA

General Fund

Endowment Interests	$226 25
Investment interests	36 25
Plum Creek SS Nebr	10 00
Springdale Va Cong	30 50
Warwick River Cong Va	21 00
M B Showalter	20 00
A Sister Weaver Cong Va	3 00
A Sister Hopedale Ill	7 50
Allensville S S Pa	20 15
H Mack	5 00
S Mack	10 00
Waldo Cong Ill	20 61
E Fairview SS Nebr	141 18
Hagey Cong Ont	12 00
A Bro N Hamburg Ont	50 00
A Sister Shantz Cong Ont	10 00
First Menn YPM Ont	47 87
East Zora AM Cong Ont	35 00
E Chestnut St SS Lanc Pa	32 50
Gehman SS Pa	66 87
Bowmansville Mission Friends	68 34
Old Roads S S Pa	21 00
Frazer Cong Pa	40 00
Frank M Herr	15 00
Mary E Herr	10 00
No 5723 Pa	30 00
Providence Cong Pa	15 00
Souderton T M Pa	21 06
Reiff Cong Md	103 16
Miller Cong Md	56 07
Pleasantview Cong Mich	5 00
White Cloud Cong Mich	4 40
Alpha Minn S S	10 16
Liberty Cong Ia	3 50
Roseland Cong Nebr	32 29
John Martin	5 00
White Hall Cong Mo	1 00
Berea Cong Mo	1 15
Palmyra Cong Mo	8 85
La Junta S S Colo	12 22
Sycamore Cong Mo	28 15
Mt Zion Cong Mo	1 00
Crystal Spgs Kans YPM	19 57
Zion Cong Ore	14 00
YPBM Albany Ore	32 85
Thomas Cong Pa	20 14
Glade Cong Md	2 90
Kaufman Cong Pa	26 25
Springs Cong Pa	13 50
Martinsburg Cong Pa	6 25
	$1433 49

India Missionary Support

Phil 4:19	$39 00
Friends West Liberty O	150 00
E K Greenawalt & wife	250 00
H V Albrecht	150 00
Willow Spgs Cong Ill	150 00
Harper Kans S C	1 30
A Brother Philadelphia Pa	5 00
Women's Miss Com O	150 00
Blooming Glen SS Pa	104 00
Perkasie Cong Pa	150 00
Elkhart Cong Ind	37 83
	$1187 13

India Missionary Children Support

Allensville S S Pa	$ 4 83
A Brother Philadelphia Pa	5 00
Salem SS Tofield Alta	16 50
Prim Dept Elkhart SS Ind	80 00
Penna S S Kans	20 00
Larned S S Kans	7 50
	$133 83

Native Workers Support

Endowment Interest	$7 50
Investment interest	30 00
Hagey Wanner YPM Ont	30 00
Springvalley Cong N D	5 00
Manheim Bible Study Class Pa	7 50
2 Classes E Petersburg SS Pa	7 50
E Petersburg SS YMBC Pa	7 50
D L Leatherman	10 00
Esther & Mary Leatherman	5 00
Ft Wayne Cong Ind	6 86
Shore YPBM Ind	19 82
West Union YPBM Ia	15 00
	$151 68

India Bible Women Support

Endowment Interest	$7 50
Investment interest	30 00
Dorcas Class Mummasburg Pa	18 23
Bowne Cong Mich	3 00
Zion S S Hubbard Ore Class 18	6 25
Martinsburg S C Pa	24 00
Old Sisters C Oak Grove SS Wayne Co Ohio	6 00
	$94 98

India Medical Work

Endowment interest	$43 00
Investment interest	1 50
Berlin S S Ohio	15 35
Mrs A L Smucker's S S Class	5 00
Tuleta S S Texas	5 00
A Sister Chicago Ill	5 00
C H Hummel	6 00
Women's Miss Com O	200 00
A Sister Clearspring Md	6 00
	$286 85

India Orphan Support

Investment interest	$10 00
S A Yoder	2 50
Bethel & Guilford SS O Classes 2-5-9-10	12 50
Bethel & Guilford SS O Class No 3	13 00
L S Kreider	6 50

Young Men's SS C Pike SS Ohio 6 50
Salem SS Wayne Co O 12 75
Dohner's & Gingerichs SS Pa 51 08
Willing Workers C Bank SS Va 6 25
Boys & Girls Classes Charm SS Ohio 7 50
Calvin Miller & H A Schnell 6 25
Ina Hostetler 6 25
Peoria Mission S S Ill 2 50
N D Miller 6 25
Mr & Mrs Ezra Bender 5 00
Mr & Mrs L C Honsaker 5 00
D D Stoltzfus 5 00
Ezra Bender's SS C 10 00
C B Metzler's SS C 5 00
L C Honsaker's SS C 5 00
A R Kauffman's SS C 5 00
F R Kauffman's SS C 5 00
Jesse Schrock 6 50
Esther M Roth & SS C 6 30
Lauvers SS Juniata Co Pa 15 00
Stahl SS Pa 75 00
Elizabeth Musser 10 00
A Brother Philadelphia Pa 5 00
S Mack 5 00
Miriam Detweiler & SS C 6 25
Mrs Irvin Clymer's SS C 6 25
A D Diener 11 00
W F Hartman & SS C 6 25
Y P Meeting Fulton Co O A M Cong 3 30
Mrs Catherine Ruvenacht 30 00
Lizzie Grieser 3 50
Lydia Smith & SS C 2 50
Howard-Miami SS C 7 11 00
Mose Gingerich 2 50
Joe Voegtlin 2 50
J E Kauffman 2 50
Jacob Brenneman 2 50
J B Stauffer 2 50
J C Stauffer 2 50
Springvalley Cong N D 6 25
Slate Hill & Churchtown S C Pa 30 00
Paradise SS Class No 25 Pa 6 25
Lillian Ebersole's SS C 15 00
Barbara Musser's SS C 12 50
Elmer E Zimmerman & Wife 15 00
Stauffer SS Md 7 00
Harmony SS Ill 13 72
Bethany SS Mich 2 50
Class No 12 Middlebury SS Ind 6 25
Class No 15 Midlebury SS Ind 6 25
Mrs Overholt's C Bowne SS Mich 6 43
10 Classes Shore SS Ind 15 52
Shore S C Ind 2 17
Olive S S Ind 12 75
Amanda Kauffman 5 00
Jonathan Kurtz 15 00
Class No 11 Fairview SS Mich 5 00
Opening Buds C Elkhart SS Ind 3 15
Busy B Class Elkhart SS Ind 3 15
Boys Class No 16 Elkhart SS Ind 3 25
Berean Class Elkhart SS Ind 12 75
Enos Mumaw & Wife 6 50
C A Shantz & Wife 19 00
Limon S S Colo 32 00
Lena Horst's C Penna SS Kans 6 25
Sycamore Grove SS Mo 22 50
Prim Dept West Liberty SS Kans 2 50
Volunteer C Oak Grove SS Ohio 5 00
Ever Ready Class Oak Grove SS Ohio 2 50
Oak Grove SS Ohio 10 00
Prim Dept Oak Grove SS Ohio 5 00
Plainview SS Ohio 12 75
Z D Z Bethel SS Ohio 2 00
Nampa Ida SS Jun Mission C 12 75
Class 4 & 5 Zion SS Ore 5 00
Class 16 Zion SS Ore 4 00
Class 1 Zion SS Ore 2 50
Class 6A Bethel SS Ore 2 50
Class 5 Bethel SS Ore 6 50
Class 6 Bethel SS Ore 2 50
Thomas SS Pa 23 48
Weaver SS Pa 75 00
Pinto S S Md 12 75
Blough SS Pa 2 50
Alma Troyer & SS C 6 50
Alma Brenneman & SS C 6 50
Esta Hershberger & SS C 6 50
David D Miller & SS C 6 50
M E Yoder & SS C 6 50
Chris Troyer & SS C 12 75
Anna Yoder & SS C 6 25
Esther Miller & SS C 12 75
Joel Reber & SS C 6 25
Eli Hostetler & SS C 6 50
Truman Erb & SS C 6 50
Geo Reber & SS C 6 50
Chris Hostetler & SS C 6 25
J Y Swartzendruber & SS C 12 75
Jno B Miller & SS C 6 25
J L Hershberger & SS C 6 25
Sister Teachers Prim Dept Lower Deer Creek SS Ia 12 50
Children Prim Dept Lower Deer Creek SS Ia 6 25
Ed Brenneman & Wife 13 00
S C Swartzendruber & wife 6 25
Nettie Swartzendruber, Lydia Miller & Margaret Hanson 6 50
Class 4 Liberty SS Ia 2 50
Liberty Cong Ia 7 50
Roseland Cong Nebr 28 50
Lloyd Brenneman & wife 6 25

$1103 80

India Widows

A Sister Chicago Ill $20 00
A Bro Phila Pa 5 00
Mrs Catherine Ruvenacht 20 00
Ida Hostetler 20 00
Class 12 Middlebury SS Ind 5 00
Olive SS Ind 10 00
Young Mother's C Elkhart SS Ind 5 00

$85 00

India Famine

Sycamore Grove SS Mo $26 65
Bethel S S Ohio 13 85
Young Men's C Bethel SS O 8 00

$48 50

Sankra Church Building

H S Roth's SS Class $10 00
Sonnenberg Cong Ohio 227 00
A M Cong Fulton Co O 229 42
Eva Getz 10 00
A Bro & Sister Dalton O 4 00
A Brother & Sister Elkhart Cong Ind 5 00
J Arch Yoder 25 00
Canton S S Ohio 48 11
Margaret Plank 5 00
Plainview Cong Ohio 156 00
Leetonia Cong Ohio 54 43
S E Allgyer 25 00
North Lima Cong Ohio 138 00
Joseph Plank 10 00
S P Good 100 00

$1,046 96

Balodgahan Church Building

Investment Interest $3 30
Schertz Bros 25 00
A Bro Phila Pa 5 00
4th of July Mission Meeting W Union Cong Ia 20 00
Bethel YPBM Ohio 24 00

$77 30

Sunderganj Church Bldg.

Investment interest $ 1 30
4th of July Mission Meeting W Union Cong Ia 18 59

$19 89

India Hospital Building

Mr & Mrs Jno Roth $2 00
Mrs Hattie Crawford 7 00
Investment interest 26 00
Katie Gingerich 10 00

$45 00

Ghatula Dispensary

Anna N Ranck $5 00

India High School

Endowment interest $18 00

India Hospital Endowment

M J Hostetler $10 00

India Bible School

Investment Interest $1 00

Hope Evangelistic Station

Investment interest $67 75

Native Woman Teacher

Mary K Zimmerman $ 6 00
A Sister Souderton Pa 6 00

$12 00

Head Master

A Sister & SS Class Roanoke Ill $11 91
Levi Martin 10 00

$21 91

Primary School

Liberty Cong Ia $ 50
Mt Zion Cong Mo 12 00

$12 50

Native Nurse

Fuss Sisters $ 8 00

India New Missionary

Amanda Nebel $ 3 43

India Personal

A Bro Terra Bella Cal $100 00
Prim Class Gulf Haven SS Miss 1 17

$101 17

Total for India $5,975 17

SOUTH AMERICA

General

Investment interest $500 00
Warwick River Cong Va 15 00
Schertz Bros 25 00
J S Slabaugh 10 00
Esther M Roth 10 00
F J Kinzer 6 00
Duchess Cong Alta 16 85
A Sister Shantz Cong Ont 5 00
Mt Joy YPM Pa 7 00
Liberty Cong Ia 3 50
A S Eash 3 00
West Union YPBM Ia 19 05
White Hall Cong Mo 1 00
Palmyra Cong Mo 5 00
La Junta SS Colo 12 22
Mt Zion Cong Mo 2 00
Scottdale Cong Pa 39 10
Martinsburg Cong Pa 6 25
Stahl Cong Pa 16 40

$702 37

South America Missionary Support

Lower Dist Va 101 36
Warwick River Cong Va 20 00
Hildebrand SS Va 15 35
Lower Dist Va 57 02
A Brother Phila Pa 5 00
S Mack 5 00

$203 73

So. Amer. Miss. Chil. Support

Investment interest $10 25

Pehuajo Church

Investment Interest $5 00
Maple Grove SS & YPM Pa 25 50
A Brother Phila Pa 5 00

$35 50

Trenque Lauquen Station

Investment interest $24 00

South America Native Worker Support

Endowment Interest $5 00

Printing Press Fund

Investment Interest $2 00

Book & Tract Fund

Sterling Cong Ill $ 5 00
Science Ridge SS Ill 5 00

$10 00

Bible Readers Fund

Old Sisters C Bethel SS Ohio $11 25

Horse and Cart Fund

Esther Miller & SS C $ 7 23

Personal Fund

Jun Class Gulf Haven SS Miss $1 03

Total for So America $1,012 36

CITY MISSIONS

Altoona

Weaver Cong Pa $20 00
Scottdale Cong Pa 46 20
Martinsburg Cong Pa 3 25

$68 45

Canton Mission

Salem Cong Wayne Co Ohio $12 75
Beech YPBM Ohio 8 17
Ladies Aid Sugar Creek Ohio 12 00
Minnie Campbell 2 00
Martins YPBM Ohio 6 17
A Duncan 1 00
D C Kanagy 10 00

$52 09

Columbia Mission Bldg.

H Mack $ 5 00

Chicago Gospel Mission

Willow Spgs SS Ill $9 00
Peter Zehr 1 25
Bethel & Guilford Congs Ohio 27 00
Friends Amboy Ind 5 00

$42 25

Chicago Home Mission

Endowment Interest $205 00
Investment interest 7 50
Willow Spgs SS Ill 9 00
Marvin Hostetler 1 00
A Sister 25 00
Lydia Lust 1 00
Mary Johnson 1 00
Oscar Shelly 10 00
A Brother 1 00
Metamora Cong Ill 12 50
Provisions
Metamora Cong Ill 9 00
Peter Guth 2 25
S A Albrecht 2 50

$286 75

Ft. Wayne Mission

Howard-Miami Cong Ind $19 39
Fairview Cong Mich 17 25
Shore Cong Ind 10 00

$46 64

Kansas City Mission

Investment Interest $43 50
L N Yoder 5 00
Liberty Cong Ia 3 00

Berea Cong Mo	65
Cherry Box Cong Mo	1 50
Mt Zion Cong Mo	2 00
Vernon Smucker	1 50
Oscar Burkholder	3 00
F W Horst	5 00
	$65 15

Knoxville Mission

Warwick River Cong Va	$5 00
H Mack	5 00
A Brother Phila Pa	5 00
Lower Salford Cong Pa	54 00
	$69 00

Los Angeles Mission

Ina Hostetler	$ 2 50
Lillie Hostetler	4 00
A Brother Phila Pa	5 00
Bethel SS Ore	5 00
Firdale Mission Meeting Ore	65 25
Albany Cong Ore	9 60
Hopewell Cong Ore	6 89
	$98 24

Lima Mission

Endowment Interest	$5 00

Peoria Mission

Union SS Ill	$ 8 00
Mrs J J Camp's SS C	10 50
O V Zangem	1 50
Garage rent	3 00
Provisions	
Pleasant Grove Cong Ill	10 55
Henry Neuman	4 50
Clothing	
Cullom S C Ill	6 00
Morrison S C Ill	6 00
Willow Spgs S C Ill	11 50
	$61 55

Toronto Mission

Samuel Wideman	$25 00
Blenheim Cong Ont	11 56
Dr Geo Wright Est legacy	43 50
A Sister Shantz Cong Ont	5 00
Latschar Cong Ont	41 00
Snyder Cong Ont	10 38
A B Snyder	1 00
Ozias Snyder	1 00
Provisions	
Markham Cong Ont	4 00
	$142 44

Wichita Mission

Penna Cong Kans	$16 25
Pleasant Valley Cong Kans	22 00
Cherry Box Cong Mo	4 70
Mt Zion Cong Mo	3 50
La Junta Cong Colo	12 42
Bethel Cong Mo	3 00
Larned Cong Kans	20 00

For Building

Sycamore Cong Mo	149 00
Spring Valley Cong Kan	10 00
Spring Valley SS Kans	13 00
Mt Zion Cong Mo	14 00
C A Reaves	1 00
Limon SS Colo	10 00
Spring Valley Cong Kan	10 00
Milan Valley Cong Okla	3 00
Palmyra Cong Mo	21 00
C W Schull	5 00
Penna Cong Kans	80 00
Hesston Cong Kans	123 50
E Holbrook Cong Colo	32 00
Bethel Cong Mo	58 50
La Junta Cong Colo	135 50
Crystal Spgs Cong Kans	27 65
West Liberty Cong Kans	72 00
	$847 02

Youngstown Mission

Endowment Interests	$62 00
Elias Shane	5 00
Day Nursery	6 00
House Income	15 00
Isaly Dairy Co	10 00
Youngstown Mission Eve Offering	8 92
Youngstown Mission SS Offernig	5 33
	$112 25
Total for City Missions	1902 83

CHARITABLE INSTITUTIONS

Children's Welfare Home

White Hall Cong Mo	$1 00
Berea Cong Mo	40
Mt Zion Cong Mo	50
Children's Missionary Meeting Zions Cong Ore	8 88
Geo L Hastings	1 25
Levi Weaver	50
Roy Clark	10 00
Special Support	172 00
Provisions	
F P Kauffman	4 00
Liberty Sewing Circle	3 00
Sycamore Grove Cong Mo	15 00
Investment Interest	2 50
	$219 03

Orphans' Home

Endowment interest	$30 00
Prim Dept Kouts SS Ind	2 11
A Sister Hopedale Ill	5 00
Alpha S S Minn	1 00
Berea Cong Mo	25
Casselman Cong Md	3 50
Scottdale Cong Pa	7 50
Martinsburg Cong Pa	5 20
Oak Grove Cong Pa	3 36
Glade Cong Md	3 20
Andrew King	25 00
John Miller	2 00
Joe Miller	1 00
Amos Schlonberger	1 00
John Schlonberger	1 25
Special Support	355 55
Farm Income	42 28
Provisions	
Elida O S C	8 00
Lee Headings	8 00
J Y King	3 00
Arch Yoder	8 00
Mrs Levi Plank	1 50
	$517 70

Orphans' Home School

Investment Interest	$21 00

Orphans' Home Hospital

Investment interest	$23 75
A Sister & SS Class Ill	3 20
	$26 95

Old People's Home Fund

Endowment Interest	$658 75
A Sister Hopedale Ill	2 50
Women's Missionary Com	1 00
Berea Cong Mo	25
Scottdale Cong Pa	6 00
Blough Cong Pa	12 80
Farm income	2 83
Kate Litwiller	10 00
	$694 13

Ill. Home for the Aged Bldg.

John Bachman	$5 00
Benj Byler	10 00
Emanuel Ulrich	50 00
Rudy Senger	30 00
J E Gramley	25 00
C W Leininger	20 00
Mrs C J Miller	5 00
A Friend Eureka Ill	15 00
D F Miller & Wife	5 00
J O Miller	2 50
Martin Ferguson	10 00
Dwight Ehret	15 00
Ervin Yoder	3 00
David Schrock	25 00
Michael Landis	10 00
A R Miller	10 00
	$240 50

Ill. Home for the Aged Furnishings

E & A Troyer	$5 00
per Mrs Chris King	10 00
Crown Hill YPM Ill	19 00
Mrs John Drange	5 00
Dedication Offering Ill Home for the Aged	325 00
Daniel Roth Est	25 00
	$389 00

La Junta Sanitarium

Warwick River Cong Va	24 50
Blough Cong Pa	6 40
Endowment Interest	37 50
	$68 40
Total for Charitable Institutions	$2,176 71

OTHER FUNDS

General District Funds

Lakeview Cong N D	$3 75
Beulah Cong S D	5 35
Calkins Cong Mont	2 00
Souderton Cong Pa	129 86
Lower Salford Cong Pa	35 00
Line Lexington Cong Pa	63 00
Bowne Cong Mich	11 50
Midland Cong Mich	4 85
Zion Cong Mich	5 00
Maple River Cong Mich	25 00
Maple Grove Cong Ind	31 00
Salem SS Ind	19 20
Clinton Frame Cong Ind	31 83
Clinton Brick Cong Ind	13 50
Shore Cong Ind	6 10
Alpha Minn SS	4 70
White Hall Cong Mo	1 05
Berea Cong Mo	20
Milan Valley Cong Okla	4 50
Cherry Box Cong Mo	1 00
Mt Zion Cong Mo	6 00
Bethel SS Ore	1 84
Hopewell Cong Ore	10 25
Nampa Cong Ida	9 31
Creston Cong Mont	2 26
Filer Cong Ida	2 85
Firdale Cong Ore	2 81
Scottdale Cong Pa	50 00
Martinsburg Cong Pa	3 25
Schellburg Cong Pa	7 00
	$493 96

Rural Mission Fund

Berea Cong Ind	$ 9 50
Shore Cong Ind	10 00
Cherry Box Cong Mo	1 00
Mt Zion Cong Mo	1 00
Thomas Cong Pa	14 33
	$35 83

Church Building Fund

Bethany SS Mich	$ 5 20
Middlebury Cong Ind	31 62
La Junta Cong Colo (Manitou)	5 00
Investment interest	4 50
Endowment interests	15 00
	$61 32

Administration Exp. Support

Endowment interests	$300 00

Evangelizing Fund

Endowment Interest	$137 50
Investment Interest	2 00
	$139 50

Mo.-Kans. Evangelistic Fund

Milan Valley Cong Okla	$1 00
La Junta Cong Colo	12 42
Bethel Cong Mo	3 00
West Liberty Cong Kans	17 50
	$33 92

Bible Fund

Endowment interests	$12 50

Russia Bible Fund

Investment interest	$ 9 25

Mexican Mission

Investment interest	$ 1 50

Dak.-Mont. Gen. Conf. Fund

Dak-Mont Dist Conf	$ 2 30
Beulah Cong S D	20
	$ 2 50

Dak.-Mont. Dist. Conf. Fund

Ulen Cong Minn	$ 2 00

SoWest Pa Conf Fund

Scottdale Cong Pa	$20 00

So West Pa Book & Tract Fd

Scottdale Cong Pa	$ 6 70

So West Pa SS Conf Mission

Mission Fund

Kaufman SS Pa	$15 38
Stahl SS Pa	10 54
Casselman SS Md	6 72
Springs S S Pa	18 17
Martinsburg S S Pa	13 95
Blough S S Pa	10 35
Weaver S S Pa	13 86
	$88 97

Mary Burkhard Support

H Mack	$ 5 00
Scottdale Cong Pa	3 50
	$ 8 50

Annuities

Elias Wenger	$200 00
C Z Yoder	1000 00
	$1200 00

Aged & Disabled Missionaries

Endowment interest	$200 00
Investment interest	4 50
	$204 50
Total for Other Funds	$2620 95

SUMMARY

Alta-Sask Dist Board	$105 80
Canadian Treasurer	326 31
Eastern Menn Board of M & C	415 19
Frank Co Pa and Wash Co Md Dist Board	166 23
Dak-Mont. Dist Board	74 60
Franconia Conf Dist Bd	594 92
Illinois Dist Board	104 98
Ind-Mich Dist Board	640 52
Ia-Nebr District Board	648 47
Middle Dist Virginia	25 00
Mo-Kans Conf Dist Bd	1148 90
O Dist Mission Board	804 89
Pacific Coast Dist Mission Board	216 43
So-West Pa Conf Dist Board	584 70
Menn Board of Missions & Charities	8,759 67
Total for July, 1922	$14,616 61

Respectfully submitted,
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

P. S. An error in credit appeared in our June Report of contributions received for the Orphans' Home, Ohio. F. I. Smucker contributed $100.00 instead of the Willow Springs S. S.

"The silver and the gold is mine saith Jehovah of hosts."

"Honor Jehovah * * * with the FIRST FRUITS of all thine increase."

"Remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant."

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 14, 1922 (Gospel Witness Established 1905) No. 24

EDITORIAL

"They that feared the Lord spake often one to another."

"Blessed is every one that feareth the Lord; that walketh in his ways."

The Question Drawer appears again in this issue. Asking and answering questions is as good a method of obtaining and disseminating information today as it was in the time of Christ.

"**Who** shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us."

There are three things which make a discussion of problems before conferences and other public meetings edifying and profitable: devotion to truth, frankness, charity. "Speaking the truth in love" means not only right indoctrination but also tends to melt the hearts in one.

Milestones.—Many of the events of life are frequently referred to as "milestones" or measurements by which we determine our progress in life. Among the more common things thus referred to are birthdays, the beginning of each year, the beginning of each school year, harvests, etc., etc. By a similar application let us refer to our church conferences.

Within a very few weeks our district conferences for 1922 will have been held, and soon 1923 will be upon us. None of us know what will be the visitations of the Lord between now and conference time of next year, but granting that we will be spared until then what things will be measured in our lives between those two mile-posts? How will God look upon our record in the meantime? Whether the measure will be taken of us as individuals, congregations, or institutions, let it be our aim to do all within our power to make the greatest possible strides forward.

Speaking of what we may do as individuals to help make rapid strides between mile-posts, we may well meditate upon what we may do in support of the various activities of the Church. Whether the support is given in the form of money, prayers, or service, it means much for the cause whether it is sparing or bountiful. "He that soweth bountifully shall reap also bountifully." Whole-hearted support means not only blessings to the cause supported, but also blessings to the one rendering such aid.

Just ahead lies a year of opportunities—unless the Lord calls us home before the year is finished. Our congregations are to prosper or decay, depending upon the way we support them. Our missions, our schools, our charitable homes, our publishing house, all our church institutions and enterprises may be made a strong power for God or a liability upon the cause of Christ and the Church, depending upon how faithfully we improve our opportunity to make them what they ought to be. "As we have therefore opportunity, let us do good."

Sweet or Sour, Which?—All people have their trials, but not all take them in the same way. We have known people who were made stronger, nobler, more cheerful, more useful, because of the trials and burdens resting upon them. What to others seemed very grievous was by them considered the chastening of the Lord to bring them nearer to God. Every trial brought them nearer to God, every disappointment increased their meekness, every kind of opposition taught them to cast their burden upon the Lord, and every persecution sweetened their disposition.

On the other hand, we have seen people on whom these same things had the opposite effect. They grumbled when things did not go to suit them, became enraged when they could not have their own way, and the ordinary trials of life appeared as so many vexations. Sourness increased with age and bitterness of mind and soul became a permanent condition of their being.

The difference between these two classes of people may be accounted for by the fact that the first class looks to the Lord while the latter looks to self as the center of all blessing. Paul, cruelly persecuted and mistreated in almost every conceivable way, refers to himself as "the prisoner of the Lord." Stephen, in the hour of his death prays for his persecutors while the angelic look brightens his countenance. For this class of people every trial brings them nearer to God and the attributes of God become more and more indelibly stamped upon their souls. On the other hand, those who fail to look heavenward for their inspiration, help, and guidance, have nothing left but to nurse their sores, and this means ever increasing bitterness of soul.

Life is sweet, or life is bitter, depending upon our viewpoint of life. While "the whole world lieth in wickedness" God wants you, my brother, to be the medium through which the sunshine of heaven may be sent out to gladden the hearts and beautify the lives of others. The more you allow yourselves to be used in this capacity the brighter, sweeter, nobler, grander will be your own life.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye loved me, keep my commandments.—John 14:15.

FAITH

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand which never fails
From seeming evil worketh good for me.
And though I weep because those sails are tattered
Still will I cry, while my best hopes are shattered:
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greatest gain.

I will not doubt. Well anchored in this faith,
Like some staunch ship my soul braves every gale;
So strong its courage that it will not quail
To brave the mighty unknown sea of death.
Oh, may I cry, though body parts with spirit,
"I will not doubt," so listening worlds may hear it,
With my last breath.

—Selected.

REAL FAITH

Faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.—Heb. 11:1.

I. What is Faith? In the simplest manner in which I am able to express it, I answer: Faith is the assurance that the thing which God has said in His Word is true, and that God will act according to what He has said in His Word. This assurance, this reliance on God's Word, this confidence is Faith.

No impressions are to be taken in connection with Faith. Impressions have neither one thing nor the other to do with faith. Faith has to do with the Word of God. It is not impressions, strong or weak, which will make any difference. We have to do with the written Word and not ourselves or our impressions.

Probabilities are not to be taken into account. Many people are willing to believe regarding those things that seem probable to them. Faith has nothing to do with probabilities The province of Faith begins where probabilities cease and sight and sense fail. A great many of God's children are cast down and lament their want of faith. They write to me and say that they have no impressions, no feeling, they see no probability that the thing they wish will come to pass. **Appearances are not to be taken into account.** The question is—whether God has spoken it in His Word.

And now, beloved Christian friends, you are in great need to ask yourselves whether you are in the habit of thus confiding, in your inmost soul, in what God has said, and whether you are in earnest in seeking to find whether the thing you want is in accordance with what He has said in His Word.

II. How Faith May be Increased. God delights to increase the faith of His children. Our faith, which is feeble at first, is developed and strengthened more and more by us. We ought, instead of wanting no trials before victory, no exercise for patience, to be willing to take them from God's hand as a means. I say—and say it deliberately—trials, obstacles, difficulties, and sometimes defeats, are the very food of Faith. I get letters from so many of God's dear children who say: "Dear Bro. Mueller, I am writing this because I am so weak and feeble in faith." Just so surely as we ask to have our faith strengthened, we must feel a willingness to take from God's hand the means for strengthening it. We must allow Him to educate us thru trials and bereavements and troubles. It is through trials that faith is exercised and developed more and more. God affectionately permits difficulties, that He may develop unceasingly that which He is willing to do for us, and to this end we should not shrink, but if He gives us sorrow and hindrances and losses and afflictions, we should take them out of His hands as evidences of His love and care for us in developing more and more that faith which He is seeking to strengthen in us.

The Church of God is not aroused to see God as the beautiful and lovable One He is, and hence the littleness of blessedness. Oh, beloved brethren and sisters in Christ, seek to learn for yourselves, for I cannot tell you the blessedness! In the darkest moments I am able to confide in Him, for I know what a beautiful and kind and lovable Being He is, and, if it be the will of God to put us in the furnace, let Him do it, that so we may acquaint ourselves with Him as He will reveal Himself, and that we may know Him better. We come then to the conclusion that God is a lovable Being, and we are satisfied with Him, and say: "It is my Father, let Him do as He pleases."

When I first began to allow God to deal with me, relying on Him, taking Him at His Word, and set out fifty years ago simply relying on Him for myself, family, taxes, traveling expenses and every other need, I rested on the simple promises I found in the sixth chapter of Matthew. Read Matt. 5:25-34 carefully. I believed the Word, I rested on it and practiced it. I took God at His word. A stranger, a foreigner in England, I knew seven languages and might have used them perhaps as a means of remunerative employment, but I had consecrated myself to labor for the Lord, I put my reliance in the God who has promised, and He has acted according to His Word. I've lacked nothin—nothing. I have had my trials, my difficulties, and my purse empty, but my receipts have aggregated thousands of dollars, while the work has gone on these fifty-one years. Then, with regard to my pastoral work; for the past fifty-one years I have had great difficulties, great trials and perplexities. There will always be difficulties, always trials. But God has sustained me under them and delivered me out of them, and the work has gone on.

Now this is not, as some have said, because I am a man of great mental power, or endowed with energy and perseverance—these are not the reasons. **It is because I have confided in God**; because I have sought God, and He has cared for the Institution, which, under His directions, has one hundred schools, with masters and mistresses, and other departments of which I have told you before.

I do not carry the burden. And now in my sixty-seventh year, I have physical strength and mental vigor for as much work as when I was a young man in the university, studying and preparing Latin orations. I am just as vigorous as at that time. How comes this? Because in the last half century of labor I have been able with the simplicity of a child, to rely upon God. I have had my trials, but I have laid hold upon God, and so it has come to pass that I have been sustained. It is not only permission, but positive command that He gives, to cast the burdens upon Him. Oh, let us do it! My beloved brethren and

sisters in Christ, "Cast thy burden upon the Lord and He shall sustain thee." Day by day I do it. This morning sixty matters in connection with the church of which I am pastor, I brought before the Lord, and thus it is, day by day I do it, and year by years; ten years, thirty years, forty years.

Do not, however, expect to obtain full faith at once. All such things as jumping into full exercise of faith in such things I discountenance. I do not believe in it. I do not believe in it, and I wish you plainly to understand I do not believe in it. All such things go on in a natural way. The little I did obtain I did not obtain all at once. All this I say particularly, because letters come to me full of questions from those who seek to have their Faith strengthened. Begin over again, staying your soul on the Word of God, and you will have an increase of your faith as you exercise it.

One thing more. Some say, "Oh, I shall never have the gift of faith Bro. Mueller has got." This is a mistake—it is the greatest error—there is not a particle of truth in it. My faith is the same kind of faith that all of God's children have had. It is the same kind that Simon Peter had, and all Christians may obtain the like Faith. My faith is their faith though there may be more of it because my faith has been a little more developed by exercise than theirs; but their faith is precisely the faith I exercise, only, with regard to degree, mine may be more strongly exercised.

Now, my beloved brethren and sisters, begin in a small way.

At first I was able to trust the Lord for ten dollars, then for a hundred dollars, then for a thousand dollars, and now, with the greatest ease, I could trust Him for a million dollars, if there were occasion. But first, I should quietly, carefully, deliberately examine and see whether what I was trusting for, was something in accordance with His promises in His written Word.—George Mueller.

THE GREATEST PROPHET

By David Burkholder

For the Gospel Herald.

Christ declares emphatically that there was no greater prophet among those that were born of women than John the Baptist. (Luke 7:28). The question might be asked, In what way did he manifest his greatness? We do not find that he wrought any wonderful miracles as Christ did, such as feeding the multitudes, cleansing the lepers, raising the dead, nor of foretelling future events. But there is one thing that can not be gainsaid, He was a wonderful preacher. Behold the crowds of people, how they flock to Him, and what a wonderful effect it has on them! "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5).

We have no history—sacred or profane—of any other prophet doing such a wonderful work as that. He was not a man-pleaser—did not attract and entertain the people by telling them foolish stories. He boldly and fearlessly reproved the self-righteous Pharisees, sending the arrow of conviction into their hearts, saying, "O generation of vipers, who hath warned you to flee from the wrath to come" (Matt. 3:7)?

He was also a great teacher, not only by precept, but also by example:

1. **In simplicity of attire.**—His raiment was not costly array, but coarse and cheap. (Matt. 3:4). Christ seems to commend the Baptist in the way he adorned himself where He says, "Then which are gorgeously apparelled are in kings' courts" (Luke 7:25). But at the present time there is room for only a small percentage of the aristocrats in kings' courts. Multitudes of them are in the popular churches, considered as members of good standing, and, sad to say, they are finding their way into the Mennonite Church. I am afraid if Christ would now come into some of our congregations as He did into the temple when He was here, He would have good reason to say, "Take these things hence."

2. **In diet.**—He taught by example in not faring sumptuously. "His meat was locusts (German, grasshoppers) and wild honey." Not many of our twentieth century ministers would fancy such a bill of fare. They are too much inclined to feast on a variety of dainties and delicacies.

He also warned the people of future punishment whether they liked to hear it or not. (Matt. 3:10). It is a candid fact that this doctrine is not only not preached enough from the pulpit but by a good many ministers it is altogether ignored.

He was immovable and firm in the faith. Jesus refers to this when He says, "What, went ye out to see? A reed shaken with the wind" (Luke 7:24)? By this Christ gave the people to understand that if they had come out with the expectation to see a man tossed to and fro by every wind of doctrine, they would be sa ly mistaken.

He came to prepare the way the Lord in a spiritual sense. Luke 3 4-6. The above scripture refers not to literal roads, mountains, valleys, etc. The Baptist was not sent to make improvements along that line. He was the Elijah who was to come as Christ's forerunner to prepare the way for Christ's work, and turn the hearts of the fathers to the children, etc. (Mal. 4:5,6; Luke 1:7; Matt. 9:7). He came to bring the hearts of the people to a common level, teach sinners to repent, bring the haughty low, and the degraded and low-lived to a higher plane of spiritual life and to make crooked things straight. We still find a great deal of crookedness which is not only among all classes of people in the world, but is found among Christian professors, and worst of all, ministers are subject to it as their actions all too frequently show.

This great prophet's preaching pricked the hearts of the people and made them cry out, "What shall we do" (Luke 3:10)? If the lesson he taught them in answering this question would be faithfully obeyed by all people, there would be a marvelous change in the world for the better. There would be less suffering among the poor, less dishonesty, no false accusation, nobody would be killed in war, and all strikes would be done away with.

Nappanee, Ind.

SQUARING GIFTS WITH BELIEFS

The following story is told by John F. Carson, pastor of the Central Presbyterian Church of Brooklyn, N. Y.:

"A member of my congregation made a surprising gift to the church. Hearing of it, I went to see him and said, 'You must have had a very prosperous year to make such an increase in your gift.' But the man replied, 'No, I have not. In fact I have not had as good a year as usual. But I have discovered that I had not been giving intelligently. This appeared to me as I was making out my checks for the month. I had never doubted that the church was more to me than my automobile, but my giving did not correspond with that fact. My pastor means more to me than my chauffeur, but that fact is not revealed by my check-book. I could get along without an automobile, but I could not dispense with the church. I am ashamed that I have put so low a rating on the value of my church to me and my children and to my home. I have not been more prosperous, but I am TRYING TO SQUARE MY GIFTS WITH MY BELIEFS. And I need not dispose of my automobile either."—Sel.

Faithfulness and God's blessings are never separated.—J. D. Mininger.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

La Junta, Colo.

(Sanitarium and City Hospital)

Dear Gospel Herald Readers, Greeting:—At this writing we are especially glad for Isa. 40:39: "He giveth power to the faint; and to them which have no might he increaseth strength."

We appreciated a week's visit recently by Bro. Miller and daughter, Edna, who are on their way farther west. They took Sister Anna Miller with them for a short stay in Colorado Springs. While here, Bro. Miller did some painting and varnishing which was much appreciated. We are always glad for these acquaintances made with our brethren for it creates a spirit of fellowship in the work.

On Tuesday, the girls at the City Hospital moved into rooms close to the Hospital which we have rented to use temporarily for a nurses' home. This relieves the strain caused by constant contact with the work of the Hospital.

Sisters Melba Harder, Esther Berkey, and Rhoda Yoder have recently begun nurses' training. Today, Sisters Alice Schrock, Esther Brunk, and Delphia Holsinger left for Pueblo for affiliated work at Minnequa, and Sister Nora Miller left for Denver for affiliated work at Children's Hospital. Sister Grace Weaver will leave for Pueblo later. She is just recovering from a minor operation and is not yet strong enough to make the change. Sister Martha Baer has left for her home in Maryland and will take school work at Harrisonburg, Va. For the month of September ten of our girls are either in school or in affiliated work. An adjustment that would make this absence unnecessary would greatly relieve our shortage of workers here.

This month Sisters Molly and Velma Brenneman are helping in the kitchen. They with Sister Katie Horst, are leaving this week. Sisters Mary Brunk and Ethel Good were called to their home in Ohio on account of the serious illness of Sister Brunk's father. This all leaves us with a shortage of kitchen help. Will you pray?

We are in the midst of melon season. Cantaloupes and watermelons are both an extra good crop this year and we are enjoying the luscious flavor.

Yours for the welfare of the sick,
Aug. 30, 1922. Allen H. Erb.

Los Angeles, Calif.

(237 W. Seventy-third St.)

Greetings to all Gospel Herald Readers:—Our number in Sunday school averages eighty every Sunday of recent date. We have also been having a better attendance at church services. We have inspiring services, and, in our visitation work, we frequently hear these expressions: "I certainly enjoyed your services;" "They are real, Gospel sermons;" "So many places we go, we hear anything but the Gospel, and we can hear that all week; we want something else on Sunday."

We have a great many spiritualists in this vicinity. Surely, the devil is busy in this city. A former Sunday school girl, eight years old, was picked up by a man in an auto. He asked her about her father and told her he know him and would take her to him. She finally became frightened and screamed. He was six blocks from her home when he finally released her. Kind Providence had a hand in her escape. The same evening her mother brought her from the hospital with these words from the matron, "You are a lucky mother, the only one out of nine within two weeks' time who found her girl."

The movies are a terrible curse. In a recent conversation with a mother, after asking her opinion about movies, she said she would not join a church that did not approve of them. Last week, two girls, eight and ten, attended a Monday afternoon Bible class, and immediately afterward, took cars, meaning to enter the movies. They are now in the officials' hands. All many of these girls think about is to become movie actors. Surely, "The harvest is great." "Pray ye."

Bro. and Sister Peter Mayer and Bro. David Gingerich of Ontario have come to live in Los Angeles. Bro. M. had a narrow escape two weeks ago in an auto accident which injured him considerably. But he is improving nicely. Pray for us.

In His service,
Aug. 27, 1922. Catherine B. Kulp.

Knoxville, Tenn.

(1308 W. Fourth Ave.)

We thank God for these blessings: His wonderful goodness; the help of a preacher and deacon from Concord; the addition of three sisters to our working force; a new church and day-school room; three small buildings; a large convenient mission home.

We need more of the love of God, and the fervent prayers of the righteous.

There is still a debt of $600 on our church, while the other buildings need repairs.

On Aug. 31, Sisters Anna Kauffman, Lena Petersheim, and Carrie Brooks, all of Lancaster county, Pa., arrived and are now faithfully laboring in this field. The work here is great and large. Pray for the work and workers.

The following contributions were received during August:

Springdale S. C., Va	$15.00
From V. E. Reiff	10.00
Garments	
A Bro. Elkhart, Ind.	2.00
Reiff's S. C., Md.	10.00
Chambersburg S. C., Pa.	10.00
Provisions	
A Sister at Concord	1.00
A Bro. at Concord	1.50
A Bro. in Pennsylvania	1.85
	$51.35

Gratefully acknowledged,
Sept. 8, 1922. The Workers.

WEEKLY LETTER FROM SOUTH AMERICA

(August 8)

By W. G. Lauver

For the Gospel Herald.

Bro. Lantz writes from Pehuajo that they visited a sick woman recently, who with five small children was living in a room 5 x 10 feet square, without any window and with a dirt floor. The missionaries at once arranged for her to be taken to the local hospital. The children also are being cared for. Ministering to the bodily needs we hope may be the means of winning them for Christ.

The offerings of the young people's meetings are being used for supplying bread and milk to worthy poor widows of Pehuajo.

Sunday evening, July 30, three souls responded to the invitation to accept Christ as their Savior. Pray that more may take this noble stand.

The kindergartens at Pehuajo and Trenque Lauquen have opened again after the winter vacation. The attendance at both places is small, because of much sickness at the present time.

The regular quarterly workers, council met at Pehuajo, Aug. 5, with all the missionaries present. A number of important questions were considered and resolutions passed. Among other things done at this meeting, a committee was appointed to work out uniform topics for the young people's meetings at all our stations, and plans to increase the circulation of our little church paper. The circulation is now 6000. We feel that it is a means of reaching many souls

that would not hear the Gospel story by any other means.

A special prayer list was also formulated and it is our aim to have special prayer for special things, by all the missionaries at the same time.

Anita Cavadore returned to Trenque Lauquen again after spending almost three weeks with us helping start the Bible reading work in Carlos Casares.

We are now visiting the homes regularly ourselves. May you pray that a native Bible reader may soon be found for the work in Carlos Casares. We have twenty homes, with calls coming from others who want us to read the Bible in their homes also.

No suitable hall has been found yet in which to hold services. We are praying and have faith that in due time one will be found.

Carlos Casares, F. C. O.
Argentina, S. A.

HOW THE BOYCOTT ENDED

By Geo. J. Lapp

For the Gospel Herald.

When the non-cooperation movement was at its height in this part of India and our missionaries were concentrated for the second time in Dhamtari, the volunteers working in the Ghatula district took advantage of the situation and spread broadcast information which induced the village people not to send their children to the Mission School. When we returned from our internment, we found that we had no school and the teachers were idle. They had faithfully gone to the villages each day and tried to persuade the children to come, but of no avail. We kept them all on the work however for several weeks and the writer visited the villages and made every attempt to get them to return to the school but failed.

The outlook was dark for some time. We told our Bible women and Christian workers to agitate for the school as they visited the different villages. We watched for every opportunity to encourage the children to come and also to disillusion the people regarding any misgivings they might have concerning us or the work we have in hand.

They have been told such as the following: "The missionaries are the "padres" (ecclesiasts) of the Government and their advice greatly influences governmental affairs." "They receive their money from government; if not, why wouldn't they get in other coins than rupees" (They did not take into account that we must have our money exchanged in order to use it here)? "If you send the boys to school they will help to send them off as coolies to the tea gardens." "They make Christians of every pupil who comes to the mission school." "The missionaries are emissaries of commercial enterprises who use them to exploit India." The missionaries are white and so are the government authorities so why are they not associated?"

The main reasons they gave were that of color, and our influence with government, both of which would look very reasonable to them. The owner of the village in which we have our mission station was also a non-cooperator and while he might not have actively agitated against, he at least did not raise his voice against the active volunteers. They met the school children in the roads as they were coming to school and turned them back, and used threats, etc., to keep them away. For a short time, the people said that "swaraj" (or total independence) had been achieved and they did not need to obey any one.

After about four months of waiting, the people have quieted down and have found out that the government has not changed hands, that the non-cooperators have not been able to successfully establish what they had attempted, and that they were led to work against their own interests. Consequently they are more ready to listen to reasonable persuasion. Several weeks ago the writer had a conversation with the Ghatula "malguzar" (village owner) regarding the school work and he suggested that we meet with the farmers and influential men of his village and see what might be done. The time was set and they all were called to his house. The writer with several workers was present and had a very profitable conversation with them.

We asked them to frankly tell us wherein we might be to blame for not having done our duty in some things. Finally, one spoke up and said that they must confess that they were misled by the revolutionary agitators and were deceived by them. Another said that some hesitated to send their children because we teach our religion in the school and do not teach theirs. I frankly confessed that our school is a Christian school and also told them that all the money comes from our Christian friends at home and that they could hardly expect us to make other religions more prominent than our own. That point did not seem to be such a hindrance as the actual agitation of the non-cooperators. They finally said that they would send their children. We sent notices to all the villages that we would open the school on a certain day. The first day a few came. The next more, and the next more, till there is a daily attendance of forty and more. We praise God that the ministry of love and good will prevailed. Had we attempted to use force, we might have gotten the children sooner but it would have created an ill-will which would have greatly hindered the mission work. We believe the influence is permanent.

They attempted to boycott our working people who were helping to put up our buildings, but failed, as they could not give them work instead.

This attempt at boycotting the mission schools has prevailed nearly everywhere in India but within our own mission area, it has not been quite as successful as it was in the Ghatula district.

Sihawa, via Dhamtari, C. P. India.

ACKNOWLEDGMENT

By Lydia Lehman

For the Gospel Herald.

It is with pleasure and gratitude that we acknowledge the Sunday school cards, Bible verses, mottoes, and picture rolls from the following friends:

1. Mrs. Ira S. Bauman, Waterloo, Ont.
2. Jos. E. Lehman, Chambersburg, Pa.
3. Nellie M. Zook, Garden City, Mo.
4. Keturah Kauffman, Windom, Kans.
5. Ralph E. Myers, Inman, Kans.
6. A. Reist, Clearwater S. S., Reist, Alta.
7. Maggie M. Driver, Waynesboro, Va.
8. Hannah Snider, Waterloo, Ont.
9. Parcels without names.

May we again ask the Sunday school superintendents to encourage their pupils to send to India their old Sunday school cards which they have used and for which they have no use. The supply of such material is not sufficient for the demand here and we would be most grateful for the surplus cards from your Sunday schools.

Dhamtari, C. P., India.

PREACHERS ON STILTS

Remember that in trying to preach to please two or three wiseacres you will likely let the biggest part of your congregation go starving.

Don't parade around in the pulpit on slilts. Get down on the earth and put the Bread of Life where the common people can get it. That's what Jesus did, and they heard Him gladly. Don't put the fodder too high. Jesus didn't say, "Feed my giraffes." He said, "Feed my sheep." —Selected.

Sometimes we hear people say, "Oh the Church is so indifferent, getting so worldly!" Brother, How are you? How am I? If all the members were like me, or you, what kind of a church would we have?—T. M. Erb.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A MORNING PRAYER

Guard me for yet another day,
For life is new with morning's ray;
And foes are strange, untrod the way;
Guard me all through this unknown day.

Gird me for yet another day,
Though guarded I must fight and pray;
Teach me to draw my sword or stay;
O gird while guarding me today!

Guide me for yet another day;
Guarded and girded, yet I stray.
Find paths for me and I obey;
Guard, gird, and guide me, one more day.

Guard, gird, and guide me every day,
So when all things of time decay,
In morn of heaven by grace I may
Enter Thy perfectness of day.

—Frank W. Gunsaulus.

THE CALL FOR CHARACTER

Daniel Hoffman Martin in the New York Herald: Character is not what you say you are, that is profession; nor what you do, that is conduct; nor what people think about you, that is reputation. Character is what you are. It is the central self, the man inside the man.

With truth as the fabric of character we have manhood at its best. The call of the hour is for character. No substitutes will do; no paper currency, no promises to pay, only the pure gold of reality will answer.

In this age of fortune hunting character is the only fortune worth accumulating. It weathers all gales of adversity and defies all financial panics. When the curtain is rung down and we enter the narrow door of the sepulcher, all other possessions are scraped off. Character alone goes through to God.

Character has three characteristics —veracity, which is character expressed in speech; honesty, which is character expressed in deed; sincerity, which is character expressed in motive and purpose.

"Whatever mistakes or follies you may commit, don't lie," said a father taking leave of his boy. Wise advice, because deceit honeycombs the moral nature and makes it collapse under sudden strain of temptation. Dishonesty is stupidity, because it chloroforms conscience, that sensitive nerve of the soul, implanted by God to show us the difference between right and wrong, between the calls of the angel and the animal in us.

Whatever honesty costs it is always a bargain. Mother Nature teaches sincerity. She has no false prophets, she keeps all her pledges. When the sun is in Capricorn it is winter; in Cancer it is summer. Hence, when man is insincere he is out of gear with nature's machinery and out of tune with the symphonies of God.

Cervantes said, "Honesty is the best policy," but the old Spaniard might have added that a man who is honest merely for policy is not honest, he is politic. Honesty disdains all cloaks and the oily tongue which calls stealing "appropriation," which speaks of the "tricks of trade" instead of the "crimes of trade," and reports "she won the prize" instead of "she gambled."

Many a home has gone to pieces, many a marriage tie has been shattered from lack of sincerity. Little acts of deception have caused the rift within the lute. A safeguard against evil is to have no secrets. Where there is a secret there must be something wrong. I do not refer to legitimate private affairs, but to secrets which, if told, would involve us in shame. Pity the poor wretch who for the brief moment of illicit pleasure walks every day shadowed by the specter of exposure.

The call for character makes no compromise with hypocrisy. Jesus faulted the Pharisees because they stressed conduct instead of character, taught rules instead of principles, filtered the water at the faucet but neglected to cleanse the spring. Out of the heart are the issues of life. Repentance means letting truth get its grip on your central self. Outward respectability and polished manners are only veneer. You cannot purify the cistern by painting the pump.

Character cannot be inherited; it must be acquired. It is the result of the continual doing of the right things. No man ever gets ready for a crisis at a moment's notice. What he does at the critical moment depends on what he was doing yesterday and the day before, and the day before that. Begin your good habits early in life. Few men form any new habits after thirty—it takes all their time to steer their old ones. Blessed is the man who thinks character building worth while and builds the structure, not out of driftwood, but out of granite blocks.

Build it well whate'er you do.
Build it straight and strong and true,
Build it high and long and broad,
Build it for the eye of God.

—Selected by a Sister.

Because of the sacredness of the memory of childhood days, it is worth while to establish and to maintain the family altar.—E. B. Stoltzfus.

"LOVE NEVER FAILETH"

I know a home which is the abode of poverty, toil and constant pain. Yet one can not remain there, even for one brief hour, without feeling that something fine and sweet and good abides in that place. There is an atmosphere of love, kindness, courtesy, gentleness, contentment, such as one seldom finds on this earth. The poor furnishings are forgotten in the presence of this greater thing, which, indeed, is priceless.

There is an invalid mother in this home, who knows that she will never leave her couch until her spirit is summoned to the better and higher life.

There is a father who toils long hours each day, for a small wage.

There is a son, just entering high school, who delivers papers both morning and evening, proudly placing his earnings into his mother's wasted hands.

There is a daughter who, aside from her household duties, is stenographer for a business enterprise.

Each day is filled to the brim with tasks which must be done.

Still, there are bright smiles, clear-ringing laughter, cheerful optimism and undimmed hope beneath this lowly roof.

A visitor, lingering for a happy moment just yesterday, noted these precious deeds, all done with a natural grace which marked them as being habitual:

The son entered his mother's room with twinkling eyes and one hand held behind him.

Said the mother: "What have you in that other hand, you blessed boy?" It was a bunch of violets, fresh from the woods, which he held gently to her pale, sunken cheeks.

The daughter came with a book from the public library, and, with a kiss, placed it in her mother's hands. "I think you will like it, mother," she said.

The father sat by the bed and told a humorous story he had heard that day, yet one could see that he was all worn with toil!

"What a wonderful home you have!" said the visitor. "What makes it so rich and full?"

"It is mother," said the son.

"It is love and mother," said the daughter.

"It is Christ and love and mother," said the father.

"It is the love of Christ, the mind of Christ in all of us," said the little mother.—E. E. Baird in the Christian Standard.

"A live interest in the welfare of others helps one to forget self."

Sunday School

For the Gospel Herald.

Lesson for Sept. 24, 1922—Review

THE EXILE AND THE RESTORATION

Golden Text.—The Lord hath done great things for us; whereof we are glad.—Psa. 126:3.

Scope of the Lessons.—The lessons of this quarter cover the history of Israel during their captivity, the return of a remnant, and their condition after returning. Four lessons (I-IV) have to do with their captivity; one (VII) with the Jews both in captivity and out; seven (V, VI, VIII-XII) with their return. The time covered is one hundred seventy-four years, 604 B. C. to 430 B. C. The leading characters are Ezekiel, Daniel, Zerubbabel, the Babylonian kings, Ezra, Nehemiah, Esther, Mordecai, and Malachi.

The Captivity.—The children of Israel were taken into captivity because of disobedience to God. Despite warnings and advices from faithful prophets, they continued in their downward course, finally forming friendship with the king of Egypt. For this offense, the king of Babylon decided to take them to Babylon and keep them in a condition where they could not rise in insurrection against him. It seems that the nation as a whole had comparative freedom in the strange land, but were away from their native land, away from the house of worship and subjects of a heathen king. Some of their number gained positions of influence in the Babylonian government. Some of these took their opportunity to witness for their God. These may have had some influence on the kings who later granted them the privilege of returning.

The Return.—Some of the captives became interested in their own prosperity in Babylon and lost their identity among the natives. In some, the love for their home land and the worship of God never died. Seventy years after the first group reached Babylon (536 B. C.), God put it into the heart of King Cyrus to grant all who wished the privilege to return. It is estimated that one-sixth took the opportunity. They were under the leadership of Zerubbabel. They at once set to rebuilding the temple. After much delay and discouragement, this was finally finished. About seventy-five years later (458 B. C.), Ezra became interested in the land of his fathers and led a group of about 7000 to Jerusalem. He found those who had returned drifting into sin and unscriptural alliances with the heathen about them. He at once proceeded to institute some reforms. About thirteen years later (445 B. C.) Nehemiah, the king's cup-bearer, became interested in his fathers' land, and after much prayer and concern for his people, asked permission to go to the assistance of his brethren. This was granted. He found the walls of Jerusalem in bad repair. He set about to rebuild them. Ezra had been a fine spiritual adviser. Nehemiah was a good leader and spiritual. The captivity had forever turned the Jews from idolatry, but in the later years of their return, they entered into unholy alliances with their neighbors, their religious zeal waned, they robbed God of the tithes due Him, and became light-hearted in their religious neglect.

Leading Truths by Lessons.—1. There is no greater loss to a man than to fail in the duty God gives Him. Ezekiel, as well as all God's children, was set as a watchman to those in sin. If he failed, truth would not perish, but God would hold him responsible for not delivering it, and He would lose the **privilege** of being God's message-bearer.

2. Without true religion, nations and individuals descend from the quality of gold to that of clay. Evil always generates evil. It will require the distinct work of God to regenerate the human heart and society.

3. Nebuchadnezzar's sin was defiling the vessels of God's house in a wicked feast. He compares with those who dedicate their bodies—the temples of the Holy Ghost—to evil and sensual things. God measures sin by quality; man by quantity.

4. Continual service to God assures His continual protection. Daniel put God first, and allowed temporal prosperity to take care of itself. He won the favor of God and this gave him temporal well-being. Man is not in a hopeless state until he forsakes God and God forsakes him.

5. God's covenants and judgments are equally sure. His promised deliverance was as sure as His threatened judgments. "A greater King than Cyrus has proclaimed liberty to Satan's captives."

6. The first thing in any enterprise should be a place of acknowledgment to God. Time spent with Him only fits us for more useful service otherwise. But so soon as active work for God begins, the devil sets undermining forces in motion.

7. With every device of Satan, God gives a way of escape for those that lay hold of His promise. Those who plot against God's people shall suffer destruction.

8. God's people needed a leader; He provided one. Ezra sought the Lord; his way was prospered.

9. The sorrow and distress of God's people was the sorrow and distress of His faithful servant. When Nehemiah became duly interested in saving his people, he was sent to do the work. He answered his own prayer.

10. God has a work for each. We must watch while we pray and work.

11. Ezra read the Word; a revival followed. Every revival is rooted in Scripture.

12. Those that sacrifice most for God receive most from Him. He is the only reliable keeper of our possessions.—C.

Our Young People

WHAT IS CONVERSION?—I Thes. 1: 1-10; Matt. 18:1-4.

Topic for October 1

MOTTO

"Repent ye therefore and be converted."

MEDITATIONS ON THE TOPIC

I. Conversion. — Are you converted? This question may be variously understood by people according to their understanding of what conversion is. To some the question means, Are you a member of the Church? To some it means that they have quit some ways that they used to practice even if they have not become a Christian. To some it means a certain visionary experience that they are able to describe by which they have felt that they were changed. But to every one of us it should mean just what the Bible teaches it to mean. If we are converted, we are no longer in the service of Satan, but are in the service of God. If we are converted we have passed from death unto life in that our old sinful and condemned nature has been crucified and a new nature has been given us from God. If we are converted we are born again. If we are converted we have received the Holy Spirit as an abiding comforter. If we are converted we have turned away from sin and have yielded ourselves to God. If we are converted we have become willing to obey God. We know that we are converted by the same Bible evidences by which we know that we are born again (See I John. See also Topic for April 2).

Conversion is what takes place when a soul is turned from a state of sin and condemnation to a state of life and peace. It includes all the work of grace included in the Gospel plan,—Redemption, Justification, Regeneration, Sanctification, Adoption, with all their accompanying blessings. These may be analyzed and separated into parts for study and meditation, but they are all united in the work of God for the soul in its conversion.

II. The Text.—I Thes. 1:1-10; Matt. 18:1-4.—The first passage describes the conversion of the Thessalonians and what it meant to them. There is an inclusion of the body of believers in the statements of the experience which they experienced in the change and no mention of any not having yet attained to what is included in the experience of being in God the Father and in the Lord Jesus Christ.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPTEMBER 14, 1922

Field Notes

The Los Angeles Mission congregation has furnished support for seven India widows since January, 1922.

The Executive Committee of our Mission Board is scheduled to meet at Hopedale, Ill., Sept. 15, 16.

Three souls recently confessed Christ at the Home Mission, Chicago, and expressed a desire to unite with the Church.

Bro. H. V. Albrecht of Tiskilwa, Ill., worshiped with Waldo congregation near Flanagan, Ill., on Sunday, Sept. 3.

Bro. A. E. Kreider and family of Goshen, Ind., are spending a few weeks with loved ones at Sterling, Freeport, and other points in Illinois.

Nine young people were received into church fellowship at the Waldo Church near Flanagan, Ill., on Sunday, Sept. 3. Bro. Samuel Gerber of Pekin, Ill., was present and conducted the services.

Bro. Geo. Summer and family of Ashly, Mich., have spent some time recently visiting in their former home near Flanagan, Ill. The brother preached for the Waldo congregation on Sunday evening, Sept. 3.

SPECIAL NOTICE TO SUBSCRIBERS

A few weeks ago we enclosed subscription blanks in papers mailed to those whose credit has expired. We have enjoyed a hearty response and thank all who have done so. We would appreciate very much if others would also send their remittances. The price for renewals is $1.50 per year. It has been our policy to continue papers until they are ordered discontinued. This has caused some misunderstanding, but many more have expressed appreciation for doing so. In case you wish to renew, but are not in position to do so now, please advise us; also, if you prefer to have the paper discontinued, a card asking us to stop the same will be given prompt attention. We solicit the same hearty co-operation in the future as we have enjoyed in the past.

Mennonite Publishing House,
Scottdale, Pa.

Bro. J. F. Bressler, Lancaster, Pa., closed a series of meetings at the Kauffman Church, Johnstown district, Sept. 13. We hope to hear that the Lord's cause was materially advanced thru these efforts.

Bro. Daniel Kauffman filled appointments at Kalona, Ia., and Tiskilwa, Ill., Sept. 5 and 6, respectively while en route from Versalles, Mo., to their new home at Goshen, Ind, where they arrived Sept. 7. This week he planned to attend the Illinois Conference, held near Washington, Ill.—C.

Bro. T. K. Hershey writes from South America under date of Aug. 15: "We are preparing converts in all our stations for baptism. Camino Verdadero (True Way) paper has had telling results. We have increased its circulation to 6,250. Just today I received a letter from more than 200 miles asking for more light on the Gospel."

Your attention is called to the special offers for the Christian Monitor and the Youth's Christian Companion which you will find in this issue. Those interested in our educational work will find interesting reading in the special Hesston number of the Companion.

The meetings held recently at the Lower Deer Creek Church near Kalona, Iowa, by Bro. I. S. Mast of Ulen, Minn., closed on Sunday evening, Sept. 3, with 24 public confessions as one of the visible results. Bro. Mast filled an appointment at West Union Church on Monday night, Sept. 4.

We are in possession of a carefully prepared program of the second annual meeting of the Iowa-Nebraska Sunday School Conference, to be held in East Fairview Church near Milford, Nebr., Sept. 29. A careful reading of the program brings the conviction that an important meeting is in prospect.

Almanac Corrections.—The time for printing the Mennonite Almanac is approaching. We are especially anxious to have the ministerial list as nearly correct as possible. Will you kindly look at the same and notify us of any corrections that should be made? Thank you! Address,

Family Almanac,
Scottdale, Pa.

Comparative statements of receipts during August are as follows:

1920, Missions, $4,462.39; Relief, $3,701.03; Total, $8,163.42.
1921, Missions, 9,542.53; Relief, 2,901.82; Total, $12,444.35.
1922, Missions, 10,090.99; Relief, 6,701.74; Total, $16,792.73.

The increase is appreciated, and we trust it will be duplicated many times during coming months.

Tracts.—The following tracts have recently been printed and are ready for distribution. While these tracts are free, contributions toward the tract fund are always appreciated.

The Atonement,
Chapters of Pure Gold,
Hell: A Terrible Reality,
A Wonderful Passage,
How a Glasgow Cleark Was Saved,
Doubts and Fears Cured,
"Not Good Enough for Heaven and Not Bad Enough for Hell,"
Gems for the Worker's Tool Chest,
Silent Influence,
The Infidel's Deathbed,
The World's Ideal Woman vs. the New Testament Ideal Woman,
You Must Meet God.

Important.—From the South America Mission comes the following statement:

"Please state again that all letters can be sent to ths country for a **two cent stamp.** Some continue to place a five cent stamp on their letters, which is uncalled for and a waste of money. Letters from the Argentine to North America can now be sent for five cents instead of twelve cents as heretofore. No one should be asked to pay more on receiving letters from here unless they are overweight.—T. K. H.

Correspondence

* * *

Cootes Store, Va.

Dear Herald Readers, Greetings in our dear Redeemer's name: "Blessed is every one that feareth the Lord; that walketh in his ways."

On August 20, we had an all-day meeting at Bethel Church. The following visiting brethren assisted us in the service: A. G. Heishman, Henry Weaver, C. K. Lehman, H. N. Troyer and Lewis Shank. In the morning service Bro. Shank received one person into church fellowship by water baptism. We pray that he may remain faithful. We appreciated the help the visiting brethren gave us in speaking and singing. We pray that the things we have learned may be made practical in our lives. We hope more will attend worship instead of places of amusement.

The Sunday School work at Bethel and Smith's Schoolhouse is progressing fairly well. The attendance of the children has been better than the grown folks. Oh, that we may teach the Word of God in its simplicity and truth, that, these young feet may be guided aright.

We ask an interest in your prayers for the work and workers at these places.

Aug. 31, 1922. A Worker.

Tuleta, Tex.

Dear Herald Readers, Greeting:—On Aug. 11, Bro. J. M. Kreider of Palmyra, Mo., came into our midst and stayed with us until Aug. 23, preaching for us every night excepting one, when it rained. He gave us the full Gospel truth and we felt the Spirit's presence. While there were no public confessions, we are sure there was conviction and feel that our little body of believers was greatly strengthened. Our Mexican brother who formerly held membership here, but had called for his letter several years ago, was again received by letter.

Some fifteen or twenty young Mexican people came to meeting one evening and gave very strict attention, tho they could probably not understand much of the sermon. We have started a weekly prayer meeting since the meetings closed.

Have just had another heavy rain. The atmosphere is cool and pleasant and all nature looks lovely. Pray for the work at this place.

In His Name,

Sept. 2, 1922. Rhoda Yoder.

Schellburg, Pa.

Greeting in the name of Jesus who died that we might live:—On Sept. 3 we were glad to have Bro. E. J. Blough and Bro. J. F. Bressler and about 20 brethren and sisters and children from the Johnstown district with us. Bro. Bressler preached for us in the afternoon. Bro. Lloy Kniss preached for us in the evening. We surely appreciate the help in the Lord's work.

If the Lord will we expect to have communion services Oct. 1. As we are having our Sunday school and preaching services in the afternoon, we expect to have our communion in the afternoon at 2 o'clock. We invite all that can come to be with us at that time. We ask an interest in your prayers for the work at this place. Effie Hoover.

Sept. 4, 1922.

Morrison, Ill.

Greeting to the readers of the Gospel Herald:—On Aug. 20 Bro. and Sister Graybill of Freeport, Ill., and Bro. and Sister Joseph Mishler of the Bowne, Mich., congregation were with us. Bro. Graybill preached a helpful sermon for us.

On Sept. 3 we had our Harvest service. Bro. and Sister Menno Steiner of the Fairview, Mich., congregation were with us, Bro. Steiner taking part in the services. We are thankful for these visits. Truly we can say with the Psalmist when we see the crops the Lord has blessed us with: "Praise the Lord, O give thanks unto the Lord for his mercy endureth forever." We ask an interest in the prayers of God's people for us at this place. In the Master's service, John Nice.

Sept. 5, 1922.

Long Green, Md.

Dear Herald Readers, Greetings:—Thursday, Aug. 24, will be long remembered, as the fifth annual Gospel meeting was held at this place on that date. Subjects of much interest were handled by able speakers. We trust the seed sown fell upon good soil, and while we may not see it, we leave the results with God. Brethren and Sisters were with us from different states and localities. And best of all God was with us. We believe like the disciple: "It was good for us to be here." Pray that we may have a mind to work and be given a vision of better things to come.

Bro. A. B. Stoltzfus, wife and daughter were with us in our regular services Sept. 3. A cordial invitation is extended to any one interested to visit us. In His name,

Sept. 5, 1922. L. B. Phillips.

Freeport, Ill.

Dear Herald Readers, Greeting:—The Lord is continually bestowing many blessings upon us. We appreciate again the presence of Bro. J. S. Shoemaker as he had been gone for a number of weeks.

Sunday, Aug. 27, Bro. and Sister S. E. Graybill and the latter's parents, Bro. and Sister J. Mishler of Michigan worshiped with the congregations at Morrison and Sterling.

Bro. C. Meyers of the Brethren Church filled the appointment here Saturday afternoon, Sept. 2 when we had our Harvest meeting. The Lord has given bountiful crops again at this place.

Sept. 3 Bro. A. E. Kreider and family of Goshen, Ind., came into our midst. Bro. Kreider brought a message to us in the evening on the value of Bible study. We are glad for the presence of those from neighboring congregations. Come again. May God bless you all.

Sept. 6, 1922. Mary Graybill.

Scottdale, Pa.

Dear Gospel Herald Readers: The past week was rather strenuous for a number of workers. Approximately fifty tons of clothing and shoes were sent to Russia. Quarterlies are to be sent out soon. We would urge those who have not ordered to do so at once.

Bro. Henry Hartman, a worker at the House for more than a year, has gone to his home at Harrisonburg, Va., expecting to attend school this winter.

Bro. and Sister Jacob Bucher, Gettysburg, Pa., accompanied by their son B. L. Bucher and family, New Holland, Pa., spent part of last week here. The first named brother preached at our regular midweek meeting.

We are planning to hold a series of meetings in East Scottdale, beginning Sept. 14, conducted by Bro. J. F. Bressler. Will you pray that these may result in the salvation of many souls?

Sister Gladys Loucks left for Hesston College where she expects to continue her studies.

Bro. Geo. Medsgar returned here recently, after having spent more than a year in California.

Bro. Harry E. Kauffman and family, Mattawana, Pa., visited here recently. Cor.

Sept. 12, 1922.

Miscellaneous

DARE AND DO

Dare to think though others frown;
Dare in words your thoughts express;
Dare to rise though oft cast down;
Dare the wronged and scorned to bless.

Dare from evil to depart;
Dare to priceless pearl possess;
Dare to wear it next your heart;
Dare when others curse, to bless.

Dare forsake what you deem wrong;
Dare to walk in wisdom's way;
Dare to give where gifts belong;
Dare God's precepts to obey.

Do what God's Word says is right;
Do what reason says is best;
Do with all your mind and might;
Do your duty and be blest.—Sel.

A NOTE OF WARNING AGAINST BAD INVESTMENTS

By Isaac R. Herr

For the Gospel Herald.

We are living in wonderful times. The automobile, picture shows, radio, selfish motives, commercialism, and the greed of gain, pelf and power, often seem to fill the whole horizon of people's view. They certainly have a peculiar and sinister influence upon their lives. It is not our desire to rail and rave against all these things as evil and wrong in themselves and in their effects upon the lives of people. It is true that some of them have a normal use, but the abnormal use and abuse of them is very marked and in others the use and influence should be denied from the beginning. An automobile is a harmless piece of mechanism in itself and in its use within proper restrictions is perfectly permissible. If the automobile supercedes the horse and carriage and possibly in some instances takes the place of the trolley and steam cars and does not trespass on the standard of morals that were maintained, neither does any violence to men's financial and religious standing then we do not have one iota to say against it. But it does seem that the abuse of it is so great that the pulpit as well as the press should bring the warning before the people to stop, look and listen.

Surely the restraint must be put upon the use of the car to the extent that the same thrift and industry, purity and dignity of manhood and womanhood will prevail. The question is merely put before the readers for the purpose of having parents and elders to maintain a sound poise and bearing. Is it wise to place in the possession of young men high powered and high priced automobiles? There is a higher question that "Can you, or Can you not, afford it?" But aside from this higher question there is the highest question growing out of this principle; let every man in looking upon his own wealth also look upon the wealth and welfare of others. When this principle is properly recognized and men feel that they are to some extent their brother's keeper, they will seek to invest and infold this principle in their action relating to the purchase of an automobile for their sons and daughters. They will know that the gist of the whole matter is this—that if they put their thousands into a machine for them, the son and daughter of the man who can ill-afford to purchase the same kind of a car will be under the power and influence of the example that is set by his richer and more influential neighbor.

The length of this article forbids the discussion of the picture show.

As to the greed of gain men have no hesitancy to overstep all bounds of propriety. They have laws passed to favor them in carrying on their nefarious business of exploiting the unstable, the weak, and the financially inexperienced who have inherited houses and lands, stocks and bonds, and others who by dint of toil and hard and fast economy have accumulated a handsome income. It is sadness personified to have these horny-handed sons of toil come to our office and relate the story how they were made victims of designing persons, how they were fleeced out of their hard, hard-earned money by men who strut about in the form of humanity, even declaring themselves to be followers of the lowly Nazarene. Of course, men who are conversant with the affairs of life and have strong powers to arrive quickly at the falseness and improbability of the proposed scheme or proposition to use them as a sponge out of which to squeeze money, will not be so easily duped. But those who are easy and need the guardian care of the strong, will be overpowered by the nice talk of these unscrupulous men. The worst feature of this shark business is the fact that so often they are accompanied by men belonging to the plain churches who come with them in their religious garb. Some try to put on the appearance of a Mennonite and a Dunkard at the same time. It is regretted that some of our own church members who are plainly distinguishable as Mennonites are sometimes found in these undesirable camps, in with this den of wolves seeking whom to devour and consulting day and night the list of men who are easily exploited, which list is kept and handed back and forth as men who have been easy heretofore.

If God has given those in the Church fore-knowledge and power to quickly scan the proposition, and ability to investigate the same, greater business and financial ability than to others, is there any reason why these should not stand as good counsellors and sponsors to the unwary and credulous who believe that everybody is honest as they are? If any one will censure the writer for this article he will defend himself by saying that it is the Church's duty to protect their flock from the invasion of the wolf and in this effort they should stand with a united front. In taking this stand the Church should speedily eliminate from its membership such that give evidence of the fact that they join hands with the abased and abandoned for the purpose of deceiving and luring the members of the same body in placing their money in projects that are either highly speculative or a "bunco" from the beginning.

In short, is there no way that the Church can help to protect its membership against the nicely planned and woven schemes to get the money which God has entrusted them with to use to His honor and glory and for the furtherance of His cause? Let it be borne in mind that the money we have, if rightly obtained, the Lord has blessed us with it that we might be worthy stewards and trustees of the high spiritual order. This money and property that we have, the lands we own, we have not an absolute title to. Instead of an absolute property it is only usufructuary property to us. We are entitled to use of the fruits and of the income but we must account to God for the principal and even how we use the fruits and income thereof. Are not the cattle on a thousand hills the Lord's? Is not the earth His? He can prove it with one stroke of His mighty power. Death may claim your cattle, the earthquake can set to naught your farm and challenge you to point to its whereabouts. Therefore, as individuals and as a body of churchmen let us bestir ourselves to a praiseworthy action to the end that we may discharge our duty so far as it concerns our own finances and strongly throwing out a safeguard for the protection of the finances of others of our brethren. If we confine ourselves to Lancaster county, Pennsylvania, we can count thousands upon thousands of dollars that went into ill-famed and highly censured projects and schemes, fomented and fostered by those who have gone at great length in a course of moral degeneracy and depravity, and in the going thereof they diligently sought inventions by which to conceal their

satanic deception. Some of these investments are the gold mines of California, the silver mines of the far west, the rice exploitation of the south, land schemes of New York City, clay products, hydro-electric companies and what not. In each case a close analysis of the personnel of the company, their previous history is a sufficient warrant to keep aloof and far enough away from the financial pitfall. The press and the pulpit are great educators, and the pulpit has this peculiar advantage of being closely identified with God and His purposes; it is not pleasing to God that money should be used recklessly, but that it should be devoted to the up-lift and betterment of mankind. Our brethren in Russia are suffering with the pangs of hunger and threatened with the rigors of winter without clothing. The foreign missionary cause is knocking at the doors of our churches for help. The home missions in a certain yet mild tone are asking us to stimulate and support a worthy cause. Mennonite Publishing House with its sound literature and teaching is worthy, for it is an educational, moral, and spiritual center radiating a wholesome and beneficial influence upon life over a large area. The Gospel Herald is a bulwark of the Church reaching to the far ends of the earth. Shall we be heedless to the financial needs of so great and worthy an institution and to all of the needs as stated and not conserve the money of the Church and direct its use into channels where God can bless us from ten to fifty fold? For the reason that the writer himself needs ministers and bishops who are spiritually stronger to guard, guide, and protect him in his spiritual life, for the same reason may he need the protection of the Church when decrepit. Old age might incapacitate him to oversee his finances. There are those in the Church whose honesty and trustworthiness and faith in other people disqualifies them to properly protect themselves against these wild-cat and crooked investments. Does not the duty devolve upon others in the Church whose talents and business experience has given them a vantage ground or position over them, to make these investigations and submit an honest report to them? A committee of such men appointed as counselors would serve in as high a capacity and surely as beneficial to Church councils as the position of the trustees in the local church whose qualifications are honesty and marked ability to manage their own finances as well as those of the Church. In conclusion this article may be read as not so spiritual but the building of a church house than a material light. But who will dare to say that the church building, if used as it is intended to be, as a place where His honor dwells, will not become a means of great spiritual good? The writer contends that as one whose business is preparing wills and deeds, settling estates, Orphans' Court practice, placing money on mortgage, real estate securities, counseling people and helping and consoling those who have been unfortunate in their investments, that it is incumbent upon him to not only sound a note of warning but enlist the power of the Church to the protection of its members and thereby greatly reduce the financal troubles of many.

Lancaster, Pa.

GRACE AND LOVE

By Hattie F. Hollinger

For the Gospel Herald.

The word "grace" is used in many ways. True grace has always to do with love. The grace of God toward us is sometimes so broad that you cannot measure it, so deep you cannot fathom it. Paul speaks of "grace to help in time of need," and of the "grace wherein we stand." There are times when one needs grace and prayer very much—times when we may fail for want of it.

We often speak of the Christian graces. Love is the germ from which all graces grow, and it is the grace of God that quickens love. God told Paul, "My grace is sufficient for thee." Having the grace of God you have the person of God. God's grace is not unjust. The fountain of all good acts is grace. We show grace as we have it—like the perfume of the flowers, it cannot be hidden.

The word "grace" is used in business. On notes, bills, mortgages, and other obligations, the law in many states says three days' grace may be given. God's relationship toward us is ever grace and love. Why should not the love of God be the most stirring power in our lives for therein lie our highest interests. Let us have the perfect square, to the end that our light may so shine before men that they may see our good works and glorify our Father which is in heaven. Then will every Christian grace that we manifest "in the midst of the perverse generation" be as a ray of light leading men to the feet of Jesus.

Salvation is spoken of as a gift that comes through grace. Grace and salvation are closely connected in the Bible. One verse speaks of "the grace of God which bringeth salvation;" another says, "By grace are ye saved." This teaches us that God's love saves us. Heaven would not be heaven without love, and how can one have heaven if at heart he cares not for God? You cannot be where your heart is not.

Paul speaks of the riches of God's grace toward us. Jesus is rich in grace toward us as He is one with us. Paul says He "became poor, that we through His poverty might be rich." This is the law of grace.

"Thou shalt love the Lord with all thy soul," is the measure of the Christian's love. Money, friends, parents, pleasures, worldly honors, the desires of the flesh — all have subordinate place to those who truly love the Lord. God in His great wisdom and love for the human family and for their welfare, saw the need of giving His people something to do, and something that safeguards against the many evils in the world today. Grace reaches to heaven but it begins at the cross. So let us take courage in God's Word, believing that "all things work together for good to them that love God."

Are we enjoying the full happiness of the Christian life? If we love Jesus we always try to please Him, and grow stronger in His service. I love to learn psalms, because they teach us so much of God's ways and mercies, and if we stay in His love, we will not let ungodly counsel lead us because we will read God's Word and ask Him to keep us, and guide us in truth. If we keep in His love we will keep all His commandments and be bright and shining lights. While there are trials, and disappointments, and temptations in the Christian life, still there is a satisfying peace and love that cannot be expressed.

Let us live up to the rules and regulations of God's Word, and let us get close to our God by asking Him for grace.

Let us therefore take up our cross cheerfully. Then as Paul, we may finish our course with peace and joy. If we study the life of Paul we notice how graciously he bore his cross. The cross is not heavy, if we surrender our all to Jesus and live for Him. "My yoke is easy and my burden is light." Do we not find in it joy, love and peace to take up the cross and bear it for Jesus' sake, who did so much for us.

First let us consider why we should take up the cross. If we do not, we are not worthy of Jesus; we cannot be any of His disciples. Oh! how much it does mean to us! Read Luke 14:27. The grace of God is here brought to light for the Lord sent prophets to preach to the people to bring them to repentance.

God's promise and love to the faithful one is just as emphatic today as it was in the days of Zerubbabel. Let us be faithful and loyal to the stand-

ard of Christ. Let us be faithful in our every day life, knowing we are doing God's will. Let us be content. All together, in the Spirit of Christ, we must work and seek to accomplish His work and to fulfil our part in the duty assigned to us. Whatsoever we sow that shall we also reap.

"Do Thou assist a feeble worm
Thy great engagement to perform,
Thy grace can full assistance lend,
And on that grace I dare depend."

East Earl, Pa.

MODESTY DEFINED

By May Gochnauer

For the Gospel Herald.

"O consistency, thou art a jewel." This expression comes to our mind as we endeavor to think on the subject of modesty. How consistent to a Christian is modesty! To be modest is to be chaste, to be virtuous. We should be modest in dress, as "dress is an expression of character. Human invention is to appear what we are not; this can be done by following worldly fashions. The divinely appointed way is not outward display but is an unassuming acknowledgment of spiritual dependence and practical supply for bodily needs and comforts. Such are they who are adorned after the pattern of those professing and possessing godliness."

We should not only be modest in dress, but in behavior, in the appearance of our homes, in our dealings with others—that quiet, unassuming nature so becoming to all Christians and even appreciated by those of the world.

Modesty is a Bible term, used only once in the New Testament (1 Tim. 2:9, 10): "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but which becometh women professing godliness, with good works."

Oftentimes we can understand better the meaning of a word by looking at the constrast or opposite. We need not go to foreign countries but only to our nearest city to see immodesty, to see unbecoming apparel. And do we not take this as an index of the life and character of the individual? Does it not cause us to pity those who are robbed of that which God intended them to possess? Does costly array add anything worth while to the individual? Is it really the true adorning? No, the Scriptures alone give us the true standard. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God adorned themselves" (I Pet. 3:3-5).

And here again we should thank God for being thus taught from His "holy Word" and those interested in our spiritual welfare, the true Gospel way, that our eyes have not been blinded to the truth in this matter, that modesty in dress and life is upheld to us. It is not the shamefacedness of being ashamed to appear modest but to be ashamed to be caught in worldliness.

But I hear someone say, "Do not wolves appear in sheep's clothing sometimes? do the clothes make the Christian? The putting on of plain clothing does not change the heart, and this is why in this article I cannot speak only of modesty in dress because of the close association between modesty and the Christian spirit.

Have you fully surrendered to Christ in all things—your life, your heart, your all—willing for complete separation from the world as taught in the Scriptures? If so, I am sure you will not want the worldly adorning.

Millersville, Pa.

PATIENCE

By A Sister

For the Gospel Herald.

"Tribulation worketh patience."

Life rarely runs with any of us exactly as we wish. It is not often a broad, unhindered stream, at last with unmeasured flow reaching the ocean of the great future to which we hasten, but a dashing, boiling, turbid stream, turning frequently on itself.

We do not always get along in life as we wish. The seeds of plans we planted do not yield the harvest we had hoped. Sometimes the crop completely fails and all our evil and ungodly works are before the public. But if we are Christians and can have patience to overcome, God will bless us all the more and keep us so we will not come in touch with the enemy.

Why do men allow the perishable dollar to have greater influence in their lives than God who made every sacrifice that they might enjoy the imperishable riches of glory? "What does it profit a man if he gain the whole world and lose his own soul?

The example of the Savior stands in bold relief and we strive to imitate it—though we make bungling efforts getting our feet into His footprints. At all events it is terribly hard work, this being patient. Where would your soul be, unsaved friend, were it not for God's patience in dealing with you. Can you realize the deep concern manifested, the burden resting on the heart, the anxiety of our ministers and teachers caused by your careless, wayward way of living?

Patience! God's patience is so great. We never can expect the best results unless more of our people get soundly converted and begin to worship God in spirit and in truth. Many are running away with the demon of fashion. May God help us to understand what it means to be converted. Why do we go to church every Sunday? Is it just to see and be seen? Men and women by the millions are losing their souls trying to substitute for the new birth. You go to the photographer's gallery and have a likeness of your outward appearance taken. You congratulate yourself that you are so handsome. If God should turn on His powerful kodak and take the likeness of your soul, and set it out before the public, I wonder if you would congratulate yourself.

Oh, if sinners could see their horrible looking souls just as God sees them. How often have you actually seen yourself as you are? You may be heavily burdened. Where is the sinner that is not burdened down under a load that will sink him lower than the grave? Oh, that load of sin! It is driving thousands upon thousands to a premature death, but that is not the worst—it drives them to an endless hell! All you need to do, my lost friend, is to neglect to repent and you will drift towards eternal death as fast as the wheels of time can turn. If we could be patient and work patiently with one another, how differently things would be! The road to heaven is, turn to the right and go straight ahead.

Hubbard, Oreg.

"DONT'S" FOR WRITERS

Don't prepare your manuscript hurriedly. The essay written before breakfast or while waiting for dinner or in any fragment of time "snatched" out of a busy day is usually narrow and shallow and ill-planned. Now and then, one may have a "flash" and "just dash off" a readable article, but it is the exception and not the rule.

Don't write with pencil. If you have a typewriter, use it. If you have no typewriter, write with pen and good ink on good paper, and write every word in well-formed letters. Remember that if your article goes in to the printers, it must be read by editor, linotype men, and proofreaders—men who are also human

and should not be provoked beyond measure.

Don't make your article too long—the majority of manuscripts that never find their way into print are rendered unavailable by their length.

Don't say in the letter which accompanies your manuscript, "Print this in your next issue." As a usual thing, compliance with such a request is impossible, the average journal is blocked out at least a week or two ahead. And it is quite frequently the case that a good essay must await its opportunity weeks or months — occasionally longer.

Don't send copies of your manuscript to all our papers, unless it be news you are conveying to the brotherhood—and even when writing news, it is better to send each paper a specially prepared item. When an essay is sent to two or more papers, one is likely to use it before the other, or others, can, and no journal wishes to yield space to something that has already been given to the public.

Don't conclude that your article is delayed because the editors see no merit in it. There are a hundred and one reasons why articles of merit do not always immediately find their way into print.

Don't think that the editors are "fresh" simply because your articles appear in print cut down a little or it may be with a few sentences added. Space in a paper is very exacting and must be obeyed; if an article is a few lines or words too long it has to be shortened; and if it lacks a few lines or words, it may have to be lengthened.

Don't forget that editors are made of flesh and blood, that they have nerves, that they put in long hours, that they have a multiplicity of things to think about and do and be concerned about, and that the last straw can break the camel's back even in an editorial office. — Christian Standard.

"Suppose that all our people should give as much of their property, in proportion to their ability, to missions as we give, what would be the condition of the world?"

"Religion helps one to forget self, and forgetting self prevents introspection and resulting consequences."

"You can will yourself off the devil's territory, and will yourself into the hands of God."

"We must gird on the gospel armor tightly about us, and go out to grapple with stern realities."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Luke 10:18, where Christ speaks of Satan falling as lightning from heaven. Is it past or future? In Rev. 12:7-9, Is it past or future? Can Satan or any unclean thing be in heaven? L. G. K.

The "I beheld" of Luke 10:18, and the sentences "There was war," "was cast out," and "were cast out" of Rev. 12:7, 9, make it clear that what is referred to in either case, was in the past and not in the future.

Both scriptures refer to Satan the arch fiend and deceiver of soul, who (we would infer according to the Word) had been created an angel of light, as myriads of other spirits were, and we conclude from Jude 6 that many of these spirits kept not the rank and office assigned them among the heavenly hosts, by their Creator, but became discontented with their condition and place assigned them, hence rose up in rebellion against God and His forces, thus a "war in heaven" was waged, a conflict for supremacy, between Michael and his angels and Satan and his angels. As a result "the great dragon (Satan) was cast out of heaven" because no sin, neither the author of sin, could be tolerated in heaven. (See Rev. 20:27.)

Jesus who was in the beginning with the Father, was present when Satan was cast out. To this event He likely alluded when He said to the seventy, "I beheld Satan as lightning fall from heaven." This statement of our Lord may be construed to mean that in the work of casting out demons on the part of the seventy, Jesus saw Satan fall, as lightning falleth from heaven. In either case Jesus not only beheld his fall, but was the source of power by which he was cast out, which is a positive sign and pledge that Satan the prince of devils shall thru Christ and the power and progress of His Gospel be finally divested of all power and be "cast into the lake of fire" where he "shall be tormented day and night forever and ever." J. S. S.

The Gospel Herald will be sent to new subscribers until Dec. 31, 1923, for $1.50. Anyone sending two new subscriptions accompanied by $3.00 will be given a year's credit, the new ones being credited Dec. 31, 1923.

REPORT
Of the Mennonite Home, Lancaster, Pa.
(July, August, 1922)

For the Gospel Herald.

The following brethren and sisters contributed towards the Home: Ephraim Kauffman and wife, John Gingerich and wife, Isaac Miller and wife, Martha Eshbach.

Cash.—Barbara Harnish, $1.00; Henry Horst, 1.00; David Weaver, 1.00; Samuel M. Hollinger, 1.00; Charles K. Buch, 1.00; Anna M. Graybill, 10.00; Allen Nace, 10.00; David B. Freed, 2.00; Tobias Lehman, 2.00; Melvin Musselman, 5.00; Isaac R. Kreider, 1.00; Joseph G. Horning, 1.00; David E. Ebersole, 1.00; Maria Hess, 1.00; Aaron Dentlinger, 2.00; A Sister in Faith of Manheim, 5.00; Contribution Box, 9.25.

Services.— July 2—Regular services were conducted this afternoon by Bros. Samuel Frey, Frank Kreider, and Decons Ephraim Hernley and Amos Kauffman. Lesson, Isa. 55; Text, Tit. 2:11-15.

July 16—Regular services were conducted this afternoon by Bros. John H. Mosemann and Abram Brenner. Lesson, Luke 12 and Jer. 13:23.

July 25—Today we were visited by Bros. Jacob Rush and Enos Wisemer of the Deep Run Church, Bucks Co., Pa. Bro. Wisemer read Psalm 34 for opening lesson and Bro. Rush took verse 15 for text.

July 30—Regular services were conducted this afternoon by Bros. Amos Stoltzfus and Aaron Wenger and Deacons D. S. Metzler and Jacob Greider. Texts, Jer. 17:7.

August 9—Today we were visited by Bro. Abram Metzler of Martinsburg, Pa., who broke the bread of life unto us. Text, Matt. 11:28-30.

August 13—Regular services were conducted this afternoon by Bros. Frank Herr, Moses G. Gehman and Joseph G. Horning. Text, Psalm 92:12-14.

August 27—Today regular services were conducted by Bros. Daniel Gish and Abram Brenner. Lesson Eph. 3, and the last part of same chapter for text.

We had a lot of visitors of late and we are so glad for it and praise the Lord for it. It shows that there is an interest taken in the work here. Our aged people are blessed with very good health; some few are weak, but they are looking for a better day. We received some help but we are still short and we are hoping and praying that this work should not suffer for the want of waiting on these aged pilgrims. We still ask the prayers of the Church and all that take an interest in this work.

Yours for the welfare of the aged,
T. E. Moyer, Supt.

SPECIAL OFFER

The Christian Monitor, a 32 page monthly magazine for the home, will be sent to new subscribers for the balance of this year and all of 1923 for seventy-five cents. Back numbers as far back as February 1922 will be included while they last. This will include all of the Old Settler Stories so far published, as well as all the installments of "The Clemen Family" and "In the Land of Sacred Story." The supply of back numbers is limited, and you will need to act promptly in order to get the full benefit of this liberal offer. Sample copies sent free if requested.

The renewal price of the Monitor is one dollar per year. Published by the Mennonite Publishing House. Send all orders to

Christian Monitor,
Scottdale, Pa.

"If we are to have real Christian unity, we must be real Christians."

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following letter from Bro. A. J. Miller, director of our Russian Relief Unit is important and self-explanatory. We trust that the suggestions of Bro. Miller will be heeded by those who have needy friends in that unhappy country.

Dear Brethren,

Let me call attention again to the fact that parcels are yet being sent by post to Russia, addressed to individuals. This is extremely unwise, and people should be warned against it again. Let me give as illustration just two cases:

A package was sent from Germany addressed to one of our workers, to be forwarded by him to Turkestan. To lift this package in Moscow would cost about 30,000,000 Roubles, approximately 7 or 8 dollars. The package weighs about 10 pounds and contains soap and various other things. To forward this package to the address would cost about 10,000,000 Roubles more, approximately 2½ dollars: the entire cost of about 10 dollars far exceeds the apparent value of the package.

Second case. A ten pound package sent from California has arrived at Dawlekanovo, near Ufa, addressed to Heinrich Isaak. He writes to us at Moscow that the charge on lifting this package in the Dawlekanovo Post Office is 156,000,000 Roubles, approximately 40 dollars. Mr. Isaak writes also that it is impossible for him to pay this amount. The package is said to contain clothing, but, as he writes us, it is very uncertain whether the package is worth as much as this, because some of the contents may have been taken out of the box. He requests that I advise the people in America not to send packages in this manner, because no one can pay such charges, even if one desired it.

The postal cost of the first package is great enough to pay for an A. R. A. food package, and the postage for the second would pay four A. R. A. food packages. The comparison is obvious It should also be noted that the recipient cannot know what is in the package until the charges have been paid on it. Even if a list of contents accompanies the package, it is quite possible that the original articles have been taken from the package and worthless articles of equal weight substituted. The A. M. R joins with Mr. Isaak in advising strongly against sending packages addressed to individuals.

Very Truly yours,
American Mennonite Relief.
Alvin J. Miller, Director.

* * *

According to a letter received recently from Bro. Slagel, through Bro. Miller, arrangements have ben made by the American Relief Administration to open a branch distributing center at Alexandrovsk because of the large number of food packages which are being sent to Mennonites in that section. About two thousand packages were sent there on one shipment, and more were coming. This is being done in full co-operation with Bro. Slagel and our own relief activities in that section.

Attention is called to this arrangement because of the fact that this plan will necessitate that the delivery cards be signed by an agent, stationed in the branch warehouse. When these cards are returned to the donors in America there need be no doubt, therefore, that the packages have been properly delivered if the signature of the actual party to whom it was sent does not appear on the card The signature of the agent at Alexandrovsk guarantees that the proper persons have received the gift.

* * *

The following cablegram has been received this week:

"On August first 121 Mennonite kitchens in Chortitza, Nicolaipol, Molochansk, Bogdanovka, Tiege, and Nemetzkaja Wollosts, and Memrik Gruenfeld and Fuerstenland Settlements, feeding 14229 children and 9230 adults. Ten closed institutions feeding 197.
(Signed) **Slagel.**

* * *

Bro. C. E. Krehbiel, member of our Unit in Russia, tells the following story concerning one of his experiences in the famine stricken district:

"We drove out east several hundred versts to Memrik last Friday to visit about twenty Mennonite villages and investigate conditions. All along the way the old fashioned threshing stones were thumping out grain in levelled village yards. At Ivanowka we saw twenty-four Dutch windmills, all in action. At another place I took a snapshot at four storks on the straw roof of a Russian cottage.

"We stopped at the village Nicolajowka and our host, Mr. Friesen, told us incidentally that a little boy was lodging in his barn nights and shifting for himself by day. He described the little fellow in such a way, that I became deeply interested and said I wanted to see him by all means.

"In the morning I went out to the shed where our Ford stood and there I found the little eight-year-old boy, whom I suppose I shall have to adopt in absentia. His name is Nicolai Dombrowski. He is a Catholic, and, so far as is known, a complete orphan. He says his mother, three sisters and two brothers died of typhus some time ago. Later his father died of the same dread disease at a railroad station near here, and the boy strayed to this village and here has to shift for himself. He was sick when we came there and lay on a thin litter of green, coarse grass. He had a heavy hat pulled down over his head to keep the coarse grass from pricking him. His blue shirt and white homespun trousers were badly torn. His feet were bare. Flies were biting and almost eating him up. His pulse was running at about 130 and his mind almost blank with fever. I asked him how he felt and after repeating he replied in Plattdeutsch: "Ek si krank." I asked him whether I might bring him some water in the red wine bottle at his side. He likely thought I wanted him to get some, and after several futile attempts he staggered over his straw toward the door. I called to him to lie down. He stood like dazed Had there been any spectators, they would have seen a man of six feet two with swimming eyes take hold of a burning little hand and lead the child back to the litter. Think of your own eight-year-old boy out in the world alone like that! I took out a white handkerchief with C. E. K. on the border (my own child, Florence put it there), and gave it to him and said: 'Put it over your face, to keep the flies off' He did so and tried to pull his bare feet into his short trouser legs.

"Later I had a talk with Mr. Friesen. He and Mrs. Friesen have taken a liking to little Nicolai and give him one meal a day. It was arranged he get one meal out of the Mennonite kitchen and I am to send him some clothing. They said they would find a better place for him.

"Two days later I returned and they had fixed and cleaned up the little harness room and put Nicolai into a snug wooden cradle there. They had borrowed a clean shirt for him and had given him a good bath. But he was still sick and as he slept his pulse thumped and his cheeks were flushed.

"Next morning when we left, little Nicolai sat in the kitchen thin and pale. We left some food there and they will care for him. They were afraid he might have the cholera, which is now causing many deaths, and did not want him to expose their own children.

"If Nicolai were an only instance it would be sad enough, but there are thousands and thousands like it here of which Heaven only knows. Oh, the pity of it all!

"How glad I was, when I looked for clothing for little Nicolai, to see what nice things the good people in America are sending over here. And clothing will be needed so badly here this coming winter. In many places fuel will be scarce. The more the need for plenty of food and clothing. In another village I saw another child seven years old. He stays in the shed, too. All the clothes he has to wear is a dirty shirt and a little cap. Hardly enough for a Russian winter! Let's furnish the clothing for Nicolai."

Sept 8, 1922.

SPECIAL MEETINGS

Willow Street, Pa.

A harvest home and Sunday school meeting held at Byerland Church, Aug. 17, 1922.

Subjects Considered: **Harvest Sermon** (Psa. 116:12); **What Can I as an Individual do to help or Hinder the Work of the Church and Sunday School? Evils of the Present Day; Upon Whom Does the Responsibility of Bringing the Children from the Sunday school into the Church Depend, and at What Age? The Present Needs of Sewing Circles and Mission Work; The Need and Blessing of Family Worship; Separation and Consecration.**

Speakers: D. N. Lehman, Harry L. Longenecker, David Garber, Martin Rutt, John W. Weaver.

A Few Thoughts Presented: We should do our part in preparing the great, eternal harvest. It is the father's duty to erect a family altar for it is God's command.

Secretary.

Elizabethtown, Pa.

Report of the two-day Bible meeting held in the Elizabethtown Mennonite Church, July 16, 17, 1922.

Organization: Mod., Simon Garber; Sec. Walter Herr; Chors., Reuben Miller, John Rutt.

Subjects Considered: **Christian Stewardship; The Two Covenants; The Plan of Salvation; True Christian Liberty; Helps and Hindrances in the Christian Life; Unfulfilled Prophecy; Parental Influences and Example; Building the Church Faithfully.**

Instructors: Abram Metzler, J. L. Stauffer.

Dedication Sermons, Isaac Brubaker, Noah Risser.

Harvest Sermon, David Garber.

Sermon (Titus 2:11-14), Abram Metzler.

A Few Thoughts Presented: The plan of salvation is based on forfeited life. As under the covenant of the law, man's relation to God was manifested through sacrifices of forfeited life, so under grace, Christ, forfeiting His own life, assumes all of guilty man's responsibility. The

Church is a divine institution, having a divine commission and divine authority.

Secretary.

Job, W. Va.

All-day meeting held at Bethel Church, Aug. 19, 1922.

Subjects Considered: **The Respect of God's House; The Home; Filling our Place in the Home, Sunday School, and Church; Practical Christianity in Everyday Life, and its Influence on the Surrounding Community; Things that Help, Things that Hinder; Christian Giving; What Constitutes a Successful Sunday School; The Unappreciated Promises of God; The Church, Her Foundation and Purpose; Our Children, Who Shall Have Them?**

Speakers: Gertrude Kraybill, S. H. Rhodes, J. E. Suter, Fannie Kurtz, M. J. Heatwole, Jason Vance, Jasper W. Smith, Wm. A Miller, Perry Martin, Earl Miller.

In the evening a preparatory service was held, conducted by H. H. Baer and S. H. Rhodes (Texts, II Cor. 13:15), followed by a sermon (The Holy Spirit) by J. E. Suter.

Thoughts Presented: God's house should be regarded as a lighthouse in a community. Love and respect are at the foundation of a happy home. We cannot get higher in church life and activity than we live it out at home. We are a light to illuminate or a tempest to destroy. Too many people "get all they can and can all they get." The object of the Sunday school is to train children for Christian service. Often we fail to receive some of God's promises because we do not appreciate what we have. All saved persons constitute the true Church. Fill minds of children with good things as a safeguard against evil.

Rhine W. Benner.

Westover, Md.

First Annual Bible Meeting, held at the Holly Grove A. M. Church, Aug. 19, 20, 1922.

Instructors: John H. Mosemann, John Kennel.

Subjects Considered: **The Church, its Authority: Obedience; Separation; Nonresistance; The Ordinances, (a) Their Purpose, (b) Indifference toward Them; The Blood; The Holy Spirit; Heaven.**

Sermon Texts: II Kings 5:11; I Tim. 4:15.

A Few Thought Presented: The Church is built upon Christ and His principles. We should obey God, Christ, the teachings of the apostles, and the Holy Spirit. The purpose of Christian restrictions is to help in separation. Under the old law, people dealt in justice, but we should now deal in grace because Christ dealt with us in grace. The blood makes atonement for sins, seals the New covenant, and contains life for souls. Heaven is the dwelling-place of God, and is prepared for His saints.

Secretaries.

Bainbridge, Pa.

All-day Sunday school meeting at Bossler's Church, Aug. 10, 1922.

Organization: Mod., Samuel Oberholtzer; Chors., Elmer Strickler, Levi Longenecker; Secy., Christian Hiestand.

Speakers: S. E. Garber, Noah Risser, Ira Landis, Wilson Moyer, John Landis, John Grove, I. B. Good, Ira Hess.

Topics Discussed: **Harvest Sermon** (Gen. 8:22); **How Hold the Children of the Teen-Age in Sunday School? Qualifications Necessary for Effective Sunday School Teaching; Talk to Children; Effects of Sunday School Teaching on the Future Church; A Mother's Relation or Influence on the Sunday School; Giving; Your Suggestions for Improving the Sunday School** (Short Talks); **Sermon** (John 16:13).

A Few Thoughts Presented: We are spending $45.00 for unnecessary things to $1.00 for mission purposes. The highest qualification of a teacher is, Is he indoctrinated? We need prayer that we may get methods from the master Teacher. Mother is the greatest heroine in the world. Making religion depend on our dollars is a mistake.

Secretary.

Married

Gable—Hursh.—On Thursday, Aug. 31, at his home in Millersville, Pa., Bro. D. N. Lehman united in marriage Bro. Walter H. Gable and Sister Mabel Hursh, both of Stony Brook congregation. They will reside in York, Pa. May God's blessings ever attend them through life.

Obituary

Erb.—Mary, daughter of Moses and Ida Erb, was born Jan. 29, 1919, near O'Neill, Nebr.; died at Milford, Nebr., Hospital, Aug. 24, 1922; aged 3 y. 6 m. 26 d. The cause of her death was appendicitis and complications. She leaves to mourn her early departure, father, mother, one half-sister, one full sister one brother, one grandfather, two grandmothers, and many other relatives and friends. Funeral services were conducted by Wm. R. Eicher and Jacob Oswald. Texts, Jno. 14 and Psa. 90:9. Interment in West Fairview cemetery, Aug. 26, 1922.

Beachy.—Luella Mae Beachy, daughter of John C. and Noma Beachy, was born Aug. 19, 1915; died Aug. 14, 1922, at the home of her grandparents, Mr. and Mrs. S. S. Miller near Goshen, Ind.; aged 6 y. 11 m. 25 d. Her father preceded her to the spirit world Feb. 9, 1920. She leaves to mourn her early departure, mother, one sister Mary, four grandparents, one great-grandmother and many other relatives. Her stay on earth was but a few years. But we have the assurance that she has gone where pain and sickness are no more. Almost her last minutes were spent in singing.

Klopfenstein.—Leo, son of Aden and Mary Klopfenstein, was born Aug. 30, 1922, near Beaver Crossing, Nebr., died Sept. 1. He reached the age of only three days. He leaves to mourn at this early age, a sorrowing father and mother, two grandfathers two grandmothers, uncles, aunts, and many cousins. His death came by summer complaint. Funeral services conducted by Jacob Oswald and Wm. R. Eicher. Text II Sam. 12:16-20; Jno. 16:16. Interment in West Fairview Cemetery.

The golden gates were opened wide.
A gentle voice said come,
And angels from the other side,
Welcomed our dear Leo home.

Reisner.—John Leonard Reisner was born Oct. 11, 1853, at Chambersburg, Pa.; died at his home in Sterling, Ill., Aug. 23, 1922; aged 68 y. 11 m. 12 d. He came to Sterling in 1875. In 1878 he was married to Anna Ebersole, and is survived by his wife, five children, five grandchildren, one sister and six brothers. After coming to Sterling he united with the Science Ridge Mennonite Church. Bro. Reisner was always much interested in the work of the Church and Sunday school and was always willing to do his part. His heart was always full of joy as he saw the young people uniting with the Church. Funeral services were conducted Aug. 26, at the home by H. K. Hostetter (of the Methodist Church) and at the Church by A. C. Good. Text, II Cor. 5:1.

Roth.—Barbara Elizabeth Roth, daughter of Mr. and Mrs. Jacob Roth, was born Feb. 1, 1907, at her home west of Trenton and departed this life at the Henry Co. hospital at Mt. Pleasant, Iowa, Aug. 17, 1922, at the age of 15 y. 6 m. 16 d. She was in her usual health until Aug. 11. She was taken suddenly ill, and hurried to the hospital where she underwent an operation for appendicitis, but all that loving hands could do was of no avail, and her soul went to be at home with God. Barbara was of a happy and cheerful disposition, and will be sadly missed in her home and by all who knew her. She is survived by her parents, Jacob and Lizzie Roth, one sister, Leola, and one brother Raymond, and a host of relatives and friends. Funeral services were held at Green Mound Aug. 20, and were conducted by Mr. Shuey, of Mt. Pleasant, assisted by Simon Gingerich of the Sugar Creek Church. Interment in Green Mound cemetery.

Graber.—John Graber was born in Canton Berne, Switzerland, Dec. 2, 1849; died at the home of his son-in-law, Daniel Widmer, near Noble, Iowa, Sept. 1, 1922; aged 72 y. 8 m. 29 d. He came to America with his parents when a child, living in Washington Co., Iowa, the rest of his lifetime. When a young man he accepted Christ as his personal Savior, uniting with the Amish Mennonite Church and remaining a faithful member unto death. On Feb. 12, 1878, he was married to Barbara Schlatter (who preceded him in death nine years). This union was blessed with three children, one son and two daughters. About six months ago his physical condition was such that he found it necessary to consult a physician when it was learned that there were no hopes for his recovery. He gradually grew worse until death came. Psalm 103 seemed to be his favorite and he would repeat the first two verses over and over again as the end drew near. He leaves his three children, six grandchildren, one brother, two sisters, and a large concourse of friends and neighbors to mourn his departure. Funeral services were held at the Sugar Creek Church, conducted by Sebastian Gerig and Simon Gingerich. Texts, Job 14:14; Psa. 103:1, 2. Interment in the cemetery near by.

Beachy.—Hattie Beachy was born in Wayne Co., O., Aug. 5, 1890; died near Newport News, Va., Aug. 26, 1922; aged 32 y. 21 d. She was the daughter of Jacob and Fanny Beachy. Her sudden departure which came through "Septic Infection" was a great shock to the family when the message came to them of her death. But we are comforted to know that in her youth she gave her heart to God, being affiliated for several years with the Church of the Brethren and later with the Mennonite Church where she was a faithful member until she was called to her eternal reward. There remain to mourn her departure father, five sisters, and three brothers, also a large circle of relatives and friends. Mother and two brothers have preceded her in death. Funeral services were held at the Oak Grove Mennonite Church by Brethren I. W. Royer, J. S. Gerig, and James Lynne from Rev. 7:17. Interment in the adjoining cemetery.

"Sunset and evening star
And one clear call for me
And may there be no moaning bar
When I put out to sea.
For though from time and place
The floods may bear me far.
I hope to see the Pilot's face
When I have crossed the bar."

GOSPEL SEEDS

When the evening shades are falling
And the day is lost to view;
When your memory's sweetly calling
Thoughts of loved ones back to you;
There's a sense of joy in knowing
Yes, a satisfaction too
That a harvest may be growing
From a good seed sown by you.

—Selected.

Items and Comments

"The farm population of the United States is 31,614,269, or 29.9 per cent of the whole."

At a recent auction in London a volume of the first edition of Bunyan's "Pilgrim's Progress" sold for $10,000.00.

A barrel of crude petroleum contains 42 gallons and yields 10 8 gallons of gasoline, 4.1 gallons of kerosene, 20.1 gallons of fuel and gas oils, 1.8 gallons of lubricating oil and 3.5 gallons of wax, coke, asphalt, and miscellaneous products. The loss in refining amounts to 1.7 gallons.

One hundred thousand Greek soldiers were recently driven out of Smyrna by the Turkish forces. This is a part of recent successes by the Turks in the vicinity of Constantinople. International leaders look with grave misapprehensions upon the re-establishment of the Turkish power. Both France and England assert that the Dardenelles shall remain open and Turkey limited largely to Asia Minor.

The 70 000 men employed by the Ford Motor Co, have been notified that they must leave alone all kinds of liquors, under penalty of losing their jobs. Recent accidents in the Ford plant have been attributed to the use of strong drink and now any one whose breath smells of liquor or who is found to have any in his possession will be dismissed at once.

The manufacture of cigarettes is on the increase. American factories are now turning out packaged "coffin nails" at the rate of 60,000,000,000 a year, or nearly two-thirds more than last year. It is to be sorely regretted that the cigarette habit has fastened itself so tenaciously in our country. Christian people should be consistent in their testimony against it.

The railway shopmen's strike continues unabated. The government has issued an injunction forbidding striking workers to interfere with operations carried on by non-union men until agreements can be reached. The unions have tried desperately to have this dissolved while operators are trying to have it made permanent. At latest reports, it was continued for ten days.

"Should evolution be taught in Ottawa University?" is the question put before the trustees of that school. It is unfortunate that any religious school should debate such a question. It should have been settled before it was raised Friends of the school claim this theory has tended to unsettle the religious views of many students in attendance and demand the expulsion of persons who are inclined toward the view.

Following are a few facts concerning the cost of the recent coal strikes: 155.000 anthracite miners lost $125,000.000 in wages; 450.000 bituminous miners lost $400,000,000; the latter class would probably have settled three months ago, but because of unions, they lost $75,00,000 in wages; the wage agreement continues for only seven months in the bituminous adjustment, and until Aug. 31, 1923, in the anthracite, when the battle will likely have to be fought over; the workmen have won their point but have paid dearly; the public will be the payee in advanced coal prices; the unions have lost more of the goodwill of the general public; there is an increasing popular sentiment in favor of government control of industries.

THE MISSIONARY NUMBER
of
The Youth's Christian Companion,

September 24 issue, will be devoted entirely to Hesston College, Hesston, Kansas. If you desire to become acquainted with this institution in all its phases of service and activity, here is your opportunity—an opportunity such as the past has never offered.

This number will be of special interest to both old and young. Do not miss it. The education of the boys and girls of our Church—those of your own community, congregation, and home—is one of the most serious problems of the day, and no parents or lovers of true education can afford not to become acquainted thoroly with our educational institutions, and what they stand for. If you are interested in the education of your children you will be interested in September 24 issue of The Youth's Christian Companion.

Young people, anxious to choose a place to continue their education, will find an opportunity to become acquainted with Hesston College and what it stands for. They will be able to judge for themselves from this Missionary Number of the Companion whether the school is worthy of their attendance, and will find numerous reasons cited why choosing Hesston means choosing the right kind of school. Young people interested in going to college some day will be interested in September 24 issue of The Y. C. C.

A Special Offer

of **FIFTY** cents to **NEW** subscribers for The Youth's Christian Companion from now to January 1, 1924 is made so that you may have the privilege of getting our Missionary Number. Subscribe promptly, so as not to miss this opportunity. Send all orders to Mennonite Publishing House, Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Iowa-Nebraska

The Lord willing the annual Iowa-Nebraska district conference will be held at the East Fairview Church near Milford, Nebr., Sept. 26-29. All conference members should endeavor to be present and a cordial invitation is extended to members of sister conferences. The Ministers' Meeting will be held on Sept. 26, beginning at 1:00 o'clock, P. M. Church conference on Sept. 27-28, followed by Sunday school conference Sept. 29. All questions should be forwarded to the secretary or presented at the Ministers' Meeting.

Simon Gingerich, Sec'y.

Virginia

The twelfth Annual Mennonite Conference of Virginia will convene, D. V., at the Springdale Church, Upper District, Augusta County, Friday and Saturday, Oct. 20 and 21, beginning at 9 o'clock Friday morning. We wish to extend a hearty invitation to brethren and sisters of other conferences to be present on this occasion. Those coming by rail will be met at Waynesboro or Basic, by notifying one of the brethren, A. P. Heatwole, E. C. Shank, or D. E. Weaver, all of Waynesboro, Va.

On Thursday forenoon, the day preceding Conference, the General Board of the Virginia Mennonite Aid Plan will meet at the same place at 10 o'clock. In the afternoon at 1 o'clock the Virginia Mennonite Board of Missions and Charities will convene, followed by a meeting of the Conference Arranging Committee.

H. D. Weaver, Secy.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty,
M. C. Cressman, Can. Treas., Kitchener,

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Barodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt
Stations: Pehuajo, Trenque Lauquen Santa Rosa.

Home

Chicago.—Home Mission (1893) 150 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglas Sts., Reading, Pa.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 21, 1922 (Gospel Witness Established 1905) No. 25

EDITORIAL

"My soul fainteth in thy salvation: but I hope in thy word."

In a recent discussion on the subject of Giving a brother urged that Christ our Elder Brother be remembered in our wills and bequests. His thought was that if it is important to provide for the well being and safe keeping of the members of our own families, is it not of greater importance to provide for the welfare of the cause for which our Elder Brother gave His all? Therefore, said he, in our wills and bequests we should remember our Elder Brother with at least a child's part. What do you think of this reasoning?

Get Right with God.—Where all members heed this advice, church discipline is an easy matter. Any one who is right with God is easily entreated. All people have their shortcomings and often do or say what they should not; but they who want to know and do the entire will of God concerning their lives will not withstand the light of God when once their eyes are opened. Nine-tenths of church troubles (to say nothing of the other tenth) may be laid to the fact that somebody is not right with God.

Illinois Conference. — The writer had the privilege of attending a very interesting conference held near Hopedale, Ill., last week. One of the commendable features of the conference was that the routine business was taken care of in the ministerial meeting held the day before the conference proper. The conference sermon was preached by Bro. D. D. Miller. The questions considered were of a kind that they awakened ripest thought and keenest interest. The meeting was well attended by both ministry and laity. Those present enjoyed a feast of good things which we trust may result in a strengthening of the cause in every congregation of the district. The seed has been sown; let the workmen take care of the harvest.

Bro. Mosemann's article on the wisdom and duty of keeping the Church clear of unbelievers, published in these columns two weeks ago, bears several rereadings. Paul's reference to those who bring some "other gospel" (Gal. 1:8), and John's reference to false teachers who "bring not this doctrine," are in harmony with what Bro. Mosemann presented in his article. With the warmest of love toward all individuals, all people should be judged by the faith which they hold or profess or defend. The Church of God is untrue to its mission if it fails to proclaim the Word of God in its fullness and purity. Let us never lose sight of the fact that the Gospel of Christ and the salvation which He came to bring are inseparably connected.

By the time this reaches the eye of the reader all our schools will have begun the work of another year. There are great possibilities ahead—either for good or for evil, depending upon how we improve our opportunities. Members of our faculties have responsibilities resting upon them which reach far beyond the class room. Students as a rule connect their present work with a vision of future service. In their vision of the future they should not fail to couple the time this side of the grave with the eternity beyond. Patrons of our school likewise come in for their share of the responsibility. With parents, teachers, and students all interested in the same end, let there be a hearty co-operation between them all. Let our united prayers ascend continually to the end that at the close of the present school year the Master's "Well done" may rest upon those upon whom at this time rests the responsibility of making our schools what they ought to be.

"All Liars."—There are some people who persuade themselves to believe that it is all right to misrepresent things provided it is for a good purpose. The sick who are on the verge of death are told that they are getting along nicely, the buyer is encouraged to invest by an exaggerated description of the things he is asked to purchase, untrue stories are sometimes told from the pulpit with a view to encouraging people to be good, truth is often denied for fear that a knowledge of the exact truth would lead to bad results. Sometimes people are sincere in suppressing or twisting or denying the truth, but more often selfishness is the motive that is back of it. But whether sincere or insincere, no person is ever justified in telling the untruth, as both Bible and common sense are against it.

"There is a way that seemeth right"—to some people. Telling the untruth for seemingly good purposes is one of them. But the effect is to lower the standard of common honesty, to cause people to lose confidence in those who are supposed to stand for truth, to encourage all kinds of lying, while the supposed advantages are doubtful to say the least. All people who tell untruths are liars. The Bible says that "all liars" shall have their part in the lake of fire forever.

Because it is right, because it is best, because God requires it, let TRUTH be reverenced, and no untruths ever be permitted to defile our lips. "Keep thy tongue from evil, and thy lips from speaking guile."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye loved me, keep my commandments.—John 14:15.

CHRIST LIVETH IN ME

Once far from God and dead in sin,
No light my heart could see;
But in God's Word the light I found,
Now Christ liveth in me.

Chorus:—Christ liveth in me,
Christ liveth in me,
Oh, what a salvation this
That Christ liveth in me.

As rays of light from yonder sun,
The flowers of earth set free
So light and life and love came forth
From Christ living in me.

As lives the flower within the seed,
As in the cone the tree,
So, praise the God of truth and grace,
His Spirit dwelleth in me.

With longing all my heart is filled,
That like Him I may be,
As on the wondrous thought I dwell
That Christ liveth in me.

—El Nathan.

DEAD YET ALIVE

I Pet. 4:1-6; Rom. 6:11; Col. 3:3

By John F. Bressler

For the Gospel Herald.

The penalty of sin is death. Sin entered into the world and death by sin when Adam and Even transgressed the divine command in the Garden. And so death passed on all men.

As in the garden, death was averted from the guilty only by a substitute suffering the penalty, and similarly throughout the Old Testament dispensation; even so now "The soul that sinneth it shall die" and death can only be averted by the vicarious suffering of another. The sacrifices of the Old Testament were typical of the Great Sacrifice of Calvary. On Him, the Lord laid the iniquity of us all.

Sin must be penalized or God would not be just. Every act of disobedience must receive its just recompense; so for our sakes He was made sin for us who knew no sin that we might receive the righteousness of God thru Him.

Our sinning stops when we die. "He that hath suffered (died) in the flesh hath ceased from sin." All believers have died in the person of their substitute. "We thus judge, that if Christ died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." We were crucified with Him and raised together with Him.

"Reckon also yourselves to be **dead indeed** unto sin but alive unto God through Jesus Christ our Lord." Can we then continue in sin? God forbid. "How shall we, that are dead to sin live any longer therein?"

"Ye are dead and your life is hid with Christ in God." I am dead, "nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

We are dead. During the remaining years of our sojourn in the body of this flesh we belong, according to the Law of the Primitive, which decrees that the captive, because his life was spared, shall henceforth be the slave of the captor; and the debtor shall belong to him who paid his debts.

Christ paid our debts with His own blood, He delivered us from the bondage of sin by His power. Now we belong to God absolutely. Ye are not your own. Glorify God therefore in your bodies which are the Lord's.

No longer shall we live for the world. The rest of our time is to be lived according to the will of God. His we are, and Him we serve. Not our will nor our pleasure, but His will and His pleasure shall be the mainspring of our conduct from henceforth, for we bear the marks (of a slave) of the Lord Jesus.

Past years suffice us to have lived in sin. Not only so, but we have sinned too much already. From henceforth lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries shall not be once named among us as becometh saints. Besides we put off all these: anger, wrath, malice, blasphemy, filthy communications out our mouths and lying —the old man with his deeds.

Those who have been saved by the blood are dead. The Gospel was preached to us; we believed the glad news that another took our place and paid the supreme penalty for our sins. Now we live only for Him and are dead to the world. We are still in the body of this flesh and are judged as men in the flesh; but we do not live after the flesh but after the Spirit. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." The Gospel was preached to us. We died to the world; we are dead. We are judged as men in the flesh but live according to God in the Spirit.

Three prime motives are given for living for God and not for the world.

1. We died to the world in the person of our Substitute and those who are dead have ceased from sin.

2. By virtue of our deliverance and redemption we have been translated unto the kingdom of his dear Son and are now amenable and subject to the laws of the kingdom of God.

3. The Lord is ready to judge the quick and the dead, and we must all appear before the judgment seat of Christ there to give an account of the deeds done in the body of this flesh. Let us reckon ourselves to be dead, die daily to earthly desires, and live for Him only until He comes.

Lancaster, Pa.

THE BLOOD OF HIS CROSS

The great emphasis of Scripture is upon the death of our Lord Jesus Christ. Even in heaven the emphasis seems to be placed here, for the favorite name of the Lord Jesus in the Glory seems to be "The Lamb"—setting Him forth in His sacrificial character.

Calvary was no surprise to Christ. He came to earth **to die.** Death was in His program. It was His objective. It was to die for man that He became man. His death had been predicted long before. All through the Old Testament were prophecies concerning it. "All the blood of bulls and goats, on Jewish altars slain," proclaimed that the Lord Jesus, the Lamb of God would become Himself the great sin-bearer. Isaiah wrote, "He was wounded for our transgressions. He was bruised for our iniquity, the chastisement of our peace was upon Him and by His stripes we are healed." Jesus gave as His reason for dying, the fact that the Scriptures could not be broken.

Jesus Christ died as the sinner's substitute. Men may speak of this great truth as they will, but it is the bed-rock truth of Christianity. If Jesus Christ did not take our place in death and judgment, and pay for us our great sin-debt, no man can be saved. But, eternal praises to His name! "He died for our sins according to the Scriptures." He rendered satisfaction to a holy God in the matter of our sins. By His dying for us He made everything right with God for us. He put away sin by the sacrifice of Himself and is now risen from the dead. This is the Gospel. Oh! that men would believe it! The old sin score is settled. The One who went down into death bearing our sin is released from death, is risen, and this is proof that the sacrifice He made for us has been accepted. Any one now who will accept Christ as his Lord and Savior will be saved, cleared completely from all guilt, for

Christ is risen for our justification. This is the heart of the Gospel. "If any man preach any other Gospel unto you ** let him be accursed." This is the Gospel that is the power of God unto salvation to every one that believeth. The Gospel announces to us what God has done. Salvation comes through trusting the finished work of Christ. "To Him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

At the Cross the thoughts of many hearts were revealed. Man's thoughts toward God were revealed. This world is guilty of the murder of the Son of God. No crime could be greater! And the man who today rejects Jesus Christ is guilty of the Blood of Christ! It is upon him to condemn him. Oh, that men but realized it!

At the Cross, too, God's hatred toward sin was manifested. God did not spare even His only Son when the sin of the world was laid on Him! and God will spare no man from the awful judgment stroke, whose sins lie unpardoned on his own soul. God is love, but God eternally hates sin. God is not soft. He is not an easy-going God. God is holy. God is just. God always punishes sin, but praise God, He is ready to forgive the sinner.

And what a revelation of God's love is given us at the Cross. A bereaved mother once said to me, "Before I was called upon to give up my son to suffering and death, I used to think only of the love of the Lord Jesus to me, but now I think more of the love of God, the Father, in giving His Son to die. I really think the Father must have suffered more than the Son." No. we cannot say that, but of this we are certain, the sufferings of both were infinite. "God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

Years after, I spoke at the memorial service of a young woman in Michigan who called her mother to her just before her death and said, "Mother, I've been a wayward girl." The mother stroked her daughter's brow and said, "Daughter, mother loves you." "But, mother, it's been my waywardness that has made your hair so white." "My daughter," reylied the mother, "Mother loves you." "But, mother, it has been my folly that has made those deep wrinkles come in your face." "Mother loves you," again came the reply.

Oh, you and I can look up into that face like which there is no other, and say, "Oh, God, we have sinned against Thee," and what does He say, "I love you." "Oh, God," our hearts cry, "we have spurned the offer of Thy grace and trampled upon the Blood of Thy Son," and what does He say, "I love you."

Yes, Calvary is the unanswerable proof of it! God loves us with an unquenchable love! He loves us despite our sinfulness. Oh, why should His offered mercy be rejected? Oh, shall we not let His great love conquer us?

"Just as I am, Thy love unknown
Hath broken every barrier down;
Now to be Thine, yea, Thine alone,
Oh, Lamb of God, I come."

—J. H. B. Brown in Wonderful Word.

WHAT IS PURE RELIGION?

We have the answer to this question in Jas. 1:27, where we read the Holy Ghost's definition of it:—"Pure religion and undefiled in this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

Now from these words of Holy Scripture we gather that religion has two aspects:—(1) A social side and (2) A personal side. It is with the personal aspect we will now concern ourselves.

The question at once confronts us, "Can we live this unspotted life?" Most Christians think that it cannot be done, and, as a consequence, they never try.

Let it be well understood that God never commands us to do anything that He will not give us grace to perform. Now God lays it upon us with great clearness that it is our privilege to live a holy (unspotted) life. For this life unspotted from the world, His grace is available for us—the provision is abundant and ready to our hand. We must maintain our daily life in fellowship with Jesus Christ and ever keep ourselves in the love of God. "Abide in Me and I in you" is the secret both of fruit bearing and of holiness. See Jno. 15:1-8.

Let me illustrate this point! "While traveling in a coal mining district," says Dr. Cuyler, "I noticed how very dingy the town appeared—the trees, shrubs—everything. But as a foreman and I were walking near the mines, I noticed a beautiful white flower. Its petals were as pure as if it were blooming in a daisy field.

"'What care the owner of this plant must take of it' said I, 'to keep it free from dust and dirt!'

"'See here,' said the foreman taking up a handful of coal dust and throwing it over the flower. It immediately fell off and left the flower as stainless as before.

"'It has an enamel,' the foreman explained, 'which prevents any dust from clinging to it. I think it must have been created for just such a place.'"

As nature protects the flower from the dust and grime of the coal mines, so divine grace will enable the believer, mixing with the world in his daily calling, to keep unspotted from the world—to live the unstained life. Thus we can cultivate holiness in the fear of the Lord.

In my boyhood home city on the shores of Belfast Lough I used to take much delight in watching the sea gulls fly around over the water. Now and then these sea gulls would suddenly dive under the water and up again with a fish in their mouths. But their feathers remained quite dry tho they had been under water. Why? Their feathers were waterproof. Nature has given them a provision against being wet. The feathers are oily—oil and water cannot mix. Thus nature prevents these birds from defilement in their special environment. Think you that God will leave us unprotected from defilement as we move about in the world of sin around us, at our daily calling? By no means. Abundant provision has been made to keep us unspotted from the world, if we will but use it. Recognize the constant presence of Jesus Christ with us according to His promise—"Lo, I am with you alway—all the days," then we will live the unstained—undefiled life amidst worldly surroundings—the defilements of sin will not even touch us. "Watch and pray lest ye enter into temptation—" Give sin no encouragement; always keep your heart antagonistic to sin in all its varied allurements.

We have our home and our work in a world hostile to God, full of sin and evil influences all trying to prevent us living near to God. How are we to keep ourselves free from the contamination of these baneful surroundings? By recognizing that we have the power of enveloping our souls with God and all holy influences—live in daily intercourse with Jesus Christ, abstain from even the appearance of evil—keep the heart ever open to God's living messages.

As God talked with Enoch, Noah, Abraham, and all the other of His people of past ages, so today He will speak to us, if we will but hearken to His messages. This will be manifest, if we read and act out that word in Prov. 8:34, "Blessed is the man that heareth me, watching daily at my gates, waiting at the post of my doors." Look unto Jesus the Author and Finisher of your faith and He will keep you unspotted from the world, thus possessing "pure religion."
—J. C. Quinn in (Cleveland) G. H.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

PRAY, GIVE, GO

Anne Johnson Flint

Three things the Master hath to do,
And we who serve him here below,
And long to see His kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To 'quip the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

Sunday School Times.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 Eighth Ave.)

Dear Gospel Herald Readers:—Our congregation was made to rejoice when on Sunday evening, Sept. 10, four applicants were received into church fellowship and one was reclaimed. Bro. J. N. Durr, Martinsburg, Pa., officiated. We were also glad to have with us Bros. F. B. Raber, Aurora, O., and Daniel Stoltzfus, Martinsburg, Pa., who took active part in the services.

Sister Mary Shank who had been working in a private home in the city has returned to E. M. School, Harrisonburg, Va. Sister Florence Baker is spending some time in the home of Bro. J. L. Stauffer, Harrisonburg, Va. Bro. A. R. Kurtz, Los Angeles, Calif., stopped with us on Tuesday evening and led our mid-week prayer meeting.

Do not forget the date of our harvest home and Sunday school meeting, Saturday evening, Sept. 23, and all day Sept. 24. We are looking for you and expecting great things from God.

Our mid-week services are well attended, with good, spiritual interest. The average atendance at the three mid-week services during July and August was twenty-seven.

May you pray for the congregation and workers that the Lord may add His blessings, and that we may all remain true to God and the Church until He calls us home, and that His Spirit may convict many souls to flee from the power of sin.

Sept. 15, 1922. J. M. Nissley.

Ft. Wayne, Ind

(1209 St. Mary's Ave.)

Bro. Silas Weldy, Wakarusa, Ind., came to the Mission on Aug. 30 and held services till Sept. 3 at a chapel in the suburbs of the city. The meetings were well attended, considering the hot weather. His messages were appreciated and are bearing fruit. A few sought the Lord and others ask the prayers of the Christian people.

Bro. Andrew Miller, Leo, Ind., preached ot the Mission, Sept. 10. His message on the "Word of God," was interesting and appreciated by all who heard him.

Sister Mary Reicher of the Leo congregation spent several days at the Mission playing the part of Dorcas. Her labors were very much appreciated.

Sept. 14, 1922. Workers.

Pond Bank, Pa.

Dear Gospel Herald Readers, Greeting:—The work here is going on about as usual. Bro. Hege and others of the district are continually helping out, for which we are thankful. We have preaching services every Sunday evening and Sunday school every Sunday morning, except once every four weeks when we also have preaching services in the afternoon. The afternoon appointment will next be on Sept 24. Bro. Henry Keener preached for us a few weeks ago. We expect Bro. J. F. Bressler to come into our midst again about Thanksgiving week. Will you with us, remember these services in your prayers?

We believe the Lord is still calling people to come to Him. Last week we took a man to the hospital, critically ill with appendicitis and on Friday we closed school at 2 o'clock to take another young man to the hospital who had his leg broken while working at the sawmill. Both these men are improving. It may be that the Lord will call louder if the people do not come to Him.

We began school on Aug. 28. Have 52 enrolled and will have nearly 60 when they are all in. It is needless to say we are kept busy and are under quite a strain.

Yours for the Cause.

Sept. 12, 1922 Harvey E. Shank.

West Liberty, O.

(Orphans' Home)

Dear Gospel Herald Readers, Greetings:—We feel to praise God for His goodness and mercy to us at the Home. Health at the Home during the summer has been reasonably good. School has opened and the children all seem glad that school days have come again. We have about fifty on roll, with two teachers in charge. There is some repair work being done at the Home at present, such as hauling gravel for our driveway and painting buildings. We have also put up a garage which was badly needed.

Bro. and Sister Ira Johns, with their daughters Vivian and Vera, also Sister Pearl Boyer, all of Goshen, Ind., favored us with a visit over Sunday. Bro. Johns preached a very timely sermon at the Oak Grove Church. His talk was based on Mal. 1.

We have received letters from our sisters at different times inquiring what they can do for us, even asking if drying corn or fruit would help along. We can answer with a hearty "Yes." Apples and peaches are very scarce in this part of Ohio. There is an abundant crop of apples and peaches in some parts of our country—a good chance for some one to do mission work along this line. Our State Board advises that we give our children plenty of fruit to eat. We have a brother in Oregon that gives the Home two hundred pounds of prunes each year, which is a great help; also have a brother in Idaho that helps along to the extent of forty gallons of honey each year. We thank God for those that have helped so nobly and willingly to make this Home what it is. We are thankful for the sewing circles that have helped to supply us with clothing and bedding. May God abundantly bless them all. In Mal. 3:10 we read, "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith saith the Lord of hosts if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." God's promises are true; let us lay hold of them in faith, believing that it is even as He has promised. We ask an interest in your prayers in behalf of the children and the work at this place.

Sept. 12, 1922. The Workers.
per E. N. S.

Dhamtari, C. P., India

Dear Readers of the Gospel Herald, Greetings:—We have many reasons to praise the Lord, as He has showered so many blessings upon us. We have been blessed with good health, and notwithstanding the fact that our

workers have met with considerable opposition, because of political enthusiasm on the part of Hindus and Mohammedans, there have been converts to Christianity at all our stations.

The new church building at Balodgahan is being constructed, the walls are slowly getting higher, the stones for the arches above the windows and doors are being faced, and the coming week will find the masons fitting the stones into the arches of the front porch.

We were so delighted last week when the mission treasurer called us up on the telephone, informing us that $300.00 had come for the church building at Balodgahan as well as the same amount for the Dhamtari Church, we forgot everything else for a short time and praised the Lord for His goodness, and we spoke of the deep interest of the kind brethren in the homeland in this most needy work. Our prayers are that God may richly bless the dear brethren who have participated in the interest of the new church buildings, and we have faith that sufficient means will be forthcoming so the work will not need to stop till the building is completed.

The Indian brethren with missionaries are making a drive in our congregation to raise as much money as we can, and we are pleased with the interest that is manifested. The small amount each one may be able to give will not amount to a great deal, as they can only give a small part of their earnings. One brother who earns as a mason thirty cents daily and has a wife and several children, gave ten rupees, which would equal nearly three and one half dollars. Others are giving even more and many less, as many of our members only earn eight and nine cents per day. When I told some of the Indian brethren that $300.00 had come for the Church from America their eyes filled with tears as they praised God for the kind friends in America.

People are becoming very anxious for rain, as we depend on the rainfall in August to mature the rice crop, and we have not had any rain to speak of for more than ten days and most of the fields between here and Dhamtari are without water, whereas they should be full to overflow. Many prayers are being offered that rain may fall and we hope it may come within a few days.

Craving an interest in your prayers, I am yours in Christian fellowship.

Aug. 12, 1922. M. C. Lapp.

"When two of God's people come together they are like two drops coming together on a window- pane—they become one."

CONSCIENTIOUS STEWARDSHIP

The various teachings of the Holy Scriptures on stewardship make it quite plain that we should be businesslike and systematic. God's house being one of order, slipshod methods are decidedly unbecoming to the faithful steward. It is doubtful whether the haphazard person can ever hope to make an absolutely just return to the great Giver. While it is true that we are under the law of love, let not that fact lead us into a mistaken attitude of indifference. Rather let love work within us a transformation that prompts us to use ALL that we have and are to the extension of Christ's blessed Kingdom. Such a spirit of consecration can only be ours by taking Christ into our lives, and then passing Him out to others. Only thus can we hope to be stewards worthy of the name.—Sel.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Can a Church prosper without being fully organized, according to the teachings of the apostles, i. e., to be without a bishop, minister, or deacon? S. B.

The prosperity of a church or congregation does not depend so much on its perfect organization in the way of being supplied with resident deacons, ministers, and other officials, as upon the spiritual condition of its members and workers. Acts 20:28; Eph. 4:11, 12; I Thess. 5:12, 13; II Tim. 2:2; 4:1, 2; Tit. 1:5; Heb. 13:17 make it clear that organization and ordained church officials are necessary to enhance the best interests of the Church in general, but occasionally it is found that conditions exist in certain congregations that make it very difficult to supply the same with qualified resident church officials, such as bishop, minister or deacon. Such congregations may prosper in a marked way, if their spiritual needs are supplied by non-resident ministers, or church officials. J. S. S.

Was it an individual "lady" or a church that was addressed by John in his second Epistle? N. E. T.

It is the opinion of some that John the "Elder" was writing either to a certain church or congregation of believers, or to the Church in general, but in comparing verse 1 with verses 4 and 13 it seems clear that John wrote the Epistle to a noble widow woman and her children, a woman chosen of God, and known as one of God's "elect" thru "sanctification of the Spirit." We would infer from the first sentence in verse 4 that not all of her children were "walking in truth," hence he did not have in mind the Christian Church in general because all Her children were walking in truth. We conclude from verse 13 that the noble lady to whom the letter was addressed had a sister chosen of God, whose children sent greeting to their Aunt the "elect lady," to whom the apostle addressed the Epistle.

If the "elect lady" referred to in verse 1 was an organized church or congregation to whom the apostle wrote, then the "elect sister" spoken of in verse 13 was also an organized congregation distinct from the former, to which the Epistle would not apply, but the letter being written to an individual, it applies to the Church in general as does the Third Epistle of John written to Gaius, and Paul's Epistles to Timothy and Titus. J. S. S.

Please explain Matt. 24:19. A Sister.

Let those who are perplexed as to the meaning of our Savior's words bear in mind that many of the statements in Matt. 24 refer more particularly to the destruction of Jerusalem. The "abomination of desolation" no doubt refers primarily to the Roman army invading the "holy place." When this is so, then, "flee into the mountains" or "let him that is on the house top not come down to take anything out of his house"—flee at once, no time to lose, escape to the mountains. Now women in condition described in verse 19 would be in a sad state. They could not well flee to the mountain, and the conditions in Jerusalem then were so terribly bad that even mothers slew and ate their own children, and certainly the fruitfulness that Jewish women longed for was at that time only increasing the horribleness of their condition. But with all the awfulness of the punishment that befell the Jews, not one Christian perished, so history reports. While many things in this chapter refer to Christ's coming again, verse 19 does not necessarily apply to that time. But even if it should let all Christian mothers rest in peace, in perfect, sweet assurance that He knoweth His own sheep by name. Read I Tim. 2:15 and not one of them shall perish. J. W. W.

"Most Christians are content to jog along in church life without concern for the unsaved, near or far."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A PRAYER FOR CONSECRATION

By Verda Hershberger

For the Gospel Herald.

Dear Father, I give my life to Thee
To do with as Thou wilt;
For what else could I give to Thee
For the blood on Calvary spilt?

Nay! it is not even mine to give,
'Twas Thine from the beginning,
And the precious blood for me was shed
To save me from my sinning.

I know 'tis Thy breath that in me is
That makes me a living being,
And I shall be called to give account
For all I am doing and seeing.

I pray that the Spirit might dwell in me
To show me which path I should take
That my life may be pleasing to Thee,
dear Lord,
For our Savior Jesus' sake.

So I pray Thee, Lord, to lead me on,
And give me a heart of love,
That I might win at least one soul
To share the glories above.

Lord, I ask not for pleasure, luxury, or ease;
Oh! grant me none of these;
For my heart is apt to fill with pride
And cause my love to cease.

E'en tho it be a path of sorrow,
Of pain, and loneness, and woe,
And sickness and martyr's death, dear Lord,
Just lead me and I will go.

I want no honor, fame, or renown,
Nor praise from any man,
That my life hid in Christ may shine for Thee
And be a light to man.

Tho I lose every earthly possession,
Every friend I now hold dear,
Let me feel Thy living presence, Lord,
And I shall know no fear.

Lord, have Thy way with my life,
Tho it cause sleepless nights and tears,
For I know I shall understand it all,
At the end of time and years.

So with praying lips and a loving heart,
And my will lost in Thine own,
I may plod my pilgrim way below,
Then meet Thee at Thy throne.

Harrisonburg, Va.

OPPORTUNITIES FOR YOUNG PEOPLE

By A. D. Wenger

For the Gospel Herald.

There has never been a time when there were more opportunities than now, either for good or evil. The faithful followers of Christ have been putting forth earnest efforts to evangelize the world. The arch enemy is opposing every good work. As methods increase to advance the good, new plans come into existence to increase evil. Satan has many doors flung wide and is on every side. Evil habits, licentious attire, poisonous literature, moving pictures, and pleasure resorts are a few of the things that are helping our young people on to destruction.

Young people who have it in their hearts to do good have no right to complain of no opportunity. All Christians have more opportunities than they take advantage of. If we look only for great things and are not willing to do little things, of course we will complain, for those who seek the applause of men are never satisfied. Some are not fitted for what are looked upon as great things, but there are enough privileges for work within the reach of all to keep us busy, if the Lord never sees fit to call us to labor in fields beyond. These services are absolutely essential for our salvation as well as for preparation to fill places as leaders in the Lord's work.

Bible Study is one great need of our time. It is a labor that cannot be finished, and is so helpful to our own lives and prepares us to help others. It should be a joy and a feast to us continually. If the Holy Scriptures become old and stale to us, and we prefer other literature of a worldly or fictitious nature, we have accepted an opportunity for evil. Life is too short and serious to put the Bible second to any other literature. Read it daily. Meditate upon it day and night.

Prayer may be offered by every one. Are you satisfied with your prayer life? Could you not spend more time praying? Frequent solitary prayer is so spiritually helpful. Can you truthfully sing, "I love in solitude to pray?" We must worship Him in spirit and in truth. If we are ashamed to come boldly to a throne of grace in the presence of others, and if we are not relieved and comforted through prayer, the enemy has us on the path of indifference. "Pray without ceasing."

Personal work is a very effective way of doing good. "As we have therefore opportunity let us do good to all men, especially to them who are of the household of faith." We are permitted to come in frequent personal contact with others and how we have dealt with the hungry, the naked, the sick, and the sinful will decide our greatest opportunity of all at the final reckoning. Who does not know enough to warn the sinner and encourage the saint? And yet there is little of it done. To say the things most pleasing to God to every individual with whom we have opportunity to converse is almost an unlimited field of study and service. Do not chill the spirit life in yourself and others with foolishness when souls everywhere need spiritual help that can be given by words fitly spoken.

If one has laid well the foundation for a life service to God by a Scripture-stored mind, prayer and personal work there is likely little in the way of filling some special place in the Lord's vineyard, unless it be a lack of consecration. Every one should be resigned and on the altar, and like Isaiah when the Lord asks for volunteers, tell Him, "Here am I, send men." Make the preparation and the consecration, and you will not need to hunt a place to fill in the Lord's work. The place will call for you. The Church needs an unlimited number of able and faithful workers. The harvest has always been plenteous and the laborers few. Weep not for a place. Weep because your life is not up to what it ought to be. "A man's gift maketh room for him" (Prov. 18:16.)

Our church institutions are nearly all suffering because there are not enough qualified laborers to supply the need. There are constant calls for missionaries in the home and foreign fields. Our homes for orphans and old people need helpers. Our publishing and educational interests require more and better qualified workers. The congregations suffer greatly because the Spirit-filled laborers are few. Oftentimes in a large congregation not enough competent teachers can be found for the Sunday school and the program of the young people's or Bible meeting has a very weak rendering, and scarcely a brother can be found who is spiritually qualified to be ordained to the ministry.

Last, but not least, the first institution of the human race, the family, is sadly suffering for parents who will be missionaries at their home station and bring their children up in the nurture and admonition of the Lord. The Gospel for the home, the Church, and the World! Who will help give it by precept and example? Even civilization will doubtless fall if this is neglected more and more, but the elect will be saved. May our dear young people embrace the golden opportunities, so numerous and so great, and help preserve a peculiar people in the earth, zealous of good works.

Fentress, Va.

I am the way, the truth, and the life.—John 14:6.

Sunday School

For the Gospel Herald.

Lesson for Oct. 1, 1922—Luke 1:8-22

THE BIRTH OF JOHN THE BAPTIST

Golden Text.—He shall be great in the sight of the Lord, and he shall drink neither wine nor strong drink. —Luke 1:15.

The Gospel of Luke.—The Gospel bearing this name was written by a disciple of Christ and companion of Paul, though not an apostle. He was an educated Greek physician. Luke and Paul wrote more than half of the New Testament. While all the Gospel writers wrote as they were moved by the Holy Ghost, the personality of each gives variety to their accounts. He presents Christ as a compassionate, sympathetic Friend, yet shows in all this that His deity makes Him the Friend and Helper He is.

John the Baptist.—John was the son of Zacharias and Elisabeth. His His parents were noted for their piety and devotion to God, and the child grew up in the noblest influences possible. He is the notable exception to all other human beings in that "he (was) filled with the Holy Ghist, even from his mother's womb." He is thought to have been born about six months before Christ and his active work, though rather brief but intense, began to wane when Christ entered His ministry. Malachi had prophesied that Elijah should return before the coming of Christ, and Christ refers to John as Elijah. (Cf. Mal. 4:5 with Matt. 11:14.) He began his ministry at about the age of thirty and lived as an austere Nazarite. He was heard by great crowds. He preached the baptism of repentance, preparatory to the reception of the full Gospel of grace as preached by Christ. Among those he baptized was Christ, not that He needed repentance, but that He might fulfill all righteousness and meet all the requirements of the law. John at once recognized Him as the Messiah and threw all his powers into the work of advancing Christ's kingdom. His preaching was plain, attacking existing sins. He accepted no earthly glory, but proclaimed himself as a "voice." His ministry continued for some time after Christ's began, but only as a means of telling men of the Christ. One of his last acts in prison was to send for a delegation of his disciples and transfer them to Christ, rather than allow them to form a sect by themselves. He is greater than the greatest of the prophets of the Messiah, for he alone saw Him enter His work; He is less than the least of those in the kingdom of God because He died without witnessing the death and resurrection of Christ. His death seems to have occurred about a year before that of Christ, he being beheaded because he testified against Herodias' and Herod's adulterous marriage. John's characteristic, like Elijah's, was power, not gentleness. If the earlier prophet had to contend with Ahab and Jezebel, the second Elijah had Herod and Herodias. Both haunted the desert; both pealed out thunders of rebuke. Both shook the nation and stirred conscience. No two figures in Scripture are sterner brethren in spirit than Elijah and John the Baptist."

Lessons From His Life.—1. He was but the "voice" of one crying in the wilderness—the picture of service and humility. Men so often miscalculate God's greatest possibilities. They seek for worldly development; He seeks for consecration that He might have an avenue through which to bring His blessings. It is what we allow God to do through us that counts.

"Oh, to be nothing, nothing, simply to lie at His feet,
A broken and emptied vessel, for the Master's use made meet;
Emptied, that He might fill me, as forth to His service I go:
Broken, that then unhindered, His life through me might flow."

2. He was content to prepare for a greater than himself. From world standards, greatness consists in worldly glory; with Christ, greatness consists in humility and service. The servant of God that is so jealous of his earthly standing and fame is not prepared to be of greatest service to God. The true Christian is not seeking for the place where men laud his name most, but where the most souls are pointed heavenward through his influence. The faithful everyday worker who prepares for the spellbinder often accomplishes the most lasting good.

3. He preached repentance. The greatest hindrance to the world's progress is a spirit that rebels against God and delights itself in this. The world's greatest need is a spirit of humility, contrition, and turning away from sin. The greatest message anyone can bring is that which convicts of sin, stinging though it may be. Diplomacy is good in its place, but when it hinders the bringing of the entire Gospel, it is the devil's best tool.

4. He lived a simple life. It has been well said that John was fortunate that he could live on such simple fare, for with the message he brought, he would not have been well-supported. His simplicity and humility better prepared him to do the work God gave him. Extravagance is both a sin and a bodily injury—a sin because it is wasting needlessly what might be given to the needy; a bodily injury because it poisons and overworks the system to take care of excess food. To proclaim a simple message and live any other but a simple life is to deny by practice what we preach.

5. He was fearless, regardless of his hearers. A sinful king was as likely to receive condemnation as the lowliest sinner. The popular tendency to ruthlessly denounce sins that are condemned by popular opinion and to "pass over" veneered ungodliness is cowardice. Sin is sin, and to make ourselves free before God, we need to denounce it, regardless of who is guilty or in what form it exists.—C.

Our Young People

LOT'S CHOICE.—Gen. 13:1-13

Topic for October 8

MOTTO

"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

MEDITATIONS ON THE TOPIC

I. **Abraham's Nephew.**—When Abraham left the land of Chaldea his nephew Lot went with him. When Abraham came into the land of Canaan, Lot was in his company. It is a fine thing to be in good company. Because of Lot's good company he received many blessings. He also learned to love and serve God in his life. And God blessed him with much earthly riches. But as time went on the servants of Lot and of Abraham began to contend for the pasture lands because there was not room for all the cattle of Abraham and of Lot to be together. Then Abraham came to Lot that they might settle the trouble in peace. Abraham offered Lot his choice of the country for his cattle to graze. Abraham would take what was remaining. If Lot went to the right hand Abraham would go to the left hand. If Lot went to the left hand Abraham would go to the right. Then Lot looked out for the best pasture before he made a choice. He did not look at the bad company or the kind of pasture that would be left for his good uncle Abraham. He only thought of his own cattle and how he could get rich easy. He saw the good water and the fine pastures of the Jordan valley and chose that for himself and left Abraham take the hills of Palestine. Lot pitched his tents toward Sodom a very wicked city.

PERSONAL THOUGHT

Those who choose selfishly choose only for their spiritual loss. But those who choose for God's glory and the good of others, choose for their eternal gain. "What shall it profit a man if he gain the whole world and lose his own soul?"

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPT. 21, 1922

Field Notes

* * *

Last Sunday was the time set apart for a harvest meeting at Salem Church near New Paris, Ind.

Bro. J. K. Bixler worshiped with the Salem congregation, Elkhart, County, Ind., on Sept. 10.

The Groffdale, Pa., congregation expects to hold a Bible meeting Oct. 31 and Nov. 1, the Lord willing. All are invited to atend.—G.

Lord willing the congregation at the Skippack, Pa., Mennonite Church will hold a Sunday school meeting, Sept. 30. All are welcome.—M.

Bro. Alvin K. Ropp filled the pulpit at Goshen, Ind., on Sunday, Sept. 10.

The recent meeting of the Illinois Conference was attended by 11 bishops, 24 ministers, and 4 deacons.

Bro. Silas Yoder of Goshen, Ind., recently held a 10-day meeting at Shore Church near Shipshewana, Ind.

The brotherhood in Illinois has contributed $32,000 for mission purposes during the year, ending Sept. 1, 1922.

Bro. Ray Yoder, Wakarusa, Ind., preached at Clinton Frame Church, near Goshen, Ind., on the evening of Sept. 10.

Bro. J. M. Kreider of Palmyra, Mo., closed a series of meetings at Pea Ridge Church, Mo., the latter part of last week.

The Illinois Conference reports an increase of 76 members during the past year with a total membership of 1994.

Change of Address.—After Sept. 21 Bro. D. J. Fisher's address will be Kalona, Iowa, instead of Colorado Springs.

Bro. Peter Garber and Bro. E. H. Oyer conducted the services at Harmony Church near Cazenovia, Ill., on Sunday, Sept. 10.

Harvest meeting was announced for last Sunday at Olive Church near Elkhart, Ind. Bro. J. K. Bixler planned to be among those present.

Bro. A. E. Kreider of Goshen, Ind., preached at the East Bend congregation near Fisher, Ill., on Thursday evening, Sept. 7. Text, John 8:12.—S.

Bro. Ira Johns and family visited the Oak Grove congregation near West Liberty, O., Sunday morning, Sept. 10, preaching a very helpful sermon. Come again.—A.

A Sunday school and mission meeting is announced to be held at the Mennonite Church at Mattawana, Pa., Oct. 30, 31, and Nov. 1. An interesting program has been prepared.

Beginning Nov. 26 and continuing until Dec. 3, 1922, there will be held at the Stahl Mennonite Church near Johnstown, Pa., a Bible Conference, with Bro. E. L. Frey as the principal instructor. For programs and further information please write to or interview Wm. C. Hershberger, R. 7, Johnstown, Pa.

Called Home.—Bro. John B. Harshbarger, deacon at the Mattawana, Pa., Church passed to his reward Sept. 11. May God comfort the bereaved ones.

Bro. A. D. Wenger has changed his address from Fentress, Va., to Harrisonburg, Va. He has taken up the principalship of the E. M. School.

Ordination.—Bro. Clayton Bergey was ordained to the ministry at the Fentress, Va., congregation, Sept. 3. May the Lord richly bless him in his new responsibility.

An interesting Bible conference was held in Deer Creek Church near Goodfield, Ill., Sept. 9-11, with Bro. D. D. Miller of Middlebury, Ind., as instructor.

Brethren H. R. Schertz and A. E. Kreider were the moderators of the Sunday School Conference for the state of Illinois, held near Hopedale, Ill., Sept. 13, 14.

Brethren C. A. Hartzler and J. S. Shoemaker were the moderators of the Illinois Conference held near Hopedale, Ill., last week and Bro. A. L. Buzzard served as secretary.

Bro. C. F. Derstine of Eureka, Ill., is spending the greater part of this month with the Pleasant Valley and Crystal Springs congregations near Harper, Kans. Letters addressed to him will reach him at Harper until Sept. 28.

A LETTER TO FRIENDS

Hugo, Colo., Sept. 9, 1922.

Dear Christian Friends, Greetings to one and all:—We have been having a fine trip and are all well. Had no accidents so far and we are thankful to our God for all the many blessings. So many friends have asked us to write to them. We are nearing our destination to Colorado Springs. Grandpa Stutzman is real well. We are all enjoying God's blessings. Yours,

Mrs. H. C. Lehman and family.

Correspondence

* * *

Pigeon, Mich.

Dear Herald Readers, Greetings:—We were glad to have Bro. C. F. Derstine in our midst for one week, at which time he conducted a series of tent meetings. Attendance and attention were good. The Word was preached with power. We rejoice with the three souls that were willing to accept Christ as their Savior. May

we ever lift them up to the throne of grace, praying for them "without ceasing" that they may become bright and shining lights in this world of sin and woe. Our hearts also are sad that others did not make the good choice, and often do we wonder, How can such love as God offers be rejected? But when we see Christian professing people cold and indifferent, moving along in the same ruts for years and not doing more to give God's Word to a dying world, need we wonder about the unsaved? May God help us that our hearts may be burdened for lost souls. We have heard much, in the past week's meetings which will keep us stirred if we will heed. We pray God's blessing on the brother's work wherever God may call him.

Brethren pray for us that we may be doers of the Word and not hearers only.

In Jesus' name,
Sarah Weidman.

Clyde Park, Mont.

Dear Herald Readers, Greetings in His blessed name:—We as a small band of God's children have great reasons to be thankful to the Giver of all good gifts for His blessings, both temporal and spiritual.

On Aug. 17 Bros. Will Schlegel and George and William Miller came into our midst. Bros. Geo. Miller and Will Schlegel gave us some inspiring messages which we appreciated very much, since we are not privileged to hear the Word preached every Sunday. We would be glad to have more of our ministering brethren stop off with us.

Bro. Chris Eichelberger left for Nebraska and Bro. Chris Roth is still with us. We hardly realized the blessedness of the presence of older brethren and sisters until now that we only have them with us as visitors.

Asking an interest in your prayers for the extension of His kingdom at this place, we are,

Yours in His service,
A. W. B.

Limon, Colo.

Dear Readers, Greeting in Jesus' name:—The Lord be praised for all His goodness. Bro. J. A. Heatwole was here Sept. 10 when the Limon Mennonite congregation was organized with 19 members. There were 46 present at Sunday school. Bro. H. also preached a heart-searching sermon on Saturday evening from Psa. 51:10.

Bro. L. C. Miller and family have moved here from Protection, Kans. May the Spirit of the Lord direct him to preach the Word with power. May we ever pray for each other that the love of God will shine forth to those who know not our Lord and Savior.

Others are invited to come and join the little church here.

Sarah Hartzler.

Waterloo, Ont.

Dear Readers, Greetings:—The congregation at this place has great reason to be grateful for what the Lord has done for them.

On Aug. 31, Bro. Jesse Smucker, Smithville, Ohio, came here and labored with us till the evening of Sept. 11. On Sept. 3 and 4 he helped us in Sunday School Conference and Sept 10 and 11 he, with some of the home ministers, conducted a Bible Conference. The Word of God was handed forth in its purity and power, 10 souls decided to live for God, and the Church was revived and encouraged to live nearer to God. Bro. Smucker also gave several talks on India and Palestine, which were very much appreciated. May the impressions made at these meetings have a lasting effect is our prayer.

Cor.

Guernsey, Sask.

(Sharon congregation)

Dear Herald Readers, Greetings in Jesus' worthy name:—We were glad to have Bro. C. F. Derstine with us on July 20, 21. On Friday we had three meetings and Saturday had two. Bro. Derstine gave very interesting lectures on The Journey of the Children of Israel from Egypt to Canaan, making use of a chart. He also preached three sermons, closing with an evangelistic message. Four public confessions were made. On the following Sunday evening Bro. E. S. Hallman extended the invitation and twenty-one confessions were made, for which we thank God. We know that His power is as great as ever.

On Sunday, Sept. 3, we had baptismal services. Twelve precious souls were received by water baptism and one received back into church fellowship.

We also had with us Bro. and Sister David Bergy and Bro. and Sister Gilbert Bergy and son of the Blenheim congregation, Ont. We are always glad for people to come and visit us. Remember us at this place, as we need the help of God, and the prayers of His people, that we might work together in love, for the upbuilding of His kingdom.

Sept. 7, 1922. N. M. S.

Kalona, Ia.

(Lower Deer Creek congregation)

Greetings to all Herald Readers:—We again thank the Lord for the blessings He bestows on His people from time to time, and for the manifestations of His mercy and power.

On Sept. 24, Bro. I. S. Mast, Ulen, Minn., came here and began a series of meetings. The visible results of these two meetings were two public confessions, and 24 young souls were willing to make the surrender to Christ. May God bless them and keep them, that they may remain true, and become faithful workers in the Lord's vineyard. May we all endeavor to live closer to Christ each day, and let our light so shine before men that we may all glorify our Father which is in heaven.

Sept. 8, 1922. N. E. S.

Elizabethtown, Pa.

Program for the monthly workers' meeting to be held at the Elizabethtown Church, Thursday evening, Sept. 28, 1922.

Lesson for Oct. 1, The Birth of John the Baptist, Bro. Ezra Garber.

Lesson for Oct. 8, The Birth and Childhood of Jesus, Bro. Ezra Brubaker.

Lesson for Oct. 15, The Ministry of John the Baptist, Bro. Irvin Kraybill.

Lesson for Oct. 22, Jesus Tempted, Bro. Martin Miller.

Sept. 9, 1922. Anna Winters, Sec.

Lancaster, Pa.

To all Herald readers, Greeting in the Master's name:—"Praise the Lord all ye nations: praise him, all ye people." We can surely praise the Lord for the many blessings He is bestowing upon His followers.

On Sunday morning, Aug. 13, Bro. D. N. Lehman of Millersville, Pa., preached at the church here. Text, Gal. 6:1, 2. In the evening of the same day Bro. John W. Weaver of Union Grove, Pa., preached here from I Cor. 6:19, 20.

On Sunday evening, Aug. 20, Bro. Frank Herr preached at the Mission from Mark 8:1-9.

On Sunday evening, Sept. 3, Bro. Abram Metzler of Holtwood, Pa., preached at the church here. Text, Psa. 37:23.

On Sunday evening, Sept. 10, Bro. David Garber, Jonestown, Pa., preached here. Text, Matt. 13:45, 46. Glad for the visits of all these brethren as well as the earnest and uplifting messages which they gave, and invite them as well as others to visit us.

The Lord willing our council meeting will be held Sept. 24 and baptismal services will be held Oct. 1. Pray for these that as they are received into church fellowship, that they may be bright and shining lights in His service.

Yours "till He come,"
Sept. 12, 1922. Lloyd S. Kemrer.

(Continued on page 492)

Miscellaneous

ROCK OF AGES

Rock of Ages, cleft for me,
Let me hide myself in thee,
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure;
Cleanse me from its guilt and pow'r.

Not the labor of my hands
Can fulfill the law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save, and thou alone.

Nothing in my hands I bring,
Simply to thy cross I cling;
Naked, come to thee for dress,
Helpless, look to thee for grace,
Foul, I to the fountain fly,
Wash me, Savior, or I die.

While I draw this fleeting breath,
When my heart-strings break in death,
When I soar to worlds unknown,
See thee on thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in thee.

A. M. Toplady, 1776.

MADE NIGH BY BLOOD, OR TOPLADY'S CONVERSION

(This is a tract recently printed by the Mennonite Publishing House, and published in the Gospel Herald by request.)

The following is a brief sketch of Augustus Montague Toplady's bright testimony. He expresses his gratitude from a heart overflowing with untold divine joy and gladness, which is far, far beyond the conception of any carnal mind. Its riches, its height, its depth, have never been told by mortal tongue, being a few rays of God's glory, shining out through a divinely illuminated mortal.—J. B. S.

A Wonder above Wonders

"O Love divine! Thou vast abyss,
Our sins are swallowed up in Thee.
Covered is our unrighteousness;
From condemnation we are made free,
In Jesus blood our hearts can trace,
The boundless riches of his Grace."

Gifted above most of his eighteenth century contemporaries, Augustus Montague Toplady, B. A., the brilliant author of the well-known hymn, "Rock of Ages cleft for me," has left on record the story of his conversion to God.

At an early age he began to seek the Lord. (Isa. 55:6). Many of his sweetest hymns written while still a youth evince the deep exercise of soul through which he passed. Ere long that eventful moment arrived when in full assurance of faith he could write:—

Though once far off I stood,
Nor knew myself Thy foe,
Brought nigh by the Redeemer's blood,
Myself and Thee I know.

Before reaching his sixteenth birthday while on a visit to Ireland he attended a Gospel meeting at a place called Codyman. The preacher was a simple countryman, but evidently he was a man of power whom the Lord used mightily in the spread of the Word. Quoting from a diary kept by Toplady we give the incident as related by himself:—

"February 29, 1768.

"That sweet text Eph. 2:13, 'Ye who sometimes were far off, are made nigh by the blood of Christ' was particularly delightful and refreshing to my soul; and the more so as it reminded me of the days and months that are past, even the day of my sensible espousals to the Bridegroom of the elect. It was from that passage Mr. Morris preached on the memorable evening of my effectual call; by the grace of God, under the ministry of that dear messenger, and under that sermon, I was, I trust, brought nigh by the blood of Christ in August 1756.

"Strange that I, who had so long sat under the means of grace in England should be brought nigh to God in an obscure part of Ireland, amidst a handful of God's people met together in a barn, and under the ministry of one who could hardly spell his name! Surely it is the Lord's doings and is marvellous! The excellency of such power must be of God and cannot be of men."

In those clear unambiguous words Toplady tells how the Lord saved him. A man of high intellectual attainments as his writings on a variety of subjects show, although carrying a weak body for many a day he used his talents in the service of his Master. Almost every collection of hymns contains numerous specimens of his gift as a hymn-writer. Of him also it can be truly said that his time was well spent in "preaching the Kingdom of God; and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him" (Acts 28:31), eventually falling asleep in Jesus at the age of thirty-eight. His friend and fellowlaborer, the well-known Rowland Hill, spoke a word to the assembled multitude at the funeral ere his body was committed to the dust of the earth in Tottenham Court Chapel, London, on August 17, 1778.

Having given this brief outline of his life and labours, it might not be inappropriate that we should tell our readers how he died. One, who attended him in his last illness remarks, "His soul seemed to be continually panting heavenward and his desires increased the nearer his dissolution approached." On being told that the action of the heart seemed to get weaker and weaker every day, he replied with the sweetest smile upon his countenance, "Why that is a good sign that my death is fast approaching; and blessed be God I can add that my heart beats every day stronger and stronger for glory." On being asked a few days before his death if his consolations continued to abound, he replied, "It is impossible to describe how good God is to me. Since I have been sitting in this chair this afternoon (glory be to His Name) I have enjoyed such a season, such sweet communion with God, and such delightful manifestations of His presence with and love to my soul that it is impossible for words or any language to express them. I have had peace and joy unutterable."

To a friend on another occasion calling to enquire after him, he said, with hands clasped and eyes looking up, tears of joy meanwhile running down his face, "O my dear sir ... the consolations of God to such an unworthy one as I are so abundant, that He leaves me nothing to pray for but a continuance of them. I enjoy a heaven already in my soul. My prayers are all converted into praise."

It may seem incredible to some minds how that Toplady, in the midst of extreme human weakness, could speak of himself as "the happiest man in the world" yet nevertheless, such is indeed true. He seemed to enjoy almost uninterruptedly a sense of the Lord's abiding presence with him.

Being asked by another friend if he always enjoyed such sweet communion with God he answered, "I cannot say there are no intermissions for if there were not, my consolations would be more and greater than I could possibly bear, but when they abate they leave such an abiding sense of God's goodness, and of the certainty of my being fixed upon the eternal Rock, Christ Jesus, that my soul is still filled with peace and joy."

Shortly before his departure to be with Christ, as he awoke from a slumber, we hear him exclaiming, "O what delight! Who can fathom the joys of the third heaven?" He remained perfectly sensible right to the end, and we find him blessing God for His goodness in this respect, but immediately adding in rapturous delight, "For what is most of all, His abiding presence, and the shining of His love upon my soul. The sky is clear, there is no cloud."

Within an hour of his death, conscious that the end was not far distant, he called his friends and servants around him. Amongst other things he communicated his last message to them, closing thus, "It will not be long before God takes me. No mortal man can live (bursting as he said it into tears of joy) after the glories which God has manifested to

my soul." Shortly after he closed his eyes and fell asleep. Thus Toplady in an ecstasy and in complete triumph over death entered into the presence of the Lord.

My reader, would you know such happiness? If so, turn to Toplady's Savior and make Him your own Savior. He still waits to be gracious. He still waits to save.

J. R. Stephen.

BOOKS AND PAPERS WE OUGHT TO READ

By Viola Mast

For the Gospel Herald.

The problem of selecting the proper kind of literature is becoming more and more important. In our forefathers' time books and papers were scarce. They told stories to their children which were handed down from one generation to another and which they knew were pure and good. But now most of the teaching is done by literature. Instead of telling us the great Bible stories of their childhood days to interest us, our parents are placing books into our hands to read and it is very good if the right kind is given.

Nearly every boy and girl likes to read and nothing is so helpful in framing the young mind as a good, wholesome book. Have you ever stopped to think what a wonderful power of directing there is in literature? Who can tell where it ends? We get thoughts and impressions in reading we do not get otherwise. It is here we get our knowledge, our substance for thinking. The more we think upon a thing the more we become like it. "As a man thinketh so is he."

We are convinced more and more of the fact that "to the making of books there is no end." We have such a vast amount to select from and it is hard many times to detect the bad from the good. Here is one of Satan's avenues into the lives of people. Many so-called religious books are deceptive and are causing many to lose their reward. Many are going down to Christless graves and often the real cause was some unwholesome book or paper.

Many a girl or boy has been started towards goodness and usefulness, and many others towards badness and worthlessness by what they read at home.

All our libraries should have books and papers written by men of faith—men who are unsound on this point are unsafe as religious teachers, altho soundness is not the only merit a book or paper should possess to be of real help. It should be interesting, instructive, uplifting, supplying some special need of the reader, inspiring us to more faithful efforts and nobler heights.

We are responsible for what we read, for our own soul and the souls of others. A man's character can readily be determined by the books he is interested in. How necessary it is then that we interest ourselves in books and papers which are uplifting, bringing us nearer to Christ, helping us to live a purer and holier life and by the sweet influence going out thru our lives win others to Christ. Many people think they can read a book and it will not affect them. This, however, is not true; influence can not be bound and though we can not tell immediately, it is an unseen moving or directing power and will sometime come out in their lives.

Cheap literature is one of the most degrading and destructive things in the world while good literature is one of the greatest safeguards—the Bible and its Author standing above all others. A study of this great Book of books and its Author, guided by the Holy Spirit, will always keep us bright and cheerful in His service.

"'Tis the best of books, 'tis the Book divine,
'Tis the very Word of Truth,
There is comfort here when years decline,
There is strength for the tender youth."

Millersburg, Ohio.

THE PLACE OF SPECIAL MUSIC IN OUR SERVICES

By Clarence Troyer

For the Gospel Herald.

(Read at Goshen College Y. P. M. Feb. 26, 1922.)

When we think of the great place that congregational music holds in our services, the great inspiration that it gives to all of us, we are made to wonder whether special music has a place. In other words, do we have a right to substitute for congregational singing, at certain times, special music? In my mind, we have.

In the first place I am quite sure that some people have the wrong conception of special music. So in order to clear up these misconceptions, I will name a few things that special music is not. First, it is not the primary purpose of special music to add variety and to break the monotony of the meetings. However well it is to have variety in meetings, it should not be made the primary purpose. In the second place, special music is not primarily for the purpose of ministering to the social, intellectual and artistic pride of the congregation. It is best to have good music but it should not be made a matter of pride, neither to the congregation as a whole, nor to those that take part in the singing. In the third place, special music should not be used as a culture to singers. Certainly we cannot help but get some educational value by taking part in such music, but as soon as we make that the primary purpose, then we are selfish.

Now, then, let us consider what are some of the benefits derived from special music. One value that I see is that certain themes can better be conveyed through special music than through congregational singing. And I am not primarily thinking that this is true because of the quality of the singers. But this is true because the music is selected with the one purpose in mind of conveying the theme of the subject at hand. I feel that too often in our congregational singing the songs are selected on the spur of the moment and as a result of this they have no bearing on the subject at hand. But special music is carefully thought through. Special pains are taken to make it serve its purpose. Another reason why certain themes can better be conveyed thru special music is because by practicing a song time and again and through careful selection, we are made to feel the theme we are trying to convey. This holds true in most things. The speaker as well as the singer who makes the best impression on his audience, is the one who makes them feel as though he meant what he were saying or singing, as the case may be. Another value that I see in special music is that oftentimes more good or greater inspiration is received through listening than through taking part in singing. I fear that so often in our services we sing the songs without thinking of what we are really doing, the words in the song do not mean much to us. I suppose the reason for this is oftentimes because we are so used to singing the songs that they rather lose their purpose. This, however, should not be the case. It should work exactly the opposite, but it often happens that the former is the case. In special music, the listeners do not have to be continually watching their music, so that they can focus their whole attention on the message to be conveyed. No doubt all of us have experienced this very thing.

Lastly, special music encourgaes better congregational singing. I do not mean that one who can not sing as well as another cannot worship but God gave us the talent of singing in order to worship Him, and in my mind it is our duty to learn to sing as well as possible and thereby be able to worship Him more. I have a great conviction that special

music will encourage better singing, because I know of places where it has been tried and has proved successful. The people, young and old, became interested and the result was singing classes. Thus, if congregational singing holds the place in our services as it does, and if special music creates better singing, it surely has a place.

In view of these things, special music, to my mind, has a place to fill in our services. And, if used rightly, it helps to honor and glorify God.

Goshen, Ind.

CORRESPONDENCE

(Continued from page 489)

Scottdale, Pa.

Dear Readers of the Gospel Herald:—We were pleased to have with us the past week the following visitors: Bro. Fred Lohr and family, Springs, Pa.; Bro. and Sister Kenneth Berkshire, Masontown, Pa.; Bro. Ernest Gehman, Souderton, Pa.; Sister Ada Headings, West Liberty, Ohio; Sister Elizabeth Horsch who is teaching at Johnstown, Pa.; and Misses Hilda Hege and Elsie Schmunk, Cleveland, Ohio.

Sister Lula Wenger returned recently from a visit with home folks at Fentress, Va. Bro. Vernon Smucker and family have gone to Ohio for a month's visit. They were accompanied by Sister Catherine Mumaw, Wooster, O., who had spent nearly a month here. Bro. John Peachy and family, after living here for more than a year hove gone to Gasport, New York, where they plan to make their home. Our best wishes go with them.

The tent meetings in East Scottdale, conducted by Bro. J. F. Bressler, have created considerable interest. Your prayers in behalf of this special work, as well as our regular work, are earnestly solicited.

Sept. 18, 1922. Cor.

Fentress, Va.

Dear Herald Readers, Greetings in Jesus' name:—Since our last writing a number of important events have taken place and some changes of which eternity alone will reveal all the effects.

A visit from Bro. and Sister Allan Good in July was much appreciated and the lectures on prophecy gave much light on the Second Coming of Christ.

The calling away of Bro. A. D. Wenger to the principalship of Eastern Mennonite School has taken from our number ten people, including Nikolai Esau, the young man from Russia. May our loss be another congregation's gain, and may our weakened number cause us to grow stronger by added responsibility.

The above change also brought forth another change in the form of an ordination of one from our congregation as minister to fill the place of Bro. Wenger. By the unanimous call of the congregation Bro. Clayton Bergey was ordained to the ministry on Sunday evening, Sept. 3, Bro. Geo. R. Brunk officiating. May the Spirit of the Lord rest upon Bro. Bergey and may we as a congregation stand by him in his important office.

The three sermons which Bro. Brunk gave us while in our midst were truly food for the soul.

Visitors at this place this summer included, Sister Martha Martin, Greencastle, Pa.; Sister Maggie Driver, Waynesboro, Va.; Sister Near, Bro. Moses Hertzler and family, Denbigh, Va.; Sister Mabel Weaver, Harrisonburg, Va.; Sister Lula Wenger, Scottdale, Pa.

The return of Bro. Ernest Miller to our midst after a term of service in the Near East Relief work is appreciated.

Sept. 12, 1922. Ella M. Warfel.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following letter addressed to the sewing circles throughout the Church gives considerable valuable information to all those interested in our relief work.

Akron, Pa., Aug. 31, 1922.

Dear Sisters of the Sewing Circles:

First of all, in behalf of the Relief Commission, let me thank you for all the splendid response to the recent appeals for clothing for Russia's sufferers. Exact figures are not yet available, but a conservative estimate indicates that about 75 tons of new and used clothing have been gathered, sorted and packed and will be on the high seas going toward Russia by the time this letter is read. Our largest previous shipment was about 30 tons. This gift will speak volumes to our needy brethren in Russia.

That a larger portion of this shipment is new clothing than before is indicated by the report of the cutting room at Paradise, Pa. Sister Mellinger reports that from March 2 to July 31 of this year, they sent out of 151 different sewing circles a total of 11,888 garments for Russian sewing. These shipments went to sixteen different states and Canada. The finished garments are a part of the shipment ready to leave now.

Different circles have already written in and asked relative to the further need of Russian sewing. Other circles are no doubt now again at work for the City Missions, India, the Orphans' Homes or for local needs. Relative to the need in Russia, would say that the Central Committee recently met and to them Bro. Hiebert gave a report of his recent trip to Russia. He says that all we can possibly do during this winter along these lines will not be enough. The Committee has, therefore, decided to continue the appeal and to prepare to send across a further shipment of clothing about February 1. All goods sewed between now and Jan. 15 can be sent then.

Bro. Hiebert advises that the circles keep on sewing winter garments until this date. The cutting room at Paradise, Pa., will continue to furnish cut garments for this purpose on the same basis as in the past. Sister Mellinger suggests that on all orders for goods sent in, that the name of the circle be mentioned, as well as the name of the person previously ordering, that is, if any change has been made. This will make it easier to keep all records clear. She suggests also that money be sent for goods only after the bill from her is received, and not when the order is sent.

Cut garments can be ordered from Sister Mellinger for other purposes than relief sewing, provided that mention is made of this when sending in the order. If any different patterns are wanted, a sample paper model should be sent with the order.

"Let us not be weary in well doing." During the coming winter, as we enjoy our cozy, comfortable homes with all the conveniences, let us often think of our brethren over there, who will suffer because of having no fuel, insufficient light, no newspapers and many with only clothes that you have sent them. As we think, let us pray and continue to give until the word comes back that they again have enough.

Very sincerely,
Mennonite Relief Commission,
By O. O. Miller.

P. S. Sewing circles west of Lancaster County, Pa., can continue until Jan. 15 to send finished garments to Scottdale. These shipments can be made at any time most suitable to the circle. Lancaster County circles can continue to send to C. W. Denlinger at Mellinger's Church, and those in the Franconia District to some central point in that district.

The writer will be glad to reply in greater detail to any inquiry from any sewing circle relative to any phase of this work.

* * *

The following cablegram was received recently at the New York office of the American Relief Administration from one of their representatives in Russia, and is of interest in relation to our work there.

"Twenty-five American tractors with plows arrived Odessa shipped Alexandrovsk property Mennonite Relief which will use effort assist needy peasants help restore Russia's agriculture. Whole number to operate immediately near Alexandrovsk accordance two land under first land neediest peasants namely those without horses be plowed government promises supply seed and produce will belong farmer under second. Certain funds be allotted Mennonites who will bear entire expense and use produce relief purposes. Tractors continue property Mennonites who will allot them manner do most good. Timely arrival tractors will enable large tracts be plowed and sowed this fall."

* * *

Following are several letters of appreciation from Russia for help given by our Committee:

Klubnikovo, Post Pretoria, Orenburg Gubernia, June 6, 1922.

To Mr. A. Miller:

With grateful hearts the Relief Committee of Uran addresses you and will attempt to thank the American Brethren for their work of mercy through which the lives of many of us were saved.

Our hearts are filled with gratitude towards America. We are having services of thanksgiving to thank our heavenly

Father for the hearts of love which are beating for us in America, as is shown by our own experiences here at Orenburg.

The supplies which we have received will suffice till harvest which is about two and a half months off to satisfy the greatest hunger. The outlook is now rather good. We have rain nearly every day. Rye is over an arshin high. Grass is very plentiful.

It is a sad fact that the poorest do not have any farm stock. They cannot till the fields and could harvest only a part of the crops. Especially the lack of horses is more and more felt. The value of a horse is now 50 to 100 poods of wheat, or 150 to 500 million rubles. But in this respect also there is a ray of hope. Mr. D. Hoeppner has informed us that about eighty tractors are to be sent to us from America.

This will prove a very great help to our poorest ones. For the poor people are altogether discouraged, as it seems impossible for them to make another start, since they do not have the means to obtain draft animals.

In this way they may be very substantially helped.

How shall we recompense you, dear brethren, for all the good that you have done to us? We pray God that He may reward you and bring rich blessing upon the land which has such inhabitants.

With greeting, your humble brother,

P. Kornelsen, Chairman of the Relief Committee of Uran.

To our Brethren in Faith in far-off America.

Dear Brethren and Sisters:—The Rueckenau Village Committee feel themselves under duty to convey to you, in the name of our village, our deeply felt thanks for your help in our distress. By sending to us your representatives, the Messrs, Miller, Slagel, Hiebert, and Krehbiel, and thru the supplies that were shipped to us with so great difficulty and expense, you have given evidence that you have taken to heart the fate of your brethren in Russia.

Doubtless you are informed that our rich Molotschna Colony is in a condition of famine. For more than a half century we have been accustomed to export annually from every single village thousands of Tschetwerts of grain and many other products, and often those stricken by hunger in various parts of Russia have been fed by the result of our labors. But now we see ourselves compelled, not only to ask others for support but even to record in our own villages a number of cases of death by starvation. That matters have come to such straits is only partly due to the failure of crops in the year 1921. This failure was not general in our colony; the crops varied in the various villages. There would have been no lack of food if we would have been permitted to keep what we had raised on our farms. But the continuous extortions of foodstuffs as well as clothing, and the repeated quartering of soldiers among us have brought our formerly rich colony to a condition of unprecedented poverty.

Only a year ago no one would have believed it possible that we rich Molotschna colonists would in the year 1922 use for food the flesh of horses, dogs, cats, and mice, also bran, oil-cake, ground corn-cobs (mixed with flour for bread). And the persons which were compelled to use such food were by no means all of the poorer classes. In our village it happened that a number of the most prosperous farmers who each own 65 Desjatines of land, ate beef of a questionable kind. Needless to say, the need began among the poorer class. But the farmers united in the relief work of feeding for a number of months about sevently persons in a famine kitchen. (The population of our village is 591). This kitchen had been closed for lack of food just before your first shipment of supplies arrived. Imagine the feelings with which your first help was greeted. By the American kitchen which was at once organized and in which at the present time 261 persons are given a sufficient noonday meal, we have been saved from the fate of the adjoining German Prischib district and of the Russian villages, where hundreds have died of hunger.

As ardent as our prayers which rise to heaven, dear brethren and sisters in a distant land, are also the wishes of blessing for you who have permitted yourselves to be used of God to save us from starvation. Your relief action is for us a beam of light in our darkness, particularly at the present time when the fields must be tilled, though there are only a few half starved horses available. We hope that God who has preserved us to the present time and has prevented the worst, will also help us in the future, and every transport of wagons coming through our village, is a means of strengthening us in this belief. May God reward you, dear faraway brethren and sisters, for what you have done for us and are yet doing, and may He protect you from such a calamity as has befallen us.

The Committee of the Village Rueckenau, Wolost Halbstadt. May 19, 1922.

To the American Relief Administration:

We, the citizens of the village Steinbach, feel ourselves obligated to convey our inexpressible thanks to our brethren in America who have spared neither trouble nor money to come to our help in our great distress. May God reward you for your liberality.

Lepp, Village Counsellor; D. Schmidt, Secretary. Steinbach, May 8, 1922.

Sept. 14, 1922.

SOUTHWESTERN PA. SUNDAY SCHOOL CONFERENCE

Report of the Twenty-eighth Annual Sunday School Conference of the Southwestern Pennsylvania Mennonite District.

The Conference was held at Martinsburg, Pa., on the evening of Aug. 22 and all day and evening on Aug. 23, 1922.

The following subjects were discussed: **How May our Sunday Schools Derive the Most Benefit from This Conference?** by Lloy Kniss; **Do the Results of the Sunday School Work Show That We Are Meeting the Needs?** by Vernon Smucker; **Laying Hold of God's Power,** by Joseph Byler; **The Word of God our Authority,** by Abram Metzler; **Methods of Inducing Home Study,** by A. G. Heishman; **Proper Activities for Maintaining the Interest of the Young People,** by N. E. Miller; **The Teacher's Preparation for the Presentation of the Lesson,** by John B. Kanagy; **Superintendent's Problems,** Open conference led by the secretary; **Today's Greatest Need,** by Allen Christophel; **Lord, What Wilt Thou Have Me to Do?** by Chester K. Lehman.

In the business session of the Conference the following decisions were made:

1. That we continue for one year the support of Bro. J. N. Kaufman and his two boys, the same to be paid out of the Sunday School Conference Mission fund.

2. That the balance now in the Mission fund be applied as follows: $100.00 to be paid to the India Mission, $100.00 to the Altoona Mission, and the balance, $54.68 to the South America Mission.

3. That the Executive Committee of the Sunday School Conference be authorized to direct the disposition of any balance in the Mission fund during the coming year.

4. That the Sunday School Conference agree to purchase a tractor to be used in Russia in relief work. The money for this purpose was raised in the following manner: An offering was given by the Conference; some expenses incidental to the Conference were paid out of this and the balance was applied to the tractor fund. A brother in the audience agreed to pay the balance of the tractor. The offering was $153.09 and the expenses paid out of this were $33 00. The balance was applied to the tractor.

Bro. Vernon Smucker was elected moderator for next conference and Bro. C. A. Graybill was elected chairman of the Executive Committee for three years.

The Conference was well attended by people from various parts of the district as well as many from other districts as well as many from other districts. The different subjects were vary ably discussed and many timely thoughts were presented. Space does not permit to give the points in detail but here are some of the thoughts given by the different speakers:

"We are here not only to have a spiritual feast but to consider the needs of our Sunday schools. This meeting should be in reality a con-fer-ence. Do not neglect to pray for the success of the meeting. We need to take an inventory of the work done in the past. The Sunday school work is important and people are expecting results. The Sunday school is suffering for a corps of consecrated, efficient, teachers. Only oue-fourth of the church members of North America are in Sunday school. We are held responsible for doing what we can. The power of God is at our command. If we do not have it, it is our fault. There can be no effectual prayer that is not offered through the power of the Holy Spirit. A great need in Sunday school work today is more Holy Ghost power Our program of authority is God the Father; God the Holy Spirit; Jesus Christ the Head of the Church; the Sunday school, the teaching institution of the Church, teaching the Word of God. If we would have the power of God we must accept all things of His Word. The philosopher goes to reason for his authority, the Catholic goes to the pope, but the Word of God is the only real authority. The superintendent should be in close touch with the classes and with the work of each teacher. Teachers should help each other. Make the Sunday school lesson a subject for discussion during the week. Secure the cooperation of parents, teachers, and ministers. We should safeguard the young people from undesirable reading, entertainments, amusements, and other worldly activities. We should provide whole-souled, old-fashioned, simple Gospel services. Have whole-souled congregational singing Divide responsibilities, and duties among many. Let the old and young associate together. Teaching is a drawing out rather than a pouring in. The teacher needs spiritual preparation. The preparation involves the entire character. Know your pupils, know your Bible, and present the truth in an interesting way. Teachers' meetings are very helpful. To secure more regular attendance give personal invitations, give real soul food. To induce promptness be prompt yourself. Start right on time and close on time. If teachers are late admonish them personally. If anything disqualifies a man for God's work it is when he knows more about it than God does. Evil has never been known to generate good. Unbelief is the greatest sin in the world. The mis-

(Continued on page 496)

WAR SUFFERERS' RELIEF

Contributions Received by the Mennonite Relief Commission During the Month of August, 1922

General

Protection cong Kans	$ 4 00
Mary B Nafziger	100 00
Berea cong Mo	1 90
A R Miller	5 00
West Liberty cong Kans	4 00
Liberty cong Ia	6 50
Cherry Box cong Mo	1 25
So Union & Walnut Grove S S O	96 14
Palmyra cong Mo	16 20
	$234 99

Germany

B B Troyer	$10 00
Per Daniel Horst	6 63
Locust Grove cong Pa	22 00
	$38 63

Near East Relief

Sue F Landis	$5 00
Men's Class Martin's S S Ohio	5 00
A Bro. Goshen Ind	10 00
Souderton cong Pa	138 40
Doylestown cong Pa	160 00
Skippack cong Pa	71 50
Blooming Glen cong Pa	121 00
Providence cong Pa	54 00
Boyertown & Hereford congs Pa	36 00
Rockhill cong Pa	90 85
Spring City cong Pa	47 67
Worcester cong Pa	2 00
Line Lexington cong Pa	374 00
Liberty cong Ia	1 50
Springs S S Pa	33 50
Mt View cong Alta	20 00
A Bro. & Sister	25 00
Ella Yoder & S S Class	5 00
Catlin S S Kans	5 00
	$1205 42

Russia Relief

Junior Classes Hopedale S S Ill	$30 00
Asst Supt Hopedale S S Ill	2 50
Tobe R Yoder	10 00
Bethel S S Inman Kans	60 00
D E Wittrig	5 00
Oak Grove & Pleasant Hill congs Wayne Co Ohio	315 58
A Bro & Sister Parnell Ia	25 00
Mary Gardner & S S C	2 50
L A Ressler	5 00
Ira M Shertzer	1 00
Warwick River cong Va	13 70
Elizabeth Musser	50 00
Greenwood A M cong Del	13 37
Matt. 6:3 Olathe Kans	5 00
Pleasantview cong Okla	10 92
Alice Eigsti	2 00
S A Yoder	5 00
A Friend L Grange Ind	25 00
Class 15 Fairview S S Mich	2 50
Plum Creek cong Nebr	75 10
Sue F Landis	5 00
Class 6A Martins S S O	7 50
Class 1 (Ditto)	77 00
Girls Prim Class (Ditto)	7 50
E Fairview cong Nebr	26 66
Harvest Meeting Springdale cong Va	42 25
Catherine Culp	10 00
R E Culp	10 00
Maple Grove S S Ind	72 59
A Bro Millersburg O	10 00
Shem Peachy	1 00
A Friend Exeland Wis	5 00
A Bro & Sister Harrisburg Ore	50 00
A Bro & Sister Goshen Ind	100 00
S S Troyer	15 00
Pleasant Hill cong Neb	10 25
H J Ringenberg & Wife	10 00
Anna Shaum	5 00
Peter Wagler	5 00
Ohio S S Conf	120 96
Pleasant Grove cong Ill	17 00
Science Ridge S S Prim Dept	17 70
H Y M Fairview Mich	1 00
Wm Ropp	7 50
Harvey Handrich	10 00
Mt Pleasant S S Va	
Classes 1 & 2	2 50
(Ditto) Class 3	5 00
(Ditto) Class 4	7 50
(Ditto) Class 5	2 50
(Ditto) Class 6	5 00
(Ditto) Class 7	2 50
(Ditto) Class 8	5 00
(Ditto) Class 9	17 50
Class 15 Fairview S S Mich	2 50
Bethel S S Kans	60 00
Walnut Creek S S Class 6 Ohio	2 50
Jno Schwaubauer	20 00
Lizzie Myers	5 00
Barbe Sisters	5 00
First Menn S S Kitchener Ont	45 00
Zurich cong Ont	15 00
Floradale cong Ont	6 00
Jacob Axt	25 00
Mrs Eli Brubacher	2 00
David Bergey	25 00
Jno Wismer Sr	10 00
Mornington A M cong Ont	73 00
Fairview cong N D	2 50
Spring Valley cong N D	2 20
Lower Salford cong Pa	183 50
Plain cong Pa	75 00
Rockhill cong Pa	230 00
Deep Run cong Pa	123 00
Skippack cong Pa	72 00
Doylestown cong Pa	31 00
Spring City cong Pa	84 00
Towamencin cong Pa	122 25
Norristown Mission Pa	10 00
Souderton cong Pa	337 75
Perkasie & Blooming Glen congs Pa	75 00
Providence cong Pa	10 00
Worcester cong Pa	9 00
Swamp cong Pa	24 00
Franconia cong Pa	296 00
Line Lexington cong Pa	105 00
Brethren Reiffs cong Pa	70 00
Bowne cong Mich	5 00
Bethany S S Mich	2 50
Class 11 Fairview S S Mich	5 00
Class 10 (Ditto)	2 00
Prim Dept (Ditto)	2 52
Parker St cong Ind	11 13
Olive S S Ind	3 74
Class 17 Middlebury S S Ind	7 50
Classes 19 & 20 (Ditto)	2 00
Class 6 Berea S S Ind	7 50
Class 7 Emma S S Ind	5 00
5 Classes Shore S S Ind	12 50
Olive S S Ind	34 54
Holdeman cong Ind	58 05
C A Shantz & wife	5 00
Helping Hand Class Elkhart S S Ind	5 00
Upper Deer Creek S S Iowa	97 94
Alpha S S Minn	6 50
Class 3 Liberty S S Ia	1 25
Class 4 Liberty S S Ia	2 50
Liberty cong Ia	2 50
J G Wenger	60 00
Walnut Creek cong O	150 00
Pleasantview S S Ohio	50 00
Bethel S S Ohio	12 50
Canton S S Ohio	8 00
Beach S S Ohio	20 00
Beach Y P B M O	5 00
Oak Grove S S O	5 00
Oak Grove S S Ohio Prim Dept	2 50
Class 16 Zion S S Ore	6 50
Class 1 Albany S S Ore	7 50
Class 2 (Ditto)	7 50
Class 5 (Ditto)	15 00
Class 6 (Ditto)	15 00
Zion cong Ore	34 42
Creston cong Mont	2 34
Firdale cong Ore	2 61
Thomas cong Pa	220 00
Blough cong Pa	213 00
Kaufman cong Pa	305 00
Classes 4 & 5 Masontown S S Pa	15 00
Weaver S S Pa	15 00
Salem S S Tofield Alta	30 00
Sharon S C Guernsey Sask	30 25
Sycamore Grove S S Mo	60 56
E Holbrook S S Colo	42 50
Protection cong Kans	9 25
Palmyra cong Mo	21 82
J J Sommerfeld	5 00
Pleasant Valley S S Kan	21 00
Crystal Springs S S Kan	17 50
Bethel cong Mo	12 00
Class Bethel S S Mo	5 00
Cherry Box cong Mo	5 00
Protection cong Kans	2 50
	$5222 70
Total for month of August	$ 6701 74
Previously reported	596717 68
	$603419 42
Previously reported by E M B & M & C	$178233.58
Grand Total	$781653 00

Gratefully acknowledged and reported by the Mennonite Board of Missions & Charities.
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

MISSIONS AND CHARITIES

Report of Receipts of Eastern Mennonite Board for August, 1922

Columbia Mission Building Fund

Habeckers cong	$10 00
Clarence Haines	2 00
Slate Hill cong	41 52
Anna Gish Class	5 00
J K Burkholder	15 00
Chestnut Hill cong	175 25
No 5791 Pa	10 00
Masonville cong	97 75
Stauffers cong	187 50
Materials Sold	13 41
Ephrata Y P M	50 00
Weaverland Harvest Meeting	82 55
	$690 98

Canton O. Mission

East Petersburg S S Sisters B C	$11 00

General Mission Fund

No 5740 Pa	$200 00
Collection Mount Joy B. M.	228 14
Class 43 Mellingers S S	7 00
Kralltown S S & cong	13 49
Rissers cong	52 00
Sister M	25 00
Kinzer cong & S S	54 15
S S M't'ng Brick Church	41 50
Class 5 New Danville S S	10 00
J D Burkholder	35 00
	$698 28

India Mission

Joseph K Charles	$20 00
No 5752 Pa	2 00
Mt Joy Y P B M	10 60
A Bro Strasburg Pa	32 00
Landisville Pa S S	28 00
	$92 60

India Support of Native Worker

Manheim Bible Study Class	$7 50
Two Classes E Petersburg S S	7 50
Ephrata Y P M	45 00
E Petersburg Y M B C	7 50
	$67 50

India Orphan Support

Cross Roads S S	$ 5 00
S B Landis Class	12 50
Allen Gantz	6 25
A W Denlinger & wife	50 00
No 5805 Pa	12 94
A Sister E Petersburg	6 50
	$93 19

India Support of Lois Lapp

Mrs Warren Farmers S S Class	$8 60

India Bible Women

Ephrata Pa Y P M	$18 00

India Ghatula Dispensary

Anna N Ranck	$5 00

South America Tract Fund

Check 100	$20 00
Total for August	$1705 15

Gratefully acknowledged,
Eli G. Reist, Treas.

WOMAN'S MISSIONARY SOCIETY

Report of Receipts for April, May, June, 1922

FOREIGN MISSIONARY SUPPORT FUND

General

Sugar Creek Ia S C	$24 50
Goehner Neb S C	7 25
Howard Co S C	25 00
	$56 75

Mary Good

Oak Grove & Salem S C Wayne Co O	$10 00

Nellie Warye

Pleasant Grove S C Ill	$16 00
East Bend S C Ill	10 00
Logan Co S C O	23 00
Weaver S C Pa	20 00
	$69 00

Ruth B. Miller

Martins & Pleasant View S C O	$ 7 50
Oak Grove & Salem S C Ohio	10 00
Mahoning & Columbiana S C Ohio	40 00
Pike & Salem S C O	34 50
Martins Creek S C	8 16
Beech S C Louisville O	5 00

Orrville S C	10 29
Sugar Creek S C O	20 00
	$135 45

Nurse for South America

Martins-Pleasant View S C O	$ 8 85
Mahoning-Columbiana S C O	12 55
Logan County S C O	22 50
Martins Creek S C O	1 40
Sugar Creek S C O	20 00
Sarah Weidman Mich	1 00
	$66 30

Dr. Cooprider's Medical Dispensary

Sterling S C Ill	$3 00

General Fund

Elkton Mich	$8 00
Howard Co Ind	7 50
Women's Meeting Ind	13 12
Salem Ind	5 00
Goshen Ind	2 00
	$35 62

Mary Burkhard Support

Nappanee Ind S C	$5 00
Nappanee Ind S C	5 00
Goshen Ind S C	15 00
Topeka Ind S C	5 00
	$30 00

Home Missionary Support Fund

Sarah Weidman Mich	$1 00

Expense Fund

Mt View S C Mazeppa Alta Canada	$2 00
Interest	5 30
Topeka Ind S C	1 60
	$8 90

MISCELLANEOUS FUNDS

Mission House Supply Fund

Howard Co S C Ind	$10 00

Membership Fee

Howard Co S C Ind	3 00

Old People's Home

Topeka Ind	$12 00

India Widow Support

Howard Co S C Ind	$10 00
Goshen S C Ind	5 00

India Orphan Boys

Howard Co S C Ind	13 00
	$53 00
Total	$469 02

Married

King—Conrad.—Bro. Chancey D. King, West Liberty, Ohio, and Sister Rozella Conrad, Orrville, Ohio, were married at home of bride in Orrville, Sept. 6, Bro. J. E. Hartzler, Bluffton, O., officiating.

Gerber—Heiser.—On Aug. 31, at the home of the bride's parents, Bro. and Sister Isaac Heiser of Fisher, Ill., Bro. Menno Gerber of Pekin, Ill., and Sister Lavina Heiser were united in holy marriage, Bro. J. A. Heiser officiating.

Obituary

Huber.—Benjamin S. Huber, son of Levi B. Huber, Landis Valley, Pa., was born Feb. 26, 1892; died Aug. 30, 1922. His death occurred at the Lancaster General Hospital after an illness of one week. The deceased was 30 years of age and was widely known, is survived by his father (his mother having preceded him a year and a half ago), three sisters, and four brothers. He was a member of the Mennonite Church. Funeral services were conducted by Bros. John Lefever and Noah Landis at the Landis Valley Church. Burial in the adjoining cemetery.

"Brother thou art sweetly resting,
Here thy toils and cares are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more."

By his sister.

Beiler.—Jacob K. Beiler of Bird-in-Hand, Pa., was born Oct. 21, 1859; died Aug. 23, 1922; aged 62 y. 10 m. 2 d. He died of a complication, being sick only a few days. He leaves a sorrowing wife, five children, 2 grandchildren, 3 brothers, 4 sisters, and many relatives and friends. He was a member of the Amish Mennonite Church. This was surely a sudden and unexpected call. "Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh." Funeral was held Aug. 25, at the home of his son, Ezra, conducted by Christ Fisher and Jacob Lapp. Interment in Beiler's Cemetery.

More and more we miss thee,
Friends may think the wound is healed,
But they little know the sorrow
That lies within our hearts concealed.

By a cousin.

Philips.—Harry Philips was born in Schuyler, Ill., Oct. 2, 1889, died twelve miles west of Palmyra, Mo., Aug. 8, 1922. His funeral was held in the Pea Ridge Mennonite Church. The services were conducted at the house by Bro. I. E. Buckwalter and at the Church by Bros. H. R. Buckwalter and J. M. Kreider. Text, Phil. 1:21, on the Sunday following his death. Bro. Philips was baptized and received into the Mennonite Church in his youth, but later fell away, but during the war while living in Kansas City, he with his wife, renewed his covenant and lived a life for God until He took him home. His death was the result of consumption which was left from an attack of the "flu." He was a sufferer for about a year. He leaves a sorrowing widow, five children, father and mother, one brother, two sisters, and many friends to mourn his death. Aged 32 y. 10 m. 29 d.

Bauman.—Veronica E. Bowman (nee Martin) was born May 18, 1863; died Aug. 27, 1922; aged 59 y. 3 m. 10 d. She was married to the late preacher Enoch S. Bauman with whom she lived 35 years, he having predeceased her about 5 years. Strong in the faith, hopeful and cheerful, she was a great help to her husband in his responsible calling, and to all others with whom she came in contact. She united with the Mennonite Church early in life and remained true to the end leaving a bright hope and kind words of advice, for which we are thankful indeed as well as for her exemplary life, for she was a model of industry, sobriety, and separation from the world. She was the mother of 13 children, 8 sons and 2 daughters of whom survive, as well as 2 grandchildren, 2 brothers, 5 sisters, and a host of relatives and friends. Funeral services Sept. 1 at St. Jacobs Mennonite Church conducted by Bro. Abr. Gingrich from Jno. 19:27 and Moses M. Brubacher from Jas. 4:14.

Yoder.—Isaac Z., son of Gabriel and Barbara Yoder, died very suddenly of apoplexy, at West Liberty, O., while on a trip east. Age, 66 y. 7 m. 5 d. His home since 1881 has been in Missouri. He united with the A. M. Church in youth in Ohio and remained true to his faith to his death. Services were held in Ohio, Sept. 6 and on Sept. 7, he was taken to his home near Garden City, Mo. Services at the Sycamore Grove Church on Sept. 10 were conducted by Bro. I. G. Hartzler. Text, Job 14: 11-15. Interment in Clearfork Cemetery. He leaves to mourn his departure 5 sons, 1 daughter, 2 grandchildren and a host of friends. His wife Sarah (Kauffman) preceded him in death over two years ago. Also his parents, 5 sisters, and 3 brothers preceded him to their reward. He was born in Mifflin Co., Pa., Jan. 31, 1856, where he grew to manhood; then spent several years in Ohio, after which he moved to Cass Co., Mo. We mourn not as those who have no hope, but hope to meet again in glory.

Yoder.—Effie Mae Yoder, wife of Archie Yoder, and daughter of S. P. and Emma Yoder, was born near West Liberty, Ohio, Oct. 17, 1893, and quietly passed away at her home in West Liberty, Sept. 2, 1922; aged 28 y. 10 m. 15 d. Early in life she united with the Mennonite Church and remained a faithful member until death. On Dec. 22, 1914, she was united in marriage to Archie Yoder, son of Rudolph and Fannie Yoder. To this union were born two children, Maxine and Phillip, aged 6 and 2 years respectively. Effie had a kind and cheerful disposition, and as is often the case, her suffering brought out her better qualities, leaving a bright memory to her loved ones of her unselfishness and thoughtfulness for others. She was a devoted wife and mother, and during her sickness was an inspiration to those about her, and will be sadly missed in her home and community. During her whole life she was very active and often overtaxed her strength in doing things for others, and in trying to make her home bright and cheerful for her loved ones. She leaves to mourn her departure, her husband and two children, father, mother, one brother and four sisters, and a host of relatives and friends. Funeral services were held at the home and at South Union church, Sept. 4, in charge of S. E. Allgyer, assisted by J. Y. King. Interment was made in the South Union cemetery.

Lutz.—Abram B. Lutz was born April 16, 1862; died Aug. 7, 1922, at his home after an illness covering a period of a year or more, the last days on a bed of suffering and misery. Sept. 24, 1904, he was ordained as a deacon for the Kraybill and Mt. Joy churches. He was also a trustee of the Millersville Mennonite Children's Home; also was very active in church work in all its branches, and will be greatly missed. In his last days he had a strong desire to depart and be with Christ, so that he could be relieved of the pain and misery which he was enduring. He is survived by his sorrowing wife and the following children: Henry E., of near Mt. Joy, Elsie E., David E., Harvey A., and Clarence E., all at home. Funeral services were held from his late home on Aug. 11, 1922, and at the Mt. Joy Mennonite Church. Interment was made in Kraybill's cemetery. Services were conducted at the home by Bro. B. L. Kraybill; further services by Bros. Benj. Weaver, Isaac Brubaker, and Henry Longenecker. Text, Jno. 5:35.

At the regular monthly meeting of the Board of trustees of the Mennonite Children's Home of Millersville the following resolution was passed:

Inasmuch as it has pleased our kind heavenly Father to remove from this Board, our dearly beloved Brother, Abram B. Lutz, Therefore be it resolved that the Board of Trustees of the Mennonite Children's Home, at Millersville, Pa., feel that we have lost a faithful worker in the cause of caring, providing, and finding homes for the unfortunate little ones under our care, and knowing that God doeth all things well we trust that our loss may be his eternal gain and, be it resolved that we extend our heartfelt sympathies to the bereft sister and family and commend them to Jesus the only true Comforter in the sad and lonely hours of their bereavement. Be it also resolved that a copy of this resolution be spread upon the minutes and that a copy of the same be sent to the bereft family.

BOOK REVIEW

In His Image

By W. J. Bryan

The book contains a series of lectures in written form by the author mentioned. It contains the following chapters: In the Beginning God; The Bible; What Think Ye of Christ? The Origin of Man; The Larger Life; The Value of the Soul; Three Priceless Gifts; His Government and Peace; The Spoken Word. The seventh edition and the twenty-second thousand is at present in circulation. It speaks in a bold and decisive manner on the fundamentals of the Word, the birth of Christ, the origin of man, and comes out in scathing and convincing denunciation of the theory of evolution and other liberalistic teachings. The one weak point is that the author advocates Christians' participating in governmental affairs and the coming of a golden age. Otherwise, it contains many practical teachings, well worthy our consideration. Contains 266 pages, bound in cloth, and sells at $1.75 Address orders to

Mennonite Publishing House,
Scottdale, Pa.

LIVE MESSAGES ON PRESENT DAY ISSUES

By C. F. Derstine

Paul a Pattern—A practical and highly inspirational booklet. The Director of a well-known Bible Institute recommends it to all his students. It contains 60 pages. Price 10 Cents.

Lighthouse to Young Believers—This is a valuable pocket edition of 22 pages to enlighten the young believer thru his early Christian life. Price, 3 Cents.

The Great Apostasy—This 156 page treatise puts the Believer on guard against the perilous latter day atmosphere and its deceptions. The criterion is not pessimistic gloom, or optimistic false philosophy; but honest facts and truth. Price 25 Cents.

Ancient and Modern Idolatry—A 54 page booklet uncovering the subtle approach of Satan thru pride. It also contains the voice of noted men in various denominations on Bible simplicity of life. Price 20 Cents.

Home from Four Angles—A message on Home that reaches the heart of parent and child. Practical advice teems on the pages from one who has been guest and observer in thousands of homes. It contains 20 pages. Price 10 Cents.

The Last Message of Jesus Christ—This pre-ascension message of Christ is especially appealing to close following "in His steps," who purchased us by His own blood. A message enjoyed by thousands when orally preached. It contains 55 pages. Price 20 Cents.

Hell's Playground—Theatres and Movies—A 40 page booklet written in the author's well known style and force of arguments against these twin evils of the day. Price 15 Cents.

Signs of the Times—The book is true to the title which it bears. The author has made a specialy study of the subject and has collected a number of scriptures throwing light on present events. 35 pages, paper cover. Price 15 cents.

The Yawning Pit of Lodgery—This booklet is a treatise on the Lodge, in which the writer fearlessly expresses what he conceives to be the truth about this system. 22 pages, Price 10c.

The complete set of nine books for $1.25

They can be ordered singly or in sets from the author, C. F. Derstine, Eureka, Ill., or the publishers, Mennonite Publishing House, Scottdale, Pa.

ANNOUNCEMENT

Because of the success of and the deep interest of all concerned in our Bible School held at the Stahl Mennonite Church last winter, the demand for another term this coming winter, and by Conference granting us the privilege to maintain the Bible School, we the committee (Hiram Wingard, Abram Metzler, and Wm. C. Hershberger) with Bro. Jno. F. Bressler as principal have arranged the course of study and a bulletin relative to the work which will be distributed generally in a few weeks and especially to those who desire to become more familiar with the working of the school.

For further information please write to or interview Wm. C. Hershberger, R. 7, Johnstown, Pa.

Your inquiries and help will be appreciated and promptly attended to.

CONFERENCE ANNOUNCEMENTS

Iowa-Nebraska

The Lord willing the annual Iowa-Nebraska district conference will be held at the East Fairview Church near Milford, Nebr., Sept. 26-29. All conference members should endeavor to be present and a cordial invitation is extended to members of sister conferences. The Ministers' Meeting will be held on Sept. 26, beginning at 1:00 o'clock, P. M. Church conference on Sept. 27-28, followed by Sunday school conference Sept. 29. All questions should be forwarded to the secretary or presented at the Ministers' Meeting.

Simon Gingerich, Sec'y.

Virginia

The twelfth Annual Mennonite Conference of Virginia will convene, D. V., at the Springdale Church, Upper District, Augusta County, Friday and Saturday, Oct. 20 and 21, beginning at 9 o'clock Friday morning. We wish to extend a hearty invitation to brethren and sisters of other conferences to be present on this occasion. Those coming by rail will be met at Waynesboro or Basic, by notifying one of the brethren, A. P. Heatwole, E. C. Shank, or D. E. Weaver, all of Waynesboro, Va.

On Thursday forenoon, the day preceding Conference, the General Board of the Virginia Mennonite Aid Plan will meet at the same place at 10 o'clock. In the afternoon at 1 o'clock the Virginia Mennonite Board of Missions and Charities will convene, followed by a meeting of the Conference Arranging Committee.

H. D Weaver. Secy.

SOUTHWESTERN PA. SUNDAY SCHOOL CONFERENCE

(Continued from page 493)

sion of the Church is to preach Christ, to give the world the whole Gospel. There is no training we can receive that will exceed the Word of God. No one has become poor by giving to the Lord but because they gave to the world. To fulfill her mission the Mennonite Church must do three things: 1. Maintain an unbeclouded position on the fundamentals of the Bible: 2. Retain the distinctive doctrines and ordinances of the Bible; 3. Engage in active untiring mission work. To give a mistaken testimony on Bible teaching is a sin of commission. No one who calls himself a Mennonite has a right to hold any higher critical views. We must all meet the question, "Lord, what wilt Thou have me to do?" To answer the question means sacrifice. It may mean going to India or Africa, or it may mean to stay at home and work in the field."

Following is part of the statistical report of the schools given by the secretary:

There are 20 schools in the district. Two are union schools and two are mission schools. The total enrollment is 1977. The average enrollment per school is about 99. The average attendance was 1349. The percent of atendance is 68.2, an increase of 3.8 over last year. Total number of officers 115, total number of teachers 159. Seven schools have a cradle roll, 5 have teacher training classes, 2 have teachers' meetings, 10 have libraries, with a total of about 575 volumes. Fifteen schools have regular missionary offerings, 8 observe a missionary day, 5 have used the investment fund. Fourteen schools use Words of Cheer, 14 use Beams of Light, and 12 use the Youth's Christian Companion. Four schools have no paper. Sixty-three Sunday school pupils have been received into church fellowship.

Total offerings for supplies, $1306.78; for Mission and Relief, $6445.35; Total offerings for all causes, $8290.79.

E. D. Hess, Moderator.
Ed Miller, Secretary.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reift, Treas., Elkhart, Ind.
E. G. Reist. E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, [illegible]
M. C. Cressman, Can. Treas., Kitchener, [illegible]

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission. Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Baiodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., N. B. Martin, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglas Sts., Reading, Pa.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 28, 1922 (Gospel Witness Established 1905) No. 26

EDITORIAL

"**Boast not thyself** of tomorrow; for thou knowest not what a day may bring forth."

"**What** doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The two extremes in religious toleration are found in the compromiser and the knocker. One is forever calling everything good, while the other never sees anything good in anything except things pertaining to himself. The first sees good in all the Christian churches, sees nothing especially bad about the non-Christian religions, and is ready to fellowship anybody and everybody that shows any disposition to fellowship him. The second is continually on the lookout for something to "hit" and he usually finds plenty of opportunity. The two can get together in I Jno. 1:7.

II Tim. 3:16 tells us two things about the Bible: (1) It is all given by inspiration of God. (2) It is all profitable. Even that part of it which records the language of the devil is profitable, for it reveals the devil's methods and thus enables us to be on our guard. It is worth our while to read thoughtfully such scriptures as Gen. 3:1-6, Job 1 and 2, and Matt. 4:1-11, and while reading it breathe a prayer that we may be delivered from the enemy's deceitful snares. Many are making use of the same points which the devil used to decieve and debauch human souls, not knowing where they borrowed their tactics.

A Puzzled Pastor.—A minister is impressed with the need for effective work against some destructive influences in his community. He does some vigorous preaching which calls forth active opposition. "Don't keep on throwing clubs," say his critics, "why don't you go to people direct and talk to them face to face. It is cowardly to throw clubs at people whom you are afraid to approach direct." The minister heeds the criticisms. He begins to do personal work and "meekly instructs those that oppose themselves." But diligent efforts to win the erring ones result in opposition. "Why must you be continually nagging away at the people?" is the complaint of his critics. "Preach the Gospel, and let the truth do its own work." Have you a solution for this preacher's problem?

Giving.—That was a splendid lesson we had on giving, as we found it in our Sunday school lesson a few days ago. The most refreshing part of the lesson was the emphasis which it placed on the blessings which accompany and follow liberal giving. No man who first gave himself to God and then gave out of a consecrated heart ever suffered from giving too much. Giving money to the Lord may or may not mean less money to our credit afterwards, but it certain means an enlarged vision, a happier life, a closer walk with God, and a keener interest in the cause or causes to which the contribution was made. But the giving of money is only one small corner of the great subject with which it is connected. It must be preceded by the giving of self to God before we can reap the promised blessings to follow. When self is upon the altar of the Lord, then all that belongs to self—possessions, feet, hands, tongue, brains, affections—is at the disposal of the Lord. With this view of the subject we are ready to read the thirteenth chapter of First Corinthians.

FLASHES FROM THE STORM

Were you ever caught in a storm? You saw the threatening clouds foreboding trouble. You saw the vivid flashes of lightning followed by an almost immediate peal of thunder which startled you. You felt the rapidly rising wind which impressed you with both the helplessness of man and the power of God.

Perhaps you were at no time in any special danger, but how did you know? Those thunderbolts, though startling, were some hundreds of feet or yards away. The wind was terrific, but you weathered the storm. But how did you know how soon a bolt from the sky would separate life from the body and the spirit find itself in the presence of the God who gave it? or how soon might the funnel-shaped cloud dart upon you and do with you what thousands of people have suffered from the power of tornadoes? Though safe, you were in the midst of death. Only God knew whether you would see the end of the storm. You were probably resigned to God, as you should have been, calm in the midst of danger, knowing that you were in the keeping power of God, ready to live or die as seemed good to Him. Not only in times of storm, but at all other times, are we in the midst of death, in the keeping power of God, and happy the man who can at all times say in the spir of resignation, "Even so, come, Lord Jesus." The blessed promise, "I will never leave thee nor forsake thee," is for our encouragement at all times.

There is a storm upon us at the present time. The "perilous times" of which the Scriptures speak are here. There is no special reason to feel alarmed, for we are in the keeping power of God; but let not a false sense of security be the means of causing any one to fall asleep. The great World War still rests as a

nightmare upon the memory of many people, and its awful effects are plainly visible everywhere. The same spirit of unrest, of covetousness, and of indifference to the warning voice of God is among us. The menacing labor strikes now in the process of being "settled," were but flashes from the sky reminding us that the great electric storm is not far distant. The distant rumblings coming from the Near East and from Europe are evidences of the same storm. "Wars and rumors of war," were never more in evidence than they have been during the past decade. The world is out of joint with God and must suffer the terrible consequences. "The soul that sinneth it shall die." Only by the atoning power of the blood of Christ can the world be healed of its awful maladies and the elements be brought to peaceful rest, but the world seems in no mood to accept the remedy. As in the case of a natural storm the lightnings and thunders and wind are but the external evidences of the nearness of an electrical storm, so the present upheavals in the present social, industrial, political, and religius world are but tangible evidences that the "perilous times are upon us."

Should these things trouble us? In a sense, yes; in another sense, no. We are in the keeping power of God. We thank Him for His abundant promises to care for His own. No matter what happens, if we are what we ought to be, we are safe—safe in the arms of Jesus, safe for the realms of endless glory. And whether we wake or sleep, whether in the body or out of it, we know that by the grace of God it is well with our sous. A knowledge of this fact should give us a confidence, a trust, an attitude of cheerful hope that not only enables us to keep balanced ourselves but also to be of positive help to others.

But the calmness of soul does not mean that we are either asleep or blind to present conditions and dangers. We should be watchful as well as hopeful, helpful as well as watchful. Why must we wait till another war arrives before making serious efforts to become right with God? Begin now to give this matter serious, prayerful, faithful attention. Begin now the work of consecrated effort to win as many souls as possible for a life of entire consecration to God. While waiting for the final appearing of our Lord, let us also labor that the greatest possible number of souls may meet Him with joy.

The truth will never fall. And if every man and woman in the world goes wrong, the truth of God will always stand.—D. D. M.

GOING, GOING, GONE!

By John F. Bressler

For the Gospel Herald.

> Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?—Mal. 3:7.

A brief or even exhaustive study of human institutions—religious, educational, etc.—will convince the student of several things:

1. No institution remains true, as a whole, to the purposes and principles of its founder.

2. The change is so insidious that few, if any, within the organization see the deviation.

3. Having once drifted, institutions never return in a body to first principles.

4. Reformation, a partial turning back for a season, does sometimes take place, but later the downward drift to apostasy continues.

Such, in brief, has been the history of religion in the world.

Edenic purity was followed by a degradation so appalling that it repented God that He had made man, and He purged the earth with the Deluge.

Starting out with Noah as the second father of the human race with the symbol of God's covenant in almost every summer rain, it required only four generations until the rearing of Babel as an act of rebellion against God made it necessary that He confuse their tongues. Human speech—God's gift to man for the dissemination of the knowledge of the true God—was then and is now largely debased to the spreading of knowledge of things that are degrading and appallingly wicked. The fifteen hundred languages and dialects of the world may seem a handicap to the dispensers of divine truth but God saw that their confusion was necessary to prevent universal corruption.

The people of Canaan had a Melchizedek for their priest, but within four centuries their cup of iniquity had filled to the brim, and their knowledge of the true God had become as ancient history.

Nations, ancient and modern, have started out with ambitious and sometimes noble motives, shortly to lose their high ideals, to degrade and to disintegrate.

Israel was not to be reckoned among the nations; she was to be a separate people. Special laws and ordinances to make clear and maintain this separation were given lest they should be defiled and fall from their high estate.

With the death of the elders that outlived Joshua and the rise of another generation Israel departed from the ordinances and commandments of God. She mingled with the nations, forsook the Lord Jehovah, and bowed to idols. The grandson of Moses became a priest of idols in the house of Micah and the tribe of Dan.

During the centuries that followed God chastened them for their backslidings and when severely chastened they would return to God in penitence, only to depart still farther when the lesson was forgotten, which was alas, too soon.

The Sabbath was neglected, the various ordinances ignored, and the temple in Jerusalem turned into an idol temple. So great was the apostasy that God had to put them out of His sight by scattering them among the heathen. With the return from the captivity only a few came back. Most remained and mingled with the heathen. But the few that returned revived the Levitical law, but now instead of joyful worship it became coldly ritualistic. The form was recovered but the spirit was gone. No more was the Shechaniah within the most holy place.

Israel was to have been an evangel to the nations of the truths of God. She did become a missionary people in her latter days but not of the full truth. It was emasculated. The proselytes she made were left two-fold more the child of hell than themselves. And yet in spite of her departure both in form and spirit from first principles and primary purpose of her founding, Israel could not see wherein she had departed. When prophets spoke a few repented. The body did not. Finally Christ came, preceded by John the Baptist. Rather than return in sincere repentance they slew the Savior and his forerunner and drifted on to apostasy.

A small body repented and they were the nucleus—the royal priesthood, the holy nation, the peculiar people—by which God would keep alive the knowledge of divine truth in this sinful, God-forsaking world. The Gospel was spread, the mustard tree grew—but, alas, it was not long until the fowls of the air lodged in its branches, the leaven of earthly ambition and human reason permeated the body and it fell from its high and holy estate.

The rise of the church to political power, the new interpretation of baptism and communion in such teachings as baptismal regeneration and transsubstantiation showed how far the church had fallen in her conception of her calling. The words of Jeremiah have been verified again and again, "My people have committed two evils, they have forsaken me,

the fountain of living waters, and have hewed out to themselves cisterns, broken cisterns that can hold no water." And again, "An horrible thing has happened in the land, the prophets prophesy falsely and the priests bear rule by their means, and my people love to have it so."

The pure and holy worship of the early church has given way to worship of images and icons. The preaching of the cross has been supplanted by the teachings of the traditions and philosophizings of men, the holy life of the early saints has largely given way to a course of conduct but little different from a godless world.

The Coptic, Nestorian, and Armenian churches have long since lost almost everything Christ-like. The Greek and Roman Catholic churches have gone the same sad course. A religion divorced from daily life, a Christianity that does not raise its members above the level of corrupt humanity to a life of holy living is but a hollow mockery of the true.

The Reformation called out again a few consecrated souls but Protestantism, too, is going the same sad course.

The teaching that everybody should be allowed to serve God according to the dictates of his own conscience has ended in the dividing of the Church into hundreds of sects and even within the sects every man does that which is right in his own eyes.

For papal infallibility has been substituted the infallibility of the individual conscience and the teachers of both Catholics and Protestants either interpret the Bible to their own liking or in the case of modern liberalists deny its inspiration and authority altogether. The infallibility of God and His Word is called into question in order that human reason may be enthroned. Gradually too, the ordinances have been changed or repudiated.

The simple rite of baptism beautifully typified by the washing at the laver before entrance into the holy place of Tabernacle and Temple, and foreshadowing the cleansing by the blood of Jesus and outpouring of the Holy Ghost is made with many an elaborate immersion or a children's christening.

The ordinance of feetwashing has been dropped out within recent years by most denominations. As late as 1729 it was still observed by the Church of England. Others have likewise at sundry times forsaken the ordinance. Pride was doubtless the cause for its rejection, but the teachers now spiritualize it and say that it was never intended to be observed literally. The body of the church must have been wrong for seventeen centuries. This modern age has suddenly gotten wiser than the apostles and God.

The Devotional Covering taught by Paul in I Cor. 11, and observed by all Christian women for eighteen centuries as a mark of subjection to man in the Lord, and of purity and religious devotion is now no longer necessary. And why? Does not the Christian woman need any distinguishing mark from her godless sisters? Have they risen to her level of purity or has she sunk to theirs? When professedly Christian women accept their standards of dress from the underworld we are forced to the conclusion that they have sunk to the level of the godless.

Subjection to man in the Lord is a dangerous doctrine to preach these days, with the emergence of woman from her slavery to the opposite sex. She will not believe nor accept the Bible teachings in these matters. Paul was only a cranky woman-hater. Such teachings should be expunged from the Sacred Record. No woman with any spirit will obey it. Nor will she wear the sign—the devotional covering. So that is dropped as a church ordinance.

Sabbath observance is no longer enforced. Separation from the world is a theological term used by the ancients. Other doctrines have likewise been cast into the discard, and yet we say, "Wherein have we forsaken Him and His ordinances?" Can Christendom recover what she has lost? Not likely. There may be a recrudescence of the faith—a partial reformation — but Christendom as a body is doomed and does not know it.

But there is hope. Individuals in all ages have been faithful and have refused to bow the knee to Baal. Some faithful ones are still left. There will be a few left when He comes. God will not leave Himself without witness though false prophets be many, and the true but few.

Those churches that have not lost everything are warned to hold fast to that which they have remaining and to strengthen the same. Rev. 3:2, 3. We do not need to drift with the current. We do not need to trail behind other denominations—a day or a year or twenty-five years behind, but following. We will not need to sleep tonight in the bed that they slept in yester-night. We too have lost out but we can yet retrieve ourselves, by God's help, if we will. We can strengthen the things that remain, we can return again to the apostolic faith and apostolic foundations. We can not only hold our own against inrushing worldliness but we can regain what we have lost. We can if we will. Will we? By God's help we will.

Lancaster, Pa.

BISHOPS AND KINGS

By Geo. R. Brunk

For the Gospel Herald.

Bishops and kings seem to be out of fashion and looked upon as barnacles on the ship of progress. Kings are figure-heads to be endured awhile and bishops are not presumed to exercise any authority. They may still baptize and marry, advise and bury, but are not supposed to rule in the Church in such democratic times.

Of course the Bible does say that kings are to be honored and that they will still be in existence at the coming of Christ and that bishops are to rule and that those that rule should be accounted worthy of double honor. But the Bible is a very old book and considered out of date by the leaders of world movements.

However, if we want to build up the Church, let us build it upon the old foundation of God's Word and not upon the sands of human philosophies. Despising government is a mark of the last times.

O yes, of course a bishop is not to lord it over God's heritage—that is, he is not to force matters to bend to his own selfish will. This is as important as the other.

He is, however, to see that the government of the Church is maintained and will be held responsible for that.

Neither bishops nor civil rulers should swerve from duty or be frightened with impeachment proceedings.

Denbigh, Va.

RESURRECTION AND REVELATION

"The spiritual meaning of the resurrection is very full and comprehensive. The resurrection vindicated our Lord's character (see Acts 2:24). It also sealed and certified God's acceptance of His atoning sacrifice as the assurance that that sacrifice was sufficient for the sins of the whole world (see Rom. 4:25). The resurrection is the Divine means of our holiness, for we receive the risen life of our Lord into our lives, and are enabled to live the resurrection life of holiness and righteousness (see Rom. 6:4, 11; Col. 3:1-3). The resurrection guarantees and pledges our own resurrection, our Lord being the first-fruits of them that are asleep. Thus the resurrection enters into every aspect of the Christian revelation in its relation to our personal life."—W. H. Griffith Thomas.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

BETTER THAN MONEY

Sel by Ruth Mininger

The money gift is easy, there are hundreds here to pay,
And settle down contented while the toilers work away
Men will dig into their pockets for the gold the cause will need,
And then leave it for another to go out and do the deed;
But in every worthy struggle that shall help the race to climb,
The world is always seeking for the men who'll give their time.

The money gift is easy, but a better gift than pelf
Is to dedicate to service not your money, but yourself.
For though gold and silver often are the things a cause demands,
No righteous dream can triumph without willing hearts and hands.
And in every field of service that is known to mortal ken
You can hear the leader calling, not for money, but for men.

The money gift is easy, many gladly pay the price
Who sit back in times of danger and refuse the sacrifice.
There are men who give their money for a purpose that is fine
Who never share the burdens of the bitter fighting line,
But the man the world is seeking in the tasks it has to do
Is the man who'll share the struggle and stay with it till it's through.

—Edgar A. Guest.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Reading, Pa.

(Thirteenth and Douglass Sts.)

Greeting in the Master's name.—The work at Reading is moving along smoothly and encouragingly, even if at times the number is small.

The average attendance since July 2 has been 45; the highest, 66; the lowest, 26.

There is at present no stationed worker at the Mission. However, Sister Anna Renno is staying in Reading and, with the aid of some other sisters who come there, conducts a sewing class on Saturday.

The visitors since Aug. 27 were: Bros. Isaac Hollinger, John Mellinger, Mellingers; Jonathan King, Atglen; Bro. Abram Kurtz, Morgantown; Bro. Elam Kauffman, Kinson; Sister Alice Keeler and Sister Nyce, Souderton; Sister Hettie Musser, Millersville; Sister Mary Lehman, Annville; Bro. John Burkholder, Harrisonburg, Va.

Preaching services in the evening were conducted by the following: Jacob Hess, Millersville; Moses Gehman, Bowmansville; and Amos Horst, Ephrata. Your attendance is appreciated as it serves encouragement and helps the work. May the Lord find you in prayer so that He may call you into His field.

Sept. 21, 1922. The Workers.

Peoria, Ill.

(900 Garden Street)

Dear Gospel Herald Readers, Greeting! We feel to praise the Lord for the rich spiritual feasts we have enjoyed recently. It was the privilege of the writer and family to attend all the sessions of the Conference at Hopedale. We have been much encouraged to press on in the work for the Master. Bro. Culps and Sister Schooneart also attended some of the sessions.

On Friday evening, Sept. 15, Bro. and Sister Friesen were with us and spoke on their work in India to a well filled house. Their stay, altho very short, was much appreciated. They left at midnight for Minnesota.

Sunday morning Sept. 17, Bro. D. D. Miller was with us and preached a very helpful sermon on Matt. 16:24. This was Bro. Miller's first visit at the Mission, and was greatly appreciated. In the evening, Bro. Harry Weber, Sterling, Ill., was present and gave a helpful talk. We are glad for the visits of these brethren and invite others to do the same.

Since school has again started and we suppose the warm weather mostly past, we hope to be able to again increase the attendance in Sunday school. The attendance at the evening service has been very good; also at cottage meetings, there being twenty-nine present at the last cottage meeting.

The devil is still at work and is attacking some of the members, trying to lead them astray. Pray for them that they may come out victorious.

In His Name,

Sept. 18, 1922. John L. Harnish.

THE INDIA CHURCH

For the Gospel Herald.

The India Church is thoroughly organized and has seven congregations located at Dhamtari, Balodgahan, Sankra, Leper Asylum, Maradev, Ghatula and Mahodi. The last three named are smaller than the first four. The total membership is over eleven hundred. The first four congregations have far outgrown their houses of worship. Our Christian workers faithfully labored among the surrounding village people and among those who came into the famine camps and as a result many of them in all the main stations gave their hearts to Christ. The new inmates of the Old Men's Home, the Widows' Home, the Leper Asylum, and the Girls' and Boys' Orphanages, which in the last named especially have been many, have come into the Church.

We praise God for these many but keenly feel our responsibility in regard to them and are praying that through them many more may come into the fold. The Indian brethren and sisters by freewill and Thanksgiving offerings meet the running expenses of the station Sunday schools and regular church services and also support the only Home Mission station. They are also eager to give what they can toward the erection of larger houses of worship. They however are able to furnish but very little of the total cost of erecting suitable church buildings which will not only hold the parents and children of the Christian communities but also allow for the attendance of outsiders and allow for future growth which is certain to take place.

The Sundarganj house of worship at Dhamtari was in poor repair and it was thought best to tear it down and lay the foundation of the new building with the money at their disposal. They will have no regular worshiping place until the new one is finished.

The new church at Balodgahan is only partly built because of the lack of funds. The old meeting house is entirely too small.

The Sankra congregation is entirely too large for their little church building. When members are all present outsiders have no room. We therefore come to you with a plea that you give for the erection of these churches in India.

Two hundred eighty pledges of $25.00 each will put up each of the new churches at Dhamtari and Balodgahan. How many will consecrate to the Lord as many pledges as you are able to take? Two hundred fifty pledges of $25.00 each will build the Sankra Church. This is a very urgent need since the numerical strength has more than doubled during the past year. One hundred sixty pledges of $25.00 each will erect a house of worship at either Mahodi or Ghatula. While they are not as urgent as those of the first three named stations yet we hope they may be built within the next two years.

We would urge you to remember first, Dhamtari and Balodgahan; second, Sankra; and third, Mahodi

and Ghatula in your prayers and your gifts. Our brotherhood in India place great stress on temples in which to worship the Lord. They love to go to the house of God. Shall we deny them these houses in which to serve their new found Master and Lord? God forbid.

THE BIBLE A MISSIONARY BOOK

Geo. J. Lapp

For the Gospel Herald.

The New Testament really bears the burden of the evangel. Christ came bearing a message of the Kingdom which comprehended in it the lives of all mankind. It stood for the announcement of truth and the pronouncement of evil. The truth can be accepted and lived out by those of every tribe and nation and tongue. Its work cannot be neutralized by any form of exclusiveness. "The whole book is a clear ringing and everlasting missionary injunction." How readers of the New Testament can possibly read it without realizing this as its essential characteristic is a mystery little short of iniquity.

Putting the New Testament thus to the forefront, we are able to turn back and hear the echoes as they have come down through the ages from those messengers of God who, having had their lips touchd with live coals from off the altars, have hidden away in the lavish vestments of the Old Testament scriptures those undercurrents of the ultimate revelation of the incarnation of the Living Truth, Jesus Christ. Under the thin wall of time and circumstance the truths which inspire missionary zeal and effort are found in this seemingly heteregeneous mass of law, history, prophecy, and praise which interpret truth from its many sides in a strangely uniform manner, making us see it in its entirety and catch the burden of Him, "Who sent His Son into the world not to condemn the world, but that the world through Him might be saved.

READ THE BIBLE AS A MISSIONARY BOOK AND WITH IT STUDY MISSIONARY FACTS AS THEY ARE ENACTED ON THE STAGE OF ACTION AND PRAY GOD TO HELP YOU DO YOUR PART IN EVANGELIZING THE WORLD.

Sihawa via Dhamtari, C. P. India.

"When you think everything is going to pieces, then the Bible reads that the foundation of the Lord standeth sure."

OPPORTUNITIES FOR RURAL MISSION WORK IN OUR DISTRICT

By Chas. R. Wolford

For the Gospel Herald.

Among Our People

In Christ's last commission, previous to His departure, He commanded, "Ye shall be witnesses unto me in Jerusalem," thus signifying that we are to begin at our own doors. Some one has said that if all descendants of the first Mennonite settlers in Somerset county were in the Church, it would be one of the strongest Mennonite strongholds in the country. If this is true and we believe it to be, wherein lies the cause for our present small membership? As to the cause, there is but one conclusion, i. e., Some have failed to live up to their opportunities and responsibilities in the past in the propagation of the "faith and doctrines of the Church."

The Outlook

We have lost out in part in the past. How about the present and the future? Great opportunities are lying at our very doors. Let us grasp them and make full use of them now and prepare for the future. We will note a few:

1. **A more thorough teaching of God's Word.**—To a large extent this has been the reason for losing out in the past. Teach the old, old story wherever opportunity affords whether it be in the home, community, or Sunday school?

2. **Home Life.**—One of the best and noblest of places, and no other institution can take its place, offers to parents the greatest opportunity to teach childhood the things of God, and to rear them for the Lord. See Deut. 6:7, 8; 11:18-20. And when God calls for the services of our children, let us not refuse to give them but let us say "Yes" to Him.

3. **Our daily life.**—"Ye are our epistles." Much depends upon what our daily walk and conduct is in the presence of sinners. Remember that they read our lives. Oh, how careful we should be that we give none occasion for stumbling.

4. **Our social life.**—Our rural social gatherings are often not what they should be. Often they are at "Farmers' Club" on Sunday afternoon. If they are dominated by the Holy Spirit, they can be a blessing and a great opportunity to teach and live the Christ-life. Only so can our social life be a blessing; otherwise it will be a curse. "Keep thyself pure."

5. **Work for everybody.**—"A place for everybody and everybody in his place." The expression "There is nothing for me to do" may be true to a large extent. Wherein is the fault? It ought to be the duty or privilege of every worker to see that others, naturally more backward and less aggressive, be given something to do. This is especially so in their early Christian experiences, as it helps them over the rough places; but be careful not to overload. Suggestions might be given as to kinds of work, but I deem it unnecessary as each community has its particular lines of work.

6. **"Launch out into the deep."**—Do not be satisfied with the "shallow waters" along the shore. It is only as you make use of the opportunities in your own community that doors will be opened for wider fields. And we know and are sure that we shall find.

Holsopple, Pa.

DIVINE POSSIBILITIES

I dare to say that—**it is possible** for those who really are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which His promises are taken as they stand and are found to be True.

It is possible to cast all our care upon Him daily and to enjoy deep peace in doing it.

It is possible to have the thoughts and imaginations of our hearts purified, in the deepest meaning of the Word, thru faith.

It is possible to see the will of God in everything, and to receive it, not with sighing, but with singing.

It is possible, by taking complete refuge in divine power, to become strong thru and thru; and, where previously our greatest weakness lay, to find that the things which formerly upset all our resolves to be patient or pure or humble, furnish today an opportunity—thru Him who loved us, and works in us an agreement with His will and a blessed sense of His presence and His power—to make sin powerless.

These things are **Divine Possibilities,** and because they are His work. the true experience of them will always cause us to bow lower at His feet and to learn to thirst and long for more. We can not possibly be satisfied with anything less than—each day, each hour, each moment, in Christ, thru the power of the Holy Spirit—**to walk with God.**—H. C. G. Moule.

If we judge not God's character by His providences, but His providences by His charaeter, we shall be able to rejoice when the flesh would repine.—Robert Chapman.

"If you have devotion to duty for the guide of your daily course, nothing can ultimately go wrong."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WHAT IS LOVE?

"For others' sake to longer wear
The garments old, that they more bare
May feel the warmth of robe you give,
And have a braver heart to live;
Nor show that you yourself deny
By any half-regretted sigh—
Herein, I think, is love.

"For others' sake to gladly bear
The heaviest part of all life's care;
For others' sake to dry your tears,
And keep unspoken all your fears;
For others' sake to be heart-strong
When sore beset by foe and wrong—
Herein, I think, is love.

"For others' sake to make life sweet,
Though thorns may pierce your weary feet,
For others' sake to walk each day
As if joy helped you all the way—
While in the heart may be a grave
That makes it hard to be brave—
Herein, I think, is love.

"For others' sake—this brought to earth
The benediction of Christ's birth;
For others' sake to suffer all
That into human life can fall,
For others flowed the crimson tide,
For others He was crucified—
Herein, I think, is love."

—Selected.

SERVICE

By Stella Jennings

For the Gospel Herald.

Serving our fellow-men is one great privilege and duty that is much neglected by the majority of people today. We are forgetting to serve the purpose for which we were put here. We are too selfish with our means, our works, our knowledge, and in fact, our lives. What we do is too much for ourselves.

The Christian needs to be awake to his duties and opportunities. From God's Word we have three calls: First, to accept Him (Acts 2:38-40); Second, to be adopted into His kingdom (Rom. 8:15; Eph. 1:5); Third, to Serve (Gal. 5:13). After we have accepted, have been adopted as one of His children, then duty calls to serve, and if we fail to serve we fail in our purpose on earth.

Many are inclined to think they must get away from home, into some "mission field," or hold some important office, in order to serve the Master. This need not be, necessarily. Some of the greatest blessings have been received by those who served in their homes and in the immediate community. Our aim, our one great motive, should be to help others. To do this we must forget self and selfish desires. We should put our lives and all into His hands and pray for guidance and direction. The mind must be busy. Think of how we may help those about us. Think how we may administer to the needy, to comfort the sick or distressed, to teach the unlearned, and so on. Innumerable things could be mentioned that we need to think of that will help us to serve and help those about us, thus putting self on the altar, and bringing unending blessings to others as well as to ourselves.

When and where should we begin our serving. To me, this should start in our homes. Parents can do wonderful service to God and to mankind by properly training their children. How much this is neglected today! The little ones should be taught unselfishness as soon as they can understand. They must be taught by Christian parents in the way they should go and not in the way they would go. I fear that many parents of today are not as careful as they might be along this line. The child is not accountable for all it does and says and needs to be corrected and trained. His human nature is inclined to do that which is pleasing to the eye, and this often is not the best in the long run for him. Many homes of our land can be read by associating with the children in school, on the playground, and even on the streets. Careful, prayerful training in early youth, yea, from the cradle up will bring added blessings to parents and children. Children may not appreciate many corrections at the time they are made, but when they reach the age of accountability and have been properly taught, when they have received the calls from God and are growing in His service, then is when the child appreciates the training father and mother gave. He who has been taught industry and obedience in the home is much better qualified for life service than those who are not so taught. Our homes are important and there is much to be done there that is of service to others and to our Master.

However, the inclination too much today is to have our thoughts and minds taken up with home duties to the exclusion of any one outside of our immediate circle. We are apt to say we are too busy, we have no time to go or do for someone that is in need or should be visited or helped in some way. Why, the busy people are the ones that can be the most useful. We should remember that we have all the time and it ought not be used for selfish purposes, so that we must say that we haven't time to help others.

Friends, we must not become cumbered about much serving, as did Martha in the Bethany home, but be willing to give our most precious to the Lord as did Mary, and I think the most precious we can give is our lives in proper devotion and service wherever needed. This may be very ordinary, everyday help, and if given in the name of the Master, will be witnessing for Him. It may be only little things that we do that may cause others to turn from sin and answer the call of God.

Our homes are only temporary, only for a time. The souls we help to save are for God and eternity.

Scottdale, Pa.

IF NO ONE TELLS YOU HIS TROUBLES

If no one ever tells you his troubles, it is time for you to start a thoro investigation. Find out what ails you, what is so wrong in you as to keep all the anxious, worried people at a distance. The big, kind, generous disposition is a magnet to people in trouble. There are men who as they ride down town in the street car are likely to have some stranger sitting beside them start in to say that his wife is in the hospital, and he is so worried that he can't sleep at night. And there are women to whom the clerk who is selling dish-towels confides her anxiety about the brother who lost his job and is getting restless.

Some people hear more of such stories than is good for them. They give of their sympathy till they are sapped of vitality. But if no one ever tells you of his or her trouble, it is a sign that something is lacking in you, that your nature repels instead of attracts, that something about you warns the on looker that you are hard and unsympathetic and self-absorbed.

In some business offices you will read a sign to this effect: "Don't tell us any hard luck stories. We have troubles of our own." And that is the sort of warning some of you are issuing without the help of a placard. In effect you are saying, "My own troubles are all I can manage. Don't tell me yours."

One of the greatest compliments we can receive from a stranger is to have him ready to tell us his troubles. If you have never received that compliment, try to cultivate an interest in other people, to conquer your self-absorption, to grow so human and sympathetic and lovable that those who have been battered and bruised along the way of life, shall turn to you instinctively and begin to tell you their troubles.—Selected.

Sunday School

For the Gospel Herald.

Lesson for Oct. 8, 1922—Luke 2:40-52

THE BIRTH AND CHILDHOOD OF JESUS

Golden Text.—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

The Birth of Jesus.—Jesus was the Son of God and of Mary. Being the Son of God accounts for His deity; being the son of Mary provides for His humanity. He was born in Bethlehem and grew there, in Nazareth, and in Egypt physically; His spiritual growth was in heaven, but He is born into the heart of every believer and will grow there spiritually if His growth is not dwarfed. He was born in a lowly manger, because there was no room for Him in the inn. His birth gives us a glimpse of His entire earth-life, as well as of the plan of salvation. Where men were seeking for wealth and honorable visitors, the lowly Jesus was crowded out; He comes to the hearts that are humble. Those that entertain the things and people that are great in the sight of the world at the expense of the lowly, close their doors to the greatest of all guests—Jesus.

His Early Childhood.—Thirty years of the life of the greatest man that ever lived are compressed into eighty-five short verses, a number of which cover the same ground. The principal recorded events are: The visit by the wise men; the flight into Egypt to escape Herod's slaughter of the innocents; His circumcision; the adoration of Simeon and Anna; and the return to Nazareth after His circumcision. God committed His Son to a godly home, and Jesus exercised the most blessed of characteristics—obedience. Of Him it is said, "Though he were a Son, yet learned he obedience by the things which he suffered." Evidences are plentiful that he was a perfect child, laboring hard in the home, though the accounts (upheld by the apochryphal writings) that indicate that He devoted His childhood time in making clay pigeons, etc., and giving them power to fly have no scriptural foundation. His character is summed up thus: "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." This provided character and reputation. The only abiding reputation is the result of good character; the only reliable character is furnished by the Spirit of God.

In the Temple.—A Jewish child became "a son of the law" at the age of twelve. Jesus, perhaps for the first time, was then taken to the temple to take part in the religious services. Here His real self comes strongly into evidence. He was so much interested in His Father's business that He lost sight of His earthly parents— a true picture of consecration. Unless we become so engrossed in the Father's business that even our nearest earthly ties are forgotten, though not wilfully neglected, we are not prepared to offer the best possible service. The parents "took for granted" that Jesus was with them. In doing so they left Him behind. It is a false security that does not **know** that Jesus is near. Many people lose Jesus because they have their minds on other matters, taking for granted, perhaps innocently, that all is well. To retain Jesus requires constant vigilance —not that He is not able to keep, but He only keeps those that are constantly longing to be kept. Jesus improved every minute. He asked and answered questions, but did not assume the position of an authority or teacher— a good lesson for youthful workers in the Lord's service. When His parents missed Him, they at once returned. Whenever we miss Jesus in our experience, a moment's delay in again finding Him is a moment too long. Jesus blesses the "straightway" type of followers. When the parents found Him, His answer gave the key to the purpose of His existence—"I must be about my Father's business." On the Cross He said, "It is finished." His earth-life was, but His "business" as the Redeemer of sinful man began when these words were spoken. His answer to His parents is the first recorded claim He makes of His deity —The **Father's Son.** His conduct before the lawyers "amazed" them and they "understood" not His sayings. They were the authorities in the meaning of the law, but Mary was the only one that seemed to realize to any extent what Jesus meant. Why? Because the minds of the carnal cannot receive the things of God.

Jesus' Young Manhood.—This period is summarized thus: "Jesus increased in wisdom and stature, and in favor with God and man." Being human, He was subject to the same temptations and limitations others were; being divine, He was able to perfectly conquer all His foes. His preparation for service consisted in three things: (1) An unreserved consecration to the will of God; (2) Utilizing every opportunity to develop the powers of mind and body; (3) Discharging faithfully every duty that came to Him. These three steps will land any person in the place where most can be accomplished for the Master. Those that idle away their time "waiting" and "keeping prepared" to promptly answer when God shall bestow a special honor upon them usually spend all their time on the "waiting" list. God will take care of our place in life when we yield the necessary consecration and show the required willingness to serve Him.—C.

Our Young People

THE BLESSING OF SONG.—Col. 3:16; Eph. 5:19.

Topic for October 15

"I will sing with the Spirit."

MEDITATIONS ON THE TOPIC

I. When Song is a Blessing.—Song is a blessing when it revives the discouraged soul and inspires it to renewed efforts in right endeavor. How often has the downcast soul revived and taken a fresh hold on life through the refreshing blessing of a song that aided the soul to get a new hold on life's true vision!

Song is a blessing when it impresses more deeply the great truths of the Gospel. After a message has been earnestly driven home by the ministry of the Word there is often a blessed service that can be rendered by an appropriate song that sets the words of truth into the soul in a way that brings conviction and action that often means a lifelong change for good.

Song is a blessing when it can take hold of the sentiments of the true-hearted who long to praise God and can set those sentiments in words and music which give it expression. Thus a number of souls can go out in united worship and together glorify God. United worship is always a means of strengthening the cause of Christ and not only edifies the hearers but renews the strength of the worshiper while it brings rejoicing in glory.

Song is a blessing when it saves a soul from the snare of the tempter. The Gospel songs which we sing daily and weekly in surroundings of religious activities may in after years awaken memories that will guard the youth from entering into temptations that would bring eternal ruin. Such influences are character builders unawares to those who hear. What testimony can you give to the blessing of song?

II. The Text.—Col. 3:16; Eph. 5:19.— These passages speak of song as a means of instruction to the hearer and a means of blessing to the singer. It is to be engaged in to express true-hearted worship to God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Sing."**
2. Songs We Know and Love to Sing.

For Young People

1. The Blessing of Spiritual Singing
2. How Song has Been used in the Salvation of Souls.
3. Songs that have Delivered People Out of Difficulty.

For Older People

1. How Song May Lead Us to Worship.
2. The Blessing of Songs of Edification.
3. Memories, Awakened by Song, that Have been a Blessing.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPTEMBER 28, 1922

Field Notes

* * *

Bro. D. D. Miller of Middlebury, Ind., spent last week with the brotherhood at the Union Church near Washington, Ill., preaching the Word.

Bro. Irvin Burkhart, who has just recently been ordained to the ministry, returned to Hesston to take up Bible study.—S.

Is your subscription due? Send us the names of two new subscribers, enclosing $3.00. Each of them will get the Gospel Herald until Dec. 31, 1923, and we will add one year's credit to your subscription.

Bro. A. F. Wiens of Chicago, Ill., gave two timely messages to the East Bend congregation near Fisher, Ill., on Sunday, Sept. 17.—S.

The Semi-annual Sunday School Conference held at the Yoder, Kans., Mennonite Church is announced for Oct. 1. There are some live topics on the program.

Sisters Anna Schweitzer and Hattie Summerfelt have returned to their work at the Children's Home, Kansas City, Kans., after a temporary absence.

Bro. P. A. Friesen and wife spent last week among the churches in Nebraska, expecting to attend the Iowa-Nebraska Conference to be held this week near Milford, Neb.

Bro. Samuel Bowman, one of our aged ministers, filled the regular appointment at Bloomingdale, Ont., Sept. 17. Though he is about eighty, he is very active and happy.—S.

Bro. I. R. Detweiler and family, Goshen, Ind., have spent the past few weeks in Lancaster County, Pa., and other eastern points. Bro. D. is preaching as opportunity affords.

Bro. J. D. Mininger, Kansas City, Kans., is planning to spend some time next month in evangelistic work among the churches of Shenadoah Valley, Va. May God bless the efforts put forth.

On Sunday evening, Sept. 17, Bro. V. E. Reiff of Elkhart, Ind., addressed the East Bend congregation in the interests of the financial work of the Mennonite Board of Missions and Charities.—S.

Change of Address.—"Having no certain dwelling place," we have "determined to winter" with the brotherhood at Elizabethtown, Pa., the Lord willing. From Jonestown, Pa., to Elizabethtown, Pa.—David Garber.

Bro. S. M. Kanagy and wife spent their vacation in Canada and were used in the Lord's service while there. They have again returned to Hesston College and Bible School where they will be used in the Master's business. —S.

Bro. S. M. Brunk, for many years a faithful deacon and pillar of the faith in the Elida, Ohio, congregation, passed to his eternal reward, Sept. 21. His calling away will be keenly felt in both his home and his home church. May God bless the bereaved.

Correspondence

* * *

Hubbard, Ore.

(Hopewell congregation)

Dear Herald Readers, Greeting:—On June 11 the Hopewell Sunday school organized a Sunday school in the Durham Schoolhouse, about one and one-half miles south of McMinnville; also church services are being held. Bro. A. D. Miller of this place was elected superintendent and Bro. D. F. Shank to take charge of the after services. Average attendance is about 45, interest good. If the Lord will Bro. D. F. Shank will move over in the near future and take charge of the work there. McMinnville is situated about 38 or 40 miles west of Hubbard. At present there are two families of like precious faith and a few O. O. Mennonites living there. Others are thinking of moving over. It is a good farming and fruit country. Any one wishing to change locations would do well to consider this field.

Pray for the work.

In His name,

Sept. 10, 1922. A Sister.

Springs, Pa.

Dear Readers Greetings:—As usual we have many things to be thankful for. There has been more fruit than we anticipated earlier in the season. There will be plenty of winter apples also. We have been having very fine weather all summer and fall so far, just enough rain to keep things growing fairly well.

If the people of the Casselman Valley district are not reaping spiritual benefits at this time, the fault can hardly be laid to the door of those who are putting forth efforts to this end. Aug. 26 Bro. Isaac Metzler, Rockton, Pa., began meetings at the Casselman Church and continued till Sept. 3, on which date Bro. J. W. Hess of Manson, Ia., came here and held meetings at the Oak Grove Church Sept. 3-10. At the present writing he is holding meetings at the Glade Church, to continue one week. Immediately following the Glade meetings he will begin meetings at the Springs Church, the Lord willing, meetings to continue one week at least or until Sept. 24, presumably, altho the time has not been stated definitely.

The automobile and fairly good roads bring all these places within reach of the people at Springs if they wish to attend, even Glade is easily reached. We certainly should appreciate the self-sacrificing efforts of our brethren who come to us from

time to time and so earnestly labor for our welfare. Let us remember how much we owe to them and above all give them the support of prayer.

The A. M. Children's Home located in this community is at present filled about to its capacity, caring for about 70 children.

A number of our young people left to attend school at Harrisonburg, Va. I will give the names of those who went but I am not sure that it is complete: Herbert Maust, Ralph Stevanus, Herman Bender, Albert Bender, Rosella Ash, Amos Jutzy.

Sincerely,
Sept. 14, 1922. Norman Miller.

Fairview, Mich.

Greeting to all Gospel Herald Readers:—We feel thankful to our kind heavenly Father for His protecting care over us thus far. My companion has been afflicted for sometime, being unable to lie down for over two months. We are thankful he is better and crave an interest in your prayers.

Bro. and Sister Ira Johns and Bro. and Sister Monroe Miller of Goshen, Ind., were with us some time ago. Bro. Johns held meeting one night. We are always glad to have brethren and sisters stop with us.

In His name,
Sept. 14, 1922. Mary M. Zook.

Manitou, Colo.

Greetings in Jesus' name:—On Sept. 3, Bro. S. C. Miller, Jet, Okla., preached his farewell sermon, bringing to us God's Word with power. We would have been glad to have the brother with us longer. He has been a great help while with us. May the Lord bless him in His service elsewhere. Quite a few of like faith have left here for their homes.

On next Sunday, Sept. 17, Bro. D. J. Fisher will preach his farewell sermon, as they will leave for their home at Kalona, Iowa. We all regret to see them leave as he has been a great help here. We trust the Lord will soon send some one to take his place.

On Sunday, Sept. 10, Bro. J. S. Landis passed away. Funeral, Sept. 13, conducted by Bro. D. J. Fisher.

We ask an interest in your prayers.

In His name,
Sept. 15, 1922. E. A. Rediger.

South English, Ia.

To all Herald Readers, Greeting in Jesus' name:—On Sept. 17, Bro. Will Guengerich, Gideon Warner and wife, and John Yoder and wife worshiped with us. Bro. Guengerich preached for us, his subject being "Meditation." He gave us a rich message, which I hope will be a help to us.

We are looking forward to a series of meetings to be conducted by Bro. John Hess, beginning Oct. 1. We hope we are all perparing ourselves for a feast of heavenly things, and that others by God's grace may be brought from darkness to light and may "taste and see that the Lord is good" and have the peace "which passeth all understanding." Will you pray for us, brethren, that we may be faithful and true, always abounding in the work of the Lord?

Yours in His service,
Sept. 18, 1922. Lizzie Erb.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—We have many reasons to be thankful for the many blessings our heavenly Father gives us.

On Sept. 2 Bro. Samuel Gerber, Pekin, Ill., came to us and in the afternoon the 9 converts were instructed and on Sept. 3 they were received by water baptism. At the same time Brethren Geo. Summer, Ashley, Mich., and Henry Albrecht, Tiskilwa, Ill., were also here. Bro. Albrecht gave a talk to the Sunday school and Bro. Summer preached in the evening. On the evening of Sept. 6, Bro. Daniel Kauffman and Bro. A. E. Kreider, Goshen, Ind., were with us. Bro. K. preached.

Bro. V. E. Reiff, Elkhart, Ind., was with us Sunday, Sept. 17, giving a review of the Sunday school lesson and explaining the work of the General Mission Board. May their labor of love not be in vain. Pray for us that we may consecrate our all to Him who did so much for us.

Sept. 19, 1922. Lydia H. Smith.

Waterloo, Ont.

Greeting:—"The tongues of men" are not able to tell the wonderful blessings that have been so abundantly showered upon us at this place during the past few weeks.

From Aug 31 to Sept 11 a series of revival meetings was conducted by Bro. Jesse Smucker, Smithville, Ohio. His theme throughout the entire series was "Jesus Christ," dealing with different incidents in His life, from His boyhood days to the Cross, and His life after the resurrection. Truly Christ was "lifted up" in a remarkable way, and we rejoice that a number of young souls were drawn unto Him.

During this time the Ontario Sunday School Conference held the annual meeting here. Besides local talent we were assisted by Bro. Smucker, and also by Bro. Walter E. Yoder, Washington, Ill. The last two days of our meetings were spent in the form of a Bible conference.

Among the many inspiring talks, several bear special mention. Heb. 13: 17 formed the basis of a message by Bro. Smucker. In a very clear manner we were shown what the ministry and the laity should be, and their relation to each other. His plea was for a wholehearted, sympathetic, Christ-like cooperation between the two. We trust that every Christian who heard this stirring message will make it practical in his own congregation.

The topic, "Jesus Christ; the Man," was discussed by Bro. Moses M. Brubacher, St. Jacobs, Ont. The manhood of Jesus was portrayed in a very positive manner; yet along with this, our brother pointed out the inevitable truth of His deity, in a wonderful way.

In His service,
Sept. 20, 1922. S. C. B.

Waynesboro, Va.
(Springdale congregation)

Dear Herald readers, Greetings:—We are glad to have the privilege to tell that we had a very impressive service Sept. 3, when two elderly persons sealed their vow with water baptism, and were received into the Church. They are husband and wife, he being past eighty-six and she some younger. It does any one good to see how happy they seem, and may their last days be the happiest and best in life! Saturday Sept. 16, our council meeting was held. There was a good number present, and we had a good meeting, with peace and union expressed.

The congregation is looking forward with pleasure to the time for Conference to convene with us, and also to having Bro. Mininger of Kansas City, Kans., with us in a series of meetings (the Lord willing) from Oct. 7 to Conference time, Oct. 20. May all pray earnestly that these meetings may be to God's honor and glory, and the up-building of the cause of Christ and the Church in our community.

Young people's meeting is growing some in interest. Praise the Lord for His goodness and His wonderful works to the children of men.

In His name,
Sept. 20, 1922. Maggie M. Driver.

Scottdale, Pa.

Dear Readers of the Gospel Herald: Recent visitors at this place not previously reported were: Bro. and Sister Paul Jacobs, Holsopple, Pa.; Sister Weaver, Lancaster county, Pa.; Sister Lizzie Kauffman, Middlebury, Ind.; Bro. and Sister E. P. Garber and two children, Apple Creek, O.; Bro. H. S. Bender, Elkhart, Ind.;

(Continued on page 509)

Miscellaneous

SEPARATION

Sel. by Noah Stauffer

Friend after friend departs,—
Who has not lost a friend?
There is no union here of friends,
That finds not here an end.
Were this frail world our final rest,
Living or dying, none were blest.

Beyond the flight of time,
Beyond the reign of death,
There surely is some blessed clime,
Where life is not a breath;
Nor life's affections transient fire,
Whose sparks fly upward and expire.

There is a world above,
Where parting is unknown;
A long eternity of love,
Formed from the good alone;
And faith beholds the dying here,
Translated to that glorious sphere.

Thus star by star declines,
Till all are passed away;
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night,
But hide themselves in heaven's own light.

Waterloo, Ont.

THE GRIM MESSENGER

By John L. Horst

For the Gospel Herald.

> And I looked and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth.—Rev. 6:8.

The above passage gives us a vivid picture of a messenger that has been on his grim errand ever since sin entered into the world. The occasion which is directly referred to may possibly be in the future.

We know, however, that of recent years the Death Messenger has been very active. The World War claimed its millions of victims. The epidemic of influenza which swept over the world exacted a fearful toll. Starvation, massacres, revolutions, and disease have claimed and are at present claiming thousand of victims. What the future has in store no one knows. Perhaps the nations are preparing for a greater war than that which has just passed. For aught we know the grim reaper may be given even greater power in the future.

However that may be, we know that there are few people who have not been brought into close contact with death in recent years and untold sorrow and heartaches have resulted. Let us take a glimpse into God's Word to see what is the meaning of death.

There is no doubt as to its origin. "By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). That spiritual death is included in this penalty is generally accepted but it is physical death that we want to consider at this time.

Furthermore, there is no doubt that death is the work of the enemy. "The last enemy that shall be destroyed is death" (I Cor. 15:26).

Physical death in its final analysis is only a separation from the body. The body returns to the dust out of which it was formed, and, in the case of believers, the soul returns to God who gave it. The souls of the wicked will forever remain in a state of conscious existence but will be banished from the presence of God. This is the second death.

In the scriptural passage quoted above, we notice that death is swift. The rider is mounted upon a horse—symbolizing swiftness. The pallor of the steed indicates the grimness and seriousness of his mission. The fact that Hell followed with him also shows the purpose and origin of the dreaded emissary.

The Bible also teaches that death is universal. "It is appointed unto men once to die" and "There is no discharge from this war," is the langnuage of inspiration. This is illustrated every day of our lives.

The king and the peasant, the infant and the aged, the youth and the middle-aged—all leave their stations in life at the beckoning of the rider of the pale horse. Palace and cottage, factory and farm, the crowded avenue and the obscure alley—none are secure from the invasions of the grim destroyer.

A few winters ago we had occasion to pass thru an unfrequented passage leading from a city street. We had never passed there before. We came upon a little, low house and upon the door hung the crepe that indicated that death had paid its visit. Everything was quiet, no one moved about, and no sound came from within. It was only a humble little cottage in an obscure part of the town but death had found its way there. The incident impressed us with the universality, the certainty, and the immanence of death as well as the insecurity of life. David realized this when he said, "There is but a step between me and death." We passed on our way but the incident has clung to us ever since, leaving one of those lasting impressions that cannot be erased from the mind.

But we are glad that we have a God who overrules everything for good to them that love Him. Every measure that Satan has introduced to thwart God's plans has been overruled for good. We might give a few illustrations.

When Satan introduced sin, God immediately promised a Savior from sin. When Satan thru his various agents accomplished the work of condemning and putting to death the Lord Jesus, God overruled that that act, born out of malice, envy, hatred and evil designs, should be the very means by which the redemption of mankind should be effected.

Scripture plainly tells us that the devil "put in the heart of Judas Iscariot to betray him," and that He was crucified and slain by "wicked hands." Yet, on the other hand, we are told that "his own self bare our sins in his own body on the tree."

"I will overturn, overturn, overturn" (Ezek. 21:27). We thank God that He overturns the work of the adversary, "the prince of this world," to the good of His people.

In like manner He also overturns the enemy of death. He has taken away its sting and robbed the grave of its victory. As a result of Christ's victory over death, it is not a means of punishment to the believer but the means of departure from this life to the glories of the Father's presence. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23). For the saved children of God, the penalty of death has been shorn of its terrors thru the resurrection of Christ and, instead of being the enemy which Satan intended it to be, it is the means of drawing us closer to God.

How our hearts are touched when loved ones pass beyond the tide. With what reverence and awe we approach the bier! How softly we tread! The loud laugh, the trifling jest—how hollow and out of place they seem! We seem to be standing on holy ground and we approach as it were with unshod feet and bared heads.

The grim messenger is very active. If the Lord tarries, we too, will feel his chilling breath and his cold embrace. Have we fought the good fight and kept the faith? God grant that it may be so! Then we need not fear the "King of Terrors" and death to us will be only a transition. It will be the departure of the soul from this mortal body to be in the presence of Christ, waiting to be once more united at the resurrection morning and changed from a mortal body to one that is immortal.

Scottdale, Pa.

He that trusteth in his own heart is a fool.—Prov. 28:26.

CROWDING OUT CHRIST

By Hiram B. Phenneger

For the Gospel Herald.

It is sad to say, but I believe all will admit, that Christ is being crowded out of lives, homes, and churches more and more as time passes on. For God's Word says men shall wax worse and worse.

Parents, are you upholding Jesus the Prince of glory in your home? Do you feel the great responsibility that is resting upon you? Are you grasping the opportunity of upholding Christ? Are you living out Deut. 11:18-20?

You who have been blessed with children, are you daily teaching them from God's Word? Is your own life shining for Jesus? Are you trying to serve God with as much grace as He gives you? Eph. 6:4 and Prov 22:6 give us some good advice.

Some of us may have wayward children. Surely some one is to blame. Have you when they were young in years taught them to hide God's Word in their hearts that they might not sin against Him?

What kind of literature have you provided? Is the Bible a lamp for their feet and a light on their path, or are the bookcases filled with novels and other questionable reading matter that pollutes their minds so that they are blind to heavenly things? Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?

Yes, we are building a temple. Are we building for God alone? Are we taking Jesus for our Foundation Stone? Are we digging deep into God's Word so that our foundation may not be shaken, and that the temple we build may be beautiful to all that behold it, and that its beauty may reach even unto God?

Children, are you living out Eph. 6:1-3? You who have given your hearts to Jesus, have you put on the whole armor of God, that you may be able to withstand the wiles of the devil? Or are you holding to some of those things that belong to the world, and that simply war against your soul? I believe this is the reason so many of our young church members become so cold and indifferent concerning their souls' welfare, and the welfare of the Church. They do not give all to Jesus. They do not fully trust Him.

Remember, my Christian friend, "The Lord thy God is a jealous God," and He cannot accept a half-hearted service. "Know ye not that the friendship of the world is enmity with God?" "If the world hate you, ye know that it hated me before it hated you." If we go hand in hand with the world, in amusements, in dress, in society, in conversation, there is not much room left for Christ. Why not humble ourselves under the mighty hand of God that He may exalt us in due time? How can we crowd out Christ who has ransomed us from such an awful debt, we never could have paid? Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Let us examine ourselves and see if we cannot let Jesus come into our lives more fully. Let us throw open our heart's door to Jesus the Prince of glory and let the sunshine of His love come into our lives and into our homes.

Lionville, Pa.

A THEFT CURE

"Let him that stole, steal no more."

The employer, as he walks from his office, reads these words, passes on as he reflects: "These words don't concern me! Why will men steal from their fellows?" His walk takes him past the home of one of his striking employees. He sees the haggard faces of children underfed. He sees the $300,000.00 profit from his business. "Let him that stole steal no more"—why will these words come back? "As if I had committed some theft! Why I've never stolen a thing in my life!" Haven't you? Then where did you get the $300,000.00 profit? "Hush conscience. You are supposed to keep quiet! That's from my business."

The striker reads the same words, walks slowly down the street thinking of his troubles. Intermingling with the thoughts of his hungry children, his restless wife, his idle life come the words of the text, "Let him that stole steal no more." "Thieves are a mean class of peop'e. That's one thing I never will do. Steal! Well, I should say not! I would rather starve!" He thinks of the hundreds of homes that will be without food and fuel because he is one link of the human chain which has refused to be of further service, for the present at least. Why haven't these many families food and fuel? Why haven't his own wife and children the necessary food? Has some one stolen it? The Capitalists! The Operators! Sure! But no! It can't be them; they want the coal mined and the trains to run! Did some one steal? Well a man has the right to quit his job if he chooses! A man of age ought to be his own boss!

"Let him that stole steal no more." The adulterer sitting in a barber shop, idling his time, reads the words thru the shop window. "Well I'm glad I'm not a thief," he consoles himself. "I hope I shall never fall that low." A beautiful young woman obstructs the text from view. His heart thumps, the blood courses thru his veins as his vile lips give vent to his thoughts. "Let him that stole steal no more." The lady has gone. There is that old sign again. "Well that's one thing I wouldn't do," he assures himself. Oh but wouldn't you? Which do you suppose this lady values the more highly; her purse or her virtue? Have you ever stolen the virtue of the innocent? The insistent questioning of conscience drives the adulterer into the street. "Well fellows I must be moving along," and he reaches for his hat and is gone.

The sinner though self condemned and conscious of his guilt too often finds excuses for his besetting sin and prides himself that he has not fallen as low as some others. The sinner of whatever type he may be will do well to pause and read the text. "Let him that stole steal no more." Every sinner is wasting time in the service of Satan. Though he may be honored by man, though he may have accumulated wealth, though he may work ever so hard, if he serves Satan he is a thief. His time belongs to God. Surrender to Him. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Then he that stole will steal no more.

Limon, Colo.

WHY HAVE PRAYER MEETING?

1. Because the "assembling of ourselves together" is Scriptural, and to forsake this "assembling" is unscriptural. See Heb. 10:25 and Mal. 3:16.

2. Because in all the history of the Church, the need of prayer for spiritual awakening has never been greater than now. Not only evangelical leaders, but thoughtful laymen and far-seeing political leaders, are becoming more and more alarmed at the present godless trend.

A committe of the American Bar Association declared recently that "crime in the United States has reached appalling proportions, and unless checked soon will carry the nation to anarchy."

Premier Lloyd George of England, addressing a gathering of nonconformist ministers a few weeks ago, made through them an impassioned appeal to the churches of Great Britain and America. "If another general

war comes," said he, "I speak advisedly, civilization is doomed."

3. Because infidelity of both doctrine and practice has invaded and is invading our pulpits and churches to an alarming extent.

A widely-traveled editor of Great Britain declares that "at least 75 per cent of the pastors of England are unsound in doctrine." What proportion of American pastors, think you, have departed from the faith?

4. Because Protestantism itself is at stake.

On a certain Sunday in July a religious census was taken of the church-going population of a certain city of 24,000 in the middle west. Result: total attendance, in one Roman Catholic church, 2,484; in nineteen Protestant churches, 4,742.

5. Because the entire Church of Jesus Christ needs a revival, and it will come when God's people unitedly ask for it.

"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

6. Because every evangelical reader of these lines bears an unshiftable personal responsibility to God, to his family, to his church, and to the world at large, to do all in his power, in season and out of season, by prayer, by life, and by exhortation, to point to "the Lamb of God, which taketh away the sin of the world;" remembering that for each second every unsaved man lives in time, he will live millions of years in eternity. —Adapted.

VICTORIES IN QUIETNESS

Christ's presence and power are often shown most in the lives that are the quietest. Only Christ can keep us silent when we ought to be silent. Only Christ in us can keep us unhurried, and peace-filled, and free from any evidence of strain, or annoyance, or worry, or impatience, or irritation, or intolerance, or unlove. Many a man in whose life Christ has little part can and does impress others with seeming evidences of power, by his energy, aggressiveness, constant activity, and much doing and talking. But that is neither greatness nor power. As George H. Ferris has said: "We need to be continually reminded that the vocal is not always the true; the visible is not always the vital." Is Christ revealing Himself to others through you by the victories in quietness that He wins [illegible]?—S. S. Times.

THE CHRISTIAN'S DUTY TO THE CHURCH AND MINISTER

By Pearl R. Wolfe

For the Gospel Herald.

It is the duty of every child of God to have reverence for the church of God and for the minister, because the church is the house of God, and the minister is the one ordained of God to feed us the bread of life, and to watch for our souls. I think it is the duty of every Christian to enter the church silently and reverently. The heart should be clean, and the thoughts pure, and void of all enmity.

It is our duty as Christians to uphold, to pray for, and to respect our minister. Ministers have many discouragements and hard problems before them. How discouraging it must be for a minister to ask some things of his members, either to take part in the services, or to sacrifice some minor things and be refused. This is only adding to the burden and not making it any lighter. It is a great encouragement, and it really is our duty to attend services regularly. Even our presence is needed at all times. How discouraging it must be to the minister to prepare a sermon, and then proclaim it to empty pews. It is like preparing a feast for our loved ones, and they fail to come. But let us stop for a minute and put ourselves in the minister's place. May God help us to read and obey Heb. 13:17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

It is our duty to pray for the Church, and for the minister, and not complain or find fault with them. Christ says, "If ye love not thy brother whom ye have seen, how can ye love God whom ye have not seen." Love, is one of the greatest things in the world. How nice to gather around the family altar and have the family pray for themselves, and also remember the work of the Church, and also that God might bless the minister.

It is also our duty to assemble at the appointed time with one aim, one motive, and one mind. We should try to be there for all the services, and after the services it should be our joy to speak about religious things. It should also be our delight to spend the rest of the day in visiting the sick, relieving the poor, and performing such like duties of piety, charity, and mercy. Let us so live that when our summons come, we may be able to say, "Lord tarry not, but come." Then it will be Home sweet Home through all eternity.

A'toona, Pa.

HOW WE MAY FIND GOD'S PLAN FOR US

By Ida Yoder

For the Gospel Herald.

God has a plan for every life, a pattern for every character, a purpose for every individual. He is the Potter, we are the clay in His hands. Isa. 64:8.

We should present our bodies a living sacrifice unto God, letting His Spirit have full sway in our hearts. This requires a fully consecrated life, and love for the Lord and His cause.

We should try to be at the place where we fit best, according to the gifts He has given us, and in prayer asking Him to show us His way. It is only when our plans run parallel with His that we can dwell with Him and He in us.

We have different characters as examples, such as the prophet Isaiah, who had a vision of the Lord. It humbled him, he repented of his sins and then fully surrendered his life to God, and when the Lord suggested "Whom shall I send and who will go for us?" he quickly responded, saying, "Here am I, send me."

Jesus the ideal character yielded to the Father's will, chose to live for the Father and not for Himself. He recognized that the Father had a mission for Him. He Himself said, "I am come down from heaven not to do my own will, but the will of him that sent me."

Flanagan, Ill.

WHERE TO BE GOOD

There is one place where it is very hard for every one to be good. Where is it? At school. It is hard to be good at school, but that is not the hardest. At church? Dear me, who would be bad there, with the dear kind pastor looking right down into your eyes and talking about Jesus? When visiting? Why, every one is on his best behavior then; for we all like to have strangers and our neighbors think that we are very good indeed. The hardest place to be good is in your own home. One who is good there can be trusted anywhere. —Sel.

"We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us."

A TESTIMONY

By Susan Long

For the Gospel Herald.

The law we keep is a law of divine love. We fear the "don'ts" and obey the "shalls." We keep His commandments because we love our great Commander.

My prayer is that the Father will make us each day more like Jesus. We want to be like Him and do like Him.

I like the King's highway. Let us get up out of the slough of despond and the slimy rut of sin, where the atmosphere is healthy. Then God will walk and talk with us. Let us hide His Word deep in our hearts.

If we have a law suit, let us try it before the holy courts of heaven, with Almighty God for our Judge, Jesus for our Attorney, and the angels for our witnesses and jury. Then the verdict will be right.

Oh Jesus, baptize us with fire and fill us with the Holy Spirit, and we will burn our way thru sin, with the burning love of God. Let us cut loose the shore lines and unreservedly launch out on the ocean of God's love.

Let us as His Bride keep ourselves without spot or wrinkle, looking to see Him cleave the sky and come to catch us up. May we render loving obedience to Him so that when He comes we will be ready to go in to the marriage supper of the Lamb. "Even so come, Lord Jesus."

Knoxville, Tenn.

ALL ARE STEWARDS

God holds every individual responsible for what he has, or might have by diligent endeavor. Every man who has financial resources or special qualifications that may be advantageously utilized for the extension of the kingdom, is listed on God's books as a possessor, who must, on the great day of judgment, render a strict account of his stewardship. He must present a faithful report of the management of his affairs, because God still retains the ownership of all that man possesses. "The silver is mine, and the gold is mine, saith Jehovah of hosts" (Hag. 2:8).

GOD'S A, B, C

All have sinned.—Romans 3:23.

Behold the Lamb of God, which taketh away the sins of the world.—John 1:29.

Come unto Me all ye that labour and are heavy laden, and I will give you rest.—Matthew 11:28.—Tract.

THE YOUNG CHRISTIAN SOLDIER'S CONFLICT

By Amanda Nebel

For the Gospel Herald.

For the young Christian soldier the Christian life is often in a sense a losing fight, because he is yet a babe in Christ and probably does not know his Savior or Bible as well as he should. And the devil is always on hand and ready to kill and destroy.

Perhaps you, my dear young soldier, have determined never again to indulge in some of those sinful habits even at the cost of your life. The determination is a good one, but we are so apt when young to think that we can do these things of ourselves. We don't realize how helpless we are, and of course the result is failure every time.

Then the devil in the form of Giant Despair comes to us and we may lie for days in Doubting Castle as did Christian and Hopeful, forgetting that we have in our possession a key-ring (The Bible) full of keys named promises, which, if used will unlock all the doors in Doubting Castle for us.

If you have failed in spite of all your good determinations I would advies you to use key labeled, Psa. 51. When the sorrows of life seem to overwhelm you then Jno. 14 is the key you want.

When men fail you and you feel as if you were alone then turn to key Psa. 27. If you are inclined to money, key labeled Matt. 6:25-34 is the one to use. A splendid key to use previous to church services is Psa. 84.

Psa. 91 is the key to use when in danger, Psa. 139 when you have the blues and Isa. 40 when you are discouraged.

If you want to be fruitful Jno. 13 is the key to use. When doubts come to you, Jno. 1:17 is the proper key, and when you forget your blessings, quickly turn to key, Psa. 103.

Thus we might go on and enumerate keys. You will find one for yourself to fit every ill of life if you daily talk to God about it and allow Him to talk to you through His Word. With Paul you will then be able to say, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us."

Wayland, Ia.

There is no better cure for pride than to get into the immediate presence of God.—J. D. Mininger.

"Be humble, or you'll stumble."

THE SAVING POWER OF JESUS AND HIS COMING AGAIN

By Susan Long

For the Gospel Herald.

O, the unlimited greatness of God's power, whose descent cannot be counted—Praise, honor, and glory belong to Him. This High Priest entered into the holiest, once for all, into heaven itself, at the right hand of God, the Father, to make intercession for us. It is a glorious thought that we have a Savior in whom all nations must be saved. They looked for Him in the first age, for He was as a Lamb slain from the foundation of the world. Now we look for His second coming, for He is coming without sin unto salvation—coming for the bride, the Church, without spot or wrinkle. If we are not clean, may God help us to clean up. Touch not, taste not, handle not the unclean thing and I will receive you. As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up. Every one that looked was healed—a true type of salvation thru faith in Christ. O, the richness of His love. "Even so come, Lord, Jesus."

Knoxville, Tenn.

CORRESPONDENCE

(Continued from page 505)

Bro. Walton Clemmer, Philadelphia, Pa.

Bro. J. A. Ressler and family, accompanied by Sister Stella Jennings spent Sunday with the little flock at Gortner, Md. Bro. Aaron Loucks, this office, preached at Masontown last Sunday evening, in the absence of Bro. E. D. Hess who took part in the mission meeting at Altoona. Bro. Levi Mumaw spent the latter part of last week in Lancaster county.

The meetings at East Scottdale have been proving very interesting. Bro. Bressler has been preaching the Gospel in its purity. A number have confessed Christ, while many more are in need of salvation. We appreciated the presence of a number from Masontown who attended the meetings at different times. According to present plans, the special work is to continue at least until Sept. 27.

We ask an interest in your prayers in behalf of the work here.

Sept. 25, 1922. Cor.

Some people say, "When the heart is right, all is right." Christ says, "By their fruit ye shall know them." You might as well say, when you have a pear in your hand, "This is the fruit of thistles," as to contend that an evil life is the fruit of a good heart.—D. D. Miller.

MISSOURI-KANSAS CONFERENCE

The Missouri-Kansas Conference met at the Mt. Zion Church near Versailles, Mo., Aug. 31 and Sept. 1, 1922. Conference was called together by the moderator, Bro. J. A. Heatwole. After fitting remarks by Bro. Heatwole, Bro. J. M. Kreider read Matt. 16, and led in prayer. Bro. C. D. Yoder was chosen to assist the secretary in his work. Brethren E. J. Berkey, S. C. Yoder, and Harry Buckwalter were appointed as a committee on resolutions. The Conference sermon was delivered by Bro. Daniel Kauffman.

Bro. Kauffman chose his text from Acts 15:6. Conference must recognize the leadership of the Holy Ghost in all her work if she would not have her efforts be vain. Where the Holy Ghost leads the whole Gospel will be recognized. The early church had problems before her as we have We do well to follow her example in solving our problems. All authority is vested in God. The principles of truth had their origin before the founding of the Church. Christ has the preeminence in all the affairs of the Church and should be so recognized. The Church is commissioned with authority from God. Her authority should be recognized next to the one who has commissioned her. Denominations are only a matter of jurisdiction. Conferences are only a matter of convenience in carrying out the work of the Church. Congregations have local organization for convenience in a local way. All authority comes down from God to every department of church work; such as General Conference, district conference, congregations, individuals. Each is supreme in its own sphere. All work in harmony all the way up to the mighty God. Coming together is a means of keeping the harmony so that we may unite our powers to extend the kingdom of God. We are not together for entertainment, but to consider the issues before us in a practical and Scriptural way. Pretended ministers who put the Bible on a level with other books bring before us issues that we should settle by the authority of the Bible, as the inspired Word of God. If we speak freely our convictions and are filled with the Spirit of the Lord in loving one another with a pure heart, fervently, it will enable us to come to united conclusions. The whole church has a voice in these matters. Overseers are the leaders. The "Whole Church" unites with their leaders in coming to conclusions and carrying forward the work as it seems good to the Holy Ghost.

A number of timely thoughts together with a hearty approval of the message of the sermon were given by the ministry present after which the whole brotherhood present gave their approval by a rising vote.

Questions and Answers

During the Conference the following questions were discussed and answers or resolutions passed:

I. How can we get our people generally more interested in Conference work?

Answer.—In order to promote a deeper interest in the work of Conference we submit the following suggestions:

1. That special prayer be held in each congregation in behalf of Conference
2. That the purpose and value of Conference be plainly set forth before each congregation.
3. That the reports of Conference be read, explained, and approved at appropriate meetings called for that purpose.
4. That appropriate inspirational and doctrinal meetings be held in connection with Conference.
5. That Conference Discipline be read at a Members' meeting once a year. (Acts 16:4; 15:41.)

II. What is the attitude of this Conference toward Christian Workers' Conferences and other inspirational meetings?

Answer.—Resolved: That we encourage Christian Workers' Conferences and other inspirational meetings so long as they are conducive to greater consecration, deeper spiritual life, promoting loyalty to the Church and its doctrines, and more active work in the Church and the cause of Christ, provided:—(1) All local meetings to be conducted under the direction and supervision of the local official body of the Church; (2) All general meetings other than local to be under the direction and supervision of the Executive Committee of Conference. (Heb 10:23-25; Heb. 13:7, 17).

III. When and under what circumstances is it advisable to organize a body of members into a congregation?

Answer.—We recommend that when there are a number of members permanently located, that we look with favor to their organization under the following conditions:

1. That they be established, grounded, and settled in the faith.
2. That they are willing to submit to the Bible and to Conference.
3. Where there can be a minister or deacon ordained, or some provision can be made to care for the congregation. (Tit. 1:5-16.)

IV. Will this Conference give some advice with reference to the worldliness to which our children are exposed in our public schools?

Answer.—Since the present moral conditions of the public schools are such that they bring serious problems to parents and also to children who attend schools, we recommend:

1. That parents exercise close supervision over children while at school or on the way to and from school.
2. That they avail themselves of every opportunity of visiting the school and by friendly counsel seek to help the teacher solve the problems in a way that is beneficial to all.
3. That parents be diligent in teaching their children by precept and example in the principles of Scripture.
4. To hold before them proper ideals of truth, virtue, honesty, and righteousness that will be helpful in developing strong character.
5. That we hold aloof from taking part in all such entertainments or exercises as are inconsistent with our faith and practice.
6. To encourage such social environments for our children as are conducive to their moral and spiritual welfare.
7. We urgently plead that the family altar be used as a means of intercession and of obtaining grace and power for the solution of all problems. (Gen. 18:16-33; Deut. 6:4-9; Eph. 6:1-4; Eph. 5:1-16.)

Miscellaneous Business

I. Concerning Congregations

1. Bro. Henry King ordained for the Harper, Kans., congregation, Bro. L. C. Miller, ordained for the Limon, Colo., congregation, and Charles Switzer, deacon, ordained for the ——— congregation were received as members of this Conference.
2. Bro. Andrew Shenk gave a report of the work in Mississippi and Louisiana The report was accepted and it was moved that we receive the Gulf-Haven congregation as part of this Conference, and that the action taken last year concerning the Allemands congregation be continued.
3. A request from the Pennsylvania congregation that Bro. J. M. R. Weaver be fully restored to the ministry by act of Conference was granted.
4. Bro. Joe C. Driver requested that he be granted the permission to ordain help in his congregations, Mt. Zion, Carver, and Kansas City, as needed.
5. Bro I. G. Hartzler requested the permission to ordain a bishop in the Hydro, Okla., congregation when they are ready and conditions are favorable.
6. Bro. J. M. Kreider requested that he be permitted to ordain a deacon at Cherry Box congregation.

The requests of each of the above brethren were granted by Conference.

II. Concerning Individuals

1. Moved that the Executive Committee be empowered to grant a Conference letter to H. J. Harder as soon as he knows where to place it.
2. Whereas J. M. Brunk has been found guilty of flagrant transgression, resolved that this Conference no longer recognize him as a member of Conference.

III. Concerning Mission Stations and Evangelizing Work

1. A recommendation from the Mission Board that Conference appoint a Board of Trustees in which a representative of the Executive Committee of the Mission Board shall be included was tabled till next Conference.
2. It was moved and carried that the Mission Board with the Executive Committee of Conference continue their efforts to raise money necessary for the Wichita Mission, choose a site and build as soon as the money is in hand.
3. A report of the Manitou Church was read and accepted.
4. Bro. L. J. Miller gave a report concerning the financial condition of the Manitou work and encouraged the churches to help lift the debt which is yet $2304.56.
5. It was moved that the Mission Board prepare subscription blanks with a letter of explanation presenting the matter of the Manitou debt and ask that the debt be lifted.
6. Conference decided that the Constitution of the Mission Board as adopted last year remain in force for another year and that copies be prepared for the use of our congregations.
7. J. D. Mininger gave a report of the Kansas City Mission which was accepted
8. A brief report of the Sanitarium and Hospital at La Junta, Colo., was given by Bro. J. A. Heatwole. The report was accepted.
9. A report of the Children's Welfare Home was given by Bro. Freyenberger. The report was accepted.
10. J. D. Charles gave a report of the Mission Board Committee which was accepted and acted upon as noted in paragraphs 1 and 2, above.
11. A report of the district evangelist, J. M. Kreider, was given. The report was accepted.

IV. Concerning Conference

1. A report of the Discipline Committee was given and accepted.

2. Moved that the Discipline Committee rewrite the sections of the Discipline decided upon and prepare copies of the whole for use in the congregations during the year that they may be prepared to decide on the final adoption by next Conference.

3. Moved that the committees as provided for in the revised discipline be appointed for this Conference.

4. Moved that the Discipline Committee be continued for another year, except that the proxies serve in place of those whom they represented. Carried. The committee at present is, J. A. Heatwole, Andrew Shenk, Joe C. Driver, Jos. Slagel, I. G. Hartzler, D. H. Bender, H. R. Buckwalter.

5. A letter from Bro. J. C. Frey showing the apportionment for the district, of General Conference expenses was read and it was moved—

That we help to defray General Conference expenses and that the matter be left to the Executive Committee of the Mission Board as to how the money shall be raised. The amount for this Conference for this year is $19.07.

6. Moved that the Executive Committee of Conference decide on the place of next meeting of Conferenc. Carried.

7. Moved that a tabulated report of the congregations be prepared for publication by the Secretary. Carried.

8. Invitations were given for the next meeting of Conference by a few and others who desire to have it are directed to send their invitation to the Executive Committee of Conference.

V. Concerning Appointments and Election of Officers

1. Delegate to North Dakota, J. D. Charles.

2. A Nominating Committee was appointed to name candidates. The following constituted the nominating committee: J. C. Driver, Henry King, Joseph Slagel, D. A. Diener, J. D. Mininger.

3. Officers constituting the Executive Committee of Conference: T. M. Erb, Hesston, Kan., Moderator; S. S. Hershberger, Latour, Mo., Assistant Moderator; J. R. Shank, Secretary.

4. Member of M. B. of M. C., I. G. Hartzler, East Lynne, Mo.

5. Member Board of Education, J. M. Kreider, Palmyra, Mo.

6. Member Publication Board, D. H. Bender, Hesston, Kans.

7. Member Relief Commission, D. H. Bender, Hesston, Kans.

8. Sanitarium Board: J. A. Heatwole, D. S. Weaver, S. G. Winey, F. A. Newschwanger.

9. Missouri-Kansas Mission Board Officers: Pres., L. J. Miller; Vice Pres., H. A. Diener; Sec., J. D. Charles; Treas., Earl Buckwalter; Field Evangelist, J. M. Kreider.

10. Kansas City Mission Local Board members: P. J. Shenk, L. J. Miller.

11. Children's Welfare Home: D. S. Weaver, F. P. Kauffman.

12. Manitou Mission Church: J. A. Heatwole, John Thut.

13. Fifth Member of the Executive Committee of Mission Board, J. B. Yoder.

14. Delegates to General Conference 1923: J. R. Shank, S. S. Hershberger, C. D. Yoder, Wm. Helmuth, J. D. Charles.

15. Member Committee on Arrangements of General Conference, D. H. Bender.

16. Sunday School Committee: E. J. Berkey, C. D. Yoder, J. R. Shank.

17. Program Committee: J. R. Shank, L. J. Miller; S. S. superintendents, Y. P. M. superintendents, and minister in congregation where Conference is held.

VI. Other Reports

D. H. Bender gave a report of the work of the Publication Board and also of the Relief Commission. He spoke concerning the needs of our brethren in Russia and of those moving to America and encouraged us to lend our help. This report was accepted.

Bishops, Ministers, and Deacons Present

Bishops.—Daniel Kauffman, Goshen, Ind.; J. A. Heatwole, La Junta, Colo.; J. M. Kreider, Palmyra, Mo.; T. M. Erb, Hesston, Kans.; A. Shenk, Oronogo, Mo.; D. H. Bender, Hesston, Kans.; S. C. Yoder, Kalona, Ia. (Visitor); J. C. Driver, Garden City, Mo.; P. A. Friesen, Hesston, Kans. (India); I. G. Hartzler, East Lynne, Mo.

Ministers.—C. D. Yoder, Windom, Kans.; J. R. Shank, Carver, Mo.; J. D. Mininger, Kansas City, Kans; E. J. Berkey, Oronogo, Mo; J. D. Charles, Hesston, Kans.; Samuel Summers, Pryor, Okla.; Amos Gingerich, Versailles, Mo.; Edward Diener, Larned, Kans.; L. J. Miller, Garden City, Mo.; C. B. Driver, Versailles, Mo.; Harry A Diener, Haven, Kans.; D. S. King, Garden City, Mo.; Paul Erb, Hesston, Kans.; E. C. Bowman, Carver, Mo.; Harry Buckwalter, Palmyra, Mo; Ira Buckwalter, Palmyra, Mo.; E. J. Shetler, Crystal Springs, Kans.; Milo Stutzman, Hesston, Kans.; Henry J. King, Harper, Kans.; L. J. Johnson, Cherry Box, Mo; W. E. Helmuth, Garden City, Mo.; Daniel Diener, Canton, Kans.; Noah Ebersole, Protection, Kans.; Geo. Bissey, Cherry Box, Mo.

Deacons.—Jos Slagel, Hydro, Okla.; S. E. Miller, Hesston, Kans.; J. L. Collier, Carver, Mo.; J. H. Hershey, Palmyra, Mo.; Jonathan Shellenberger, Hesston, Kans.; Daniel Zook, Larned, Kans.; J. S Dettwiler, Versailles, Mo.; L. L. Beck, Peabody, Kans.; Jno. B. Yoder, Garden City, Mo.

A frank and open-hearted freedom of expression, mellowed by a spirit of charity, characterized the work of this conference. All the sessions were conducted in a spirit of devotion and reverence toward God and His work. Conference closed with a feeling on the part of all that it was good to be present, and with a firm determination to press on in the cause of Christ and the Church.

J. A. Heatwole, Moderator.
J. R. Shank,
C. D. Yoder, Secretaries.

Married

Swartzendruber—Kinsinger.—On Aug. 24, 1922, at the Summit Mills Meeting House, Bro. Jacob Swartzendruber of Norfolk, Va., and Sister Fannie Kinsinger of Meyersdale, Pa., were united in marriage, Bro. M. M. Beachy officiating.

Eby—Wideman.—On Aug. 16, 1922, Bro. Maurice Eby and Sister Leona Wideman, both of Mazeppa, Alta., were united in marriage at the home of the bride's parents, Bro. N. B. Stauffer officiating. May the blessings of God attend them.

Obituary

Riegsecker.—Lloyd Benjamin Riegsecker, son of John and Neomah Riegsecker, was born near Middlebury, Ind., Jan. 23, 1920; died at his home in Fulton Co., Ohio, Sept. 11, 1922; aged 2 y. 7 m. 18 d. Little Lloyd was sick only 1 week with blood poisoning. He is survived by father, mother, 2 sisters, 1 brother, 4 grandparents, and a host of relatives and friends. He was brought to the home of his grandparents, Mr. and Mrs. Emanuel J. Miller near Goshen, Ind., and was buried at the Union Cemetery.

Engle.—Catherine Nissley Engle was born near Mt. Joy, Pa., Oct. 2, 1840; died Aug. 25, 1922, at the home of her daughter in Elizabethtown, Pa.; aged 81 y. 10 m. 23 d. She was united in marriage to Michael Engle. To this union were born six children. Her husband and three children preceded her to the spirit world. She is survived by 2 daughters and 1 son—Mrs. Minnie Stauffer, with whom she resided, Mrs. Martha Groff and Simon Engle. She is also survived by 3 sisters, 1 brother, 10 grandchildren, and 5 great-grandchildren. Sister Engle was a member of the Mennonite Church for many years. Altho she was failing in health for a number of years, her death was sudden, resulting from a stroke. She is missed in the home, in the church and in the community. Funeral services were held in the Elizabethtown Mennonite Church. Interment was made in the Cross Roads Cemetery Services were conducted by Bros. Simon Garber and Noah Mack.

Longenecker.—Allen G., son of Ira R. and Ellen E. Longenecker, was born May 30, 1910; died Sept. 2, 1922, near Elizabethtown, Pa.; aged 12 y. 3 m. 2 d. The cause of his death was a leaking heart and dropsy. He was very patient during his sickness of over 3 months, although confined to his chair day and night for about eight weeks. Surviving are his parents, and 5 sisters. He has gone to join his brother and sisters on the other shore. Funeral Sept. 6 at Bossler's Church, burial in cemetery adjoining. Services conducted by Bros. Simon Garber, John Landis, and Samuel Oberholtzer. Text, "Weep not."

Landis.—Jacob S. Landis was born near Canton, Kans., March 15, 1895; died at his late home in Colorado Springs, Colo., Sept. 10, 1922, at the age of 27 y. 5 m. 25 d. On July 15, 1919, he was united in marriage to Lela Miller, who with their daughter Margaret, aged 2, are left to mourn the death of a loving husband and father. Besides his immediate family he leaves his father, 3 brothers, and 1 sister, his mother and 3 brothers having preceded him in death. In March, 1920, he located in Colorado Springs hoping the climate here might prove beneficial to his health, which it did for a while, but during the last year he had several attacks of pleurisy which in his weakened condition he was not able to resist. In his youth he united with the Mennonite Church, and was a faithful and consistent member until death. Bro. Landis was one of the promoters of the Church here and one of the trustees; also was the first Sunday school superintendent, which office he very ably filled as long as his health permitted. His friends were all who knew him, and the life he lived while among us was the testimony of his religious profession. Funeral services were held Sept. 13 in Colorado Springs, and the body was laid to rest in the Evergreen cemetery. Services conducted by D. J. Fisher.

Harshbarger.—Deacon John B. Harshbarger was born in Mifflin Co., Pa., Mar. 5, 1848; died Sept. 11, 1922; aged 74 y. 6 m. 6 d., after a lingering illness of a complication of diseases for nearly ten months, being confined to his bed only a few weeks. He united with the A. M. Church in his youth and was faithful to his profession. On Feb. 18, 1875, he was united in marriage with Nancy J. Allgyer of Champaign Co., Ohio. To this union were born three children. On May 31, 1910, he was ordained to the office of deacon, which he discharged faithfully. He was interested in the welfare of the Church, and much concerned about the lost. He leaves to mourn his departure, his beloved and faithful companion, 1 son (Edward), 2 daughters (Mrs. J. D. Hostetler and Alice), 16 grandchildren, and a host of friends. Funeral Sept. 14, conducted by Harry E. and John E. Kauffman, and Charles Heister. Text, 11 Cor. 5:1. Interment in the Hertzler cemetery.

Items and Comments

In response to a nation-wide protest against the Herrin massacres of last June, the grand jury of Williamson county, Illinois, has indicted a number of offenders. Union leaders announce their plan to protect the men indicted.

The long-continued search for forty-seven miners entrapped in a burning gold mine at Jackson, Calif., ended last week when the bodies were found dead 4200 feet below surface. Most of the fire has been confined in a shaft 3000 feet below surface, but gas and fumes had caused the death of the men. The process of removing the bodies has proven difficult and very slow.

The Educational Board of the Southern Baptist Church has named a committee whose duty it is to secure men to write first-class textbooks for the study of the various sciences that "do not discredit the Christian concept of the Bible as inerrant." The committee is also to elevate the schools to the highest standards of efficiency. With such a noble resolve as a basis, they have taken a great stride towards efficiency, for the Bible is the only absolutely reliable written source of information and inspiration.

The soldiers' bonus bill, recently passed by both houses of Congress has been vetoed by President Harding. The ground for this action was that the bill did not provide satisfactorily for necessary funds to supply the required amount, estimated at from $4,000,000,000 to $5,000,000,000. Loans would have been the only immediate resource, and these would have been an abuse to the public credit. The House of Representatives over-ruled the veto by a large majority, while the Senate sustained it by a large majority. This disposes of bonus legislation for some time.

Prospects for a complete truce in the railway strike are encouraging. Some roads have already reached agreements with their employes, and others are expected to do so soon. According to general agreements, employes are to return to their former rank, except those that have been indicted for violence, at the wages in force before the strike. The injunction against those still on strike remains. Like the coal strike, it seems to be a truce, both employers and employes realizing that to save their systems, work must be resumed. There is increased agitation for a board consisting of representatives of the employes, employers, and the general public which shall judge differences, with power to enforce decisions after due deliberation.

A serious conflict that started between Turkey and Greece is in progress near Constantinople. By the treaty of Sevres, drawn in 1920, Greece was to have possession of Smyrna and parts of Asia Minor. In March, 1922, this was revised and the territory given to Turkey. The Greeks were not willing to yield and war resulted. The Turks were decisively victorious. The city of Smyrna was destroyed, thousands of Christians being massacred. Popular sentiment is overwhelmingly against Turkey, though the Greeks did technically violate the treaty. British fleets have entered the Dardenelles to assist the suffering and to prevent the Turks from taking possession of this strait and also from entering Europe. France and Italy have not shown as much co-operation as the British desire, and serious trouble in the near future is not improbable.

ANNOUNCEMENT

Because of the success of and the deep interest of all concerned in our Bible School held at the Stahl Mennonite Church last winter, the demand for another term this coming winter, and by Conference granting us the privilege to maintain the Bible School, we the committee (Hiram Wingard, Abram Metzler, and Wm. C. Hershberger) with Bro. Jno. F. Bressler as principal have arranged the course of study and a bulletin relative to the work which will be distributed generally in a few weeks and especially to those who desire to become more familiar with the working of the school.

For further information please write to or interview Wm. C. Hershberger, R. 7, Johnstown, Pa.

Your inquiries and help will be appreciated and promptly attended to.

CONFERENCE ANNOUNCEMENTS

Virginia

The twelfth Annual Mennonite Conference of Virginia will convene, D. V., at the Springdale Church, Upper District, Augusta County, Friday and Saturday, Oct. 20 and 21, beginning at 9 o'clock Friday morning. We wish to extend a hearty invitation to brethren and sisters of other conferences to be present on this occasion. Those coming by rail will be met at Waynesboro or Basic, by notifying one of the brethren, A. P. Heatwole, E. C. Shank, or D E Weaver, all of Waynesboro, Va.

On Thursday forenoon, the day preceding Conference, the General Board of the Virginia Mennonite Aid Plan will meet at the same place at 10 o'clock. In the afternoon at 1 o'clock the Virginia Mennonite Board of Missions and Charities will convene, followed by a meeting of the Conference Arranging Committee.

H. D Weaver, Secy

Washington Co., Md.-Franklin Co., Pa.

The Lord willing the annual Conference of the Mennonite churches of the Washington Co., Md., and Franklin Co, Pa., district will convene at the Chambersburg Mennonite Church, one mile north of Chambersburg, Franklin Co., Pa, Friday, Oct. 13, at 9:00 o'clock, A. M. The annual meeting of the district Mission Board will be held at the same place on Thursday, Oct. 12, at 1:00 o'clock P. M.

Jos. E. Lehman, Secy.

REPORT

Of the Sewing Circle of the Blough Church, Johnstown, Pa., for August, 1922

For the Gospel Herald.

No. of meetings	1
No. of members	17
No of Garments made	32
Night gowns	6
Shirts	6
Shawls	3
Rompers	12
Dresses	5
Rec'd during month of August	$21 00
Expenses	16 48
Balance in treas.	4 52

Olive Zimmerman, Secy.

If we were all where God wants us to be the Church would prosper more, there would be more souls saved for the Kingdom.—Dan King.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W Benner, Supt
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa.. C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans.,

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 5, 1922 (Gospel Witness Established 1905) No. 27

EDITORIAL

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness."

Our young people's meetings are an effective agency in building up our young people in the faith and service of Christ. Recognizing this, we should not forget that the more interesting and instructive these meetings the greater their power for good. Here is a problem that calls for our most concentrated and consecrated thought.

Do you enjoy your religion? Would you like to enjoy it more? Here are a few things which you may do to bring about that happy result: Throw your life into the service. "He that soweth bountifully shall reap also bountifully." Take an active part in the work of the Church. Remember that you not only "belong to Church" but are a part of it. Enter into sympathy with others, and your fellowship with God and of saints will lift you into heavenly heights. "Joy unspeakable and fully of glory" is an experience felt by those alone whose "life is hid with Christ in God."

Overchecked Funds. — Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities submits the following list of overchecked funds in the accounts of our General Mission Board at the close of business Sept. 25, 1922:

India Missionary Support	$758.59
India Missionary Children Support	418.15
India Head Master	96.11
India Medical Work	[illegible]
South America Missionary Support	1910.66
S. A. Missionary Children Support	509.49
Canton, Ohio, City Mission	32.04
Chicago, Ill., Gospel Mission	410.92
Ft. Wayne, Ind., City Mission	402.28
Kansas City, Kans., City Mission	573.99
Peoria, Ill., City Mission	84.54
Youngstown, Ohio, City Mission	31.03
Orphans' Home, West Liberty, Ohio	533.66
Home for Aged Maintenance	724.32
Home for Aged—New Buildings	3970.52
Home for Aged—Furnishings	435.72
	$10,937.77

We gladly publish the list, believing that our people are interested in wiping them out as they appear. Keep this list for handy reference. In one month from now we expect to publish another list. In the meantime let all interested ones join in a united effort to wipe out the deficits so that there will be none to publish hereafter.

Hope is one of the mainsprings of life. What is it that spurs the farmer on to faithful toil and hardship in preparing the soil, planting the seed, and cultivating the growing crop but hope of reaping a profitable harvest? What is it that encourages the laborer to go forth in his daily toil but hope of remuneration that will enable him to care for his own and to help the needy? What is it that cheers the soldier of the cross to press on in the face of evidence of sin and discouragement on every hand, but the hope which we are told is "the anchor of the soul?" It is hope that spurs us on in the face of trials and disappointments, persecution, and opposition. The child of God, looking forward with hope, is able to say with Paul, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed." But let us not be deluded by a false hope. It is only as we commit our all to God, trust in His blessed promises, and obey His holy will that we have a right to claim the hope that enables us to borrow the sunshine of heaven as we press cheerfully on "toward the mark of the prize of the high calling of God." And the blessings of hope are but mere foretastes of the glory of its realization in the world beyond. Brother, press on: be true; hope on until that blessed time when hope will be exchanged for a crown.

Continued Meetings. — Under the title, "A Startling Fact on Evangelistic Methods," Bro. C. F. Derstine has some timely things to say with reference to continued efforts for the ingathering of the lost. A certain evangelist, upon being asked his opinion about the length of revival meetings, replied: "The first week there are usually a very few confessions; the second week there are more; the third week salvation comes in showers."

The length of continued meetings should be determined by two things: (1) the object for which they are held; (2) congregational and community conditions at the time they are held. It very often happens that a meeting lasting from a day to a week will answer all the purposes intended, in which case it would be unwise to continue longer; but when it is proposed to attack Satan's strongholds in a consecrated and concentrated effort to win the lost, then there should be no time limit. The time to quit is when all have been won that can be won for the Master.

Our brother infers that the matter of a little additional expense usually keeps the meetings from going on. As a rule it is not that. Too often it is because people imagine that a week or two is about all the time they can afford to spend in such efforts. Where everything is subordinated to the mighty battle for souls, even if it takes a month or more to win, we may expect great results for the Lord.

Our brother's message is timely, for scores of continued meetings are just ahead. Let them be made the first aim of our lives, and we may hope for mighty victories for the Lord.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

CHURCH GOVERNMENT

By Daniel Kauffman

For the Gospel Herald.

The three forms of government most commonly recognized are (1) the episcopal, or government by bishops, (2) the presbyterian, or government by presbyteries or committees, and (3) the congregational, or government by the body of members. There has been needless discussion as to the merits or demerits of these respective forms, for all of them are recognized in Scripture, in part, and none of them favored in preference to the others. A careful study of Scripture with reference to the government of the Church makes clear the following:

1. The supreme authority of the Church is vested in God. Christ is the Head of the Church. "In all things he should have the preeminence." The law of the Lord was written without consulting a single ecclesiastical body. The Gospel of Jesus was brought to earth by no invitation or decision or dictation or consent of man. God spoke the Word, and so it is. He is the absolute monarch in all His realms. When God speaks the whole question is settled.

2. Next in authority is the general Church. Not the individual, not the congregation, but the Church as a whole is the body to whom is given the Great Commission to "make disciples of all nations." This does not mean that any church may do what it wills regardless of what the Word or the will of the Lord is, but that the Church is the organization thru which God works to carry on His work upon earth. The general Church has power only as God leads and directs. The will of the Lord is made known through two channels: (1) the leading of the Spirit; (2) the teaching of the written Word, the Bible. One of these being the Spirit and the other the Word of God, the two are in perfect harmony, in all things.

3. For the whole Church to meet in council and govern all the affairs of the Church would be impractical, except in a general way; hence the arrangement whereby overseers and representatives of the Church in certain districts or communities may meet from time to time to counsel and plan for the welfare of the cause in such territories. Among us these organizations are known as "district conferences." These district conferences are in authority in their respective communities—with the understanding that they are regular only as they work in harmony with the general Church, just as the general Church is regular only as it works in harmony with and obedience to God.

4. But the welfare of the cause demands that the oversight of the body of members comes nearer than that given by conferences to the members of their respective districts. It would be impractical, for instance, for the whole membership in a state to assemble each Lord's day for worship, neither can an overseer in one part of the state give the proper kind of spiritual oversight to a flock a hundred miles away. Hence the provision for congregational or community government. The congregation is the unit of authority in its community. But its authority is limited in this that to be regular it must be in harmony with the conference of which it is a part, just as the conference to be regular must be in harmony with the general Church, and the general Church to be regular must be in harmony with God.

5. Lastly, we notice the authority of the individual member. "So then every one of us must give account of himself to God." The individual, like the congregation, conference, and general Church, owes his first allegiance to God. It is the individual's first duty to be wholly submissive to God, and in conformity with this absolute submissiveness the proper thing for him to do is to unite in fellowship with those "of like precious faith." This fellowship of necessity means harmony with his congregation, with his conference, with his church, with his God. All of these are in authority in their respective spheres, and each of these must recognize the authority of the rest in their respective spheres in order to be in harmony with God. "Obey them which have the rule over you," is simply a recognition of God's order.

A failure to recognize properly constituted authority has been the means of great loss to the cause of Christ and the Church. It is said that "order is heaven's first law." This plan of God is especially noticeable in God's provisions for the government of His Church. And the more completely we are committed to God the more fully we recognize the authority of God in the government of the general Church, the conference, the congregation, the individual. Submission to God and to His provisions for the Church is not slavery, but on the other hand it means freedom from the slavery of sin, and a wholesome growth in grace as well as blessed fellowship with God and with saints.

Goshen, Ind.

THE POWER OF THE GOSPEL

By Leander Smith

For the Gospel Herald.

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

I. The Gospel of Christ as the World's Greatest Need.

In this text, the great apostle declares that he is not ashamed of the Gospel. He realized that in it there was a remedy for all the ills and sins of the imperial city of Rome, and for that matter, of all the world. The Gospel is the sure and certain solution of all the problems of today. Many problems confront us. There is the social problem, the economic problem, the political problem, but the greatest of all problems is the problem of sin. When this problem is solved, a solution is found for all other problems, and God has solved the problem of sin in the Gospel. What is the Gospel? It is that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures. It is the good news of salvation which God has provided in Christ, and offers freely to all who will accept it by faith. It speaks of the lost and ruined condition of man because of sin and his utter and absolute helplessness to bring about his own salvation, in whole or in part, and of God's work in Christ in effecting salvation and offering it to all men on condition of faith in His Son. The Gospel consists in the announcement of what God has done for a lost and sin-ruined world, and His offer of salvation to ill-deserving sinners. Let us bear in mind that it is not what man has done or is expected to do. It magnifies the cross of Christ. The cross is the very heart, and stands at the center of the Gospel message. The Gospel does not exalt Christ merely as a teacher to show the way of life, nor as a model to be patterned after by men seeking salvation, but as a Savior, crucified on the cross who gave His life a ransom for many. Christ died for our sins, was raised for our justification. This is the heart and life of the Gospel. It is this of which Paul was not ashamed. He gloried in it because it met the world's greatest need, and is God's power unto salvation.

The supreme need of the city, of the community, the need of the world and your individual need is redemption through the blood of Christ. May God help some one just now to believe the Gospel, to accept Christ by faith, and rejoice with joy unspeakable in the consciousness of redemption and the forgiveness of sins.

II. The Salvation That the Gospel Brings.

First of all, it is the salvation from the penalty of sin. There is a penalty great and severe attached to sin. I would that this fact were more generally realized today. The penalty pronounced from heaven is certain death. "The soul that sinneth it shall die," says God, and let all the world give ear while He speaks. It means eternal separation from God. Oh, my dear readers, sin is dangerous. I would say to every soul that is not dependent on Christ for salvation, that you are on dangerous ground. Your feet are treading the surface of a silent, but smouldering volcano which will burst forth in fury and sweep you to certain destruction. But in Christ, salvation has been provided from the penalty of sin. He became our substitute took our place and suffered in His own person the wrath due because of an offended and broken law. Since He has fulfilled the law, has taken the sinner's place, and died in his room and stead, God freely offers pardon from all the penalty of the law to every soul who will by faith accept Him as substitute and Savior. It is not necessary for the believer to taste death; it has been tasted for him. It has been borne for him. He has accepted the finished salvation through the merit of Jesus Christ, and is freed from the penalty incurred by sin. It is related of an evangelist who was holding a meeting in one of our great cities, the Governor of the state sent for him and said, "I have decided to respond to the petition of a great many people to pardon a certain criminal whose name you have doubtless seen in the papers. There are mitigating circumstances, and I have determined to pardon him. I want you to convey it to the prison." The evangelist said, "I took the legal document from the Governor's hand. I went to the prison and showed it to the warden. He called into the chapel all the prisoners; and standing before them I said, "I have a pardon for one of you. I do not know you by face, but here is the name." Oh, what interest was manifest on the part of these men. They leaned forward, and scarcely breathed, those five or six hundred men. Each one thought to himself, "Can it be for me?" The evangelist read the legal document and when the name of the man was called, there was something like a shriek came out of the crowd. It was almost more than he could bear. He was in for life, away from his wife and children; and when the pardon was read, it just overwhelmed him. The Governor who had the legal right to pardon, gave the document to the evangelist. Then the evangelist went and announced the pardon to the man, in the name, and with the authority of the State and nation. The Governor had pardoned, and the evangelist announced the pardon. Oh, men and women, who have violated God's law and are under just condemnation. I bring you a document from the High Court of Heaven. Your name is written in it, for it says, "Whosoever will, let him come and take the water of life freely." If you will have the pardon, you may take it now. The Gospel is good news of pardon from the penalty incurred by sin through the sin-atoning death of Christ. Jesus Christ, on the cross, in some wondrous way took our place; the just suffered for the unjust; he bore our sins; he was made sin for us; and the result is that we are loosed from sin when we accept Christ. We obtain the redemption, even the remission of our sins; we are brought back to God; we are made the righteousness of God in Him. The vicarious sacrifice of Christ is the only thing that meets the deepest needs of the human heart. It is at the cross, where Christ died, that men find pardon and release.

Aagin the Gospel announces a salvation from the power and dominion of sin. Oh, who can tell the power of sin? The Bible portrays the tyrannical and grinding power of sin. It speaks of sin dwelling in man taking up its abode in his heart, in fact, taking complete possession of him. Sin takes men captive and makes slaves of them, robs them of the power of will, and hands them over helpless victims of their own lusts and passions. The poor drunkard is an obvious illustration of this truth. At times, he is ashamed of himself and resolves to turn his back upon strong drink forever. In the light of the morning when reason has regained her throne, he weeps over the debauch of the previous night, and resolves never again to fall. But the evening comes, and he is back again at the den of vice. He had allowed sin to come and dwell in his heart, and the guest had become a tyrant. Sin had destroyed his freedom, paralyzed his will, and reduced him to the condition of a helpless slave. And that is what sin does for all. It brings into thralldom and abject slavery every one who is held in its grasp. We can not over-estimate its enslaving power. But the salvation in Christ that is announced in the Gospel delivers from the slavery of sin. Sin enslaves, but Christ emancipates. Sin fetters the drunkard, the profligate, the gambler, and every one who yields to its seductive influence, but every soul redeemed by grace divine proclaims that Christ emancipates. It was in Christ that God's grace was made known, and the object of His coming was to proclaim deliverance to the captives and the opening of the prison house to them that are bound. Sin is strong, but Christ is stronger. There is not one so helplessly bound but that Christ can set him free from the power and dominion of sin, if he will only accept Christ.

Christ not only pardons and liberates from the power of sin, but He transforms the life of the believer, and this is involved in the salvation which is announced in the Gospel. The Governor of the state may have the power to set at liberty the criminals in the penitentiary. but he has not the power to take criminality out of their hearts and make them good honest men. But, that is what God does. From His throne He announces acquittal. "There is therefore now no condemnation to them who are in Christ Jesus," and then the Holy Spirit, in the heart of the believer, transforms his life and character. The atoning death of Christ is the justification of every sinner who will by faith accept Him as Savior, and when he accepts Christ as his Savior, he is not only acquitted and liberated, but God enters his heart and works in him, transforming him and making him a power for good in the world. Dr. Paton related that when he went as a missionary to the New Hebrides he found himself in the midst of cannibals who ate their enemies when they captured them in battle. "Yet," said he, "in less than thirty years the men who formerly ate their fellows in cannibal feasts, were loving their enemies and taking Jesus Christ to them and living with them in sweetest fellowship. Such is the power of the Gospel. It is no wonder that Paul declares that he is not ashamed of it.

III. The Salvation Announced in the Gospel is Universally Available Through Faith in Christ.

The Gospel "is the power of God unto salvation to EVERY one that believeth; to the Jew first, and also to the Greek." It is addressed to the whole human race, without regard to nationality, sex, or social conditions, on the terms of simple faith in Jesus. Through the Gospel, God's invitation is extended to all to be saved. Christ says, "Come unto me all ye that labour and are heavy laden, and I will give you rest." God recognizes no class distinctions. The blessings of the Gospel are equally available to all. Jesus is the Son of man. He belongs not to Judea, but to the world. He commissioned His Gospel to be preached to ALL nations.

But while salvation is offered freely to all through the Gospel it blesses only those who accept it. The atonement of Jesus is sufficient for all, but efficient only for those who believe. There is bread in abundance, but it will not satisfy your hunger. You must eat it. There is water in the fountain, but water in the fountain will not quench your thirst. You must drink it. There is medicine in the cabinet, but medicine in the cabinet will not cure your burning fever. You must take it. So there is salvation complete in Christ, and salvation sufficient for all the human race, and yet salvation only for those who accept the Lord Jesus Christ as their Savior. Oh, friends out of Christ, will you not believe on Him now? The Gospel is the record, the story that God has given us of His own Son. His incarnation, His life of holy obedience, His vicarious death, His resurrection, His ascension and His life of intercession. This is the Gospel which is God's power unto full and complete salvation to every one who will believe it and

(Continued on page 519)

Preacher's Page

THE PREACHER

Sel. by Fannie Good

He held the lantern, stooping low,
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—the world's great light;
That gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary,
And bade him drink, when sick and faint!
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
To call the waiting soldiers near,
And then with louder note and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between—
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant—come,
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp"—
The weary hands will then be seen,
Clasped in those pierced ones—naught between.—Anon.

SERMON OUTLINE

The Christian and the Bible

The Christian Is	The Bible Is
1. A warrior (II Tim. 2:3, 4).	1. A sword (Eph. 6:17).
2. A husbandman (II Tim. 2:6).	2. Ever-fruitful seed (Isa. 55:10, 11).
3. A workman (II Tim. 2:15).	3. A chest of tools (II Tim. 2:15).
4. A vessel (II Tim. 2:21).	4. A cleanser (Eph. 5:25-27).
5. A servant of the Lord (II Tim. 2:24).	5. Power (Matt. 4:4).
6. A preacher, or herald (II Tim. 4:2).	6. A message of good news (Eph. 1:13.)
7. A laborer (I Cor. 3:9).	7. A hammer and fire (Jer. 23:29).
8. A sower (Lk. 8:5).	8. Seed (Lk. 8:11).
9. A teacher (Heb. 5:12).	9. Understanding (Ps. 119:97-100).
10. A watchman (Ezek. 3:17).	10. A warning cry (Ezek. 3:17).
11. A witness	11. A testimony (Jno. 5:39).
12. A light-bearer (Phil. 2:15).	12. A light (Ps. 119:105).
13. A pilgrim (I Pet. 2:11).	13. A protector (Ps. 17:4).
14. A fisher of men (Matt. 4:19).	14. Bait (Acts 13:5, 7).
15. A shepherd (Jno. 21:15-17).	15. Food for the sheep (I Pet. 2:2).

—H. S. Miller.

SERMON ILLUSTRATIONS

God's Perfecting Processes

A bar of steel worth five dollars, when wrought into horseshoes, is worth ten dollars. If made into needles, it is worth three hundred and fifty dollars; if into penknife blades, it is worth thirty-two thousand dollars; if into springs for watches it is worth two hundred and fifty thousand dollars. What a drilling the poor bar must undergo to be worth this! But the more it is manipulated, the more it is hammered, and passed through the fire, and beaten and pounded and polished, the greater the value.

Insufficiency of the World

The nardoo plant is a pseudo-fern, found in the Austrailian swamps, and used by the aborigines as a substitute for bread. It has very curious effects when taken as food. It is appetizing, and, for the time being, seems to satisfy the cravings of hunger; but its value as a food is negative, for it fails to build up the body or to supply stamina. Travelers lost in the bush have fed upon it, only to grow weaker after the temporary satisfaction. There are so-called foods for the soul which are taken as a substitute for the Bread of Life, but give only momentary satisfaction, and create a fleeting energy: their real soul-building power is nil, and the soul that relies upon them for nutriment becomes weakened (without knowing it) even while feeding.

Love Deeper Than Sin

"God's love is deeper than sin," writes J. H. Jowett. "One night when I was crossing the Atlantic, an officer of our boat told me that we had just passed over the spot where the 'Titanic' went down. And I thought of all that life and wreckage beyond the power of man to recover and redeem.

"'Too far down,' he said. Then I thought of all the human wreckage engulfed and sunk in oceanic depths of nameless sin. Very far down. But not too far down for the love of God! Listen to this: 'He descended into hell,' and he will descend again if you are there. 'If I make my bed in hell Thou art there.' 'Where sin abounded, grace did much more abound.' 'He **bore** our sin,' then he got beneath it. And there is no human wreckage lying in the ooze of the deepest sea of iniquity that His deep love cannot reach and redeem. What a Gospel?"

The Education of Pain

"Suffer therefore with long patience, brethren" (Jas. 5:7)—A. V. Margin.

Men are constantly asking: why does God allow suffering? If He were almighty, would not His power prevent it? If He were all-loving, would it not be abolished by His pity? All such questions start from a false assumption—that what **hurts** is necessarily **evil.** And this false assumption itself rests upon another equally untrue—that present, immediate happiness is the chief end of life. But, from the Christian standpoint, present, immediate happiness is not the chief end of life. The chief end of life is to train us by the up-building of character for perfect happiness hereafter. Consequently, whatever hurts us now is **not** evil, if it is capable of adding sweetness and strength to that character. Life is not an entertainment which we have to enjoy but an education to which we are called to submit.—H. Bisseker.

—Selected.

DUTIES OF THE MINISTER

By C. B. Driver

For the Gospel Herald.

While the duties of the minister are many we want to consider them under three heads: (1) feeding the flock; (2) discipline; (3) example.

1. "Feed the flock." Peter's exhortation to the elders is "Feed the flock of God which is among you" (I Pet. 5:2). Paul to the Ephesian elders says: "Feed the church of God." While both Peter and Paul speak of the elders, yet it is for the minister as well. And in feeding the food should be of the right kind. Paul says to Timothy, "Preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

It is the Word that we need with which to feed the flock, and not the husks of this world. Christ asked Peter if he loved Him. Upon receiving an affirmative answer, he said, "Feed my lambs"—and after the second and third time, "Feed my sheep."

2. Discipline is ofttimes necessary that the individual may get the real benefit of the food or Word. If they are filled with the things of the world the Word can not enter, for they are not in a position to be filled with the Word, as two things can not occupy the same place at the same time. No minister should administer discipline for any other purpose than the good of the individual and the glory of God.

3. Paul says to Timothy, "Be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity." (I Tim. 4:12). Then as we should be examples of the believer how careful we should be of our lives that they would only be for good. In I Tim. 4:16 we read, "Take heed unto thyself and unto the doctrine. Continue in them; for in doing this thou shalt both save thyself and them that hear thee." Acts 20:28: "Take heed to yourselves and to all the flock over the which the Holy Ghost hath made you overseers."

These texts show that it is very necessary for us to see that our lives are what they should be. Then and only then are we in a right position to win souls for Christ and build them up in Christ.

Versailles, Mo.

THE PREACHER OF RIGHTEOUSNESS

By Silvanus Yoder

For the Gospel Herald.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion thy God reigneth.—Isa. 52:7.

The above text, though typical of Christ in His beauty of holiness as portrayed by the prophet, is after all an attribute of the preacher of righteousness whose beauty, like the rose of Sharon or the lily of the valley, this sinful world is so slow to realize. Thy toils, O man of God, thy inconveniences and privations, thy sacrifices and hardships, the long, weary road in strange countries, the insults of ungodly men, all have stamped their impressions upon thy character; yet underneath thy scars and weather-beaten countenance there shines forth the rare beauty of the rose of Sharon, not a beauty of surface which is so easily marred, disfigured and destroyed, but a beauty rooted in the heart and nourished by the divine love which the contemptible insults of man are unable to reach.

How beautiful are the feet of him that publisheth peace! Ah yes! You poor, strife-cursed earth, from time immemorial you have been engaged in strife and war. Thy soil has continually been drenched with blood. Thy streams which issue from the pure, crystal mountain springs have flowed with the blood of many battles. Thy resources have been laid waste. Thy fruits of industry and honest toil have been trampled under foot by thy immense armies. Surely, you poor, bleeding, torn specimen, one would think, certainly you could see a beauty in the preacher of righteousness who should be able to bring from God a message of peace and proclaim salvation to those who are weary of strife and war. Why continue longer in thy difficult vocation?

Dear friend, are you affiliated with the selfish and ambitious current of this warring earth and has the preacher of righteousness no beauty that you should admire him? Do his messages of peace and salvation contain nothing appealing to your carnal mind? Isaiah portrays the preacher of righteousness as the most beautiful. Do you catch the inspiration or is your soul out of harmony with the divine melody of redemption? How beautiful! Ah yes, we catch the refrain of the prophet. How beautiful are thy feet, thou preacher of righteousness, thy messages of salvation and good tidings, how we admire them, thy appeal for a virtuous life, hid in Christ brings us into harmony with the divine plan of redemption. Thy way has been long and weary yet thou hast proved thy zeal for this sin-cursed earth in thy untiring efforts to carry out the one important commission.

Ah, thou who dost carry this title! Have you considered the vastness and importance of your vocation? Your room for expansion is immense. Your field will admit of all the energy and speed your mortal body can supply for the harvest is great. Hasten then the message of peace and salvation and do bring to this strife-torn earth the good tidings of redemption.

Ah thou preacher of righteousness, be sure of your message and of the authority in which you speak! If your message is not from God, beware!

Our men of politics and promoters of betterment clubs in chautauqua lectures and elswhere have long doped this world with drugs that are of no avail. Criminal investigations and conclusions have proved inadequate. Peace conferences have been held in spite of increasing strife. Men who have posed as preachers of righteousness, who have been ordained at Christian altars, have searched libraries to find things to tell folks. In all the curriculum of libraries and theological seminaries and in all the lectures ever delivered by the most eloquent, there is no beauty that will compare with the preacher of righteousness who speaks with authority the message of God to this strife-torn earth. The only thing that will save the Church to her task of bringing the message of peace is to get back to the foundation of our faith.

Your task is no idle one, dear preacher of righteousness. You need expect neither puffs, chromos, nor recline upon beds of ivory; but instead your task requires the most persevering toil. "Preach the **Word**, be instant in season and out of season," is Paul's admonition to Timothy which admonition is at present applicable to preachers of righteousness.

Goshen, Ind.

A STARTLING FACT ON EVANGELISTIC METHODS

By Clayton F. Derstine

For the Gospel Herald.

What I shall say in this article should have been told before this time. Many evangelists have been silent on this startling fact. Everywhere I go there is a critical attitude toward the Mennonite evangelist on this point. The claim is made that too often the evangelists fail to complete their meetings, leaving the Gospel plow stand in the middle of the field. This criticism is leveled at all of them. The older brethren are included with the younger brethren. I believe I have personally heard the name of nearly all our evangelists on this matter.

A few weeks ago the editor of the Gospel Herald asked, "Are you planning for revival meetings this fall and winter? **Are you planning to see them through?**" The latter clause was a hint at what I shall write about. In the same issue I noticed that meetings closed at the very time they were just getting hold of the neighborhood. Now this is deplorable, but is the evangelist to blame? Some may be; the majority are not the cause of this serious fault.

In my book of records I record the name of every sermon, the date thereof, the number of sermons preached at each place, and the number of confessions at each place, as well as other helpful facts. When I examined that book on unfinished revivals, I was shocked all the more and felt like an unfaithful steward if I failed to write.

I took the first twenty revivals. One-half were of the short, unfinished type—the one week or eighty-day revival. The other half were of the fifteen—twenty-five sermon revivals. The places were very similar, but I would subtract eighty-seven confessions from the longer meetings and make it a fair estimate. What do you think they said? Statistics are not always correct, but they tell the truth quite fairly. In the unfinished and unworked congregations there were fifty-three confessions. In the more thoroughly worked fields there were two hundred eighty-seven confessions. Then looking over a period of eight years in which I held evangelistic services in every conference in the United States and Canada, save one, the same ratio prevailed. This should make us think seriously. Again I ask, Who is to blame for such gross negligence? Surely, if the evangelist is, he is not worthy to be engaged in such a momentous work. I am sure no one is to blame because of wrong intentions; it is caused by wrong policies and lack of careful thought in the matter. There is gross carelessness in the soul-saving work of the church. I have closed revivals where the people living near the church were never invited to attend, and, in rural districts, they sometimes failed to find out about the meetings till near the close. At a certain place, quite recently, a man not of Mennonite parentage, came the last few evenings

(Continued on page 524)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MOTHER'S CHAIR

It was not grand as chairs today,
Mahogany, veneer,
Upholstered well in ev'ry way,
Designed in figures queer;
A plain, split-bottomed, oaken chair,
With good, strong rockers on,
Which used to rock most anywhere,
Sometimes all night till dawn.

That chair, it rocked our hurts away,
And lulled our cries to sleep;
It e'er was ready, night or day,
When one was heard to weep.
When mother cuddled baby there,
We'd sit upon its arms,
Or when the storm came crashing there,
It rocked away all harms.

It was so low that little heads
Could rest in mother's lap,
And yet so high, its tall post heads,
That she could sit and nap.
How quiet then each little one,
As babe nursed her to sleep!
For in that chair sweet rest she won,
Some night till dawn's first peep.

That chair was one of gentleness,
With soft and patient hand,
It rocked in sweetest tenderness
With songs so rich and grand.
No other song was half so sweet
As its old lullabys,
For kindliness, so very meet,
Thrilled all its melodies.

That chair was one of wakefulness,
When any one was sick;
All other chairs showed tiredness,
Each cry would make this quick;
For many times this dear old chair
Has rocked the sick to health;
And so I hold it very fair,
Beyond the price of wealth.

Before that chair as night grew deep,
We each would kneel to pray,
"And now I lay me down to sleep,"
Sometimes that's all we'd say.
As head would drop upon the breast,
And on her knee the chin,
"Poor child," she'd say, "God knows the rest,"
And then she'd tuck us in.

'Twas from that chair she went away
To mansions in the skies;
I wonder if by night or day
Her ear still hears our sighs.
And when I see that dear old chair
I seem to see her there,
Her smiling face so very fair,
Her hands with welcome rare.

—Selected.

THE MEANING OF HOME

By Sadie Brubaker

For the Gospel Herald.

Home rightly defined is an institution designed by God, and being this it can not be considered merely as a place. When we think or speak of "home" we quickly recall the very spot with all its varied scenes. The very place seems to be hallowed and indeed more attractive than any other. Have we ever stopped to ask why? Let us bring to our vision the place we have long called home. The location may not be altogether perfect, the building weather-worn. The orchard shows signs of long, fruitful years, the beaten paths bespeak many weary steps in days gone by. Yet there is a special significance in every feature.

We view and review the scene and we find that behind all these atttractions appear faces whose very shadow makes the place sacred. The scene soon changes from objects to persons.

I like to compare the home to the painter's canvas. The canvas is first given a general coat of paint and as far as the material is concerned the picture is complete. But it is the individual touch here and there that brings out the beauty. No little stroke is omitted and none are out of place and all are so orderly that the scene comes forth in wonderful perfection and beauty.

Just so it is with the God-designed home; it is not the buildings nor the material wealth but the individual touch of each inmate, that give to the scene its beauty. Not one touch can be omitted without marring the scene. We are so slow to recognize this fact until one is called away and then we see the missing link, a vacancy none other can fill.

O yes, we realize the place of the father and mother, we think they can not fail because of ignorance. But in this world of rush and worry it is so easy to forget the little things. It takes much grace and a lift from others occasionally to help us to be our best. It may be a prompt "Thank you" or a tender word of appreciation will help mother to better meet the next perplexing trial. At least it will bring a helpful response and add to the happiness of the home. There is nothing that makes drudgery of daily tasks more than to feel that no one appreciates the efforts. Father, if you appreciate good meals, be careful to tell your wife sometimes when she has prepared one. It will do much more good than to reserve those words of praise for some conventional season. Mother, if you appreciate tidiness, encourage that trait in your husband, do not wait until you pass another home and then say, "Look how H— keeps his barnyard." Try to keep your ideals at home, not in a selfish way but because your affection belongs there.

There is big brother—we think he is thoughtless and rude. He may be hardhearted because of his ability to endure, but yet there is a tender response to kindness. He may tease the younger children and forget where to put his tools. He too, can brighten the home by being more thoughtful of others. He may think big sister is fussy and has no patience at all; but he can do much to help her retain her sweetness if he will remember her weaknesses. That hour spent before the meal time has been trying—she has sweated much over the heated stove for your sake. Do not try her nerves by bringing in all the mud your shoes will hold nor sling your hat under her feet. Your sister feels that housekeeping is a legitimate art and in the home, your home, she is working out her ideals. Respect her for her high ambitions and her womanhood. Hold her in respect as you expect another to do some day. Do not think courtesy is meant only for the public, it should be your contribution to the home.

Not of little consequence is the attitude of the family toward the young man. He is daring and aspiring, he has power to achieve. He longs for co-operation and association. Work with him and help him to see his ideals realized in so far as they are right. This affords a great opportunity for sister to be the helper and thus her own life will be enriched by the experience. The big brother looks for the true mark of womanhood in the life of mother or sister. Oh, that more would meet his rightful expectation.

Do not tempt father or brother to take meals at public places because you are not thoughtful of their wishes. They need the influence that lives at home. And how sad if they choose to spend the evenings away from home because you are too selfish to give of your time and energy to make home pleasant. Make home the cozy spot of the world, even tho it does require hard hours at work. Sing a song for the sake of others, even though tears would relieve you more. The reward will be worth the cost.

When we see the standard of the average home of today we do not wonder at the condition of Church, school, nation. If we can not maintain our integrity in our normalcy at home we need not expect to do so in the whirlpool of the world at large. It is necessary that we begin with little things and preach our sermons from the home platform.

Gravis Mills, Mo.

It does make a difference what we believe; how we appear; what we do. —D. D. Miller.

Sunday School

For the Gospel Herald.

Lesson for Oct. 15, 1922—Luke 3:7-17
THE MINISTRY OF JOHN THE BAPTIST

Golden Text.—Repent ye: for the kingdom of heaven is at hand.—Matt. 3:2.

John's Coming.—The Bible says, "And the child grew, and waxed strong in spirit, and was in the desert till the day of his shewing unto Israel." John had spent his young manhood in the desert. Little is known of him until the age of his consecration to priesthood. His chief qualification was that he was strong in the Spirit of the Lord. In ancient times it was the custom to send a messenger before the king who was to prepare the country for the king's coming. Jesus Christ came as the representative of the kingdom of heaven. Before one could become a member of this, a clean life and repentance were necessary. John proclaimed these to prepare men for the real Messiah. He did his work in the regions about the Jordan, east of Jerusalem.

His Manner of Work.—Israel needed a leader. National decay had set in. The people were in spiritual darkness. John was a Nazarite, a blunt, fearless, honest, humble, God-fearing man. He served as a finger-post, pointing men in the direction of the Christ. He rebuked sin as sin. He called those of a sinful and poisonous nature, vipers—not "butterflies." It is a mistake to pamper men in their sin, hoping to gradually lead them to the true light. An important step in conversion is that men become tired of their sins. So long as sin is not shown in its true light, this is not likely to happen. But with all his fearlessness and denunciation of sin, there was that deep feeling of concern for the welfare of his hearers, and this generally softens the rebuke of sin. "Let your speech be always with grace, seasoned with salt." Grace signifies a healing balm; salt a seasoning and refining element. Personal work and preaching should rebuke sin severely, but do it in such a way that the sinner will feel that the denunciation of sin is prompted by sympathy and love, rather than unkindness. John mingled both elements.

His Message.—To the publican he said, "Exact no more than that which is appointed you,"—be honest, do not take advantage of any one. To the soldier he said, "Do violence to no man, neither accuse any falsely; and be content with your wages;"—deal in justice and mercy, making no unjust demands or accusations. We may safely infer from this that John taught them not to do any wrong or hurt to anyone, and if it is necessary to leave your occupation to avoid this, leave it. He struck at the very root of sin and demanded a clean life, and these lead to righteousness.

Practical Teachings.—1. A faithful preacher who fearlessly declares the truth of God is a great blessing from God. Our greatest friends are those that lead us on the upward way. Ahab called Elijah an "enemy" because he reproved him of his sins and "hurt his feelings." Elijah was the best friend Ahab had because he tried to save him from evil. The one that smoothes over our sins and allows us to continue in them, unwarned, is not a friend, but an enemy.

2. Repentance requires fruits and a change of life. It is made up of three elements: (1) Sorrow; (2) Restitution; (3) A change of life. Men have been miserable in their sins, but it only resulted in melancholy and desperation because they did not turn from them. Others have been miserable, and tried to lead a better life, but wanted to hide their past. They failed. Why? "If I regard iniquity in my heart, the Lord will not hear me." Unless men are willing to take all these steps, a changed life is impossible.

3. The Holy Ghost will not dwell in an impure heart. John preached the baptism of repentance to prepare for Christ's baptism of the Holy Ghost. When Jesus comes into the heart, sin, dissensions, impurity, heresy, and ungodliness will be driven out. If any of these are treasured and nurtured willfully, Jesus will not come in, for he cannot dwell in impurity.

4. The Holy Ghost will consume our sins and make our hearts to be a flame of holy passion for God and men. Christ's baptism was to be two-fold: (1) with the Holy Ghost; (2) with fire. The first signified energizing; the second purification. Without purification, the energizing power of the Holy Ghost is impossible; without the Holy Ghost, purification is useless. The Gospel of Jesus Christ is all-inclusive. It purifies the life and makes it active and radiant by the power of the Spirit.

5. The kingdom of God finds men a generation of vipers and transforms them into a generation of saints. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." Does your life need change and purification? Let Jesus do it, for He alone is able.—C.

"Faithful is He." Always remember this.—R.

THE POWER OF THE GOSPEL

(Continued from page 515)

accept Christ as their personal Savior. This is God's only way to save. Don't hesitate because you do not understand its great mysteries. "Great is the mystery of godliness." You will never understand it by staying away. Will you not believe the Gospel and surrender yourself to the Savior? Just come as you are, saying, "Oh, God, I can not understand the mystery of it all; I cannot understand Thy great love for me, as to send Jesus to bear the full penalty of my sin, but I believe it with all my heart, and with all my lack of understanding, I do here and now, even while I am reading this message, yield to Thee, absolutely yield to Thee, absolutely yield, and trust in Him and in the fact of His death for me, and in the promise that Thou hast made, that 'Whosoever believeth in Him should not perish, but have everlasting life.'" Do this my dear reader: If you have grown cold and indifferent to Christ and His Church, will you please come back to Him and He will restore unto you the joys of His salvation. May it please God to honor His Word by exalting Christ in the salvation of many, yea, even of multitudes, who shall surrender to Him for salvation.

Council Bluffs, Ia.

MAKE WAY FOR THE AGED

Are we losing our respect for age? There was a time when silvered hair was a crown of honor; when the "old men for counsel" were appreciated; when we recognized the right of old people to some years of dignified and honored leisure. Now the young seem to be shouldering the older people out of life's affairs with the result that the old man tries desperately to hold his place in a losing competition with the young. Activity with old age is a desirable thing, but if, in these days of the new competition, we lose our deference to womanhood and our reverence for age, we shall eliminate something beautifully worthy in human society. It is said that modern science is lengthening the span of human life. If the added years are merely added "labor and sorrow" we may well ask if our mastery of the art of longevity is worth while.—The Classmate.

"For he that loveth not his brother whom he hath seen how can he love God whom he hath not seen?" How can we tell others to be obedient if we do not take heed to Heb. 13:17: "Obey them that have the rule over you and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."—P. H. Ziegler.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, OCTOBER 5, 1922

Field Notes

* * *

Change of Address.—D. F. Shenk from Hubbard, Oreg., to McMinnville, Oreg.

The ministerial meeting of Elkhart county, Ind., was held at Yellow Creek Church, Saturday Sept. 30.

Bro. N. E. Troyer, Canton, O., planned to begin a series of meetings at Bethel Church, near Wadsworth, O., on Oct. 6.

Steps are being taken looking to the ordination of two deacons in the Mennonite congregations near Elida, Ohio.

The Lord willing, the Casselman Valley District will hold communion services at Springs, Pa., congregation, Sunday, Oct. 8.

The address of Bro. C. F. Derstine will be as follows for the dates mentioned:

Holbrook, Colo., Oct. 10-15.
La Junta, Colo., Oct. 16-22.

Bro. J. D. Mininger, Kansas City, Kans., spoke at the Roanoke, Ill., Mennonite Church, Wednesday evening, Oct. 4.—D.

Bro. J. D. Risser, of Maugansville, Md., preached the sermon at the harvest meeting held at Newville Pa., Church, Sept. 3.—B.

Bro. J. D. Mininger of Kansas City, Kans., is expected to begin meetings at Spring Dale Church near Waynesboro, Va., on Oct. 8.—D.

The Groffdale, Pa., Mennonite Church expects (D. V.) to hold its second Bible meeting on Oct. 31 and Nov. 1. An interesting program has been prepared.

A brother writes to know if any of our brethren would have employment for an elderly man as fireman of a boiler. His address will be furnished on application.

The congregation worshiping at Clinton Brick Church, east of Goshen, Ind., has been enjoying a Bible drill each Sunday evening, led by Bro. J. S. Hartzler.

Communion services are announced for the congregation at Chambersburg, Pa., on Sunday, Oct. 15. Preparatory services will be held Saturday afternoon preceding.

Bro. D. D. Miller returned to his home near Middlebury, Ind., after spending two weeks in Illinois, attending Conference and holding meetings in a number of churches.

"A Theft Cure."—The article under this caption in last week's Herald was inadvertently printed without the name of the author. Bro. L. C. Miller, Limon, Colo., deserves credit for the same.

Bro. A. E. Kreider of Goshen, Ind., preached for the brotherhood at Nappanee, Ind., on Sunday evening, Sept. 24, and Bro. Ira Eigsti of the same place performed a similar service at Clinton Church east of Goshen.

Our Young People.—This department is omitted in this issue because some weeks ago a topic was accidentally skipped thus advancing the printed topic one week too far. The omission this week will even matters up.

Brethren Orie Miller and A. N. Wolf, Akron, Pa., with their families, and Sister Bertha Miller, Middlebury, Ind., visited the Masontown, Pa., congregation, Sunday, Oct. 1. Bro. Aaron Loucks also worshiped there Sunday morning.

Bro. J. F. Funk of Elkhart, Ind., though far past the four-score mark, is still able to go about his active duties, takes a wideawake interest in the cause of Christ and the Church, preaching occasionally as the Lord leads and opportunity affords.

Bro. J. S. Hartzler of Goshen, Ind., has lately been called to assume charge of the congregation worshiping at the Mennonite Church, Elkhart, Ind., to serve for the time being or until a resident minister shall have been secured.

Bro. C. Z. Yoder, Wooster, Ohio, has been laboring in the rural stations in the vicinity of Horton, W. Va., for the last few weeks. He reports good attendance at the meetings. He also expects to visit a number of congregations in the Eastern states, reaching home some time about Christmas.

The pulpit in the Elkhart, Ind., Mennonite Church was occupied on Sunday, Sept. 24, by Bro. Silas Weldy in the morning and Bro. J. K. Bixler in the evening. Those knowing of the sickness of Bro. Bixler during the past few months are glad to see him sufficiently recovered to take his place in the pulpit again.

Correspondence

* * *

Hesston, Kans.

Hesston College and Bible School began its fourteenth year of work Sept. 12, 1922, with an initial enrollment of one hundred fifty-eight students. Bro. D. H. Bender gave the opening address, using for his subject, "The Student, Whence and Whither." In this talk was brought out that all students had native endowments and necessarily came with a purpose. What the result of their school work would be depended upon their attitude toward the school, their studies, their character, the church and God. Cor.

Garden City, Mo.

(Bethel congregation)

Greetings to Herald Readers:—We again have great reason to thank God for the blessings received through a series of meetings. Bro. Berkey of Oronogo, Mo., was with us for a period of ten days and preached the Gospel in a helpful way. Sinners were clearly warned to flee from the evil one and invited to accept the

wonderful love of God. We thank Bro. Berkey for his services and praise the Lord who so richly blessed. Seven souls confessed the Christ. Pray for the work at this place.

In His name,

Cor.

Palmyra, Mo.

Dear Herald Readers, Greeting in the Master's name:—"Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits" (Psa. 103:1, 2). This scripture was used as a text by Bro. J. M. Kreider for his sermon at our harvest meeting, Sept. 23. We indeed have great reason to thank the Lord for His loving kindness and tender mercies shown toward us. We have been blest with abundant crops of most every kind this year. May the Lord help us to use these blessings to His honor and glory.

Our annual business meeting was also held yesterday afternoon, immediately after the harvest meeting. The following officers were elected: Member of board of trustees, J. H. Hershey; Correspondent, Anna M. Kreider; Member of the local mission board, J. H. Hershey.

At our recent council meeting each member expressed peace and a desire to commune at the appointed time.

Pray for the work at this place.

Sept. 24, 1922. Anna M. Kreider.

Goshen, Ind.

To all Readers of the Gospel Herald:—The first semester of the twentieth school year of Goshen College opened Sept. 19. After two days of registration the initial enrollment was 161, representing ten states and one Canadian province. Since then five more have entered, and more are expected later. There were 112 classified in the college depatment, while the departments of academy, business, and music were represented by the remaining 49.

On Wednesday morning of the first week the student body was favored by an inspiring address given by our president, Bro. Daniel Kauffman. Among other things, he spoke concerning the advantages of a denominational school, and emphasized the need in the Church for young people trained in our own institutions, as champions of the whole-Gospel faith, who will be able to "teach others also."

We are looking forward to this year as outstanding not only in the acquirement of knowledge, but also in preparing young men and women for the work of Christ and the needs of the Church. May God's people join us in praying for this end.

Sept. 25, 1922. Beulah Smith.

Willow Street, Pa.

(Brick congregation)

Greeting in the Master's name:—The Sunday school meeting held at this place Aug. 10, was well attended and the brethren gave us many helpful messages for meditation.

We have been especially favored lately in our services by having a number of visiting brethren with us. On Aug. 27, we were privileged to have Bro. Ira Landis of Neffsville, Pa., in our young people's meeting. On Sunday morning, Sept. 3, Bro. Abram Metzler of Holtwood, Pa., worshiped with us and gave us a very helpful message from Ps. 37:23. On Sept. 10, this being missionary Sunday, Bro. Samuel Musselman was present with us and told us about the mission work in South America. In the evening Bro. Levi Sauder of Millersville, Pa., was with us in our young people's meeting. On Sunday morning Sept. 17, Bro. Noah Hess came into our midst and gave us a very edifying message from Eph. 1:9. On Sept. 24, Bro. Christian Lehman of Masonville, Pa., was with us in our young people's meeting. We expect to have Bro. Aaron Groff at our next meeting, Oct. 8.

Our council meeting will be held at this place on Oct. 1.

The death messenger has visited our congregation and taken one of our number, Bro. Benjamin Breckbill. We know our loss is his eternal gain. Sister Sue Houser has not been able to attend services for some time and we hope she may again be privileged to do so if it be the Lord's will.

May God watch over and keep each one of us safely till we reach our heavenly home above where it will be "joy beyond compare."

Yours "till He come,"

Sept. 27, 1922. Gertrude M. Lefever.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers, Greeting in Jesus' name:—Friday evening, Sept. 22, Bro. John Mast of Elverson, Pa., came here. On Saturday morning he conducted instruction meeting for the six young converts. In the afternoon we had council meeting and baptismal services in the evening.

Sunday morning following, we were permitted to partake of the communion and Sunday evening Bro. Mast preached a very interesting sermon for us. There were also some visitors here from Lancaster, Pa., and Long Green, Md.

Bro. Aaron Mast is in Lancaster, Pa., at present. Bro. Geo. Hostetler and family of Oyster Point, Va., are now located here. Bro. Hostetler is teaching singing each Wednesday evening before the Bible Study class.

We ask an interest in your prayers.

Sept. 28, 1922. Ruth Hostetler.

Millersville, Pa.

(Children's Home)

Dear Gospel Herald Readers, Greeting:—This time of the year finds us very busy. Seventeen children have been started to school. This leaves a nice little number of small ones at home. Since we wrote last, we were glad that we could place four of the boys who are eight and nine years old. After reading an article concerning these boys, one sister said to her son, "You go to the Home and take one of those boys, for you can raise one of them." We are glad to say that the son took her advice and we trust the little boy may be obedient. Two little sisters were also placed lately in two different counties.

We have had a special interest in our older girls as a number of them have changed places. Our prayer is that they may try to do the right and become useful. We have a thirteen-year-old girl with us, an entire orphan, who needs a home where she may receive love and special training. The boy with the broken leg is able to be about again.

We have received a nice lot of apples; also several bushels of potatoes. We are in need of potatoes for our winter supply. We are glad to see the fall donations coming in.

Yours for the work among the children, The Workers.

Sept. 28, 1922.

Scottdale, Pa.

Dear Gospel Herald Readers: The following were welcome visitors among friends here during the past week: Bro. I. R. Detweiler and family and Bro. A. R. Zook, Gosen, Ind.; Bro. C. C. Wisemann and family, Grantsville, Md.; Bros. Orie O. Miller, Akron, Pa.; and Bro. B. Frank Stoltzfus, Lima, O. The last named preached at both morning and evening services yesterday.

Sisters Anna and Elizabeth Neufeld arrived here from Herbert, Sask., last week. The latter is to help with the work at the Publishing House.

Bro. and Sister C. B. Shoemaker are spending a few weeks among friends in Mifflin and Lancaster counties, Pa., and in the Shenadoah Valley, Va.

We trust we may have your continued prayers and interest.

Oct. 2, 1922. Cor.

Miscellaneous

THE PLAIN OLD GOSPEL

Just the simple, plain religion
Is the kind that suits me best;
Leaving out all fads and fancies,
At which lately men have guessed.
Oft if I am ill or troubled,
And the way seems dark or long,
All my heart resounds with music
Through some simple Gospel song.

I can trust in Christ, my Savior,
For atonement through His grace,
And if I but follow humbly,
I shall see Him face to face.
I believe the dear old Bible
Is inspired from lid to lid,
And so daily I am praying
For a life with Jesus hid.

Dead to sin, alive and walking
In the path Christ marked for me,
Trusting wholly in the merit
Of the Man of Galilee.
Man, yet God, He died to save me
And redeem my life from sin;
Trusting only in His mercy
Can my soul be pure within.

—Selected.

HEATHEN NATIONS HOLD UP MIRROR TO CHRISTIANITY

(The following is adapted from an article written at Bombay, India, by Fred B. Smith, a well-known church leader who made several trips around the world and who is in touch with conditions in the Orient. It appeared in the Western Christian Advocate and was selected by Sister Ella Markley of Le Roy, Ohio. We pass it on to our readers, hoping that our belief that the Christian Church has nothing to do with war my be confirmed.—Ed.)

What the Far East Thinks of Christianity

Christianity is a warlike, bloodthirsty religion.

Christianity is hypocritical, for it teaches peace and practices war.

Christianity must be freed from the spirit of nationalism, which makes it the trusty servant of the war lords.

From 1914 to 1918 the churches in Russia, German, France, Great Britain, and the United States were simply war agents.

Is Christianity a warring, bloodthirsty religion?

To the average Western Christian such a query seems perfectly absurd, ridiculous, and unworthy of serious consideration. But to one just finishing three months in the Far East as a messenger of world peace and an advocate of the Christian religion as the fundamental doctrine in producing it, this question seems very real; indeed, it comes with such force that it seems to be about the most important one before the human race.

If an ordinary man who had never heard of Christianity should read the descriptions being written and spoken of this faith by the people of the Orient and then follow the same method concerning the claims for it being made by the disciples of the Occident, he would never suspect that it was the same religion.

Before leaving New York I received a perfectly splendid letter from an Indian Christian, extending an early assurance of welcome to his country, but giving this strange counsel: "I would strongly advise you not to use the word 'Christianity' in speaking in India. It is here regarded as the name of a Western religion which has failed. You can preach Christ, but you cannot preach Christianity."

Another noble minister immediately after my second public address in India took me aside and said, "You must know that all the educated people in this country look upon Western Christianity as a warring, blood-spilling religion." Another translated a part of an article in a prominent paper in which the writer associated Mohammedanism and Christianity as being kindred faiths, but gave the Moslems the advantage of sincerity in that they freely advocated the sword while the Christians talked and professed peace while they were waging the worst wars in all history.

I could multiply these illustrations from China and Japan, altho a little less severe in the latter. The Hindus, the Mohammedans, and the Buddhists are filling the Far East with descriptions of Western Christianity as a blood-thirsty, war-loving, and promoting organization. Only one of those blind to history and events can flippantly say they have no foundation for their arguments.

As against this Eastern conception, I have a glad memory of how deep is the desire for peace, brotherhood, and a world of friendliness upon the part of true Western Christians.

The East says: "Christianity, a cannonball, a submarine, and a gas bomb are synonomous."

The West says: "Christ is the Prince of Peace and the Christian Church is the instrument to make that doctrine known thruout the world." However implicit may be this belief, the cold fact is that thus far it has not produced that result even in nations where it has held a preponderance of the people. Singing hymns, saying prayers, and passing peace resolutions do not remove this impression.

In view of this tragedy in the history of the Church and the human race, the one commanding necessity for the leaders of Christianity in the nations where this faith prevails is to reassert the cardinal doctrine which the angels sang at the birth of Jesus, viz: "Peace on earth, goodwill to men." In this hour nothing else matters much."

New church edifices, more preachers, more money, more members, and even more foreign missionaries, are quite indifferent topics if this is ignored. If all the professing Christians in the West in 1914 had been true to the teachings of Christ, the war would not have occurred, and the Far East would not be scoffing at the Christian Church.

This sentence is almost an exact quotation from a conversation with a Buddhist priest in Japan: "The church must be freed from the spirit of nationalism which makes it the trusted servant of the war lords when they shout 'patriotism' as a disguise for more war to advance their political schemes." The platforms of Christian churches from 1914 to 1918 in Russia, Germany, France, Great Britain, and the United States, were to a very large degree simply war agents. I look back upon things I heard in Christian pulpits and words personally uttered concerning the war and much of it seems a hideous nightmare. Small wonder that the non-Christian leaders have branded ours as a warring religion.

This peace ideal must be made real, true, genuine, in the Christian churches. It is the supreme duty. If it fails, more and worse wars are coming. The stage setting is perfect for more outbreaks. The Gospel of Christ is a doctrine of peace, and the Christian Church is the only organization with world contacts which make possible a common binder for preserving peace. Let the prophets tell how strong is to be the pure Christian Church of the future and the possibilities of concord or war among men can be certainly known.

If the Church fails to remove the sting of this war interpretation we may as well banish our hopes of doing successful missionary work. The Orient will not accept a warlike religion, and millions of people at home will turn aside to other philosophies. Already the Socialists are sending broadcast literature which proclaims them as the world peace leaders. I believe that the great war has set back by many years what might have been the progress of Christianity in China and India. One of the native Christians already referred to said to me, "About ten years ago it looked as though Christ was rapidly to become the central hope of India, but that has gone now."

The writer expects to be a Christian more than ever in previous life and expects to be a more intense advocate of the Christian Church than hitherto. But the life itself and the Church as the instrument must be more like the Sermon on the Mount

than other recent years have manifested. Many things remain to be done by the Church, but one thing it must do, viz: proclaim and follow the New Testament teaching of peace and goodwill, or eventually it will not have anything to do.

THE PREVAILING SIN OF MANKIND

By Orrie D. Yoder

For the Gospel Herald.

(Deut. 8:11-14; II Chron. 26:16; Rom. 1:21; Rev. 3:17.)

As we study the history of Uzziah, and of the Children of Israel as a whole, we are reminded especially of a sin that is condemned of God (and rightly so) perhaps above all other sins of the people of the earth ever since the creation of man until now, and we are warned in His Word that it will be the crowning sin of His professed people at the end of this age (Rev. 3:17), namely the sin of ingratitude. We believe it safe to say that it is the gateway to all other sins, especially to pride and disobedience. If Adam and Eve would have been truly grateful to God for their provisions in the garden of Eden, it is not likely that they would have had any desire for forbidden fruit. It was the ingratitude of the Israelites to God, that led them to worship idols, and disobey His commands.

The story of Uzziah's prosperity seems very encouraging to us, but let us not forget the remainder of the story. When Uzziah got strong he thought he could get along without God. After God had done so much for him and helped him to be what he was he had no more use for Him. He had gotten his share of the bargain and did not care any more whether God got His or not. This was just like the children of Israel when they were in Egyptian bondage. They cried to God in their affliction. God in His great love and mercy heard their cries and with His mighty arm delivered them, led them to a land where they had all their heart could wish; but, alas, when they had their share and the time came for God to get His, they did not want to know anything about God any more (Jer. 2:6-8).

So it was with the Gentile nations (Rom. 1:21). When they knew God they glorified Him not as God, neither were thankful. So ungrateful was this world toward God that when Christ the Savior of the world came, the world knew Him not, and His own received Him not.

How about His people since Christ was in this world? He gave His life and shed His blood, rose again, and is now in heaven interceding for His people, that they might all have the privilege of being redeemed from a life of sin and ingratitude; He sent His Holy Spirit into the world and left His Word on record that His people might know the sin of ingratitude and God's hatred against it. But how much gratitude are the professed people of God showing for the blessings?

The world and even the professed church is full of Uzziahs today. We are living in an Uzziah age, when God is prospering the world greatly. The Church today has a greater privilege of honoring God, by serving and obeying Him and spreading His Gospel, than ever before; but prosperity is the ruin of people today, just as it was to Uzziah, not because God makes it so, but because people choose to make it so. All our God-given prosperity can be made a blessing to us and a power to the work of God if we choose to make it so, but alas, we today still possess human blood like Uzziah. After God so wonderfully blessed us and put us in a land where we have all opportunities to serve and worship Him according to the way we believe is right, then we fold our hands and shut our eyes, and say, "If God wants His Gospel carried to the heathen, He'll accomplish it, without us troubling ourselves about it. We have enough to do to take care of ourselves."

When the human heart fails to show gratitude to God, then pride enters in and destruction always follows. When Uzziah failed to honor God for His help to him he became so proud that he thought he knew better how to do things than God Himself. He took his own way instead of God's way and destruction was the result. What will be the result if we refuse to obey the loving commands of the law of God? If we are truly grateful to Him we will thank Him for His commandments we will thank Him for the privilege of serving and consecrating our all to Him.

To wilfully refuse to help to spread His Gospel in any way, and to any place on earth where it is not known, shows ingratitude to God in its highest form for the blessings we enjoy thru His Gospel and for the faith we inherited from Him thru the lives of our forefathers who stood for the right and gave their lives at the stake.

To follow the world in dress, pleasure, etc., shows ingratitude to God for the clothing He has given us to enjoy, and for the pleasure we receive serving Him. Our high-priced houses and automobiles and young people growing up for the world, when God greatly needs all we have, will rise up before God as rank ingratitude so long as multitudes are crying for the Gospel and for temporal blessings as well.

To say that spreading the Gospel of Christ, separation from the world, and many other commands of the Bible were only for the early church, shows ingratitude and pride; ingratitude, because we show that we do not appreciate the blessings we receive by obeying Him; pride, by thinking that we know better than God who gave the commandments.

As the curse of God followed Uzziah's pride and ingratitude, so it will the people of this day. When the Spirit spoke to the church at Laodicea, He did not tell them about the reward for their zeal and humble service, but judgment was pronounced for their pride and ingratitude. The Laodicean church well represents the Church of these last days in which we are living; it is the "Amen" or finishing church period.

May the life of Uzziah be a great lesson to us all that in this prosperous age we may remain humble and show all the gratitude to God that we can, by ever obeying Him and honoring Him with "all our substance."

Mattawana, Pa.

HOW MAY WE HAVE A SATISFIED LIFE?

By Mabel R. Bachman

For the Gospel Herald.

We will never be satisfied until we have pleased God. Then only are we happy when we are pleasing the Master. To have a satisfied life is to be happy and cheerful and have peace at all times. We will never be happy until we bear some one else's burden, and help to make it lighter for them.

Advertisements of Bible Conferences, in the effort to reach discontented Christians, sometimes contain a paragraph like this: "Are you satisfied? Deep down in your heart, are you? If not, and you wish to be satisfied, you may learn the way to become satisfied by coming to the Bible Conference," and so on. This is a proper advertisement if the conference messages from day to day teach that the only way to be satisfied oneself is to satisfy God. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; For before his translation he had this testimony, that he pleased God. But without faith it is impos-

sible to please (or satisfy) him; For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:5, 6).

Also David's mighty men of valor flocked to him, for one thing, to find a cure for their discontent. "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them and there were with him about four hundred men" (1 Sam. 22:2). And David's greater Son said: "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him" (John 8:29). This is the Christian's secret of a satisfied life.

To be satisfied in this life, we must study and obey God's Word which is truth and life to our never dying souls. Also without prayer we cannot be satisfied. Always remember when we pray to God we are speaking to Him, our Savior and Redeemer and when we read His Word from the Book of life He speaks to us.

Lampeter, Pa.

THE HOLLYWOOD PASSION PLAY

(A brother sends in the following article, selected from the American Evangelist, and says: "It so clearly states our convictions on the subject presented that we pass it on with the hope that by the Spirit's illumination on the warnings contained therein we may be kept in paths that our Savior has chosen for us.")

Opinions differ as widely as the poles as to the Passion Play as presented at ten-year intervals at Oberammergau in Europe. Some who witness the elaborate spectacle are deeply impressed by it; and agree that, since the play was inaugurated in fulfilment of a religious vow, and since the players are so deeply reverent in their portrayal of our Lord's passion, the thing itself must be pleasing to Him.

On the other hand, men like S. E. Wishard who have studied the matter from every angle except personal observation are led to brand this dramatization of the crucifixion as the most stupendous act of sacrilege that could be devised. That any sinful man should consent to impersonate the divine Redeemer in the very act of purchasing our redemption seems almost past belief. That this should be conceived of as a religious performance seems as incredible.

We are not attempting to enter into the merits of the case at length, tho our conviction is very positive as to the sacrilege of the entire performance. We wish, however, to call attention to the impudent attempt of interests in Los Angeles and other parts of the country to have the play reproduced by the Oberammergau players here in America. The players themselves revolted from the thought of transferring this great drama from the hills that to them have been rendered sacred by it, and from the proposal to commercialize the production as would have been done in America.

Since this effort failed, the Pilgrimage Play Association has undertaken to present a dramatization of the "Life of Christ" in Los Angeles each year. For two years this play has been given and the advertising campaign is now on for the third season.

The twelve sponsors for this American production include bishops and other churchmen as well as actors, artists, educators, editors and club-women. So far as we are acquainted with this personnel, we are not willing to entrust to their decision any question that involves the higher things of the Christian life or the finer points of divine revelation. Their purpose may be benevolent, and even from the standpoint of artistry, they no doubt will endeavor to exclude all that might savor of blasphemy, but to the spiritually minded, their very attempt to dramatize the atonement is in itself an impiety and their gate receipts suggest the price of the Potter's Field. No doubt many Christian people will attend, and no doubt feelings will be deeply stirred and fresh realizations will be gained of the awful tragedy. Some even of the world's people may be stirred as they never have been by the spoken word, but the net result upon actors and observers can be only a weakening of the divine appeal of the Cross and a blurring of the line between the holy and the profane.

THE FACT

"We thank God for every devoted missionary of the Cross of Christ who, since the Divine commission was given, has gone forth at His call to preach the Gospel, and for those who have laid down their lives in this glorious work. We thank God, too, for every missionary now on the field, and for those at home truly doing their utmost to fulfill the obligation resting on them. But we must face the **fact, that, after all, the work for the most part is left undone,** and day by day **thousands** of precious immortal souls are passing away beyond our reach into eternity without knowing Christ, the Savior of the world."

Who is responsible for this state of affairs? Scarcely, should we think the unconverted men or women who know not Christ as Lord, nor heed His commands. Unable to understand the love of Christ themselves, how could **they** proclaim the story of the Cross? Angels are not responsible, for surely, had the privileges been entrusted to them, long years ago the Gospel message would have been sounded forth in every part of the globe! No! **we alone,** as members of the Church of Christ, are responsible, and what are we each doing to fulfill the sacred obligation?"—Selected.

A STARTLING FACT

(Continued from page 517)

and was gloriously saved. The credit goes to a brother that brought him many miles those last evenings. Yet there are people that oppose "publicity" methods.

I believe I speak for the majority of our evangelists when I say this: There are too few places that say, "Now leave us time enough to finish our work. Do not make any engagements next to our time. We will take care of the expenses of the extra week." Consequently, the evangelist, who lives like other men, arranges the next date on the heels of the first one. Supposing twenty evangelistic engagements are on his calendar for one year. That would make fifteen to twenty weeks that must be lost by all churches or that one man. This explains itself and why the evangelist must arrange ahead. The Church of the Brethren does more thorough work. I know of places where they preached nearly three weeks with no visible results and then had fifty and sixty confessions. Other denominations that I know of do their work more thoroughly. Now this type of meeting would hardly be practical each year, but we should plan to give God a chance to lead out in such, at least if the field warrants it.

Then again, for evangelists to do thorough work, a long list of engagements is not satisfactory. Too often he should stay longer and cannot. Too often the first places get the cream while the last places get a wornout man. This truly saves money but is fruitful cause of unfinished revivals. These block revivals are good when the churches have no special evangelistic need; where a revival and feeding of the churches are the main reasons for the calling of an outside helper.

One sometimes wonders why the small expense of a revival should hinder a finished revival, because it only comes once a year and would hardly be the price per members on the average of a ticket to a good

lecture or entertainment which worldly people are paying weekly throughout the whole year.

Finally, I shall give these suggestions to those responsible for the work of God in their churches and neighborhoods:

1. When the home field does not warrant sending for a man, you feel the responsibility of giving the lost an invitation to accept Christ and His Gospel, have "a home church revival." Let every member get busy. Let the pastor preach a week on evangelistic themes. This helps the church as well as the community. There are communities where nearly everybody is a churchmember. Perhaps here an outside Bible teacher at some other time of the year would be good.

2. Secure some nearby evangelist or a good pastor to conduct a meeting. This eliminates some of the expense and has done much good.

3. When your field is hard to work, when the church does not work as she should, when an evangelist is needed to make a strong appeal to the outsider, then send for a man especially endowed by God as an evangelist. The difference between an evangelist and a pastor, according to the New Testament, seems to be the talent to touch the non-Christian with the Gospel message. Then if your field is such, arrange for enough time, get busy yourself, do much praying, break the ground by tears and prayers.

It is hardly practical to blame the evangelists for so many unfinished revivals. It is largely the fault of improper arrangement and understanding.

I hope I have made clear what I hardly had the courage to write, but I trust the brethren in our churches and believe that a majority will grasp the situation. There is a class that will see "black." May God have mercy for these. May churches and evangelists do better and more to reach the lost and dying about us.

Eureka, Ill.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The steamship "ORIENT" which was scheduled to leave New York harbor about Sept. 25 with relief supplies for Odessa, Russia, including about seventy-five tons of clothing supplied by the Mennonite Central Committee valued at $110,000.00 will mark a special epoch in the annals of the history of the relief work done by the Mennonite Church.

This has been made possible thru the hearty support given thruout the United States and Canada in response to the call made last spring. No one can estimate the cheer and comfort these gifts will bring to our stricken Mennonites across the waters.

During the past three months a continuous stream of shipments had been arriving for the Committee at Scottdale, Pa. Special efforts were made at Lancaster, and Souderton, Pa., Kitchener, Ont., Winnipeg, Man., and Rosthern, Sask. The clothing gathered at these different points was combined in one cargo at New York and will now be carried to Odessa and transported to our workers for distribution before the cold winter months set in. The aggregate weight of the entire shipment has reached about seventy-five tons or about four carloads. The estimated value has been placed at $110,000.00. The Mennonite Central Committee wishes to express its appreciation for the hearty response given by our people for this needy work.

* * *

The following cable, received September 27, 1922, will be of special interest:

"Alexandrovski September twenty-third. Began plowing field one hundred twenty-five acres for new Halbstadt village September twenty-second. Will be on twenty-four hour schedule. Tractors working fine. Government providing seed and fuel.

(Signed) Miller."

* * *

The following acknowledgment of the receipt of foodstuffs will show the appreciation with which these gifts are received.

To Mr. Hodgson the Representative of the American Relief Administration at Rostov Don:

With great happiness I inform you that we have received the foodstuffs for $3000 in two cars which were sent to the starving Mennonites of Kuban by the Mennonites of America. Herewith I beg of you to accept our most hearty thanks for your help and kindness in forwarding us those foodstuffs and also we beg of you to let us know the people over the water how grateful we are to them for the help they have extended to us through your organization in our great need.

Please accept our thousandfold thanks for the medical supplies which we are now getting and which have alleviated the sufferings of many sick people in our district.

Once more accept our warmest thanks for all that the American Relief Administration has done for us.

Sincerely yours,

Durksan.

* * *

Those concerned about missionary work in Russia will be interested in the following letter from Missionary Joh. G. Wiens, Crimea, who is the principal of the only Mennonite Bible school in Russia. Our workers in Russia assure us that the school deserves assistance. Twenty-five food drafts at $10.00, for each of the three teachers, is a comparatively small amount. Will we respond to the appeal for this worthy cause?

Simferopol, Aug. 15, 1922.

Dear Friend Alvin Miller,

A. R. A., Moscow.

For a considerable time it was my desire to meet you but opportunity did not afford. At the present time I am here at Simferopol and have conferred with the representative of the A. R. A. He advised me to write to you.

I have been a missionary to India and at the present time I am the principal of the only Mennonite Bible School in Russia. In the year 1918 a Mennonite Bible school was opened here in the Crimea, in the village of Tschongraw. For three years our brethren have supported it according to their ability. During the last year conditions were such that it was impossible for the brotherhood to support the school; neither were the students in a position to pay the regular tuition. In consequence we teachers saw ourselves compelled to earn a livelihood in some other way. The result was that one of the teachers' health broke down completely, and the others both became very weak. To labor under such circumstances another year is impossible, and yet it would be a great pity if the school had to be closed down for lack of the needed financial support. There is great need of the school among our people.

Now we have reason to believe that a number of food drafts will be sent from America for the support of the school, but this will not be sufficient to guarantee its further existence. But if you could give us a guarantee that each teacher (there are three of us) would receive 25 food drafts at $10 each, the further existence of the only Bible school of the Mennonites in Russia would be assured. If you cannot do that, the probability is that it will be closed down, which would be a very regrettable matter for our people. Please inform me of your opinion through the representatives of the A. R. A. and send the letter to the chairmar of the German Mennonite Union in Russia, H. Marten in Spat, who will forward it to me My address is Joh. G. Wiens, Tschongraw, Karassan, Crimea.

Trusting that you will give the desired reply, I remain,

Your friend and brother in Christ,

Missionary Joh. H. Wiens.

* * *

The following letter from an evangelist of the All-Russian Baptist Union to Bro. Miller will also be of interest:

To. Bro. Miller,

I was commissioned by the All-Russian Baptist Union to minister to the spiritual needs of the Russian people in the district of Busuluk, Government Samara. My work is to preach the Gospel, conduct Bible readings, distribute literature, etc. Everywhere I find a lack of literature, especially Gospels, New Testaments, and Bibles, while the desire for the Word of God is increasing and the Gospel finds acceptance. Time and again the Russian brethren confront us with the request: "Give us Bibles; give us God's Word." In consequence of the events of recent years such literature is here almost unobtainable Therefore I address to you the urging solicitation to make known to institutions in America which are interested in the spreading of the Word of God.

I conclude with the words of Matt. 25: 40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have it unto me."

Heinrich Sukkau, Evangelist of the All-Russian Baptist Union.

Sept. 29, 1922.

SPECIAL MEETINGS

Annville, Pa.

Report of the two-day Bible meeting held at Gingerich's Church, Sept. 2, 3, 1922.

Organization: Mod., David Garber; Sec., Aaron Kreider; Chors., Clayton Erb, Joseph Wert.

Subjects Considered: **Joy in the Master's Service; Manifestations of the Holy Spirit; Church and State; The Necessity of Teaching the All Things; Behold the Field; Loyalty to Christ and the Church; Unspotted from the World; The Bible and Missions.**

Instructors: J. W. Weaver, N. H. Mack.

Sermons: Gal. 2:16, N. H. Mack; Rom: 8:31, G. H. Brunk; I Pet. 3:8, J. W. Weaver.

A Few Thoughts Presented: The Holy Ghost makes clear the things not shown in the world. God's service becomes a cross when our will is not subject to His will. Every effort is needed on our part to keep pure and unspotted from the world. To extend missionary work, there must be sound teaching. There is a lack of solid understanding The Church is responsible for sending the Gospel to the unsaved.

Secretary.

Manheim, Pa.

All-day Sunday School meeting, held at Risser's Church, Aug. 23, 1922.

Organization: Mod, Isaac Brubaker; Chors., Isaac Erb, Jacob Miller; Secy., Martin Heistand.

Subjects Considered: **How Bring about a Closer Social Relation between old and Young? How to Increase the Efficiency of the Sunday School; What Can I as an Individual do to Help or Hinder the Work of the Sunday School? The Power of Influence of Young People in the Master's Service; The Value of Unity among Workers; Have Our Luxuries Yielded to the Necessity of Others? Humility.**

Speakers: J. C. Clemens, John S. Hess, Joseph Ruth, Simon Garber.

Children's Meeting, J. C. Clemens.

Sermon, Eternity, J. C. Clemens.

The meeting was well attended, all speakers filling their places faithfully.

New Providence, Pa.

Harvest Home service and Sunday school meeting, held at New Providence Church, Aug. 31, 1922.

Organization: Mod., Ira Landis; Secy., M. S. Herr; Chors., John Rohrer, Ira Myers.

Subjects Considered: **If the Children of Today Shall be the Church of Tomorrow, Why not Have an Occasional Sermon for their Benefit? How Improve Social Life Among our Young People? Enabling Power of the Holy Spirit; What is My Duty to the Missionary, both at Home and in Foreign Lands?**

Speakers: J. C. Clemens, D. N. Gish, John W. Weaver, J. H. Mosemann.

Harvest Sermon, C M Brackbill.

Children's Meeting, David Mosemann.

Sermon, "Behold I stand at the door and knock," J. C. Clemens.

Some Thoughts Presented: Men are not losing interest in agriculture; neither can we afford to be indifferent regarding the mission of the Church. As we put together the little that all can do, it spells much in reference to progress. Parents are on the ground first in child-training; no institution can take the place of home. Let all teaching at home, Sunday school, church, and everywhere be accomplished thru the medium of pure love. The Holy Spirit enables us to behold wondrous things out of His law. Grieve not the Spirit, for He enables us to be like Christ. We owe those who know Him not a true message thru a true message-bearer. It is our privilege to support the true missionary at home and abroad.

Contribution for the Lord's work, $53.51.

One soul was willing to respond to the invitation to accept Christ.

Secretary.

Manheim, Pa.

A harvest home and Sunday school meeting held at Manheim Church, Sept. 16, 1922.

Subjects Considered: **Harvest Sermon,** Heb. 13:15, 16; **Object of Sunday School Meeting; Every Christian a Personal Worker; Children's Period; II Tim. 2:15; The Value of Unity among Workers; Giving; Address,** II Peter 2:2; **Sermon,** John 3:7.

Speakers: Isaac Brubaker, John B. Senger, David Garber, Levi Sauder, I. B. Good, Jacob Habecker.

A Few Thoughts Presented: When people are blessed they are apt to forget the Giver. Object should be to help along and stimulate the work. Instil in our hearts and minds the necessity of working for the Lord. Sow the seed besides all waters. As we have lived, so we die. Must be separated from the world to have power. God has His way, and the nearer we get to this the better. As we can not make this journey over, we need God's Word to go by. The world judges us by our conversation and actions.

Samuel Lehman, Secy.

Altoona, Pa.

Report of the S. S. and Harvest Meeting at Altoona Mission, Sept. 23, 24, 1922.

Organization: Mods., Ezra Bender, Chas. Wolford; Chor., J. B. Kanagy.

Speakers: N. E. Miller, Menno Brubaker, Hiram Wingard, Lloy A. Kniss, L. A. Blough, J. D. Byler, John Foust, E. D Hess, C. A. Graybill. Chas. Weyandt, Levi Blauch

Sermons, Texts, Jno. 9:4, Psa. 126:3.

Subjects Discussed: **Book Study, Heb. 1** (2 lessons); **The True Spirit of Worship; My Duty to the S. S.; Carnality; Spirituality; Responsibility of the Mission Congregation to the Rural Congregation; Responsibility of the Rural Congregation to the Mission Congregation; Prayer and Praise Service.**

Thoughts Presented: God's people have always been a people of worship. Essentials for true worship are praise, prayer, love, faith, humility, trust, truth and consecration. We should count our blessings and see what God hath done for us in the past. Jesus Christ is the only One that can solve the problems and ills of the world The Gospel is a light that shines in a dark place. We should be as prompt in the S. S. as in our other work. If every member of the S S. does not do his or her part, the work is crippled. A teacher should be concerned for his or her class. We need special preparation for teaching in the S. S. The weapons of our warfare are not carnal; the worldly way is the carnal way but it leads to death. Spirituality is getting in line with God and letting the Spirit have full control of our lives. Sin is not a thing to be doctored up, but needs a surgical operation. The mission congregation is a lighthouse for wayfaring men and women. The rural congregation should be an example to the mission congregation. There should be enough workers in the rural congregations to fill up vacancies in the mission stations. The rural congregation owes financial aid to the mission congregation, and above all, prayers in behalf of the work, for the winning of lost souls.

Nora E. Weaver, Secy.

PROCEEDINGS

Of the Executive Committee of the Mennonite Board of Missions and Charities, Held at Eureka, Ill., Sept. 15, 16, 1922

Members present: D. D. Miller, S. C. Yoder, V. E. Reiff, J. S. Shoemaker.

Minutes of the previous meeting were read and approved.

Moved and carried that the Local Board of the Peoria Mission be authorized to put a new floor in the assembly hall of the above mission building.

Moved and carried that we approve the suggestion that the Mo.-Kans. and the Iowa-Nebr. Conferences furnish two workers per year each for the Children's Welfare Home at Kansas City and the Secretary write to the local boards informing them of same and also the Supt. of the Home.

Moved and carried that we allow 15c per member for literature for the city missions as recommended by the City Missions Committee and that the average Sunday school atendance be taken as a basis for the appropriation.

On account of the shortage of funds the Board can not allow the income tax of the India missionaries as requested.

Moved and carried that Ida Yoder, of Flanagan, Ill., be appointed a worker at the Home for the Aged.

Moved and carried that we pay the workers at the Welfare Home an allowance of $15.00 per month beside board and room for their services dating from Sept. 1, 1922

V. E. Reiff was instructed to write the Relief Commission concerning the possibility of securing aid from their General Fund for the relief of the India old people.

Moved and carried that J. D. Smith be instructed to purchase and install a dumbwaiter at the Home for the Aged.

Moved and carried that a steamer be installed for the laundry at the Home for the Aged.

Secretary was instructed to write to the State Industrial Commission of Illinois and also the State Attorney General concerning the protection of workers at the Home for the Aged.

Moved and carried that the necessary improvements at the Home Mission, Chicago, be granted and that Bro. H. R. Schertz be authorized to use his judgment as to what should be done.

Moved and carried that improvements and repairs at the Gospel Mission, Chicago, be granted and made in the most economical manner.

Meeting adjourned to meet at the call of the chairman.

S. C. Yoder, Secy.

REPORT

Of the Lower Deer Creek Sewing Circle, Kalona, Iowa, from April 1, 1921, to Sept. 1, 1922

For the Gospel Herald.

Number of meetings	17
Average Attendance	34
Visitors present	26
Number of garments made	682
Quilts made	19
Comforters made	37
Infant Comforters made	42
Sheets	12
Pillows	8
Pillow Slips	30

Towels	56
Miscellaneous	93

A number of ready-made garments were bought. A number of donations such as ready-made garments and material to make garments, etc. Second hand clothing was sent for foreign relief.

Money on hand Apr. 1, 1921	$105.93
Money received	671.56
Money expended	716.58
For Dr Cooprider's Medical Dispensary	133.78
For a bed, springs, mattress, and blankets for Old People's Home, Eureka, Ill.	25.00
For needy ones at home	28.50

The remainder spent for material for home missions and foreign relief and express on the goods to send them.

Balance on hand, Sept. 1, 1922 $60.91

Alma Brenneman, Secy.

Married

Showalter—Emswiler. — On Wednesday evening, August 30, at Zion Church near Broadway, Va., Bro. Lewis Shank united in marriage Bro. Michael B. Showalter of the Zion congregation, and Sister Millie E. Emswiler, of the Bethel congregation. May God's blessings ever attend them through life.

Nofziger—Hostetler.—On Sunday evening, Sept. 17, 1922, at the Fairview Church, Bro. Ernest Nofziger of Albany, and Sister Rebecca Mary Hostetler of Harrisburg, Ore., were united in marriage, Bro. C. R. Gerig officiating. May the blessings of God be theirs thru life.

Landis—Derstine.—On Sept. 9, 1922, Bro. Linford A. Landis of the Salford congregation, and Sister Susan N. Derstine of the Towamencin congregation were joined in the bonds of holy matrimony at the home of the officiating bishop, Bro. A. G. Clemmer.

Obituary

Horning.—David Horning died of cancer Sept. 18, 1922; aged 64 y. 10 m. 22 d. He was a member of the Old Order Mennonites and held in high esteem in the community. He is survived by one daughter with whom he lived; his companion having died 8 years ago. He was buried Sept. 21, services conducted by Henry and Frank Hurst.

Miller.—Alice Elizabeth, daughter of Samuel J., and Barbara Miller, was born Sept. 13, 1922; died September 17, 1922; aged 4 days. She leaves to mourn her death father, mother, one brother, and two sisters. Funeral services at the home in Reno Co., Kansas, conducted by L. O. King. Interment in the Yoder Cemetery.

Frey.—Oscar Frey, son of Ammon and Fannie Frey, was born Nov. 16, 1912, in Lagrange Co., Ind.; departed this life Aug. 31, 1922; aged 10 y. 9 m. 25 d. He leaves to mourn his early departure father, mother, 1 brother, 3 sisters, and 1 grandmother, besides other relatives and friends. Funeral held at the Shore Church, conducted by J. C. Miller and O. S. Hostetler.

Risser.—John S. Risser was born May 24, 1842; died at the home of his son-in-law, Irvin Killian, near Lawn, Lebanon Co., Pa., Sept. 15, 1922; aged 80 y. 3 m. 21 d. Funeral was held Sept. 18 at the house by John G. Ebersole, at Rissers's Church by Samuel L. Oberholtzer and J. H. Mosemann. Text, Phil. 1:21. Interment in the adjoining burial ground. He was a consistent member of the Mennonite Church for a number of years. He is survived by 4 sons, 2 daughters and a host of friends.

Esch.—Catherine Esch was born in Ohio Sept. 2, 1836; died Sept. 12, 1922; aged 86 y. 10 d. She lived with her daughter Lizzie Esch, near Rathdrum, Idaho. She was united in marriage to Jacob Esch, Dec. 4, 1866. To this union were born 3 children. She leaves to mourn her loss her aged husband, 1 son, 2 daughters, 1 brother and 1 sister. She united with the Clinton Amish Church (now known as the Clinton Frame Church) in Elkhart Co., Ind., in her young years and remained faithful to the end.

Gardner.—Elizabeth (Bushong) Gardner was born May 18, 1846; died near Dundee, O., Sept. 3, 1922; aged 76 y. 3 m. 15 d. She died very suddenly of cerebral apoplexy. She lived in widowhood over 31 years. She leaves to mourn her departure 3 sons, 2 daughters, and some grandchildren. She was a lifelong member of the Walnut Creek A. M. Church. Services were held at the Walnut Creek A. M. Church Sept. 6. Burial in cemetery nearby. Services were conducted by A. I. and S. H. Miller. Text, Ps. 90:9.

Risser.—Isaac W. Risser was born near Lawn, Lebanon Co., Pa., May 26, 1846; died at his home in Elizabethtown, Pa., Sept. 18, 1922; aged 76 y. 3 m. 22 d. He was a consistent member of the Mennonite Church for a number of years. He is survived by 1 son, 1 daughter, 6 grandchildren, and 4 great-grandchildren. He was preceded in death by his wife, 2 sons, and 1 daughter. Funeral was held Sept. 21, at his late home by Samuel L. Oberholtzer and at Risser's Church by John G. Ebersole and J. W. Weaver. Text, Rev. 14:13. Interment in the adjoining cemetery.

Brubaker.—Peter H. Brubaker of Lititz, Pa., was born Sept. 25, 1857; died Aug. 8, 1922; aged 64 y. 10 m. 13 d. His death was caused by a stroke which he suffered while attending church services a few days before his death. He was a member of the Mennonite Church for many years. Besides the widow he is survived by two daughters: Ellen, wife of Landis Huber, and Ada, wife of Benjamin Miller; also 9 grandchildren. Funeral services were held Aug. 12, at Hammer Creek Mennonite Church by Bros. Noah Landis and John S. Hess. Texts, Jas. 4:14 and Mark 13:36. Interment in adjoining cemetery.

Boose.—Infant daughter of Bro. and Sister Harry M. Boose died Aug. 11, 1922, at the Good Samaritan Hospital, Lebanon, Pa.; buried Aug. 12, 1922, in the cemetery adjoining Landis Valley Mennonite Church, Lancaster Co., Pa. She is survived by her parents and the following brothers: H. Melvin, Charles H., Paul L., Richard E., and Robert E., and by a step-brother and sister, Clarence H. and Anna H. Weaver. "The Lord hath given and the Lord hath taken; blessed be the name of the Lord."

Darling baby, she has left us
Left us, yes, forevermore;
But we hope to meet our loved ones
On that bright and happy shore.

Mother.

Eby.—Elizabeth Eby was born Mar. 22, 1835; died June 20, 1922, at the home of her niece, Mrs. Jacob Kling, Intercourse, Pa.; aged 87 y. 2 m. 28 d. She was the daughter of the late Sem and Anna Frantz Eby, and was the last member of her family, ten brothers having preceded her to the other world. She was a member of the Mennonite Church for many years. She was of a meek and kind disposition loved by all who knew her; always ready to do a kind act or deed when she had an opportunity. She served Jesus in a quiet unassuming way and often longed to depart and be with her Savior. Physically she was crippled but spiritually was strong and devoted to the Master. Funeral services were conducted by the brethren John B. Senger and C. M. Brackbill. Interment in Hershey Cemetery.

Brunk.—Samuel C. Brunk was born in Rockingham Co., Va., Feb. 1, 1857; died near Elida, Ohio, Sept. 21, 1922; aged 65 y. 7 m. 20 d. He was united in marriage to Anna Shank, Sept. 3, 1878. To this union were born 6 sons and 3 daughters, one son preceding him to the spirit world. He was baptized and received into church fellowship in 1878. He served faithfully as a deacon for 17 years. He earnestly contended for the faith. As a father, neighbor, and brother he was esteemed and respected. He had a deep concern for the welfare of his family and the Church. He leaves to mourn his departure a bereaved companion, 8 children, 24 grandchildren, 2 brothers, 3 sisters and many relatives and friends who "mourn not as those who have no hope." Funeral services were held Sept. 23 at the Salem Church, conducted by J. M. Shenk and Andrew Brenneman. Text, Isa. 26:19.

Stauffer.—Rosina Stauffer (nee Schoemaker) was born Nov. 8, 1846, near Bluffton, Ohio; died Sept. 9, 1922, near Hubbard, Oreg.; aged 75 y. 10 m. 1 d. She suffered from failing eyesight for 25 years, being unable to read much. She was confined to bed a large part of the time during the last two years, but bore her affliction patiently. She often expressed a desire to go home to the Lord. She united with the Mennonite Church in her early life and remained a faithful member until death. On Sept. 5, 1869, she was united in marriage to Daniel Stauffer near Marshallville, Ohio. To this union was born one daughter. They moved from Ohio to Illinois and thence to Oregon. She is survived by her husband, 1 daughter, 3 brothers, 4 sisters, 6 grandchildren, 2 great-grandchildren, and many relatives and friends. The funeral was held Sept. 11 at the Hopewell Mennonite Church. Services were conducted by J. D. Mishler and Wm. Bond. Text Rev. 14:13.

Landis.—William Landis, son of William Henry and Eliza Landis, was born in Rockingham county, Va., July 3, 1854; died very suddenly at his home in Cullom, Ill., Sept. 3, 1922; aged 68 y. 2 m. He left Virginia in early manhood and settled in Livingston County, Ill., where he remained until the time of his death. He was united in marriage to Lizzie Amacher at Pontiac, Ill., on Feb. 4, 1880. To this union were born two sons and one daughter. His two sons and his wife preceded him to the spirit world. He united with the Mennonite Church many years ago and remained a member until God called him to his reward. He leaves 1 daughter, 3 grandchildren, 1 sister and other relatives and friends to mourn his departure. Bro. Landis endured much suffering during his life yet amid all he was patient and cheerful and won a host of friends. Funeral services were held at the Mennonite Church at Cullom by Bro. J. W. McCulloh. Burial in Westlawn Cemetery.

Wert.—John W. Wert was born Sept. 20, 1846; died Aug. 27, 1922; aged 75 y. 11 m. 7 d. He peacefully fell asleep while sitting at the supper table. Death was caused by a complication of diseases lasting over two years. He is survived by his aged wife, 4 sons, 4 daughters and 52 grandchildren. He was born in Snyder Co., Pa. Later he came to Juniata Co., where he united with the Mennonite Church and was a faithful member until death. Aug. 2, 1895, he was ordained as a deacon for the Lost Creek and Delaware Churches. In this capacity he served faithfully as long as his health permitted. Funeral services were held at the Lost Creek Church conducted by Sam'l Leiter and W. W. Graybill. Text, II Tim. 4:6-8. Interment in the adjoining cemetery.

Some one has left we loved so dear.
And now no more his voice we hear.
We still can see his rocking chair:
It seems so still and lonely and bare;
Since he no more is sitting there,
Since he has left, we are alone.
We know, to Jesus, he has gone.
We mourn—but hope that when we die,
We too shall meet with him on high.

By a grandson.

"He that saith he abideth in Him ought himself also to walk, even as He walked."

Items and Comments

The Polish government has enacted a measure whereby there will be six days' prohibition before diet elections, and three days bfore senate elections.

It is estimated that it would require $50,000,000 to place Austria on her feet again. Yet it is said that Austrians have $100,000,000 deposited in Swiss banks. This is done because the inhabitants have no confidence in their own country and government.

A new adventure in the modern movement toward "woman's rights" is the suggestion of a noted Jewish rabbi that women be allowed admittance into the rabbinate. This is regarded among Jews as a most revolutionary movement.

Certain moneyed interests announce that an abundance of oil has been found in Alaska and that the "gold movement" of some years ago may be duplicated. It is well to remember, in connection with "get-rich-quick" schemes, that honesty, thrift, and good management are after all the most important factors in acquiring a livelihood.

According to a clause in the agreement that terminated the recent strike of bituminous coal miners, a joint conference of miners and operators meets at Cleveland, Ohio, this week. It is the purpose of this meeting to formulate plans to avoid a coal strike when the present temporary agreement expires. Another strike would have a very serious effect and "an ounce of preventive is worth a pound of cure."

Henry Ford has startled the industrial world by announcing that men working in his plant must either quit liquor or their job. He says, "John Barleycorn cannot be dealt with as a gentleman. He must be dealt with as a rattlesnake." Newspapers agree that Ford has a right to prohibit men from using liquor at the plant, or even working under the influence thereof, but question his right to enter their homes and govern matters there. The last is in the province of government officials, but if all employers would take a similar stand, it would render the traffic a fearful blow.

"Virtually every crop, except wheat, rye, and peanuts will be worth more than last year." The Department of Agriculture reports the following increases in valuations of farm crops: Corn, $495,000,000; cotton, $389,000,000; oats, $83,000,000; apples, $64,000,000; peaches, $35,000,000; total, $1,250,000,000. There is also less unemployment and a general improvement in employment and currency conditions. Another encouraging feature is the consciousness on the part of many of the recent strikers that in their "layoff" labor gained nothing and lost a large amount in wages, and with this comes a desire to avert future calamities by arbitration.

The difficulties in the Near East have taken a serious turn. The Turks were supposed to have been driven from Constantinople but their recent victories over the Greeks has given them courage and military advantage so they are within striking distance of Constantinople and the Dardenelles. A truce has been called and a peace conference to be held about the middle of October is possible. The British have sent an added number of troops to the Dardenelles with the purpose of keeping the Turks in Asia. There are a number of neutral zones that the Turks are threatening to occupy against Allied protests. It is hinted that if this is done and the Allies offer resistance, the Turks will turn to the Mohammedan world with the accusation that the Christians have fired upon them. In such event, a Christian-Mohammedan world-wide war would be the result, and such an event is not improbable. People are still too tired of war and another world war is not expected now. The United States is maintaining a strict neutrality.

CONFERENCE ANNOUNCEMENTS

Virginia

The twelfth Annual Mennonite Conference of Virginia will convene, D. V., at the Springdale Church, Upper District, Augusta County, Friday and Saturday, Oct. 20 and 21, beginning at 9 o'clock Friday morning. We wish to extend a hearty invitation to brethren and sisters of other conferences to be present on this occasion. Those coming by rail will be met at Waynesboro or Basic, by notifying one of the brethren, A P. Heatwole, E. C. Shank, or D E Weaver, all of Waynesboro, Va.

On Thursday forenoon, the day preceding Conference, the General Board of the Virginia Mennonite Aid Plan will meet at the same place at 10 o'clock. In the afternoon at 1 o'clock the Virginia Mennonite Board of Missions and Charities will convene, followed by a meeting of the Conference Arranging Committee.

H D Weaver, Secy.

Washington Co., Md.-Franklin Co., Pa.

The Lord willing the annual Conference of the Mennonite churches of the Washington Co., Md., and Franklin Co, Pa., district will convene at the Chambersburg Mennonite Church, one mile north of Chambersburg, Franklin Co., Pa, Friday, Oct. 13, at 9:00 o'clock, A. M. The annual meeting of the district Mission Board will be held at the same place on Thursday, Oct. 12, at 1:00 o'clock P. M.

Jos. E. Lehman, Secy.

BOOK REVIEWS

The Triumph of the Gospel in the New Hebrides

By Frank L. Paton

This is a new book by the son of John G. Paton whose book has been very widely read and whose work among the cannibals of the South Sea Islands is so well known.

The setting of this work is one of the islands where earlier missionary efforts were a seeming failure but through the faithful continuance [illegible] work by God's grace a few were finally won and a marvellous work of grace was carried on.

Lomai, a leader among the heathen and later among the converts is the leading character and his remarkable conversion and leadership among his people is a most inspiring and helpful narrative.

Published by the George H. Doran Co., New York. Price, $1.50 net.

Evangelistic Talks

By Gypsy Smith

This is a volume of impromptu sermons delivered at noon-day meetings. They are short, simple, pointed, and abound in illustrations—all characteristic of the author. This book carries a clear message of the salvation which is in Christ Jesus.

Published by the George H. Doran Co., New York. Price, $1.25 net.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Allen B. Christophel, Editor.

"Look on the fields; for they are white already to harvest."

"The field is the world."

"The chief peril of Christianity today is the peril of abandoning Jesus Christ as the Redeemer from sin."

In this number we start another series of articles on the missionary phases of our work in Russia. They co-ordinate with those written by Bro. Orie O. Miller, but written by a native of Russia, they give both first hand observations and add the personal touch of one viewing the work after much study. Read them. Then let your interest in that war-stricken country increase.

The article, "How Can a Missionary Keep Growing?" reveals another problem of our foreign workers. In the accompanying letter, Bro. Shank stated that during the past year he preached one hundred thirty times, besides taking part in five meetings each week. It will at once be seen that the opportunities of giving out exceed those of taking in. God blesses those most who put their talents to use, but the best need times of refreshing, and for the gathering of more facts and material. One practical suggestion: Have you read a new book, or come in contact with a good, substantial, sound paper that has been a help to you? It might be well to see that some missionary with whom you are intimately acquainted secures the same. The outlay would not likely be very large, but would result in encouraging our workers and preparing them for better service.

A pressing need at this moment in India is funds to erect, or finish, church buildings at Dhamtari, Balodgahan, and Sankra. Work has increased so much that the old buildings were no longer adequate. Labor and material are available, but to secure these, funds from America are needed. The Mission Board has approved the raising of these by special contributions. This throws the responsibility onto the Church. It will require approximately $20,000 to do the work, part of which has been raised. To aid would certainly be appreciated.

The mission in South America is in similar circumstances. A church building is needed at Pehaujo. The one most suitable and easily available costs $7500. Some of this has been raised, but more remains. At Trenque Lauquen, a mission home, with suitable place for holding services is a necessity. These needs are all imperative, and will require sacrifices, but how much have we proven Malachi 3:8-10 in the form of offerings that really cost? God has never disappointed anyone who was willing to give to Him, provided the giving was judiciously and conscientiously done.

One of the most acute problems facing our foreign missionaries is the education of their children. Some have advocated that the children, on reaching school age, should be left in America, rather than grow up among foreign customs and morals. But being away from parents continuously would be rather painful, to say the least.

In India, in particular, in the section where our work is carried on, the climate is so hot that it would be very unadvisable to open a school under our own jurisdiction. To open one in the hills would be too expensive and impractical, considering that our work and resources are not larger. As a result, the best that could be done so far was to send children to schools conducted by other denominations. The workers in India send to Darjeeling and Naini Tal and those in South America to Buenos Aires. In the former case it takes them one thousand miles away from home, which distance takes a number of days to cover. In event of sickness, the child might often have to go without the tender parents' care, good though as other help might be. In case of sudden death, it would hardly be possible for parents and children to be brought together. It has happened that parents were hardly known by their own children after nine months' absence. Those going to foreign fields mut be prepared to face such conditions. But more than this, children are thrown under the influence of other people, and if in later years they are to be Mennonites, it will require much careful instruction while under the parents' influence.

So far, no satisfactory solution has been made. The school at Queens' Hills for girls has offered to have one of our number become a member of their faculty and have charge of our missionaries' children out of school hours. This would be a decided advantage in that the ties between the children and one of our own number would be stronger and they would be under Mennonite influences. The solution to this problem should have consideration in the near future, and the best for the same is none to good. At the same time, do not forget the worth of prayer for this, as well as all other problems.

The Christian's commission is comprehended in the following words: "The glorious gospel of the blessed God, which was **committed to my trust.**" If a far-sighted man dies, he leaves a will and an executor or trustee. According to this will, each of his heirs is to receive a proportionate share. It is the duty of the trustee to see that each share is delivered to the one deserving it as quickly and with as little diminution as possible. Heirs, far and near, must be sought out and given their share. To withhold from a single heir his rightful portion would brand the trustee as dishonest and dishonorable in the eyes of the law and of fellowmen.

The man Christ Jesus has died. He

has left a glorious inheritance, described in His published will. Every person of every clime and nation is an heir, provided for in this will, if they know and accept, and every Christian is a **trustee** of this will. Thus, the servant of God finds himself in the same position as the trustees of an estate, and anyone that neglects this work and keeps the inheritance to himself is a violator of the law of God as much as the unfaithful executors of the civil law.

Many heirs have been found in this country and are possessors of their riches. Many is Asia, Africa, and other lands have also received their inheritance. But with all these, teeming millions are still ignorant of the provision their Benefactor has made for them. He has chosen and entrusted each of His servants with His Gospel, and has made no other arrangements to have it carried forth.

The Mennonite Church, individually and collectively, finds herself entrusted with a portion to be distributed. In India, alone she has been assigned a territory inhabited by a million souls. Of this number, about twelve hundred have received their possession. Two hundred thousand have heard of it, but eight hundred thousand remain uninformed. Our workers have spared neither time nor energy to do their part, and have rendered commendable service, but need the prayers and support in every form, of the home Church. This is but one example of the many that are losing their inheritance because they have not heard of it. Each Christian is definitely responsible for the part entrusted to his care. When each in seriousness and consecration asks, Am I rendering acceptable trusteeship? the great task will have received a wonderful impetus.

THE SUPREME OBJECT OF MISSIONARY ENTERPRISE

By D. H. Bender

For the Gospel Herald.

Possibly the most inclusive statement covering the subject would be Christian character-building. The object of true missionary effort is not only to take the Gospel to the lost, but helping the convert to find the real standard for the new life and living it to the glory of God and usefulness to men. This might be called Christian character-building.

Two agencies are involved in this great enterprise: The unsaved, for whose benefit the enterprise is propagated, primarily, and the Church, whose mission it is to perform the work. It is, of course, understood that the entire work is the Lord's and that He and His Word are always the fundamental and vital issues to be considered in every department of the work.

In contemplating the rescue of thousands now groveling in the darkness of sin, the Church, the Mission Board, the congregation, and the individual missionary, should keep constantly in mind a few vital points:

1. **Evangelization.** By this I mean getting the message of salvation to the sinner, and getting the sinner to accept the message. This is fundamental. It implies conversion, regeneration, a sinner sanctified, Satan dethroned, and Christ enthroned in the heart and life—a complete change brought about by thorough repentance, genuine faith, and an implicit trust in the atoning blood of our crucified Savior. No mere reformation, education, or moralization can in any way be accepted or considered as a substitute, in part, or entire, for this fundamental work. God has but one way to save a man. He destroys the old life of sin and Satan within the soul and plants there His own life of purity and righteousness. Let every missionary insist on genuine conversion as a basis for Christian character. "Ye must be born again."

2. **Indoctrination.** It is not enough to push out to the drowning man a pole or plank by which he may keep his head above the surface and so escape immediate death. He must be helped to shore, his feet placed on "terra firma," the wet, chilling garments exchanged for dry, life-warming ones. He must find nourishment for his body and become acquainted with the means that will serve as a safeguard against future life-jeopardy. Accepting God's conditions for the Christian life is the only security. Unless our converts are properly indoctrinated, they will go about aimlessly, often ignorant of the dangers surrounding them, fall by the way, or will need to be "worked over" again and again. A young convert needs to "know and do" God's will. He keeps His precepts as a Christian in the home, in his secular life, and as a member of the Church of Jesus Christ. He accepts the Word of God as his rule of life. He separates himself from the world. He keeps free from world-compromising entanglements in all his activities—business, social, civil. A missionary or evangelist has not done his duty toward his convert until he has fully taught him the doctrines of the Christian life. "Blessed are they that do his commandments, that they may have right to the tree of life."

3. **Witnessing.** Man lives by living. We learn to do by doing. A muscle becomes both strong and healthful by proper use. A convert becomes a real, abiding, established Christian by actively supporting the means that made him a Christian. An inactive body grows weak, is subject to disease, dies. A child of God cannot long maintain a healthy disposition without Christian exercise. This need not be of a spectacular nature, but must contain the element of witnessing for Christ—giving testimony in open meeting; giving time or money to the cause of Christ; doing private or personal work among friends or strangers; living above the reproach of the Word even though that may mean the reproach of man. Every child born into the kingdom of God can, must, and will witness for Jesus. It is an essential part of the missionary enterprise to help converts into this happy and useful sphere of the Christian life. "Ye shall be witnesses unto me."

To be instrumental in God's hands in leading the unsaved to accept the atoning merits of the blood of Christ as the only way out of sin; to teach them the knowledge and merit of the doctrines of the Word as an essential factor in Christian living, and to make of them "living witnesses" for Jesus and His salvation, is meeting the requirements of true missionary endeavor. "Make full proof of thy ministry."

Conditions in the Church, the home base, must moreover be right so that the worker may perform the work assigned him. A few points covering this part of the enterprise are:

1. **Knowledge.** The awfulness of the world's condition; the obligations God lays upon the Church; the ripened fields; the open doors. This knowledge gained through the Word, the pulpit, the press, and by observation and meditation is a standing requirement in doing effective mission work. "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

2. **Consecration.** If our consecration were commensurate with our knowledge, more would be accom-

plished in the mission field. We do not always live up to our knowledge nor our convictions because we lack consecration. This may to some extent be charged against the Church as a whole and also to individuals. The missionary needs to forget his standing as an individual meriting recognition and special remuneration, and give his life entirely to his work in the service of the Master. The Church in general needs to make such provision for her missionaries that the above question could have no rightful occasion to arise. All of us need to lay more on the altar of the Lord and less on the table of our personal aggrandizement in order that His cause may not suffer. "If any man will come after me, let him deny himself and take up his cross daily and follow me."

3. Prayer. Above every other work, mission work is God's work. It matters not how well we know the field, the need, the Word; how much we sacrifice and how diligently we labor, in this sphere of activity, especially, "Except the Lord build the house, they labor in vain that build it." The only way we can get the power of the Lord in our work is to implore Him for it. We need His wisdom in planning mission work. We need His equipment to qualify mission workers. We need His power to accomplish something worth while in the mission field. "Pray ye therefore the Lord of the harvest that HE would send forth laborers into his harvest."

Hesston, Kans.

HOW CAN A MISSIONARY KEEP GROWING?

By J. W. Shank

For the Gospel Herald.

Perhaps many of the people at home have never thought of the seriousness of this question. One would naturally think that an active missionary must of necessity grow as his work grows. Experience is the thing that broadens out one's life and makes it adaptable to conditions, and surely the missionary is getting experience. How could he fail to get it when he is besieged on every hand by people of all classes, when he sees open doors of opportunity on all sides, when he is up until very late every night working with the people or planning how to manage the work in this or that section of his particular field? Surely the missionary must grow mentally and spiritually as he grapples with his numerous problems!

Before really coming at the question, let me ask some other questions that may aid in seeing the matter clearly. Think a minute. What do school teachers and preachers in the homeland do in order that they may grow along with their work? What does a school board do with a teacher who never attends teachers' institutes, who never goes to summer schools, or who never takes good teachers' magazines, or who fails to read new books that have to do with his profession? A little investigation will prove that the school boards soon get rid of such a teacher. What happens to a cogregation if the preacher never goes to conferences, never keeps abreast of the times, never seeing what is going on, never reads good, helpful literature, nor makes special efforts to study his Bible systematically? A little investigation will show that the congregation dies, especially the young and energetic element. It is very hard for a congregation to grow if its leader does not grow.

It is not necessary to state that all growing preachers and teachers at home are doing a lot more than merely attending to the flock, that is, preaching, teaching, visiting, and living. The growing preachers and teachers are doing systematic studying, reading new books, taking the best religious or professional papers and magazines, attending special institutes or conferences where they mingle with others of their own profession and hear specialists along these lines, attending special lectures where they hear the best that is to be had on subjects that are of vital importance to their congregations and pupils. Surely our friends at home will admit that this is what growing preachers and teachers do and what they must do if they continue to be successful in their work.

Now let us see whether missionaries do the same; if they do it, how it is accomplished; and if they do not do it, why not? It would be presumptous for the writer to say that all missionaries do alike or that all preachers and teachers do alike. All do not and all could not do the ideal even if they wished to do so. But we are considering the majority of the cases now. We believe we are safe in saying that there is not one missionary in ten that has the opportunity, year after year, to get the mental and spiritual culture that he craves and really needs. Where there are such cases, the missionary finds himself in some large city where there are many fellowworkers and where there are many other opportunities for such culture and where he has been able to effect such an organization of his congregation and has a certain amount of dependable assistants that he has the freedom to get the culture he wants.

If only one missionary in ten gets the self-culture while on the field that he craves and needs, why do not the other nine get it? The writer heard an outgoing missionary say one time, "I am taking a good library along and I have determined to continue systematic and progressive study during my stay on the field." During our five years in Argentina we have often thought of that young man and would be keenly delighted to know whether he accomplished his ideal. In fact, we would like to have before us the experiences of other missionaries of other fields on this point. Now we have heard dozens of missionaries say (and we voice the same sentiment) that they can not get the mental and spiritual culture that they crave during their term of service. We will now venture to give some of the reasons.

1. Most missionaries are compelled to oversee a work of the same proportions that is given to a number of men at home. Does that seem like stretching the truth? We will take our own town for an example. There are ten thousand inhabitants. There are no other evangelical workers here and so we consider it all our field. The town is stretched out over an immense area. It takes an awful lot of walking through deep sand or slush. To reach the people in so large an area we must have group meetings on all sides. But this town is not all; there are a half dozen other towns near us that are sorely in need of the Gospel. How we long to visit them periodically with the aim of finding souls that are sick of sin! But how can we when there are ten thousand people right here who are not all being reached? The immensity of the job on our hands simply staggers one who feels that it is his task. Thus when a missionary's time is taken up with preaching, teaching, and visiting and attending to calls upon his services, he simply cannot tear himself away to do extra study and to go elsewhere to receive inspiration.

2. In the majority of cases the missionary has no place where he can go, even though he could get away, to receive the needed inspiration. If there is a missionary conference somewhere where able men are congregated, it is likely so far away and the trip is so expensive that he cannot go. Furthermore, he may find that the conference is dominated by people who are not in accord with our faith and many of whose discussions would not be profitable. We could have conferences among ourselves and expect to have one next February, but, even in that, we ourselves must do

the work in the conference. We have no special evangelists nor bishops nor professors to call upon to help us out. There is no general getting-together place on our field where all missionaries may take vacations and at the same time enjoy spiritual feasts. Thus the only thing to do is just to stay on the job, doing the best you can until there is a time when one can get away for a period of time.

3. It is almost an unheardof thing that a missionary in one of these interior towns should have an opportunity to hear a series of profitable religious or educational lectures, or to hear good, inspiring religious music, or to attend an educational or religious conference that would be worth anything to him. Thus if few missionaries can get the chance to go away and get the inspiration they need, and if nothing comes to their town that is worth their while attending, what is left for them to do in order to get the spiritual and mental culture they need? The only thing left for them is to study alone and cultivate a deep devotional life using the precious little time that is left them.

Now we trust the readers of this article will not look upon it as a pessimistic view of the situation here. It is not the aim to complain about the situation, but we must confess that it is harder to keep fresh and growing than we realized before we came. When missionaries go to the field they usually have thought of these things before hand and that is why most of us try to prepare all we can before we leave the homeland. But no amount of previous preparation will take the place of a continued upbuilding while at the task. A simple illustration will suffice. When a person starts out to do a strenuous task it helps a lot to build up strength before hand and be well fed until the starting moment, but all of that will not take the place of the daily food and recuperation during the days, weeks, or months that the strenuous task lasts.

The missionary needs wisdom from above so that he may so plan his work that he will, if at all possible, have some time for the renewal of his strength. In the Argentine field this problem is confessed to be peculiarly difficult by all missionaries. We have met a number of missionaries who, by force of circumstances, had to remain in the harness for much more than the usual period. They were indeed to be pitied, for the fact told on their countenances and lives. They lacked the buoyancy of spirit and the courage that is so necessary to successful work.

A number of things might be suggested as a help in this difficulty which is no doubt a great one in practically all fields. Years hence, when the work is better organized and when more missionaries and native helpers are added to the forces, the difficulty may be relieved. Some boards aim to improve this situation by making the terms of service between furloughs shorter. Others, who have a large enough force of missionaries, arrange for annual conferences at which meetings they provide strong speakers from other churches to help them out.

The Mennonite missionaries in Argentina, like all others, feel keenly the need of opportunities for mental and spiritual culture and would greatly appreciate some practical suggestions which would aid in the solution of this problem.

Trenque Lauquen, F. C. O.,
Argentina, South America.

THE RELIGIOUS SITUATION IN RUSSIA

By Gerhard Abram Peters

For the Gospel Herald.

To write concerning the religious situation in Russia is not an easy task. It is especially difficult to treat the question in a short article.

First of all, it needs to be said that religious conditions vary largely in the various regions of Russia; and secondly, that conditions have changed within the last five years.

It need not be said that the great mass of the population of Russia consists of the native Russians. In the central and northern parts of Russia we have the so-called Grossrussen, in the south the Kleinrussen, and along the present Polish frontier the Weisrussen. There are approximately eighty million of the first group, thirty million of the second, and eight million of the third. The greatest part of the Russian people are adherents of the Greek Catholic Church. Among the Weisrussen there are many Roman Catholics. Besides, there are found everywhere in the cities and in the country Russian evangelical congregations, sometimes of considerable size.

Though there obtains in character and customs, in culture and history, in religious feeling and practice a marked difference between the various groups, they all have a great deal in common which serves as a bond of union between them. This is to be ascribed to the fact that they are all of a common race, but it is evident that the common religion, the Russian state church, has also had a decided unifying effect on the character of the people.

The Russian is by nature a mystic. He is religiously inclined. One only needs to enter a church or attend a religious procession to be convinced that the efforts of the Bolsheviki to estrange the people from their religion, have not proved successful, at least not to any considerable extent. Or if we read the Russian literature, we shall also find evidences of religious propensities. While the educated classes have been won for rationalism and unbelief, and the same may be said of the laboring class in the towns and cities, the agricultural population remains steadfast in the adherence to the Greek Catholic Church, though religion is in many instances merely a matter of form. The religious life is largely of a mechanical type.

Comparatively few of the Russians have united with one of the current evangelical movements. There are mainly two Russian evangelical churches, besides numerous smaller sects. The great majority of evangelical Russians are found in two organizations, namely the Evangelical Christians and the Baptists. These churches have recruited themselves principally from the humbler walks of life; only few of the higher ranks of society have identified themselves with them.

Unassuming as is the church life of these evangelical Russian Christians, and small as is the little fire that has been kindled, it can be said that these people are the "salt" among the Russians; they are a light shining in darkness.

Concerning the religious conditions among other classes in Russia we cannot go into particulars here. A few points, however, deserve mention. There are in Russia about twenty million Mohammedans to whom the message of salvation through Christ is to be brought. Besides, there are in northern Russia and Siberia various heathen tribes. Some of them have been "converted" to Greek Catholicism by force of arms, but when after the great revolution full religious liberty was guaranteed, they fell back to the heathen religion of their ancestors. Today, at the time of the equinox, sacrifices are again offered to the sun in the vast forests of northern Russia. Here is a great field for Christian missions.

Another people we would briefly mention which is scattered over the whole world and is especially numerous in Russia—the people of the old covenant, the Jews. This talented people is at this time wielding a

(Continued on page 541)

A TRIP TO SOUTH INDIA

By A. C. Brunk

The number of Christian people in the Church, who have no way of making a living, makes it difficult to make the Church here self-supporting. The mission appointed a missionary to give as much of his time as his other work would allow to the study of this problem and in seeking a solution for the same. It was hoped that much money and valuable time could be saved in finding out how other missionaries whose work is much older than ours, have solved this problem. South India was at once thought of as there is found the oldest mission work in India. During the hot season a conference was held in South India for the discussion of ways and means for the economic development of Indian Christians. With the advice of the Mission, it was decided that we attend this conference as it was hoped that we would receive many helpful suggestions there, which would help us in solving our own problem.

In the conference, different industries were discussed and reports were given by missionaries who were carrying on such industries. Cloth-weaving on hand looms is carried on by a large number of missions and it was well recommended in the conference. It was pointed out that this industry required no expensive machinery or equipment. A country loom, which is used by the majority of missions doing weaving, costs only about four dollars. This loom has a sleigh for the use of the fly shuttle. This enables the weaver to turn out a good quantity of cloth and earn a good wage. This loom is also small enough that it can be set up in the small Indian house. On it they can weave all the cloth that is required for the family and also for sale in the local market. The conference did not recommend the spinning of the thread in the home. Because the thread spun on the kind of spinning wheels in use in this country is usually uneven, coarse, and not so strong as the mill spun thread, it is better for the weaver to buy his thread and weave his cloth. However, there is at present a great deal of hand-spinning being done in India. This is due more to political agitation than to economy. At one place visited, several companies of Christians are making considerable money weaving home spun cloth. At present this is profitable because of the political agitation in favor of home-spun cloth in preference to mill-spun or foreign cloth. But when the agitation dies down, the market for such cloth will fall as the cloth is not worth its present price.

We also visited the Danish Mission Industrial School. Here they teach carpet-weaving, cloth-weaving, and carpentry. They weave on hand looms very nice shirting and table cloths, as well as the long straight muslin cloth, the kind that the Indian women wear. In this school they have in use twenty-one Indian looms, and twelve looms of the kind our forefathers in America used. The carpet woven in this school is of good quality. The weft as well as the warp is coarse thread. It would be impossible to get old clothing for carpet rags in this country.



An Indian Hand Loom

Rug-weaving was also investigated at one place where an Indian Christian has purchased from his mission a small rug factory which it had started. He seems to be doing well. The rugs he weaves are similar to the Persian rugs. This rug is woven by hand. The work is slow and tedious. And as a result, the finished article is usually quite expensive. This is especially the case in those places where wages are high. However, in the part of the country where our mission is located, wages are very low. Most of the rugs woven in the factory mentioned are sold in England. Many of them are made according to patterns presented with the order.

The crocheting of lace was very favorably reported on as an industry for Indian women by the London and the Canadian Presbyterian Missions. This seems to be the only industry that is for women only. For the men, according to the custom of the country, do most of the sewing and weaving. The missionaries in reporting on this industry emphasized the fact that it keeps the women in the home where she belongs. It keeps them employed. It requires them to be cleanly. This industry also requires no expensive tools. And there is a ready market for the products.

In the conference, the teaching of carpentry to boys was discussed. On the whole this line of work was recommended. Although it was admitted that men highly trained in this trade are inclined to leave the village and go to the city where they can secure better wages, and there they are often lost to the Church. The kind of training that should be given in carpentry should in so far as possible be such as will help them to fit into the community where they live.

A Bible Training School for Indian women was visited. Here we were interested to learn that the women went to school a half a day and worked the remainder of the day, either in fields, or weaving, or sewing. God will bless them as they learn to work with their hands as well as with the head. Both are very necessary. The combination is especially necessary.

The journey was long, hot, and tiresome, but we believe a very profitable one, on the whole.

Dhamtari, India.

POSSIBILITIES OF THE MISSION STUDY CLASS

By Alta Erb

For the Gospel Herald.

The blessings that have come to my own life through mission study, my observations concerning it in the lives of others, and the testimonies of both individuals and churches are clear demonstrations of the great possibilities of the mission study class. But I realize that comparatively few in our beloved Church have as yet come to appreciate these possibilities. Our great desire is that many others may soon be benefited by the study of missions in a class. With the prayer that this article may inspire many to begin mission studies I write.

It is perhaps not too strong to say that the mission study class is the best avenue for real missionary information. We read here a little and there a little, but only when we take up a continued study do we really get a vision of a field or a great work. We hear speakers on missionary subjects, but only when we ourselves have got facts by our own study are they really ours. Certainly we are far more ignorant of the Church's work than we ought to be. I have heard Mennonites ask questions or make absurd remarks concerning our work in India, for instance, that show an ignorance not to be winked at. Are not the bulk of our people uninformed concerning the work of the Church? This is a sad condition. Who can be a steward of the Master and yet uninterested in His work? Can a Mennonite know more about the makes of automobiles or about crochet than about the missionaries at work extending the kingdom? How can God call us, or rather, How can we hear His call, without attention? Is God calling you to labor in His vineyard? Well, perhaps you do not know because you never gave any attention to the work. God never has a chance to talk to you about it.

It is my firm belief that every member of the Church should become acquainted with the work of the Church, even in its details. Likewise we should see it as one great whole. Some places the fruit is being gathered; other places it is hanging thick, and wasting. The Church at home is to support the laborers on the field. Just what kind of support do they need, and when, and why? Can we do our part well without an intimate knowledge of the needs?

One great reason that so many Mennonites are not particularly interested in the work of the Church is that they do not know much about her workings. To be loyal to the cause of the Church we **must** know what she is doing and what her plans are. Perhaps **you** are hindering her plans in a very marked degree. I have in mind a young sister who was spiritual and zealous, but uninformed as to the work of the Church, and consequently lacking in loyalty to her. Because she was under the impression that our own Church was doing nothing worth while, she was considering going into another Church where she thought there would be more for her to do. That very attitude was keeping her from effective work in our own Church. At last her eyes were opened when she discovered through mission study that our Church was effectively employed in a great variety of work for the Lord. She offered her services and has been greatly used in city mission work. Why should we care to belong to any organization and not be interested in its activities?

No real student of missions has failed to be drawn closer to the study of the Word. This is our manual for work. It tells us how to properly apply the information received in the mission study class. The study of missions furnishes, moreover, a new viewpoint for Bible study. The idea that this is a missionary message for a lost people, which we are to carry to them, is sure to inspire us with a new enthusiasm for its study. It gives us a new light too on various scriptures. The one who has studied missions enough to appreciate the real spirit of the missionary will see a new beauty in Paul's declaration in II Cor. 12: "I seek not yours but you. .....And I will very gladly spend and be spent for you."

Now if we admit missionary facts into our lives, they are quite sure to do certain things for us. Gradually they will make us to realize that we are a part of the Lord's great organization for the spread of the Gospel. They will help us to live with the missionary; that is, to know where he is, what his work is, what his responsibilities and trials are, what his joys and satisfactions may be, even what his particular need is at this particular moment, so that I may pray intelligently for him. It seems to me difficult to over-emphasize this value of mission study, the power it gives us to visualize the missionary at his work, and thus to support him better in every way.

These facts too will bring conviction. We may expect it. When we face the reality of a lost world, we may expect to become uneasy in our indifference. We will see how we have sinned against God in our failure to even pray for the millions of lost people. We will feel conviction for our unkind criticism of missionaries who were struggling with difficulties that we know nothing of, for we will begin to see their problems. We will quite likely develop a conviction that we are no more justified in standing about idle when there is much work to do, and few people willing to do it. As we begin to pray the Lord to send forth workers into His harvest, we need not feel surprised at a conviction to say, "Lord, send me." I believe many people refuse to study the needs because they are afraid of this conviction. They do not want to go and they hide behind ignorance. Parents would be unwilling to let their children attend a mission study class if they thought they might develop a conviction which would take them away from home into the Lord's work. But no Christian can justify such an attitude. And such an attitude, I believe, will largely disappear before a general knowledge of missionary facts. For a knowledge of the needs will bring prayer, and sincere prayer will bring consecration.

There seems to be too a definite relationship between interest in missions and spirituality. If one could see with God's eye into the hearts of men and measure their spirituality and their interest in the Lord's work as it increases and grows, I believe the graph would show that the two lines rise together. Which one is the cause of the other, or whether the two are dependent on some third cause, I do not venture to say. But of this I am sure, that when we get a greater interest in God's cause we are drawn closer to Him. Perhaps in the revival of spiritual interest and power in our Church that we are praying for, mission study will play an important part. I am sure at least that any congregation with a class of this sort will find it a source of spiritual stimulus to the rest of the congregation.

Inspiration is a great factor in any phase of a man's life, but especially in the spiritual life. Oftentimes what we get by way of strength in conferences, protracted meetings, and various other religious gatherings is not so much definite instruction in that which we never knew before as inspiration to live up to that which we knew before. We catch the contagion of zeal and earnestness from others and go away with a new light in our eyes. So the association together in mission study gives inspiration that we could hardly find in private study even. And certainly every member of the Church needs

all the inspiration concerning the work of the Church that he can get. The right kind of mission study will bring about in its students a positive attitude toward the Church. He will study the missionary problems in a spirit of sympathy and helpfulness. He will follow with active interest any new steps which the Church may be taking. The church papers he will study with an intelligent curiosity. Because he knows the Church in her various parts, he will be absorbed with watching her growth. I have known young men who once thought that a conference business session was a very dry affair, but a study of the church activities aroused in them the greatest kind of interest in various conferences and board meetings.

Perhaps a few practical suggestions for conducting classes may be helpful. Do as much supplementary reading as you can. If you take up the study of India, you should have many supplementary reading books. Reports from certain topics in these books will add much to the interest and information. Stories from India, India womanhood, mosaics from India, are among those I found very helpful.

The church papers have many articles on missions. These will supplement the texts and are often more recent. Take the church papers to class meetings. Have reports on news items.

No mission field should be studied without first getting a good geographical background for the study. This geographical background I consider very essential. It makes reading about that work interesting and intelligent.

If some one interested in mission study would make detailed outlines with suggestions for leaders of classes on all the books we have for mission study classes, I think it would be helping the cause of missions. For I believe the mission study class will be a great factor in the future missionary zeal and interest of our church. Many class leaders are without experience in this kind of work, and need help. Such outlines will no doubt be forthcoming, but do not hesitate to start a class without them. So much as my time allows me, I shall be glad to give whatever help I can to any leader who may write to me.

If you are interested in the mission study class, if you believe it a good thing and know you should have one in your church, do not wait on others, but push. Some one must lead out; why not YOU?

Hesston, Kans.

"THE LORD'S MESSAGE-BEARER"

Emma M. Zimmerman

For the Gospel Herald.

God has a message which must be conveyed to dying humanity in order to redeem them. The question in the minds of men today is "Who shall bear the message?" This is more easily understood when the individual is fully upon the altar. He reveals His will to those that are His. The Lord does not only call a few special ones to make known this message, but all who accept Him are in service for Him.

A call to service does not necessarily mean that we give up our present occupation and go into the mission field, but that we be willing to be of faithful service to Him where we are. Our work need not be made known to the public. The Lord will reward all those that serve Him faithfully.

There is a great need for true consecrated workers, who are willing to give all their time to the service of the Lord. A knowledge of the need often brings a special call to individuals. Some are called to work in home communities; others are called away from home and still others into foreign lands.

Those who are called into work of this kind should be those who have had a definite experience of salvation and who are worthy of being examples for others to follow. They should have the ability to present the Gospel in a convicting and convincing manner. Those who have not experienced the power of God in their own lives cannot give the message in a forceful way to others.

Again, those that are making use of opportunities, whenever they present themselves, show that they are really burdened for the welfare of those they see in need of Christ. The hearts of the lost are touched when they see that those working with them are really burdened for them.

The secret of the message bearer's power is the infilling of the Holy Spirit. This was shown at Pentecost and is just as needful in our day. God is not able to work successfully through individuals who do not possess a large portion of the Holy Spirit. True consecration is first necessary before the Lord can impart the Holy Spirit in a large measure. The Spirit-filled life is a life that is in close fellowship with God—one that continually abides in Him. The secret of that continual abiding in Him is the prayer life. This is one very important point in the life of the missionary. The life that is absorbed in prayer is one that will be a great power for God. Souls will feel the power when they come in touch with it. Self will not find room in the heart of a prayerful soul.

The true worker for the Lord is one that is ready to obey God, to be loyal to the church in all things. God has not promised any blessings to the disobedient. Only the obedient have the promise of a heavenly inheritance. This blessed hope of a heavenly inheritance gives the true worker for the Lord great courage to press on, even though the path is not always strewn with flowers.

Those who have all these spiritual qualifications need some natural ones as well. A strong healthy body is very needful in the mission field, because of the hardships that are encountered frequently. Often hard work physically or trials come which could not be endured by those who are not strong. Steady nerves should be possessed by all missionaries, as they are often sorely tried by those who are not under the direction of the Spirit. If they should become angry when the unexpected comes, the work would suffer greatly.

The worker who is hopeful whether things look dark or bright is more likely to be successful, than the one who is always expecting failure. A hopeful person prays in faith, believing, which means a great deal in the Lord's work.

Those who have the gift of sociability with all classes of people, have a great advantage over others who do not have this gift. Individuals will feel at home in the presence of such people and are more easily interested in the message they have to tell them.

A good moral character is of great importance in the mission field—pure in thought, actions and conversation. A life that is not thoroughly pure will be noticed by those with whom it works and will do a great deal of harm to the cause.

The pure and holy life is so much needed in the world today. God commands it, the world demands it of the Christian. This state of holiness cannot be obtained by good morality, but alone through meeting the demands in His Word. It means a full and unconditional surrender to God, true consecration, and a living aloof from the things of thise world. To the worldly person, this does not seem to be a happy life. It is the only life that brings real happiness, but it must be experienced to be appreciated. Those who would try to hold forth an ideal like this and not live up to it themselves will fail in their work.

Again, there are helps and hin-

drances that confront the mission worker. Support is needed by all in some way or other. Prayer is one form of support that is needed so much by all in the work. It is a great source of strength and courage when the workers are assured that they are supported by prayer by some consecrated ones who know the power of prayer. Financial support is also needed by those that give all their time to the work. The work is hindered at many places because of the lack of support along these lines.

Another great help in the work is the worker who is steadfast and firm in what he believes and who knows what he believes. This may be a hindrance when the individual is so set on his or her way that he will not be charitable toward the views of others. It is very important that we do not give up right principles but we must not be set too much on minor things.

The missionary should have a good knowledge of the Word, especially along doctrinal lines. He should have an abundance of scriptures on his tongue's end, ready to give in answer to anything that comes up with those with whom he deals. This means much toward winning the individuals with whom you deal.

Lastly, the missionary should have ability and a wide knowledge in order to reach all classes of people.

The worker who has all these qualifications and who is led by the Spirit will be able to convince men of their lost condition. Many of these qualifications are hidden within the soul and must be exercised in faithful daily service in order to be of any value to the individual.

Harrisonburg, Va.

MAKING CALLS IN INDIA

By C. D. Esch

For the Gospel Herald.

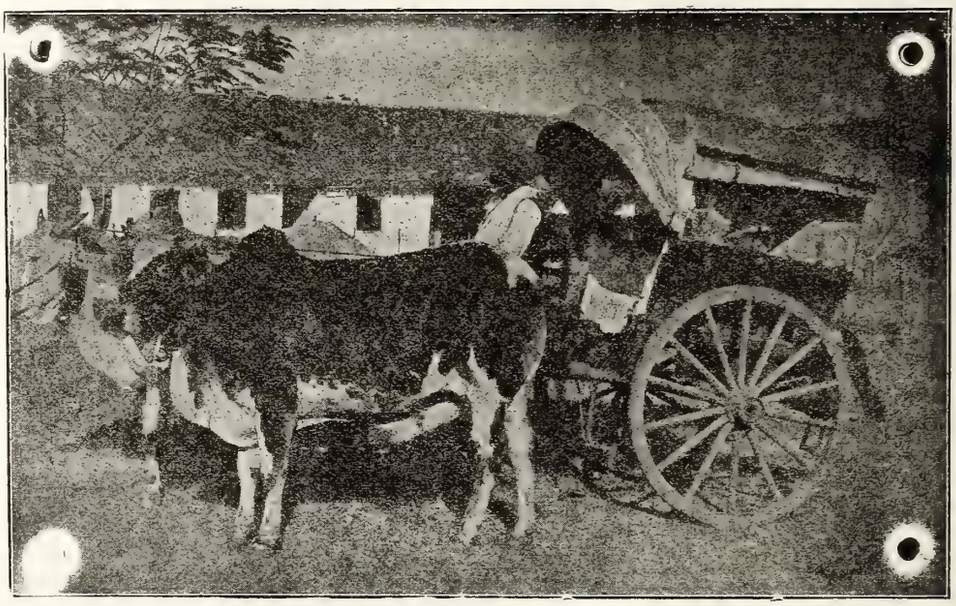
As the case everywhere, so here in India the doctor's work is often much varied and one never knows when or where he may be called to. Sometimes, especially in the rains, it may take a long interesting time to make a single call.

A few days ago a message came over the wire that Mr. Plumley—a man who has been a fast friend of the Mission for years and who is working the Bastar State for a lumber comany at a place called Kaskal nearly sixty miles south of Dhamtari—was very ill with dysentery and that they were in great trouble. He and his wife are living all alone as far as any European help is concerned. And as they are both nearing the age of seventy years, the matter looked serious for them. So we decided that at all hazards something must be done for them.

Had it been during the dry season of the year it would have been an easy matter to get into the Ford and run the distance with ease in about three hours. But this is the rainy season and there are many streams to cross that have no bridges for the rains. They put in temporary bridges for the dry weather, then when high water comes these soon wash away. So one has to ford the streams or cross on the ferries that are provided at the larger ones.

We decided upon the following procedure: The first eighteen miles is a good metaled road and the streams all bridged so that one can make that distance with the Ford all right. So we took a few men to carry the necessary luggage and the bicycle in the Ford and started out. We got to the first unbridged stream and found it impassable with the car so we proceeded to reload. We had the bicycle carried over and the luggage too. I mounted the back of a strong coolie and was carried over and proceeded on my way. At the next stream which is near Charama there was no one to carry me over so I removed my shoes and stockings and waded across much to the amusement of the children who were playing in the water and who had evidently never seen a white man wade a stream like an Indian. A policeman who saw me come ran and carried my bicycle across.

When I got to Charama I found that arrangements were made by the king of Kanker (in whose state I then was) for my conveyance. I had intended riding the bicycle the next twenty miles into Kanker City by evening and from there get a cart to take me the remaining twenty miles in the night. However, as the police in Charama informed me that they had orders to have everything ready for me to proceed by tonga from there and they assured me that I would have an abundance of trouble with mud and water if I went by bicycle I thought best to take their advice and proceeded by tonga. So I was able to take all my baggage along and send the men back home. I went at the rate of about four miles per hour where the roads were good and after crossing two streams in which the water was nearly up to the seat of the tonga, I arrived in Kanker City (forty miles from home) at 8:30 P. M., expecting to push right on the remaining twenty miles of the journey at once. Here, however, they brought me a telegram from Bro. Lehman at Dhamtari, asking me to wait for the young M. Plumley who was following me a few hours later on his way to see his father. I was considerably in the dark as to what I should do. When there is a person at the other end who may be saved or may be lost in a few hours time, one does not feel like waiting for anything. Still I did not know what word Bro. Lehman might have had. So I decided to wait for the night, but I must confess that it was with some misgivings. Then next morning I awoke at five o'clock and found it pouring rain. The young man had not arrived. So I decided to wait no longer for he would soon be held up on account of swollen streams and as I had also a few streams to cross, I knew that



An Indian Tonga—A Common Means of Conveyance

it would be only a matter of a few hours, at that rate, till the streams would be impassable and no telling how long one might have to wait. So I ordered the oxen, which had been kept in readiness all night to be hitched up, and we would push on as fast as we could. I asked the authorities in Kanker to arrange conveyance for Mr. Plumley when he came and I went on. The first stream was six miles out and, as it was steadily raining all morning, the water was rapidly rising but with some help we got across safely. Five miles more through mud and rain brought us to another stream which ordinarily is only a small rivulet, but after a few hours of heavy rain, it became a rushing torrent. This was the case and we found it impossible to cross with the vehicle nor could the stream be forded by the men. I said there must be some way to get across. Finally they told me about a foot-log that was some distance down the stream, fastened to two trees. I got a few coolies to carry the baggage and off we started for the foot-log. As it had ceased raining walking was not so bad. Then I swung in for an eight-mile hike as that was the remainder of the journey and arrived at the place at noon.

I found the patient very weak but having passed the crisis. The Indian doctor in attendance did the best he could and by his efforts the man was taken through the worst of his trouble. However, he was still not out of danger. In the evening another doctor from Jagdalpur (an European) eighty miles away also arrived. The patient was improving and as the other doctor was going to stay a few days, I decided that I would start home the next day.

I was promised a cart at 10:00 A. M. which would go with me as far as Kanker City on the homeward journey. But as I had not ordered the car the previous day, it did not come till 1:30 P. M. We drove ten miles which was mostly down grade in about three hours with no special mishap except that at one place a swarm of flies settled on the oxen. The poor animals were so severely tortured that they ran into the bushes repeatedly, and it was with great difficulty that they were brought back to the road and the journey resumed.

We stopped at a rest house and had some food cooked and in about four hours were ready to move again. Ten miles more to Kanker were made between 7:30 and 11:00 P. M. The night was pleasant and the moon bright so the journey was not bad, except for the streams in which there was yet some water and soft sand and the oxen were tired and did not care how long they stood in the water. But we got here and went to the traveler's bungalow (where I am now writing). After a night's rest I went to the King's minister this morning and from his received a pony to ride and two men to carry my things back to Charama. I also went to the telegraph office and sent a message to Dhamtari for some one to meet me at the end of the good road this afternoon at 5:00, with the Ford. There is a place half-way between here and Charama where I expect to stop and have some food. If all goes well I shall reach home by 6:00 P. M.

Making calls like this would be a sort of holiday if it were not for the thought of the patient at the other end and this brings sort of a mental strain on one that is not pleasant. Then one may risk things that he would otherwise not risk.

Dhamtari, C. P., India.
Aug. 22, 1922.

OUR DUTY TO THE NEGRO

By Katie Wingard

For the Gospel Herald.

The first duty that we owe to the negro is the whole Gospel. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." "How shall they believe in him of whom they have not heard? How shall they hear without a preacher?"

The majority of negroes of our southern states have no religious privileges whatever, and the few who do have often find their pulpits filled by immoral men. Hence their standard of religion is very low.

"They are a people despised by the world, and by the priests and the Levites," and well may they say with the Psalmist of old, "No man cared for my soul." Hundreds of them are dying each year, who have never heard of Christ, and the Churches are doing practically nothing to save them.

We should teach them the moral law. They have never been taught such virtues as cleanliness, honesty, truthfulness, purity of life and speech. The majority of them are living in sin, in poverty, and in filth, —sometimes a dozen or more in a one room shanty.

We should help them to help themselves. As slaves they were not allowed to think or act for themselves. When freedom came and with it the responsibility of providing a home, and a living for their families, many were not equal to the task and made a miserable failure.

We should teach them that labor is honorable. "The whole machinery of slavery was so constructed as to cause labor, as a rule, to be looked upon as a badge of degradation. Hence labor was something that both races on the slave plantation sought to escape." They are still trying to escape it, and need to be taught that the only life worth living, is the life that uplifts its fellowman, and brings honor and glory to God. This can only be accomplished by the Gospel of Jesus Christ. Who will bring it to them?

Johnstown, Pa.

OPPORTUNITIES FOR EVANGELISM IN THE WESTERN STATES

By Jonathan King

For the Gospel Herald.

In the days when our blessed Lord was on the earth He said to His disciples, "Lift up your eyes and look upon the fields for they are white already to harvest." If at that time the field was ripe, how much riper is it today with many more people than there were at that time? Many more are also dying who are unprepared to meet God. Souls are dying every time the clock ticks. Lives, full of sin and wickedness, are passing to the great beyond without the assurance of eternal life. Wickedness abounds on every side. Men's hearts are being hardened and are only evil continually. Christ is not being taught to the rising generation. How sad to think of such conditions! Has not God commanded that we should teach our children and teach them diligently to do the things He has commanded? See Deut. 6:7; 4:9, 10; Psa. 78:4-6; Eph. 6:4.

Looking upon the western field we see these things have vanished away. Shall we not be concerned about this field? "That they might set their hope in God, and not forget the works of God, but keep His commandments" (Psa. 78:7). The population is increasing. In different ways this is true. Eastern people are moving west, foreigners are moving in, besides increases due to birth. Among the foreigners are Chinese, Japanese, Mexicans, and others. Here is an open door. Shall we sit in ease without a longing for these souls? Some people would like to work among foreigners and learn other languages. Here is an opportunity. They are idol worshipers,—very superstitious and such like. When they know a person is interested in their souls they at once become friendly and have confidence in

the teacher. "When Zion travaileth, she bringeth forth children." Let us pray God to give us a love for souls, and let us trust in God to work regeneration in them.

Vast regions, which are being rapidly populated are without religious instruction of any kind. Many congregations could be established in this field. Easterners, who had been churchmembers, moving to the West, not finding a church home of their faith or none of any kind have become cold and indifferent. Many of them have not heard a sermon since they left the East. Most of them would rejoice to hear a sermon.

Other churches consider the field ripe. Surveys have been made by other denominations. They found a large ripe field. They consider it a wonderful opportunity, but do not have enough workers to send into the harvest field. Shall we fail to do our part? "Holding forth the Word of life."

False religions are being taught. These people are hungering and thirsting for the Gospel and accept almost anything that has the name of religion. Because of this, false doctrines are being taught. Their doctrines are presented in such a way that they deceive many. In going through the Mormons' grounds and Tabernacle at Salt Lake City, the guide explains the different things of interest and is careful to get their doctrine mixed in smoothly so that many people are influenced to believe them to be right. They also supply abundant literature.

The mountaineers are wary of strangers, but once they know you, they are very sociable and friendly. These people are calling for help. How they appreciate to have a minister come into their community and preach for them! They will do all in their power to help the minister and get a crowd together. They are also very liberal according to their ability. They will come for miles just to hear some good old fashioned hymns sung. I know an instance at Silver Creek Falls, Oreg., where a Mennonite minister went to preach for those people. There were about sixty believers there, and he preached the Word into them—doctrine, discipline and restrictions. They would have been willing to be organized into a church and become one with us but there was not found a brother who would say, like Isaiah, "Here am I, send me." Result:—They are still calling for help. How can we refuse the Macedonian call?

Notwithstanding all their liberality these people could hardly support workers themselves. Here is an opportunity for our Mission Boards to send forth and support rural workers. In this way the message that Jesus came to save sinners could be carried to the outermost regions, and congregations could be established. Do we realize what a blessing we could be to those who are starving for the gospel. How can we claim the promise "Lo I am with you alway" unless we obey?

Work, where started, looks promising. At Airlie, Oreg., the Firdale congregation was organized in 1914. It has been prosperous and they now have a membership of about fifty. Bro. G. D. Shenk was ordained bishop in 1921. Bro. Luke Weaver is minister and Bro. Menno Weaver, deacon. The place is prosperous but roads are poor. Bro. Shenk has had many experiences in making his tours over the hills. But he loves his work and says he would not change places with the richest man in the Valley.

Another prosperous congregation with about fifty members is Bethel. This place was started through a Sunday school. Bro. Fred Gingerich has charge of the work. Bro. Snyder is deacon. Let us pray for these that they may prosper, and that many more may be established. Remember Rom. 10:14. Why stand we here idle?

"O labor each day to lead men to Jesus,
The truth, life and way;
The Spirit has promised His presence to lend,
To comfort and strengthen, till labors shall end."

Atglen, Pa.

UNITY OF THE FAITH ESSENTIAL TO SOUL WINNING

By L. F. Hooley
(In Rural Evangel)

That the work of the Church may not be hindered, there must be a unity among the believers. Christ concerning His followers prayed, "That they all may be **one**; as Thou, Father, art in Me and I in Thee, that they also may be **one** in Us; **that the world may believe that Thou hast sent Me.**" John 17:21. Mission work, which is simply the expansion of His kingdom regardless of the place, is often hindered by those who are not in unity in the home, the Sunday school, and Church. Not only is unity desirable; it is essential.

The Church, like the home, in which reigns Christian peace, prompted by an interest in a common cause, has an influence of love and light radiating from it that appeals to others and draws them to the Savior. Even tho the neighbors and friends may not accept salvation at once, it gradually brings about a lessening of strife and contention amongst them. Where this oneness does not exist, there is discord often leading to open strife and separation.

Unity of faith and purpose must exist in the Church if there is to be any soul winning power. This is essential not only for its growth but even for its existence. "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." Matt. 12:25. Nor should this unity exist only among the ministry, yet it may safely be said that if it exists there, it will also among the lay members.

There may be some things that the Church requires which we personally may consider unnecessary, yet which we may observe without harm to our souls. If the love of Christ dwells in us, we will gladly do them rather than break that unity. God has established leaders and watchmen over His flocks. We are exhorted in Heb. 13:17 to, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account." Where God's order is observed and cheerfully complied with, surely there is power to win souls. From Acts 2:24-27, it is evident that faithfulness to apostolic teaching,—to the leaders whom God had set over them,—was one of the fruits of their conversion and which resulted in souls being saved daily and added to the Church.

Only where the Church stands four-square for the unity of the faith can she be evangelistic or missionary with God's blessing resting on her. When she fails in that standard, she has no place, no message. To uphold some teachings and ignore others breaks the unity and God's power is withdrawn, for the reason that His blessing cannot rest on any individual or institution that ignores any part of His Word. Where unity exists in spirit as well as in name, there will be less trouble to hold our boys and girls for the Church and eternal glory; the ministry will be released from many disagreeable tasks in looking after wayward church members and that time devoted to evangelistic effort among the unsaved; yea, heaven alone will reveal the true worth, beauty, and heavenliness of unity amongst God's children in this life.

Shipshewana, Ind.

"On a life of obedience and faith God shines as the sun on a block of crystal, sending its radiance through the willing and transparent mass and warming and lightening it all into its inmost depths."

WEEKLY LETTERS FROM SOUTH AMERICA

August 15, 1922

By W. G. Lauver

For the Gospel Herald.

Bro. Lantz and wife, and the writer and family spent part of last week in Buenos Aires on business, and while there visited the missionaries' children who are in school at the present time.

As no news arrived from the other stations, I will write a little about the people of Carlos Casares. We are pleased with the few Christians we have found here. Two of them are husband and wife who came here from Switzerland two years ago, although they have been Christians for many years. They did not come to this country with the purpose of doing mission work, and do not like the country so well. We feel that we would not like to live here either, were it not for the purpose that has brought us here, which is to find lost souls and bring them to the Savior. To one who has the welfare of souls at heart, the country or poor and dirty homes to which he must go to find the needy souls do not make so much difference.

The Swiss family mentioned, talk the German language, but is more like the Pennsylvania Dutch, so we feel at home talking to them. The Jews here (who compose nearly half the population of this town) also speak the German, but it is so different from the Pennsylvania German that it is difficult for us to talk to them. These people of course all talk the Spanish language, after a fashion, as all we foreigners do.

The other Christian we found here is a young man from Spain. He has also been a Christian for a number of years, has a strong personality, and is not afraid to let his light shine, so we have hopes that he will be a great blessing to the work in Carlos Casares. When we first came to this town and would talk to people telling them who we are, and what our work is, they would often refer us to Mr. Martinez, telling us that he is a Christian and a fine young man.

The Christians here are very glad that it is the plan to begin meetings here soon, as they have been deprived of this privilege for some time.

We are told there are several English families living in the country near Carlos Casares who are also Christians, but we have not been privileged to meet any of them yet.

August 22, 1922

From Trenque Lauquen, Bro. Shank writes the following: This week one of our young men who is a member of our congregation here will go to another town for employment. This is one of the problems of all missions here. Parents are compelled to let their boys go away to work and often do not see them for months, or even years. Fathers must often go away for a month or six weeks to work. Small girls, from ten to fifteen years of age, must be placed in the homes of richer families to help earn bread for the family, and do not get to see their parents oftener than twice a month for several hours each visit. How we wish it were possible for us to give employment to some of these people so as to keep them near the church and her influence!

Having three Sunday schools to manage each Sunday, we have no time for more, but there are still parts of town where it is too far for the children to come to any of the schools we have. In order to reach these, our Bible readers teach the children in a certain section of town the same lessons that are taught in the Sunday schools. There are from twenty-five to forty children and mothers who listen to this teaching each week, in a private home.

It seems the brethren at Pehuajo have forgotten again to send us the weekly news. We received our monthly amount of fourteen hundred papers (El Camino Vardadero) to be distributed here in Carlos Casares. The people seem very anxious to receive this little paper each month. It is a silent way of bringing the message to them, and reaches many who would not come to a church service. Fourteen hundred are not enough to place one in each home here.

We feel very much encouraged with the interest the people take in the Bible lesson we try to teach them in their homes each week. Some of them tell others about our work, and they also want us to come to their homes to tell them the Gospel story.

Thus we are continually adding new homes to our list. We visit the homes of some who are Italians, others who are Spanish, and some who are native Argentines. Will you pray that the Gospel seed may find lodgment in the hearts of these people, and bear fruit?

Carlos Casares, F. C. O.,
Argentina, S. A.

"Jesus teaches us how to pray and how to get our answers."

TEACHERS, POSITIONS, AND ALLOWANCES

For the Gospel Herald.

Following is a list of teachers, positions, and allowances in our India schools. This list is furnished that workers may learn what positions are being filled, at what cost, and with a hope that many congregations, Sunday schools, classes, and individuals may "obligate themselves for a certain sum per month. These allowances are now furnished from the India General Fund, and if these supports could be specified, the financial situation would be greatly relieved."

Primary Schools

Station	Position	Salary per month	Total
Bagtarie	Head Master	$5.00	
"	First Assistant	5.00	10.00
Gopalpuri	Head Master	6.00	
"	First Assistant	5.00	11.00
Ghatula	Head Master	8.00	
"	First Assistant	6.00	14.00
Balodgahan	Head Master	8.00	
"	First Assistant	5.00	13.00
Maradeo	Head Master	8.00	
"	First Assistant	5.00	13.00
Bhatgaon	Head Master	8.00	
"	First Assistant	5.00	13.00
Sankra	Head Mistress	9.00	
"	First Assistant	4.00	
"	Second Assistant	4.00	17.00
			91.00

Vernacular Middle School

Dhamtari	Head Master		
"	First Assistant	10.00	
"	Second Assistant	8.00	
"	Fifth Assistant	6.00	
"	Sixth Assistant	6.00	
"	Ninth Assistant	6.00	
"	Tenth Assistant	6.00	42.00

Girls' School

Balodgahan	Head Master	13.00	
"	First Assistant	10.00	
"	Second Assistant	10.00	
"	Third Assistant	9.00	
"	Fourth Assistant	7.00	
"	Fifth Assistant	5.00	
"	Sixth Assistant	5.00	
"	Seventh Assistant	5.00	64.00

English School

Dhamtari	Head Master	60.00	
"	Ass't Teacher	45.00	
"	Ass't Teacher	30.00	
"	Ass't Teacher	28.00	
"	Ass't Teacher	28.00	191.00

Any one feeling prompted to assume a definite portion should inform Bro. V. E. Reiff, Elkhart, Ind. Your interest and co-operation will be appreciated.

"When thou prayest, rather let thy heart be without words than words without heart, and remember emphatically that either prayer will make thee cease from sin or sin will certainly entice thee from prayer."

"Perfect love casts out all fear, because 'love' is the most fearless thing in the universe."

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(1907 S. Union Ave.)

"Hitherto hath the Lord helped us."

We are grateful for the bountiful blessings the Lord showers upon us continually. The workers and Sunday school children, alike, have enjoyed the vacation season and are ready to take up our regular work with renewed vigor and enthusiasm.

October 1, is the beginning of our Sunday school year, so the coming week will be spent in re-arranging our records, preparing for promotions, etc. About eighty-five children will be promoted from their respective departments.

One of our Sunday school boys accepted Christ last Sunday evening. We are glad for the spiritual awakening manifested among some of the junior and intermediate boys and girls. They need our prayers.

The workers and several of our members attended the Church and Sunday school Conference at Hopedale, Ill., Sept. 12-14 and enjoyed a spiritual feast. On our way down we took Sister Knopp, an invalid for many years, to the Home at Eureka, Ill. We trust she will be as great a blessing there as she has been to us in the past.

We ask you to pray for the work at this place. In His Name,

Sept. 23, 1922. Emma Oyer.

Canton, Ohio

(1939 Third St., S. E.)

"The blessing of the Lord it maketh rich."

We thank the dear Lord for the riches of his grace so freely bestowed upon us—the grace of which we are so unworthy, and thru which we have been "translated into the kingdom of His dear Son." We are gathering up somewhat again in our services, as people are being adjusted quite well again from the summer's vacation, etc. Sunday school attendance Sept. 24 was over one hundred, followed by an appreciated sermon by Bro. J. D. Miller. In the evening service the Y. P. B. M. program was rendered by brethren and sisters from near Orrville, O., and on Sept. 17 a similar service was rendered by the brotherhood from Martins congregation. These services were greatly appreciated. Those helping took with them the thanks and good wishes of all the mission people. Come again!

On Oct. 1 the evening program is to be given by the Portage County congregation.

Little Earl has recovered nicely from his tonsilitic operation. His ear that had been discharging for about nine months ceased to discharge the day after the operation, and we hope he is in better condition for the oncoming winter. Would to God people would submit to the operation of the Spirit of God so the old "root of bitterness" and the cancer of sin might be removed, and the corruption occasioned by sin might cease to pour forth, and instead the fruit of the Spirit be in evidence.

We are yours in the Master's Name.

Sept. 25, 1922. The Workers.

Norristown, Pa.

(21 W. Marshall St.)

To our friends and fellow laborers in His service:

Early in the spring we asked for open doors in the homes of our brethren to place the older and most deserving children of our Sunday school for a week's vacation. We are unable to express our appreciation and encouragement received by the ready response we received. Some thirty children were placed, all for one week, and some remained longer. Believing that these brethren and sisters opened their doors "heartily as unto the Lord," we know that their undertaking shall not be unrewarded. If they could hear the children speaking of the pleasant time they had, they would surely be made to feel glad that they availed themselves of the opportunity of making some life happy. But of more value than mere happiness is the impression the children received which will only in eternity be measured in its fulness.

The first week in September marked the first year of our being here as workers. All that has been attempted has been only thru Him, and He has not failed us in any way, but often we failed to do all we could. During this year the average attendance of scholars at Sunday school was 80 and the average total attendance 97. We are grateful to the various ministering brethren who ministered to our spiritual needs, and are always very glad if they can arrange to preach for us in the evening, even tho the number be not so large. Our aftrnoon services have been, for the most part, well attended. Do all our brethren and sisters know that we have a Saturday evening Bible study class at 7:30? Our doors are open, too, for any of the Y. P. M's or Bible study classes of our various country churches to meet here.

As we look upon our field here our hearts burn for those of whom Jeremiah speaks who must confess "the harvest is past, the summer is ended and we are not saved." The gathering of souls is not only dependent upon the workers at a mission station or upon the preachers of His Word, but upon the whole family of Faith who have followed Him. On the farm, every member of the family, young and old, men and women, bend every effort to get that hay or grain under shelter before the storm breaks. The clouds of the storm of God's wrath are gathering and God will excuse no one for failing to see them.

We know there are faithful ones praying for us, and we hope that we may ever depend upon the prayers of our brethren, that souls may be saved,—"not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

Willis and Mary Lederach.

Sept. 25, 1922.

Philadelphia, Pa.

(2151 N. Howard St.)

"The heaven's declare the glory of God, and the firmament sheweth his handiwork."

Sewing school and Sunday school are growing since vacation days are over, although many still go out of the city, for the weather has been delightful every Lord's day for a long time.

A few weeks ago, it is said, seventeen thousand automobiles crossed the Delaware river (on Sunday evening) on their way home from the seashore. Surely that caused many vacant places in different churches, and Sunday schools, for there are many more pleasure places scattered through the country, that use the Lord's day for self-gratification.

The movies are also putting out new inducements at this season. Saturday afternoon there was such a crowd of children, four abreast, standing in line, for near a block, waiting till the door would open, when there was a free show given. Those things have a strong hold on the children, and older ones also. Many churches resort to similar means to get a crowd.

However, we are glad, God is not discouraged, for He still has the faithful Word preached and taught; the ministers who fill the regular appointments have taught the Word faithfully, and those from a distance, filling special appointments, and bringing us a faithful message, were: Bros. J. S. Shoemaker, Aug. 10, and E. L. Frey, Aug. 31. The attendance and interest were good, and their presence much appreciated.

Council meeting was held Sept. 24, Bishop C. M. Brackbill conducted the service, which was practical. The

Lord has opened the way, that Bro. Paul Graybill and wife are expected to take up the work at this place in October.

Will you kindly pray for this needy field? M. S. D.

Sept. 25, 1922.

THE RELIGIOUS SITUATION

(Continued from page 532)

great influence in Russia. The Russian Jews are also engaged in a conflict against Christianity. Many of them are zealous for God, but not according to knowledge. We continue to hope that this people will yet be won for Christ. A beginning in Jewish mission work has been made in South Russia.

The war and the revolution have left their marks on the people of Russia. The religious and moral life of the people has been unfavorably affected. If before the war the religious and moral standards of the Russian people were low. much more is this true today.

Under the difficult conditions existing in Russia today, only a decided stand for Christ and His truth will endure. Great are the tasks that confront the kingdom of God in Russia. There are many that are hungry for the Gospel. May the Lord strengthen His work in the vast dominion of Russia and help His people that their zeal and faithfulness may be equal to their opportunities.

GLEANINGS

Is Our Giving God-like?

"'What can I spare?' we say;
Ah! this and this from mine array
I am not like to miss;
And here crumbs to feed some hungry one,
They do but grow a cumbrance on my shelf.

And yet one reads, 'Our Father gave His Son,
Our Master gave Himself.'"

—Selected.

Missions and the Kemalists

The situation in Turkey does not imprive with time. Mustapha Kemal is the leading spirit in the Turkish government, and with the return of the Turkish and Armenian mandates to his party, they have become more determined in their course than ever. There are indications that his government is not friendly to missions. On some pretense or other, the majority of missionaries are now out of the country, and requests to return are either unanswered or refused. At this time, there is no missionary of the American Board within the bounds of Eastern Turkey. In the meantime, work in Smyrna and Constantinople is being pressed with unexpected encouragement. There never has been a successful attempt to extinguish Gospel work, though it is often seriously hindered.

Facts to be Considered

"We know that there is eternal life in our Lord Jesus Christ alone; we know also that thirty-three million human beings pass into black misery every year without having heard the name that alone can save."

"The China Inland Mission has an orphanage at a certain station where there are over four hundred little children, all of whom were rejected by their parents, just after their birth, and they would have been eaten by hungry dogs or died of exposure, if some Christians had not felt it their duty to lead these unfortunates 'to the happy land far away.'"

War Money

The money cost of the world war has been estimated at $350,000,000,000 and the following summary has been made of what one-fourth of this amount could accomplish:

"One million Christian missionaries could be put on the field and maintained for ten years; a $40,000 school and a $1,000 church could be built in 1,000,000 towns and villages; 10,000 colleges costing 100,000 could be erected; in 1000 cities, universities costing 1,000,000 could be built; 100,000 social settlements, costing $50,000 each could be established; 100,000 model tenements at a cost of $100,000 each could be set in the midst of heathen squalor; 20,000 hospitals costing $500,000 could be placed close to heart-breaking human needs; and 10,000,000 little children could be maintained in Christian orphanages, at a cost of $500 each for five years."

Of this catalogue, the first item is by far the most important. All would have been many, many, many times more profitable than war. We have seen the fruits of the terrible carnage. We can only meditate on the fruits of constructive civilization, and especially Christianity. Genuine conversion and true repentance are the greatest opportunities a sin-cursed world can embrace.

Co-operation in Alaska

Missionary work is carried on in 113 stations in Alaska, with 171 missionaries at an annual expense of over $200,000, in addition to money contributed by natives. The country has been allocated, and from a point of mutual understanding among different agencies, Alaska is a most promising field.

The Bible in Kansas City Schools

By an order of the Board of Education of Kansas City, Mo., the Bible will be placed on every desk in every public school building in that city and the teacher is permitted to read from the Bible if he or she elects. The Kansas City noon prayer meeting pays the expenses connected with the movement.

—Moody Monthly.

African and American Need Compared

In America we have a church for each 475 inhabitants, while in Africa there is but one missionary for each 23,444, and one station for each 84,000 population. East of Sakbayeme, in the Kamerun territory, occupied by the Presbyterian Church since the war, there is no missionary at all.

Statistics and Organization

The growth of the China Inland Mission as shown by the number of persons baptized is as follows: 1890—5000; 1900—13,000; 1915—50,000; 1921—86,000. The total receipts of the Mission during 1921, exclusive of famine funds, were $648,510.

The Protestants of Brazil are divided among nine denominations, of which the most important is the Lutheran. These are mostly of German origin and number 227,000 out of a total of 291,558 Protestant communicants. There are 531 pastors and 1319 Sunday schools with 52,500 scholars and 5500 teachers.

According to statistics, there are at present 2,056,000 baptized Roman Catholics in the Chinese republic and the annual increase is estimated at 61,800. There is also an increasing number of Catholic missionaries, as well as of ordinations of natives to the priesthood.

News of Mormonism

Utah Mormonism reports a net increase of 22,779 for 1921. Of this number, 7,113 were converts; the rest, natural growth. The Moody Monthly estimates the number of the Utah faith at about 550,000, though no statistics are forthcoming. The "Reorganized" gives their number at 645,000, while the report of the federated churches gives 1,646,170. The last report is devoid of substantial proofs and is universally considered too high. The "Reorganized" branch, located at Independence, Mo., report 10,000 baptisms during the past two and one-half years, with a total membership of about 100,000. Both branches of this body are working hard to spread their belief. "Why should not Christian people speak as often of Him and His truth as any other systems do of their fad beliefs?"

Survey of Christian Forces in China

The "Christian Occupation of China," a huge, atlas-like volume gives, among many facts, the following interesting statistics of that country:

Missionaries, 6,636; Chinese workers, 24,732; communicants, 345,853; American missionaries, 3,305; British, 2,218; Continental (Europe), 758; the Chinese Church has increased four-fold since the Boxer uprising in 1900; there is still less than one church member in every 1000 of the entire population.

A recent National Christian Conference held in China strongly evidenced the existence of liberal and conservative elements in China. At times the unity of the Conference was severly strained. It is necessary to bring the Gospel to the heathen, but it should be the **real** Gospel.

What Property Does the Church Own in India?

I Classified as to Stations	
Sankra	$ 6,300
Balodgahan	17,800
Balodgahan (Orphanage)	17,500
Sundarganj	34 200
Medical Station	6,500
Ghatula	9,200
Mahodi	5,000
Village Schools	2,800
	$99,300
II Classified as to Institutions, etc.	
Girls' Orphanage	$ 8,700
Boys' Orphanage	6,600
Widows' Home	2,000
Carpenter Shop	2,000
Bible School	4,000
Churches	1,700
Schools	20,700
Bungalows and Equipment	38,800
Farm, Stock, and Equipment	9,000
Medical buildings	1,200
Real Estate (including medical)	2,700
Evangelists houses	1,900
	$99,300

Note—The Leper Asylum is the property of the Mission to Lepers and is not included in the above. No mud buildings of which there are a number are included in the above estimate.—India Mission News.

The Need of Mesopotamia

The land in which lay the "cradle of the human race," the land from which Abraham came, the land of Nineveh and Babylon, is still untouched by Christian missions. The population is scattered, but possibilities for spiritual and commercial advancement are many. Representatives of the latter phase have been very active, but missionaries of Christ have not yet taken possession of the field. The mission boards of the Presbyterian and Reformed Churches now have missions in neighboring lands, and may unite in a work in Mesopotamia. At present about one-seventh of the population is made up of non-Moslem elements, but these are rather weak and much disorganized. The political status of the country is unsettled. The Arab government is seeking to re-establish itself. The British are seeking to withdraw if responsibility can be satisfactorily shifted. The recent Turk advances are also causing fear that Turkey will try to take possession. Says one missionary investigator there, "We seem to hear a voice speaking to the missionary conscience of the home church as clearly as that voice spoke to Jonah hundreds of years ago, 'Arise and go to Nineveh, that great city.'"

News from Czecho-Slovakia

The results of a census in Czecho-Slovakia were recently published. According to this report, the number of Catholics has dropped about 25 percent since 1910, while the number of Protestants has increased 45 percent. If adherents to the Czecho-Sloak Church, which in reality is Protestant, since it has conserved only a few of the Catholic rites and does not acknowledge allegiance to Rome, are counted as Protestants, there has been an increase of 500 percent. The number of people without church attachment also shows a considerable increase.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For August, 1922

GENERAL

Warwick River cong Va	$5 25
Freeport cong Ill	85 94
Forks cong Ind	24 10
N S Guengerich	10 00
H S Roth's S S C	3 00
A Sister Foosland Ill	25 00
Emma cong Ind	16 29
Anna Geil	2 00
Salem S S Tofield Alta	33 93
Bloomfield cong Mont	1 25
Metamora cong Ill	16 80
Sterling cong Ill	7 50
M S Yoder	10 00
Sugar Creek cong Ia	89 15
Roseland cong Nebr	6 00
Lower Deer Creek cong Ia	55 15
Bethel cong Mo	5 00
Berea cong Mo	50
Protection cong Kans	10 00
Cherry Box cong Mo	1 00
Columbiana cong O	16 27
Plainview S S O	24 60
Creston cong Mont	2 41
	$451 14

INDIA

General

Oak Grove & Pleasant Hill congs Ohio	$120 00
A Bro & Sister Parnell Ia	25 00
Warwick River cong Va	3 35
Ina Hostetler	15 50
Willow Spgs cong Ill	19 06
Miss Sue F Landis	5 00
E Blair	2 26
W D Ford	24 20
E Fairview S S Neb	80 95
Jacob Axt	25 00
David Bergey	25 00
M C Cressman	50 00
Coalridge cong Mont	10 00
Bloomfield cong Mont	2 25
Calkins cong Mont	1 00
Joseph K Charles	20 00
No 5752 Pa	2 00
Mt Joy Pa Y P B M	10 60
A Bro Strasburg Pa	32 00
Landisville Pa S S	28 00
Souderton T M Pa	16 75
Providence Harvest Service	55 00
Worcester cong Pa	20 00
Skippack cong Pa	34 00
Stauffer cong Md	15 00
Middlebury cong Ind	23 35
Leo cong Ind	18 91
Nappanee W Market St cong Ind	25 00
White Cloud cong Mich	6 00
Liberty cong Ia	9 50
Ia Junta S S Colo	12 50
Berea cong Mo	1 75
Cherry Box cong Mo	1 75
Catlin cong Kans	2 00
Oak Grove S S O	61 70
	$804 38

Missionary Support

Warwick River cong Va	$1 00
Pleasant Valley S C Kans	1 00
Nappanee N Main St cong Ind	92 06
Elkhart cong Ind	31 00
West Union S C Ia	25 00
Spring Valley S S Kan	75 00
Salem & Pike congs O	150 00
	$375 06

Missionary Children Support

Logan Co S C Ohio	$ 7 00
Salem S S Tofield Alta	13 50
Mrs Warren Farmer's S S Class	8 60
Larned S S Kans	7 50
Penna S S Kans	20 00
So Union & Walnut Grove S S Ohio	10 00
	$66 60

Native Workers Support

Markham Y P M Ont	$22 50
Spring Valley cong N D	5 00
Manheim Bible Study Class Pa	7 50
2 Classes E Petersburg S S Pa	7 50
Ephrata Y P M Pa	45 00
E Petersburg Y M B C Pa	7 50
D L Leatherman	10 00
Mary & Esther Leatherman	5 00
Boyertown & Hereford congs Pa	10 00
I I Weldy & Family	15 00
Ft Wayne cong Ind	9 50
Shore Y P M Ind	7 00
	$151 50

Bible Women Support

Oak Grove & Pleasant Hill congs O	$10 50
Logan Co S C Ohio	8 00
Old Sisters S S C Oak Grove cong Cham. Co Ohio	6 25
Ephrata Pa Y P M	18 00
	$42 75

India Medical

Warwick River cong Va	$1 50
Bro & Sister Salem cong Ind	22 00
Clifford B Springer	2 00
Liberty cong Ia	50
	$26 00

India Orphans

Class 3 Walnut Creek A M S S Ohio	$2 50
Peoria Mission S S Ill	2 50
Geo J Hoylman	6 25
Mrs E F Zook's S S C	6 75
E F Zook's S S C	6 50
Alvin Smucker's S S C	6 25
Clinton Brick S S Ind Class 3	6 20
(Ditto) Class 5	10 00
(Ditto) Class 9	7 50
Sue F Landis	5 00
Mothers Class Walnut Creek A M S S O	6 25
5th S S Mission Meeting Concord Tenn	6 50
Gortner Union S S Md	6 35
Hattie Crawford & Virgil Crawford	7 50
Stahl S S Pa	75 00
Class A Goshen S S Ind	13 00
Boys Willow Spgs Prim S S Ill	6 25
Girls (Ditto)	6 50
S S Yoder	15 00
Manitou S S Colo	12 50
O W Grieder & Wife	12 50
Lydia H Smith	2 50
Lizzie Grieser	1 00
Fern Headings	6 25
Class 14 Forks S S Ind	6 25
Class 10 (Ditto)	6 00
Class 7 (Ditto)	5 00
J S Lehman	19 50
Salem S S Tofield Alta	15 00
Cross Roads S S Snyder Co Pa	5 00
S B Landis S S Class	12 50
Allen Gantz	6 25
A W Denlinger & Wife	50 00
No 5805 Pa	12 94
A Sister E Petersburg Pa	6 50
A Bro and Sister Marion Pa	15 00
Bethany S S Mich	2 50
Olive S S Ind	70 25
Holdeman S S Ind	7 75
Class 16 Middlebury S S Ind	13 00
Amanda Kauffman	3 00
Berea S S Ind	5 50
10 Classes Shore S S Ind	15 52
Shore S C Ind	2 17
Mabel Bechtel	5 00
Busy Gleaners Elkhart S S Ind	6 00
Busy Bees (Ditto)	3 10
Class 4 Liberty cong Ia	2 50
Liberty cong Ia	7 50

Prim Dept W Liberty S S Kans	2 50
Sycamore Grove S S Mo	22 50
Volunteer Class Oak Grove S S O	5 00
Ever Ready Class (Ditto)	2 50
Prim Dept (Ditto	5 00
Oak Grove S S O	15 00
Plainview S S O	4 00
Z D Z S S Class Bethel S S O	2 00
Class 1 Zion S S Ore	2 50
Class 15 (Ditto)	5 00
Class 3 Albany S S Ore	15 00
Class 4 (Ditto)	7 50
Prim Classes 7, 8, 9, 10 Albany S S Ore	15 00
Masontown S S Pa	7 50
Weaver S S Pa	37 50
	$688 78

India Widow Support

Class 7 Walnut Creek S S Ohio	$20 00
Catherin Culp	5 00
John Boss	15 00
Mr & Mrs R E Culp	5 00
Mrs J N Hartzler	5 00
Tuleta S S Texas	5 00
Loyal Workers Class Oak Grove S S Wayne Co Ohio	5 00
Allen E Yoder & Wife	5 00
Los Angeles Mission Cong Calif	40 00
Myrtle Miller's S S C	5 00
	$110 00

India Famine

Maple Grove S S Ind	$ 1 00
A Friend of the Needy Elk Lick Pa	15 00
O O Amish Belleville Pa	25 15
Sycamore Grove S S Mo	40 56
Bethel S S Pa	12 55
	$94 26

India Lepers

Miss Sue F Landis	$5 00

Native Nurse

Two Sisters Lansdale Pa	$8 00

Ghatula Dispensary

Anna N Kanck	$5 00

Native Woman Teacher

Mary K Zimmerman	$6 00
A Sister Souderton Pa	6 00
	$12 00

Village Prim. School

Mt Zion cong Mo	$2 75

Hope Evan. Station

John Erb	$10 00

Sankra Church Building

Oak Grove & Pleasant Hill congs Ohio	$191 01
Eli Blosser	10 00
Gen Conf Menn Ness City Kans	7 89
A H Evers	2 50
F S Rensser	2 00
Mr & Mrs Neuschwanger	25 00
Isaac B Kulp	2 50
E J Hartzler	2 00
Barbara Walkaski	1 00
Nampa Ida Home Mission Cong	44 00
Sonnenberg S S O	20 00
Crown Hill S C O	25 00
Ohio S S Conf	204 55
Crown Hill cong O	250 00
A Bro Holmes C O	25 00
Luke E Weaver & Wife	10 00
Emma Tyson	6 00
Bertha Shenk	5 00
C E Hamilton	5 00
Katie Tyson	1 50
4 Brethren Dalton O	15 00
Leroy Hostetler	2 00
Annie Good	5 00
Geo Ross	15 00
Holbrook cong Colo	33 00
J O Kiser	15 00
E E Troyer & Family	5 00
N E Troyer	10 00
Geo Diller	30 00
Beech cong O	113 64
Walnut Creek cong O	100 00
Mayme King	16 00
Fannie King	20 00
Levi Plank	3 00
Hopewell cong Ore	32 76
Albany cong Ore	58 15
Zion cong Ore	75 15
Sarah Hartzler	1 50
B D Snyder	2 00
J T Zook	2 50
	$1394 65

Sundarganj Church Bldg.

A Bro & Sister Goshen Ind	$100 00
E R Miller	25 00
	$125 00

Balodgahan Church Bldg.

A Bro & Sister Goshen Ind	$100 00
H J Ringenburg & wife	10 00
	$110 00

India Personal

Stahl S C Pa	$3 35
E Scottdale S S Pa for Child Hospital	9 90
Bethel S C Mo (Touring outfit)	6 75
	$20 00

India New Missionary Fund

Manson cong Ia	$34 51

India Hospital Building

Crystal Spgs cong Kan	$15 00
Total for India	$4101 24

SOUTH AMERICA

General

Young Women's Class 6 Shore S S Ind	$1 45
Warwick River cong Va	17 00
Eva Getz	10 00
Sue F Landis	5 00
5th Sun Mission Meeting Concord Tenn	5 00
Tobe R Yoder	5 00
Sister Collins	1 00
E Zora A M cong Ont	67 00
Souderton B S Pa	17 00
Shore cong Ind	5 00
Nappanee W Market St cong Ind	25 00
Holdeman cong Ind	50 39
Liberty cong Ia	4 50
La Junta S S Colo	12 50
Walnut Creek cong O	50 00
Weaver cong Pa	21 50
	$297 34

Missionary Support

Warwick River cong Va	$44 95
A Bro & Sister Salem cong Ind	22 00
Clifford B Springer	2 00
J D Sommer	10 00
Hildebrand S S Va	13 05
Lower Dist Va	6 00
	$98 00

Missionary Children Support

Jnu Dept Y P M Fisher Ill	$2 50
Walter N Miller	25
	$2 75

Pehuajo Building

Sonnenberg S S O	$ 25 00
A Bro & Sister Goshen Ind	100 00
Ohio S S Conference	204 55
Levi Hostetler Est	$50 00
	$379 55

Trenque Lauquen Station

Levi Hostetler Est	$50 00

Book & Tract Fund

David Garber & Wife	$10 00
Check 100 Pa	20 00
Sterling cong Ill	5 00
	$35 00
Total for S. A.	$862 64

CITY MISSIONS

Altoona

Schellburg cong Pa	$5 00

Canton Mission

Berlin S S O	$8 62
Bethel & Guilford congs Ohio	27 00
Sonnenberg S S O	22 15
C H Hummel	6 00
Sisters B C E Petersburg S S Pa	11 00
Walnut Creek cong O	50 00
Minnie Campbell	1 00
Beech Y P B M Ohio	16 02
Martins Y P B M O	8 40
Oak Grove & Pleasant Hill congs Ohio	30 00
Cora Zook	1 00
O D Yoder	1 00
Mrs D F Yoder	1 00
Martha Yoder	3 00
Martins Creek S C O	11 38
Provisions	
S E Allgyer	3 75
J Eshliman	75
R Eshliman	40
Margaret Martin	35
H Sommers & H Horst	2 10
D C Yoder	1 75
Beech Cong Ohio	4 75
A Duncan	1 70
Jno F Miller	10 45
	$228 57

Chicago Home Mission

Warwick River Cong Va	$1 25
Willow Spgs S S Ill	6 00
Willow Spgs Cong Ill	8 37
Olive Cong Ind	18 06
West Union Cong Ia	5 52
Menno Hostetler	2 00
James Bucher	10 00
A Sister	1 50
Leo Hooley	2 08
Payson Miller	5 00
Bro Burkhart	1 00
Bro Swartzendruber	2 00
John Miller	1 00
Hannah Mahnke	1 00
Joe Bontrager	2 00
Vanniah Anderson	1 25
Esther McWhirter	1 25
Wellman Cong Ia	8 00
P B H Lititz Pa	2 00
B H H Manheim	1 00
Harold Bender	1 00
Oliver Bauman	5 00
Mr Sherman	2 00
Provisions	
West Union Cong Ia	16 00
Noah C Yordy	2 50
Noah Eigsti	2 50
Mrs P J Saltzman	2 40
Ben Saltzman	2 40
	$114 08

Chicago Gospel Mission

Willow Spgs Cong Ill	$17 00
Willow Spgs S S Ill	6 00
Willow Spgs Cong Ill	8 37
Morrison S S Ill	9 15
Clifford B Springer	1 00
	$41 52

Ft. Wayne Mission

Friends Fulton Co O	$2 50
Shore Cong Ind	10 00
	$12 50

Kansas City Mission

E Fairview S S Nebr	$33 28
Bloomfield Cong Mont	3 48
Fairview Cong N D	7 20
Liberty Cong Ia	3 50
Berea Cong Mo	75
Mt Zion Cong Mo	1 00
Cherry Box Cong Mo	1 00
Catlin Cong Kans	7 00
Bethel Cong Mo	4 00
Sycamore Grove S S Mo	27 03
Crystal Spgs Kans S C	5 00
Will & Ella Landis	10 00
Clara Brubaker	1 00
Manson Ia S C (July)	5 00
Paul Erb	1 00
Manson S C Ia	10 00
	$120 24

Knoxville Mission

Warwick River Cong Va	$1 00

Los Angeles Mission

Hopewell Cong Ore	$11 40
Albany Cong Ore	9 50
	$20 90

Lima Mission

Lizzie Stoltzfus	$1 00
Nancy Umble	25
Lima Mission S S Collection (Jul)	18 83
Lima Mission Sun Eve Collection (Jul)	7 72
C E Stoltzfus	20 00
Lima Mission S S Col (Aug)	6 41
Lima Mission Sun Eve Col (Aug)	8 22
Provisions	
David Good	50
Sim Breneman	75
	$63 68

Peoria Mission

Harmony Y P M Ill	$4 17
Garage Income	7 00
	$11 17

Toronto Mission

First Menn Cong Ont	$83 50
Wanner Cong Ont	25 16
Weber Cong Ont	26 75
Floradale Cong Ont	50 00
Cedar Grove Cong Ont	11 50
Waterloo Cong Ont	60 95
Vineland Cong Ont	25 00
Geiger Cong Ont	46 21
Hagey Cong Ont	30 00
Sherkston Cong Ont	6 25
Zurich Cong Ont	6 00
Bean Cong Ont	26 79
York Co Dist Ont	35 20
Hagey S S Ont	28 14
St Jacobs Cong Ont	35 89
Detweiler Cong Ont	8 00
Ilda Bauman	1 00
Provisions	
Markham Cong Ont	3 00
	$509 34

Wichita Mission

Spring Valley S S Kans	$17 24
Catlin Cong Kans	3 00
for Building:	
Samuel King	10 00

T M Erb	5 00
Catlin Cong Kans	25 80
Henry Eichelberger	5 00
Jos Slagel	2 50
Esther Buckwalter	2 55
Lawrence Yoder	5 00
Paul Bender	5 00
Elizabeth Longenacher	5 00
A D Driver	20 00
G A Horst	10 00
B J King	10 00
Harry Kauffman	5 00
Jno P Brenneman	5 00
M B Shenk	2 00
Hesston College S S Kans	50 00
C K King	5 00
Isabelle Neuhauser	5 00
Lina Balmer	5 00
Jos Gerber	5 00
J R Fendley	5 00
H J King	5 00
J T Hamilton	2 50
H E Hostetler	10 00
Tillman Erb	5 00
Mary Brenneman	5 00
W H Snyder	7 00
Lydia Heatwole	3 00
Sam B Miller	1 50
Abe Wenger	10 00
Aaron Leatherman	5 00
Alvin Evers	5 00
Adam Plank	1 50
A H Evers	5 00
Loma Kauffman	5 00
Edna McGee	2 00
Anna B Hess	10 00
Sycamore Grove Cong Mo	17 00
J A Heatwole	2 00
Alvin King	10 00
P J Zimmerman	5 00
D Y Hooley	1 00
Simon Hershberger	2 00
C W Neuhauser	10 00
Amon Horst	10 00
A Brother	5 00
Esther V Brunk	3 00
Bethel Cong Mo	5 50
Jno Shellenberger	5 00
Hostetler Sisters	5 00
S A Yoder	10 00
Mt Zion Cong Mo	14 00
David Nebel	2 00
	$402 09

Youngstown Mission

J S Lehman	$1 75
Henry Haas	75
Woodville Cong Lectonia O	10 25
House Income	15 00
Day Nursery	4 60
Youngstown Mission S S Col	3 33
Youngstown Mission Sun Eve Col	7 23
	$42 91
Total for City Missions	$1,572 00

CHARITABLE INSTITUTIONS

Orphans' Home Ohio

Prim Dept Freeport S S Ill	$5 00
Children's Meeting Off Filer Ida	4 10
Liberty Cong Ia	50
Berea Cong Mo	25
Cherry Box Cong Mo	1 21
Springs Cong Pa	8 00
Mrs Wm Bowers	2 00
Girls Adv Class No. 1 Ft Wayne Ind	2 00
Uriah Miller	5 00
S E Allgyer (for garage)	100 00
Farm Income	2 23
Special Support	405 10
Provisions	
Jacob Dettwiler	1 80
S C Goshen Ind	8 00
Barrs Mills O S C	6 00
Dorcas S C Scottdale Pa	6 00
Mrs Nancy Umble	80
Mrs Christ Yoder	60
Eli Yoder	1 00
Manassa Bontrager	20 00
	$579 59

Orphans' Home Hospital

Ruth Mae Sharp	$1 00

Children's Welfare Home

Liberty Cong Ia	$1 50
Mt Zion Cong Mo	1 00
Cherry Box Cong Mo	1 25
Berea Cong Mo	25
Elizabeth Wenger	5 00
Clara Brubaker	1 50
Mrs Dorsh	5 00
Dan Wenger	2 50
Henry Loucks	2 00
Fred Bittikofer	2 00
Harry Deiner	1 00
Arthur Deiner	1 00
Della King	10 00
Special Support	159 50
Provisions	
Sycamore Cong Mo	19 25
F P Kauffman	3 00
	$216 75

Old People's Home Expense

Maple Grove Cong Pa	$31 00
Farm Income Ill Home for Aged	47 13
Berlin S S Ohio	9 51
Oak Grove Cong West Liberty O	45 50
Titus E Miller	50
Maggie Miller	50
Berea Cong Mo	25
Stahl Cong Pa	16 45
	$150 84

Sanitarium—La Junta

Hospital Fees (July)	$779 80
Hospital Fees (Aug)	1104 83
	$1884 63

City Hospital—La Junta

Hospital Fees (July)	$801 85
Hospital Fees (Aug)	1454 30
	$2256 15

Ill Home for Aged—Building

Rollin Bontrager	$20 00
Chris Engle	10 00
A Bro & Sister Salem Cong Ind	22 00
D I Stahly	20 00
Sam Mast	20 00
Harvey Wise	10 00
L C Yoder	5 00
Ezra Bleile	15 00
S L Leatherman	6 00
Elizabeth Thompson	10 00
A Bro & Sister Goshen Ind	100 00
Ben Miller	20 00
Rebecca Snyder	3 00
Niles M Slabaugh	26 00
A L Stauffer	50 00
C S Schertz	25 00
D D Moser	10 00
Jonas Metzler	11 00
Waldo Cong Ill	27 25
Sarah Burkhard	5 00
Hannah Burkhard	10 00
R A Hartzler	25 00
Mrs C J Miller	5 00
Willow Spgs Cong Ill	32 63
Parry A Heller	25 00
Harvey Stahly	10 00
Barker St Cong Ind	13 20
W Risser	10 00
W W Lichlitner	5 00
Calvin B Smeltzer	5 00
A Sister Olive Cong Ind	5 00
Ren Metzler	5 00
Jesse Hochstetler	5 00
Mrs Henry Stahly	10 00
Albert Hochstetler	10 00
Lyd'a Neuhauser	10 00
Peter Leichty	10 00
A S Miller	25 00
A Martin	5 00
Noah Clements	10 00
Florence Shirk	15 00
Cleo Mann	5 00
Enos Mumaw	4 00
W H Lehman	5 00
Samuel Madlem	10 00
M C Yoder	25 00
Sarah Shantz	5 00
C A Shantz & Wife	50 00
Norman Hostetler	10 00
Leroy Hostetler	5 00
M D Weldy	10 00
S S Hostetler	5 00
L S Hostetler	20 00
Earl Mann	5 00
Wilbur Bender	2 00
A Bro Olive Cong Ind	10 00
	$837 08
Total for Charitable Institutions	$4140 78

OTHER FUNDS

District General Fund

Coalridge Cong Mont	$15 00
Bloomfield Cong Mont	4 54
Calkins Cong Mont	2 50
Lakeview Cong N D	5 00
Beu'ah Cong S D	2 85
Lower Salford S S Pa	26 00
Souderton Cong Pa	69 50
Towamencin Cong Pa	25 00
Bowne Cong Mich	16 57
Clinton Frame Cong Ind	28 53
Midland Cong Mich	4 42
Zion Cong Mich	10 00
Shore Cong Ind	9 00
Larned Cong Kans	8 00
Spring Valley S S Kans	49 82
E Holbrook Cong Colo	16 82
Berea Cong Mo	1 00
Cherry Box Cong Mo	2 00
Albany Cong Ore	10 50
Hopewell Cong Ore	12 20
Bethel S S Ore	4 06
Creston Cong Mont	1 94
Nampa Cong Ida	5 28
Firdale Cong Ore	2 81
Casselman Cong Md	4 34
Glade Cong Md	2 41
	$340 09

Rural Missions

Berea Cong Mo	$5 45
Mt Zion Cong Mo	50
Cherry Box Cong Mo	1 75
	$7 70

Ind-Mich Church Bldg Fund

Howard-Miami Cong Ind	$20 33
Olive S S Ind	40 00
Fairview S S & Cong Mich	14 00
	$74 33

Colportage & Tract Fund

Holdeman S S Ind	$34 80
Olive S S Ind	20 95
	$55 75

Evangelistic Fund

Houghton Mission S S Colo	$5 00
Palmyra Cong Mo	6 20
Catlin Cong Kans	2 00
La Junta Cong Colo	8 66
	$21 86

Mo-Kans Conf Expense Fund

Manitou Cong Colo	$6 00
Palmyra Cong Mo	3 60
Yoder Cong Kans	20 68
Spring Valley Cong Kans	26 00
Penna Cong Kans	19 00
Milan Valley Cong Okla	3 65
Larned Cong Kans	8 00
E Holbrook Cong Colo	6 75
W Liberty Cong Kans	15 62
Hesston Cong Kans	15 67
Pleasant Valley Cong Kans	18 00
Catlin Cong Kans	13 31
Pleasant View Cong Okla	13 32
Bethel Cong Mo	7 10
La Junta Cong Colo	20 00
Cherry Box Cong Mo	8 05
	$205 75

Mo—Kans Personal Fund

Spring Valley S S Kans	$17 24

So West Pa Conference Fund

Scottdale Cong Pa	$20 84
Rockton Cong Pa	5 00
	$25 84

So West Pa S S Conference Mission Fund

Masontown S S Pa	$18 10
Kaufman S S Pa	14 75
	$32 85

Mary Burkhard Support

Logan Co S C Ohio	$5 00

African Mission

Miss Sue F Landis	$5 00

Annuities

A P Schertz	$2000 00
Ada H & Amos L Kaufman	1000 00
	$3,000 00
Total for Other Funds	$3,791 41

Summary

Alta-Sask Dist Board	$62 43
Canadian Treasurer	694 84
Dak-Mont Dist Mission Board	61 32
Eastern Menn Board of M & C	315 89
Franconia Conf Dist Board	296 25
Franklin Co Pa and Wash Co Md Dist Board	30 00
Illinois Dist Mission Board	42 62
Ind-Mich District Board	999 31
Ia-Nebr District Board	159 81
Mo-Kans District Board	996 39
Ohio District Mission Board	726 26
Pacific Coast Mission Board	271 16
So-West Pa District Board	171 29
Menn Board of M & C	11,885 90
Total for August, 1922	$16,704 47

Gratefully acknowledged.
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 12, 1922 (Gospel Witness Established 1905) No. 28

EDITORIAL

"**And hereby** we do know that we know him, if we keep his commandments."

"**The summer is ended,** the harvest is—" But another season is upon us—the time of the year when many of our congregations, finding the growing crops no longer engross the time of members, find it profitable to engage in a series of meetings for the ingathering of the lost. May we be as diligent in gathering in this spiritual harvest as the most ardenly interested farmers are to gather in their grain.

John the Baptist.—We never tire in studying the life of this great and good and holy man. Our first knowledge of him is that from his birth he was full of the Holy Ghost. He knew but one thing, and that was to fill the place for which God had intended for him. He had but one message, and that was to point the people to Jesus Christ the Savior of human souls. He lived but one life, and that was the life of consecration. We never think of John but that we think of Him whose forerunner he was. He lived and died in the faith and service of Jesus Christ, and went home to glory in triumph. Well may Christ say, "Of all the men born of women, there hath not one risen greater than John the Baptist." Well may we study his life and profit by his many noble qualities. His life is an inspiration to every consecrated child of God.

A Ministerial Meeting.—It was the writer's privilege to attend a conference of home ministers from a number of congregations, most of which are in the western half of Elkhart Co., Ind. There were present eighteen bishops, ministers, and deacons—about two-thirds of the ministerial force in that district. Two things were especially noticeable: a splendid unity and frankness in discussions which made us all feel that it was good to be there. A number of helpful subjects were discussed by previous appointment, and many more things pertaining to the interests of the cause in the district were presented before the meeting and freely discussed. Among the impressive features of the meeting was a forceful exposition of Eph. 3:14-19 by our aged bishop, Bro. David Burkholder of Nappanee, Ind. The Spirit of the Lord was with us, and we were impressed with the idea that it would be a good thing to have meetings of that kind in all communities where a sufficient number of overseers could be gathered together.

Spiritual poverty is a result of a lack of spiritual food. As a child when underourished becomes lean and famished when the proper food is withheld or neglected, so the child of God suffers from a leanness of soul when there is little or no nourishment through prayer, Bible reading, holy meditation, Christian fellowship, and other means of grace.

A similar application may be made with reference to our relationship with the Church. Many who are otherwise intelligent and talented are of no very great value to God and the Church because they take so little interest in it. Whatever time they do give to church matters is devoted to churches other than their own. The doctrines, work, and vital interest of their own church receive only a passing notice, and then too often from the standpoint of the critic. There can be but one result—out of touch with the Church, and therefore lack of serviceableness in the Church. Brother, if you would be of highest service to God and the Church, keep posted as to her activities, and pray daily for her proper guidance and success. Other things being equal, the more intensely interested you are in the affairs of your church, the more you like it, the better you will enjoy your spiritual life, and the greater will be your service to God and man.

"**What shall we have,** therefore," said Peter to Christ after having informed Him that they had left all and followed Him. This surrender of things temporal for the sake of following the Master was a most commendable thing to do; but the disciples had not yet learned the highest lesson in service—they had not yet risen to the thought of complete sacrifice and loving service without thought of reward. It took the Pentecostal experience to lift them to that plane of living. In this did Christ set them and us a most excellent example. The one thought of His coming to earth was to save lost souls. Neither riches nor popularity nor ease could swerve Him from His path of duty, because He was not living for self but for others. "What shall we have, therefore," was no thought of His life. The Bible does indeed hold out the hope of reward—but never a reward rendered for the purpose of getting a reward. The Christian service is the service of love, and "love seeketh not her own." After giving us a word picture of Christ's unselfish devotion to the cause of salvation and the supreme sacrifice which He made to bring it about, Paul goes one to say, "Wherefore God also hath highly exalted him." Without any self-seeking on our part, we may depend upon God to give us a reward which far exceeds any reward which we could possibly earn through meritorious service. Leaving that in the hands of God, let us never forget that "it is more blessed to give than to receive."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

OH, FOR A PERFECT TRUST

Oh! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith that never doubts
Thou choosest best for me.

Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant;
In Thee I have enough.

Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much that others have;
Not my will, Lord, but Thine!

And e'en tho' disappointments come,
They too are best for me,
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust,
That looks away from all;
That sees Thy hand in everything,
In great events or small;

That hears Thy voice—a Father's voice—
Directing for the best:
Oh! for the peace of a perfect trust,
A heart with Thee at rest!

—Living Streams.

THE GREETING OF THE HOLY KISS

By Ernest G. Gehman

For the Gospel Herald.

Greetings and salutations in the New Testament are varied both in nature and in the feelings that prompted them. Generally speaking, however, we can say that (excluding of course the treacherous kiss of Judas and the formal greeting of Lysias to Felix) all the greetings mentioned in Scripture whether written or spoken or acted, were impelled by brotherly love. The salutations at the close of a number of epistles are often passed over as uninteresting, but when we pause to reflect upon the fact that they were sent as tokens of love by brethren and sisters who had found Jesus precious, to others who had also become transformed from sinners to sons and daughters of God, then they take on new life for us. And the "Greetings in Jesus' name" in the little letters in the "Words of Cheer" and the letters we receive from friends carry with them a meaning that goes far beyond the mere conventionality.

When John advised "the wellbeloved Gaius" to greet the friends by name he struck upon an act in the Christian life that, though apparently small, is nevertheless a potent means of brotherly encouragement. We have all been heartened and helped by just the simple fact that someone whom we had met possibly only once before and that at no recent time, could however on second meeting greet us "by name." Ministering brethren who have made this a practice have found it one of the means of obtaining the "point of contact" that the personal worker finds so necessary.

We now come to the matter of the holy kiss. Possibly it may not be irrelevant to say that the writing of this paper was impelled primarily by the fact that in some communities this important injunction of the New Testament is being sadly neglected—important, because it is enjoined not only once or twice but **five times**, besides being mentioned and inferred in other cases; important, because it is one of the ways of arriving at and abiding in true love and unity in the Church; important, because it is a decided aid toward humility and spiritual growth, just as in this respect are feetwashing and separation in dress.

Men say that our ideas of people are largely the result of the impression formed at first meeting. This may also apply to brethren of the same church. Often one meets those who greet one with a limp, lifeless, and disinterested sort of handclasp that is most discouraging. Sometimes too we are met with a so-far-and-no-farther straight-arm that it is too often an outside manifestation of a like inside condition.

These are certainly not the most pleasant things that might be said, but they are true and the truth must be recognized at all times.

Again, others, when they are introducing brethren to each other, use the title of "Mr." so-and-so, and then if the dress does not proclaim them to be brothers (as often is too true), how are they to know that they **are** of the same faith? How would Acts 22:13 sound if the devout Ananias had said, "Mr. Saul, receive thy sight?" Or if, when Barnabas brought him to the other apostles (Acts 9:27) he had said, "This is Mr. Saul, who while breathing slaughter against the disciples of the Lord (9:1) suddenly saw Him and believed?"

We too were on the road to Damascus when Jesus revealed Himself to us, and now claim to be joint-heirs with Him and brethren together in the same faith. Why then should a brother not be spoken to as a brother? Why should a sister not be called a sister?

And then too, sometimes when one meets a brother he will after a short hesitancy submit to the greeting and then glance furtively around as if he were ashamed that someone might have seen him! Brethren, is it love that is lacking?

A noted church father, Cyril of Jerusalem, says of the kiss: "Think not that this kiss ranks with those given .... by common friends. It is not such: this kiss blends souls one with another, and solicits for them entire forgiveness. Therefore this kiss is the sign that our souls are mingled together and have banished all remembrance of wrong (Matt. 5:23). The kiss therefore is reconciliation, and for this reason is holy" (Catech. XXIII 3).

Beloved, is it not beautiful, is it not inspiring, is it not **holy**, to see two brethren or two sisters of the faith meet, and clasp hands with a grip, greet, and at once understand each other, because they know that they have so much in common?

Some say that this situation may have been all right in Palestine, but that it is only an ancient eastern custom. It is that, but it is more! It is one of those things—such as the custom of feetwashing, or such as a rod, or a girdle, or a gourd, or a star, or a fisherman, or a Pharisee, or you, or I—all of which may be in themselves insignificant; but all were called of God to do a work, which the first seven of the list have already accomplished. The Holy Spirit took that oriental custom, placed His mark of service upon it, and gave it to us as a teaching to be observed. And "what God hath cleansed, that call not thou common."

And so the early apostolic Church straightway accepted it, for to those revered fathers of our blessed Faith it was an emblem or sign of a common brotherhood that we, who profess to be their successors, seem with our gain-gathering and business-enwrapt natures to be losing. To them the kiss was a **holy kiss** (Rom. 16:16; I Cor. 16:20; etc.), a **kiss of love** (I Pet. 5:14), and soon grew to be a regular part of the church service as the **kiss of peace** (Const. Apost. II 57. 12; VIII 5. 5; Tertul. de Orat. 14), under which name it appears in our manual of the "Confession of Faith."

There is no more fitting close than the words of the apostle, "Brethren, greet one another with the holy kiss."

Goshen, Ind.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.—Isa. 40:31.

MAN AS HE WAS AND IS SINCE THE FALL

By J. B. Stoltzfus

For the Gospel Herald.

It is evident that in the past ages, in eternity, in the solitude and deep counsels of God, it was planned by the Trinity to create man. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." In this verse, God makes it clear regarding His counsel. He does not say in the singular, "I will make man," but distinctly plural, "Let us make man in our own image, after our likeness." Wonderful are the deep mysteries of God bound up within this one verse. In the succeeding verse he says, "And God created man in his own image, in the image of God created he him." The Word also tells us that man was placed in dominion over all living creatures on the earth. Man was first in the order of creation.

After the creation, God placed His stamp of approval on the work: "And God saw everything that he had made, and, behold it was very good." He then planted a garden—"And the Lord God planted a garden eastward in Eden; and there he put man whom he had formed." It is evident that man had no further knowledge than had been revealed to him according to the purposes of God, which was not beyond the sphere in which he lived. The Paradise or Garden was a place of pure delights. We cannot doubt but that it bore the stamp of God's approval. This was the stamp of perfection, for as yet, nothing sinful had entered or intruded within its realms to mar or defile what God had made. In the following verse, "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil"—it is intimated that there was evil abroad, but had not yet entered within the realms of Eden.

There was a mind of inquiry as to what the tree meant. But God did not leave man without warning, but told him what the result would be if he should yield to the inward workings of his mind and heart in eating of the tree of the knowledge of good and evil. Man was made a responsible creature as to his choice of good or evil.

A little later we see an intruder in the form of a serpent. He was a stranger in disguise, but distinguished for his subtility. According to other scriptures, he was remarkable for beauty and brilliancy. He was expert in using tactics to misconstrue God's simple word, making a display of knowledge and wisdom in disguise, to deceive and mislead the heart of the innocent. He succeeded in accomplishing his designs. The fatal step that was taken is known as the "Fall of Man."

There was a marked change upon the scene. That which God had looked upon with approbation and which He had pronounced "very good" was cursed. The heart of man was changed from innocency and purity to deceitfulness and desperate wickedness. This was illustrated by the first-born son, Cain, who slew his brother. All creation was marred and defiled. All over which God had placed man now bears the shadow of death's dark stamp. Man is a witness unto himself regarding his fall. His corrupt nature and depraved heart all testify to the sad fact. According to nature, he is a creature alienated from God, his Maker. Every living creature which heretofore had lived within the bounds of safety and security is now exposed to dread, fear, and death.

When man first discovered his condition he realized that he was naked. Their hearts were filled with fear and dismay. How could they stand before Him with whom we have to do without a covering. They resorted to a covering of their own design. But this did not answer the purpose of God. When God called, they hid themselves from His presence, choosing darkness rather than light. There are secrets in the human heart, even in this advanced age, of which all would be ashamed were they revealed. "Every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches and knoweth not who shall gather them." "All have sinned and come short of the glory of God,"—all, not only some. There are none excepted.

Dear reader, would you be willing to have all the thoughts put on record and exposed to the public that go through your mind in a day, a month, a year?—exposed to the public without a covering? Man is walking about under some covering. It may be a well-balanced moral covering, or some sort of religious covering of which there are various designs and orders. There is but one covering approved of God—the robe that is washed in the blood of the Lamb, a covering much admired for its purity and beauty. It is suitable only for those that have confessed that they are strangers and pilgrims, but desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God, for he has prepared for them a city. The fabric of the robe is charity, "for charity shall cover the multitude of sins." (See also I Cor. 13.) "She should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." We can but believe it is most delicate, adding to its beauty.

There is also another robe, according to man, a religious covering, which is indeed commendable. See Luke 23:10-12. Here we see a man, a Pharisee, as regards his outward life and walk (according to the law) blameless. A remarkable man in his religious devotions! He even thanked God that he was not like other people. Where is there a man that will surpass him in his outward religious life and walk? It is so very natural to choose a covering or robe that may be highly commendable outwardly, but it still is a robe of man's choosing, not being a blood-washed robe or covering—that will not stand the test when brought into the presence of God. It is most important in regard to our eternal welfare that we choose in time that which is approved of God — the blood-washed robe or covering. What will your choice be?

The Believer's Portion

In deep, eternal counsel,
Before the world was made;
Before its deep foundations,
On nothingness were laid:
God purposed us for blessing,
And chose us in His Son;
To Him to be conformed,
When our course was run.

Glen More, Pa.

CHRISTIAN RELIGIOUS STANDARDS

By Clara Guth

For the Gospel Herald.

A Christian is one who is set apart from the word, having a reproduction of the Christ life upon earth.

The Christian life is one of actual growth. Men grow in grace through all their natural life time. Growing in holiness is increasing in goodness of character with increasing conformity thereto in conduct. This should continue until perfect holiness is attained—as far as it is possible for us to attain it. Holiness is a thing which needs perfecting in human life. The entire Christian experience is one of perfecting the good within us.

God calls on us to believe Him and to put faith in His Word. It is His intention that men believe Him. To

(Continued on page 556)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

JOHN 3:16

"God"—The greatest Lover.
"So loved"—The greatest degree.
"The world"—The greatest company.
"That He gave"—The greatest act.
"His only begotten Son,"—The greatest Gift.
"That whosoever"—The greatest opportunity.
"Believeth"—The greatest simplicity.
"In Him"—The greatest attraction.
"Should not perish"—The greatest promise.
"But"—The Greatest difference.
"Have"—The greatest certainty.
"Everlasting life"—The greatest possession.
—Publisher Unknown.

WEEKLY LETTER FROM SOUTH AMERICA

(August 29, 1922)
By W. G. Lauver

For the Gospel Herald.

We have been having spring-like weather for some time, but a sudden change to real cold and stormy weather, reminds us that spring is not here yet, as we can expect cold weather and frosts for some time yet.

Bro. Shank writes from Trenque Lauquen that Bro. Hershey spent last Tuesday in Trenque Lauquen, to discuss some matters pertaining to the welfare of the Mission. He was also privileged to attend the Trenque Lauquen Young People's Meeting for the first time. The letter also states that August 27 was the second anniversary of the date of the missionaries' first visit to Trenque Lauquen. On that date a house was rented and arrangements made for Bro. Shanks to move.

In letters from Pehuajo and Trenque Lauquen, mention is made that Miss Hughey, one of the missionaries from the Missionary Alliance Station in Pico, spent some time at each place to see the kindergarten and school work in operation, as it is a great help to the mission work in this country. They are also thinking of starting this work in their station in Pico.

There is much sickness among the members and others in Pehuajo and Trenque Lauquen. We also find many in the homes we visit here who have the grippe. All the missionaries have escaped so far, for which we praise the Lord.

August 24, Bro. Hershey stopped off here one night on his way to Buenos Aires to attend to some matters pertaining to the welfare of the workers and the work in Argentina. The object of his stop-over here was to discuss some matters pertaining to the work, and also to look at some prospective house for rent, as we still have no place to hold services, but we think we have a house now that will answer the purpose, and hope to report soon that meetings are in progress. We expect Bro. Luayza to be with us during these first meetings. Our prayer is that many of the interested ones may find Christ as their Savior during the first meetings.

We are glad for the report from Pehuajo that a number are being instructed preparatory to baptism. Pray for them and also that others may be saved.

Carlos Casares, F. C. O., Argentina.

HOW SHALL I MEET THE CALL?

By Geo. J. Lapp

For the Gospel Herald.

The Lord has given us the call to evangelize in so many ways. "Go work today in my vineyard;" "Occupy until I come;" "Go out into the byways and the hedges and compel them to come in;" "Ye shall be witnesses unto me;" "Thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Also read the Old Testament Scriptures and you will find them full of orders and commands given in one way or another. Nearly every verse of the book of Deuteronomy establishes a standard of service or of relationship. It is no wonder that an old Chinese lady refused baptism when she realized that the Great Commission was for her and, taking the application to her own life, she thought she would have to go to the ends of the earth with the Gospel and she said, "I am too old for that. Therefore I cannot be baptized." After it was properly explained, she gladly received the rite and became an effective soul-winner. She understood the Commission rightly. Would that we might apply the call to bring the Gospel to sin-laden souls as personally as she did. The question would not then be, "Where shall we find workers?" but "How shall we persuade some of those who are eager to go to stay by the stuff?"

The call to Christian service varies. It may not be for direct evangelism but it may be to help get some one else ready to go. The instructor who helps to train a missionary is no less called to that work than the missionary in training. His consecration as an instructor of science, literature, mathematics, language, Bible and history should be as deep as that of the one whom he has the joy of seeing go into active service. Any professional training for mission work should be given as seriously as it is received by the prospective worker.

Each one who answers the call need not concern himself as to what the results of his service will be. His line of activity after all is for the purpose of bringing the Gospel message and, as the living Word, it will do its work of enlightening and regenerating once it finds its way into the life of a listening soul. His interest in the cause will lead him to be enthusiastic in regard to the work but ready for the daily grind of the plodder. The Lord will support us in our eagerness to "run and not grow weary" in our service and to "walk and not faint" when we are at work.

The call is mine and yours. It is our duty to answer it. It is our privilege to be placed somewhere where we can be of service to the cause of evangelizing the world. We may be so situated financially, mentally, or professionally as to be of valuable service. Seek to be fitted spiritually too and let none be heedless of the call that comes to every believer in Christ.

Sihawa, via Dhamtari, C. P., India.

"FREELY GIVE"

By Hannah Nofziger

For the Gospel Herald.

> But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. —Matt. 10:6-8.

Christ spoke these words to the twelve apostles as He sent them out. After His resurrection He appeared to the eleven as they sat at meat and said, "Go ye into all the world, and preach the gospel to every creature."

The command was given; but am I obeying it as a child of God? is the question that comes to each of us. If God should call one of our children or any of our dear ones to go to foreign fields, or home lands to bring the Gospel to the lost, can we truly say, "Freely Thou hast given them; use them as it pleaseth Thee?"

Or if the call comes that more money is needed for the spreading of the Gospel, or to feed the poor and needy, what will our answer be? Ah, it seems to be I hear some say, "We have worked hard for the little we have, now they want us to give it away." May we in this matter also

remember, "Freely we have received, freely give."

We are only stewards or someone working with our Lord's goods while here, and will have to give an account of the way we conduct our business while here. So let us be up and doing for He has given each of us a talent to work with. Though it seem too small to be of use, let us remember the lad we read of in John 6, who had five barley loaves and two fishes and after it was given to Christ and He blessed it, it fed the multitude.

May we go on giving freely—a kind word, a drink of cold water, a song, or prayer—and let God use us as He sees fit. One thing we all can do which is very needful as Christ said in Luke 10:2: "The harvest truly is great, but the labourers are few; **pray ye** therefore the Lord of the harvest, that he will send forth labourers into his harvest." And the more we pray the more we become filled with His Spirit, the more we become interested and the more we "freely give."

Hubbard, Oreg.

THE CHURCH IN INDIA

By Geo. J. Lapp

(Chapter X in "Our Mission in India")

For a number of years it was felt that the administrative affairs and discipline of the Church should be kept entirely n the hands of the missionaries. There had not developed with the Christian community a conscience sufficient to enable them to be a self-governing body. While they were thoroughly converted and realized the value of following Christ as compared to worshiping dumb idols, yet in regard to practical application of Scripture Truth to their lives they had to be taught and disciplined by powers outside of themselves for a while yet. This is the common condition of all first generation Christians as was true of the apostolic Church.

They were faithfully taught by the missionaries from the very beginning of a Christian community. They knew very little of the Bible and were too little impressed with the fact that Christianity was a life as well as a worship. They understood from the very beginning the significance of observing all rites such as communion and feetwashing, wearing the devotional covering, observing special days (as Christmas, Good Friday, Easter, etc.), and of church attendance; but they did not realize the value of judgment, mercy and faith according to Matt. 23:23. In some things they would have been mercilessly rigid while in others they would have been recklessly lenient. It took much prayerful, careful teaching to establish any kind of a balanced condition among our Indian brotherhood. To quote on "The General Spiritual Condition of the Church" from the Mission Report of 1910: "We look to see the day when our people will become stronger spiritually. At present there is a great need of the majority of them being fed with 'milk'. They are not able to understand the deeper things of God. The most of them want to do the right thing, but because of the influence under which they were brought up and the deceitful things which they have been taught, it is very hard for them to understand that it is sin for them to live contrary to the teachings of God so long as it is not known by their leader. When their sins become known and it is proven that they are living in sin before God it is not usually hard to persuade them to make an open confession before the Church. There are a few brethren and sisters who have a fair knowledge of right and wrong and seem to be very anxious to walk uprightly before God and man."

Steps in Organization.—To quote again from the 1910 report: "At the present time missionary brethren are appointed pastors of the various congregations of the Mission. Three native brethren of each congregation had been appointed with whom the pastor could confer regarding difficulties which arose between members. In several cases they were able to settle quarrels without even the pastor knowing it."

"This year (1910) Rules and Discipline for Conference were drawn up by the brethren J. S. Shoemaker, J. S. Hartzler, (who were visiting in India during this time) and by M. C. Lapp, and P. A. Friesen and adopted by the Mission. The time fixed for holding the Church conference is the first Tuesday in January of each year. All missionaries, all ordained officers, and two delegates from each congregation have a right to vote on all questions brought before conference. Where a congregation exceeds fifty members they are entitled to an additional delegate for each additional fifty or fraction thereof."

How well do we remember the first Church conference. The membership of each congregation was informed that a conference called in Hindi, "Konfurens," would be called on the day set by the Constitution. The members were asked to vote on the delegates and they didn't know how. In some of the congregations it was thought best to take the private personal vote of each member. Tally was kept by the ministering brethren who repaired to the council room. The choice of the brotherhood showed good, sound, consecrated judgment. We were of the opinion that there were a few who were not qualified to vote because of their ignorance. It was finally decided that they too would be allowed to give their opinion. One poor convert from the shepherd caste could not read or write and seemed to be weak-minded in some respects. His eyes were dim. When he came into the room to give his vote he hesitated for just a moment and gave as his choice the names of brethren who were unmistakably the best qualified in every way to represent the Church. This was true of others who voted.

But the number of delegates outnumbered that of the missionaries. This caused us some apprehension, for they were able to force legislation that might not be for the best of the body.

Conference assembled, the conference sermon preached, the Constitutions and Discipline was presented for adoption. In the discussion of details is was soon noticed that the Indian brethren were inclined to insist on greater rigidness in regard to some details than were provided for in the constitution. In several instances they established variations by outvoting the missionaries. Then came the discussion of questions which had been put into the program of the Conference. As it is in this country, some had to be limited in speech or they would take up all the time and not give opportunity for those who really had something to say.

The Church Conference.—Thus it became an annual occasion. The respective administrative committees of the congregations met every month to care for the needs of the congregation. The ministerial body of the conference district met every quarter to confer on problems concerning the general welfare of the Church. They also met before the time of Conference and arranged the program. Each congregation had the privilege of presenting questions. There was no want for a sufficient number of questions to make a well filled program. As a rule many questions were presented which had no place in such a Conference meeting. They were referred to the ministerial meeting. The Conference work means much toward strengthening the Church and helping the Indian brethren and sisters to realize that after all they are a part of the Church and are recognized as such. All have the opportunity of discussing the various questions that come up in conference assembled. We are glad to note the prayerful interest the delegates manifest in care-

(Continued on page 556)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE HOUSE INSIDE

Sel. by Silvanus Yoder

I have a house inside of me;
A house that people never see:
It has a door through which none pass
And windows, but they're not of glass.

"Where do you live?" ask folk I meet,
And then I say, "On such a street;"
But still I know what's really me,
Lives in a house folks never see.

Sometimes I like to go inside,
And hide, and hide, and hide,
And "doctor up" my wounded pride,
When I've been treated rough outside.

And sometimes when I am to blame,
I go indoors and blush for shame;
And get my mind in better frame,
And get my tongue and temper tame.

I meet my heavenly Father there;
And He stoops down to hear my prayer,
To smooth my brow and cure my care
And make me brave to do and dare.

Then after I have been made strong,
And all things righted that were wrong;
I come outside where I belong
To sing a new and happy song.

Then I can hear the people say,
"You're bright and bonnie, good and gay,"
And it's because I feel that way;
But they don't know the price I pay.

You have a house inside of you,
Where Jesus will fight your battles too;
God's Spirit will tell you what to do,
And make your heart clean, kind, and true.—S. W. Griffin.

THE FAMILY

The mainsprings of the family are simplicity, purity, unselfish love and loyalty. Just so far as these things are honored among us, will the home continue to be the nursery of virtue, and the center of finest influence.

The greatest interest Jesus had was in the Kingdom of God. "But by His pronouncement against divorce, His regard for women, and his unaffected love for little children, He set His seal on family life as the earthly counterpart of the life above." His ideal may be a little high for the world in general, but it should not be too high for men and women who profess to be His followers.

In the average American home of today we need more simplicity of living and teaching—there is a bit too much fastidiousness in our present age. In the majority of our modern homes, the old-fashioned family altar has long since decayed and fallen, and with its passing, the mothers and fathers of today have lost a wonderful opportunity of instilling into their children the eternal principles of life.

If the boys and gorls of today, who are to be the men and women of tomorrow, are to be clean and pure, it is very essential that the parents live clean and pure before them. As I think of this, and then dream of some of the homes in which I have been, it is very little wonder to me that so many of our boys and girls are impure in their thinking, speaking, and manner of living. Often, by well-meaning parents, suggestions are given that are very harmful to the receptive minds of the children.

We are void of unselfish love in our homes of today, but perhaps we might have a greater manifestation of this love. Such love as God has for the world, as Christ has for the unsaved, and as a mother has for her child, can not be too strongly manifested in our home life. How many of us, to day, are loving with a selfish love? Give us, Lord, a heart to love others as Thou didst love us.

Let us stop a moment and think, Are we always loyal to the home ties? Are we loyal to the four fundamental principles of the home, herein mentioned, and upon which society must be founded if it is to endure? Fathers, with your strength and manliness, are you that loyal man in the home you promised to be? Mothers, with that sweet spirit of sacrifice and service, are you loyal to the home and the home ties? Boys, you who are, sooner or later, to assume the responsibility of a home, are you cultivating within your own life the spirit of loyalty? Girls, with your womanly characteristics of love and sympathy, are you preparing to fill the place offered you among the coming generations by being true to the things that are highest and noblest?

Yes, the home is the basis of society, and only as the principles which are lasting are made secure in the home, can we hope to have enduring principles in the nation and in the world.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virute, and if there be any praise, think on these things."—Oliver H. Austin, in The Gospel Messenger.

"Self indulgence weakens the character because it destroys the very metal out of which true character is constructed."

FAMILY PRAYER

The family altar is one of the oldest and best institutions in the world, and blessed is that family where such is established. It is better to live in a cot or a cabin, with an altar, than in a palace without one.

It makes the Lord a welcome guest, and a member of the family, and it is very comforting to know that we can confer and fellowship with Him, as the Man of our counsel.

It is a sad thing to be without God in the home. It is like being in a tempest-tossed ship without a compass or rudder.

Samson became weak as other men, and an easy prey to his enemies, when the Lord left Him. So it will be to all those who discard the family altar. The altar is as much needed in the home as a fire on a cold day, or a lamp on a dark night.

No home is complete, no matter how elegantly adorned, without an altar of prayer. Minus this, it is like a watch without a mainspring.

As parents are interested in the mental education of their children, so they should be in the spiritual culture of the heart.

The family prayer is a connecting link between our earthly and our heavenly home, and if were more generally established, there would be fewer drunkards, divorces, and suicides than there are.

The Lord says, "Them that honor Me, I will honor," so if we honor Him by worship at home, He will bless us openly. "Except the Lord build the house, they labor in vain that build it," and if the Lord is not in the home, there is a great lack; it would be like a house without windows.

As the builders of the tower of Babel got into confusion and failure, so will they who try to make a home without religion. Look at the families where divorce has crept in and split the home asunder, and where the children have been wicked, and have brought disgrace to their parents.

Let us have revival of family prayer and Bible reading everywhere, and witness the great transformation that will follow.—The Sunday School Banner.

Some one has said that if you want to catch fishes you must "get out of sight, then more out of sight, and then still more out of sight." So it is with fishers of men. We must completely lose sight of self, must completely hide behind the cross, if we would succeed in winning souls for God.—H. R. Schertz.

Sunday School

For the Gospel Herald.

Lesson for Oct. 22, 1922—Luke 4:1-13

JESUS TEMPTED

Golden Text.—In that he himself hath suffered being tempted, he is able to succor them that are tempted. —Heb. 2:18.

Introductory.—It is remarkable that the first work of Jesus after His baptism was to show us how to resist temptation. In this connection it is worthy of note, also, that Christ was doubly armed against the power of temptation by having had a long season of fasting and prayer. John having faithfully prepared the way of the Lord by attracting the public attention to Him, we are ready now to follow Him in His ministry.

Lesson Thoughts. — When Christ was at His weakest physically, having been exhausted by His long fast, the devil came to Him to overcome Him. Three times was the attempt made, and every time the devil was easily repulsed, for the tempter could not overcome the power of the Lord. We have here an example of every form of temptation to which man is subjected:

1. First Temptation—"Lust of the flesh." "Command these stones to be made bread," said the devil as he beheld the weakened physical condition of Christ. It was a most inviting temptation. He was "an hungered" and the thought of replenishing his starved body must have appealed to Him strongly. But there were several things which would have made it wrong to partake. In the first place the devil's "if" put it beyond the dominion of Christ to deal with him in any form. Then there was a more powerful appeal to Christ than the matter of satisfying the mere hunger of the body in the fact "that man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Like Christ we should look to God for the necessary food, not to the enemy and deceiver and destroyer of human souls.

2. Second Temptation — "Lust of the eyes." The devil now took Him to a high mountain, where He could see "all the kingdoms of the world in a moment of time." "All this power will I give thee, and the glory of them," said the tempter. Did the devil tell the truth? Were these kingdoms in his power to give? To discuss these questions would detract our attention from a matter of still greater importance. Christ did not come into this world to seek the glory of this world. The dazzling splendor of a sinful world is as nothing compared with the glory of the cross. And even if there had been attraction in the things which the devil professed to offer, the subtle "if" would have put it out of the reach of Christ to give the proposition consideration. Men of faith never say "if" when they speak of the offices and work of Christ—they count all these things as an assured fact. And the more completely we are wrapped in the mantle of faith in Jesus the less attraction has the allurement of this world. As "strangers and pilgrims in the earth," the men of faith are looking forward with a heavenly vision, longingly hoping for the "city whose builder and maker is God."

3. Third Tempation — "Pride of life." Again a third time did the tempter try to take Christ away from Himself and entrap Him in a delusion. Finding Christ on a high tower the devil said, "If thou be the Son of God, cast thyself down." What if He would? It would show to all witnesses that He could do something that no other man would be able to do. Many men, in a similar way, are led to make a vain display of their physical strength, their superior (?) intelligence, or something else about them that men rate as being excellent. But Christ yielded to none of these. He accepted no suggestions from the devil. He was not walking "in the counsel of the ungodly." He knew but one thing, and that was to be true to the Father who sent Him. Thus the devil, finding himself beaten in every attempt, left Him "for a season."

4. The secret of power. We must not forget that Christ, here as well as at all times, was and is God, and as such He was and is absolutely perfect, invincible against any foe. At the same time we should also remember that it was as MAN that He was here tempted, and that He used no methods that man could not and should not use. He was armed with fasting and prayer, accepted no suggestions from the devil, and at no time deviated from the written and eternal Word of God. Here was the secret of His power. "Go and do thou likewise."

—K.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.—Rev. 22:5.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—II Cor. 5:1.

Our Young People

CHOOSING ASSOCIATES.—Heb. 11:23-29; Prov. 1:10-19.

Topic for October 22

MOTTO

"He that walketh with wise men shall be wise."

MEDITATIONS ON THE TOPIC

I. Character Forming Choices.—"A man is known, by the company he keeps." This saying is a kind of proverb. The Scripture bears out the truth of it also. An intelligent man recently commented on the character of citizens who took part in making and drinking of unlawful whiskey, saying, "To be encouraging such work you are getting the very worst characters of the country into the association of your family." He was right in his conclusions. When we choose certain forms of indulgences that may please us and note to what class of individuals these indulgences cling and what effect it has upon their character and life, we can estimate as to the effect upon our own character. Those who delight in certain forms of pleasure are drawn together through the pursuit of that pleasure. Dancers meet at the dance hall. Drunkards meet at the drinking place. Fools meet in the house of mirth (Eccl. 7:3-6). Men and women of similar tastes are drawn together and enjoy one another's association.

What is true of evil associations is a law also in good association. If we take delight in things noble and true and good, we shall be drawn into association with that character of people and will receive encouragement upon the way of righteousness in the development of our character. A young man who enjoys the association of a giddy immodest young women is revealing a tendency in his makeup which leads to the road of unmanliness and uncleanness which will lead downward. Likewise a young woman who sets her choice upon the godless young man is marking herself for a downward career. The opposite of godlessness is piety and virtue. They who love it will delight in such companions.

II. The Text. Heb. 11:23-29; Prov. 1: 10-19.—These two Scriptures draw the comparisons for us of the two classes of choices in associations. Moses chose to suffer afflictions with the people of God rather than to enjoy the pleasures of sin. His choice of association marked him as a noble chooser and had a corresponding effect upon his future which is worthy of record in the inspired Book. The wise man marked the effect of walking in company with wicked men and what it would bring in the end if continued.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Company."**
2. Good Companions.

For Young People

1. Intimate Association that Brings Profit.
2. Intimate Association which Destroys Character.
3. Standards for Choosing Associates.

For Older People

1. Associates Who Have Blessed Me.
2. Preparing Ourselves for the Best Association.
3. Irreparable Loss from Evil Associates in Youth.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, OCTOBER 12, 1922

Field Notes

* * *

According to previous plans, a series of evangelistic meetings began at New Holland, Pa., Oct. 8.

Bro. L. J. Miller, Garden City, Mo., began a series of meetings at Cherry Box, Mo., on the evening of Sept. 30.—K.

Bro. Noah H. Detwiler was ordained deacon, by lot, of the Mt. Pisgah Church, near Cherry Box, Mo., on Sept. 30.—K.

Bro. David Garber, Elizabethtown, Pa., recently conducted a series of meetings at the Weaver Church, Johnstown, Pa., district.

A Peculiar Event.—The Sunday school lesson quarterlies and a sewing machine belonging to the Sisters' Circles were recently stolen from the South Union Church near West Liberty, Ohio. It is hoped that the thieves will make good use of the Sunday school literature.

Communion was observed at the Oak Grove Church, near West Liberty, Ohio, with a full house and a good spirit prevailing.—A.

Sunday, Oct. 8, was the time set for the dedication of the new church at Ashley, Mich. Bro. D. D. Miller was to preach the sermon, and follow with a series of meetings.

Bro. D. D. Troyer, Goshen, Ind., has been appointed to have charge of the small congregation in Jasper-Newton counties, Ind., preaching there the second Sunday of each month.

A FAVOR DESIRED

If some one were owing you twenty thousand dollars and you needed it in conducting your business, would you appreciate receiving payment on the debt? In going over the subscription lists of the Mennonite Publishing House, it has been found that the arrears actually amount to over twenty thousand dollars, not including the amount accrued since January 1, 1922. Since the Publishing House is not out for profit in a financial way, but is publishing a number of the periodicals, either at cost or at a loss, it has been found necessary to sent out special statements calling attention to the amounts due us which we trust will have early attention.

It is necessary that these funds be made available to be able to continue our work and discharge our many obligations. If you are aware that your subscription is in arrears and you do not receive a statement, we will appreciate having your remittance likewise. Anyone receiving statements having paid recently will please pay no further attention to them. The management wishes to express their appreciation for the prompt renewals from so many.

Mennonite Publishing House
Scottdale, Pa.

The Indiana-Michigan District Mission Board is arranging to hold Bible instruction meetings in all the dependent congregations of the district—a commendable adventure, because the neglected regions should have the best possible instruction.

Arrangements have been made to hold evangelistic meetings in several of the congregations in Franklin Co., Pa., this fall. Congregations, dates, and evangelists are as follows: Marion, Nov. 11, Bro. J. C. Clemens; Pleasant View, Nov. 23, Bro. Abram Metzler; Pond Bank, Nov. 30, Bro. J. F. Bressler. Remember these meetings at the throne of grace.—M.

Brethren J. K. Bixler and D. D. Troyer are planning to visit all the dependent congregations of the Indiana-Michigan Conference district during October and November, preaching the Word, and doing such other work as falls to a bishop.

Bro. Paul Graybill and wife, New Holland, Pa., planned to leave Oct. 12, to enter the work at Philadelphia Mission. Bro. G. had been a minister in the Weaverland congregation, and is the first resident minister to take up the work at Philadelphia. May God prosper their efforts in their new fields.

October 7 was the date set for the 45th Pacific Coast Mission Meeting, held at the Albany Mennonite Church. After the opening services Bro. Allan Good was assigned the opening sermon and the closing sermon was assigned to Bro. E. Z. Yoder. An important feature of the meeting was to take final steps for the launching of the new mission in Portland Ore., with Bro. Allan Good as superintendent.

Correspondence

* * *

Ashley, Mich.

Dear Herald Readers, Greeting: Bro. C. F. Derstine preached for us on the evening of Sept. 4. On Sunday Sept. 17, Bro. Alvin Miller, Pekin, Ill., preached here morning and evening.

Pray for the work here, especially for the meetings to be conducted by Bro. D. D. Miller, beginning Oct. 8.

Sept. 24, 1922. Cor.

Tofield, Alta.

Dear Herald Readers, Greeting:—We are thankful to God for His wonderful manifestations of love toward us. On Sunday morning, Sept. 17, thirteen precious souls were received into church fellowship, three by baptism. The following Sunday, Sept. 24, communion services were held, nearly all of the members partaking of the sacred emblems of Christ's suffering and death. May we ever remember the great price Christ paid for us thru love.

Sept. 28, 1922. Cor.

Ephrata, Pa.

Dear Gospel Herald Readers:—Our hearts rejoice in God's goodness in this part of His vineyard. Our minister, Bro. A. S. Horst, is again going in and out among us after an illness of some weeks. Sister Louisa Seyfert, aged seventy-eight years, was called away during September. Fun-

eral was held at the church with sermon by Bro. Horst.

The Sisters' Sewing Circle is still active, having furnished and gathered a large number of garments during the recent call for Russia. Our semi-annual council meeting was held yesterday. All present professed peace and desired communion.

The singing class closed a very successful sixteen-weeks' term last Saturday evening; largely attended, with standing room only. It was conducted by Bro. D. M. Wenger, Leola, Pa. Bro. Ira Frank has been enrolled as a teacher at the Eastern Mennonite School. Sister Emma Zimmerman is attending school at that place.

Remember us in your prayers.

Oct. 2, 1922. Lizzie Mengle.

Cloverdale, Ohio

Greetings to all Herald Readers:—We again have many reasons to thank God for the blessings He is still bestowing upon us. The work here has been progressing the past few years.

On Sept. 9 we had our harvest meetings of which Bro. Andrew Brenneman had charge. Bro. Eugene Moore was also with us. The brethren remained here over Sunday. On Sept. 24, Bro. J. M. Shenk was with us when two young souls were received into the Church by water baptism. We trust you will remember them in your prayers.

We appreciate having visiting ministers stop at this place.

Oct. 2, 1922. Cor.

Goltry, Okla.

Greeting to all Herald Readers: Sunday Oct. 1, council meeting was held at the Milan Valley Church, almost all present expressed peace. The Lord willing, we will hold our communion Oct. 8. Bro. and Sister Martin M. Yoder and Sister Elizabeth Yoder, who had lived at Midland Mich., several years are with us again and presented their church letters last Sunday. Bro. and Sister S. C. Miller who spent the summer at Manitou Colo., are at home again. We also held our quarterly Sunday school conference Sunday evening. A good program was rendered and many good thoughts were presented. Bro. Irl Cooprider was elected moderator for the next conference. The Lord be praised for all the blessings He bestows upon us.

Oct. 3, 1922. Simon Hershberger.

Topeka, Ind.

Dear Readers of the Gospel Herald:—We thank the Lord for the blessings He bestows upon His people. On Oct. 1, we had the privilege of listening to our minister, Bro. Oscar Hostetler, on the subject, Non-conformity to the World, using as his text, Dan. 1:8. He gave a very instructive sermon on the dress question. It is a shame the way people dress in this age of the world, and we believe some of the prophecies are being fulfilled. Pray for the work at this place.

Yours in the Master's service,

Oct. 3, 1922. Alta M. Bontrager.

Hesston, Kans.

Dear Gospel Herald Readers:—The work at Hesston College and Bible School was resumed Sept. 12. Bro. Bender gave the term address in which he gave timely advice to the students for a right beginning.

On account of a diphtheria epidemic, reorganization of the S. S. was deferred until Sept. 24. The new officers are: Supts., Noah Oyer, Maurice Yoder; Chor., M. T. Brackbill; Sec.-Treas., Edward Shellenberger; Supts., of the Primary Dept., Elizabeth Kanagy, Clara Hershberger. We are expecting the Lord to give us a prosperous year in Sunday school work.

Bro. C. F. Derstine preached for us on the evening of Sept. 29. He is always welcomed by the students.

Late Saturday evening, Sept. 30, Bro. and Sister Friesen returned from the Iowa-Nebraska Conference. On Sunday evening, Bro. Friesen preached a splendid sermon on "The Place of the Holy Spirit in Education." They left us again the following day for New York where they expect to attend school until January.

School is going nicely. There are now 158 students enrolled while more are expected later.

We appreciate having Bro. and Sister Oyer with us again. Our series of revival meetings are to begin Sept. 15. We are desirous of your prayers so that God may have His will performed in the work here.

Yours in His glad service,

Oct. 3, 1922. Margaret Horst.

Roanoke, Ill.

Greetings to all Herald Readers: On Oct. 1, Bro. C. F. Derstine was at home, preaching two very inspiring sermons. On Oct. 4, Bro. J. D. Mininger was with us, giving us a very helpful message.

Pray for us that we may be faithful and true, "always abounding in the work of the Lord." Cor.

Oct. 5, 1922.

Schellburg, Pa.

We have many reasons to be thankful for the blessings our heavenly Father gives us. On Oct. 1, Bro. Abram Metzler, wife, and son Daniel, Sister Stoltzfus, Bro. C. A. Graybill and three children, and Bro. Albert Kauffman and wife, all of the Martinsburg congregation and Bro. E. J. Blough and family, as well as a number of brethren and sisters from the Johnstown district, were with us as we commemorated the death and suffering of our Savior. Bro. Metzler preached in the afternoon, being assisted in the communion by the other brethren. In the evening, he preached again.

O, the joy it gives us to meet with God's people here, but how much more joy it will be when we meet in the glory world with Jesus. Then we can leave our cares and trial behind, and all will be joy and peace.

We ask God's children to remember the work here that we might live truly consecrated lives.

In His Name,

Oct. 5, 1922. Effie Hoover.

Chicago, Ill.

(720 W. Twenty-Sixth St.)

"Cast thy bread upon the waters: for thou shalt find it after many days." This is what we are trying to do here, although there are few immediate results. But the future has greater things in store.

The Sunday school work is progressing. Considerable interest is shown. The attendance has been increasing, averaging about one hundred twenty-five. The teaching force is mostly of local talent. A few young people are staying in the city who give their services on Sunday.

Special services were held the last Sunday in September. The object was to increase our attendance. Bro. A. H. Leaman preached the sermon for the occasion, emphasizing the necessity of studying the Word. In the evening a special missionary program was given. Emphasis was placed on various non-Christian religions, and from that the need of Christianity was impressed. The regular services are interesting, and many spiritual blessings are obtained.

The young people's meeting has been organized again. The first meeting was held and an interesting program was given. The hall has been cleaned and painted. The work was done voluntarily by those who worship here. The money to defray the expenses was raised from the congregation.

Bro. V. E. Reiff stopped here on his way to the Illinois Conference. He gave a talk on the needs of the mission fields as they relate to the Board. Bro. and Sister P. A. Friesen stopped here on their way east. Bro. F. gave an interesting talk about mission work in India.

Remember us in your prayers. It

(Continued on page 556)

Miscellaneous

EDUCATION

By Daniel Kauffman

(This article was published in the Nov. 30, 1916, number of the Gospel Herald. It is thought a reprinting at this time will be helpful. A square look at the problems connected with any matter can not but be beneficial in finding satisfactory solutions.—H.)

Year by year the educational problem is growing in importance. We remember the time when people were divided into two classes: those who favored education and those who opposed it. Now the latter class has become almost extinct, and the question has become many-sided. And no matter upon which side you look you are facing a question of immense size. The questions at issue will be presented in question and answer form.

1. **Shall we educate our children?**

Yes. It is a duty which we owe to both them and to all mankind. Education means development; development means power; power means usefulness; usefulness means happiness and reward. When we speak of education we mean, of course, development in its highest sense—physical, intellectual, moral, spiritual.

2. **Where shall we educate them?**

In the home. A lack of home training means a loss which nothing else can fully supply. Home training should include proper care and development of the body; learning to care, in a financial way, for self and others; the cultivation of strong characters, fine conversational powers, and sturdy Christian manhood and womanhood.

In the Church. Children should be taught, from infancy up, to love, cherish, and (after they are of proper age) nourish the Church. Like the influence of the home, that of the Church should be positive, wholesome, calculated to develop that in our young people which makes of them devoted followers of Christ and strong in His service. Church education includes instruction in the Word of God, induction into the Church of God (thru the atoning merits of the blood) and the building up of a strong character in the service of God.

In the school room. The advantages of a school room education are economy of time, the acquisition of knowledge, a stimulation of greater effort because of the efforts of others, learning human nature through contact with others, and such advantages as one naturally gets through the association of those who are struggling with like problems which interest us. It is worth something to have the privilege of pursuing our studies under the direction of trained educators.

3. **How far should the education of our children extend?**

Circumstances should determine this. Some are all the more useful for having gone through the most advanced universities while others would be better off if they had never seen the inside of a school house. The disposition of the child, the character of the schools within reach, and the place in life to be occupied furnish the proper solution to the question.

4. **What are the dangers connected with school life?**

(1) Danger from moral infection. In almost every community there are those whose moral training has been neglected. It takes vigilance on the part of parents, care in the selection of teachers, and diligent co-operation between parents and teachers to safeguard the morals of our children.

(2) Danger from spiritual infection. The atmosphere of the school world today is laden with the poison germs of infidelity. We make a mistake when we imagine that all the ecclesiastical infidelity of today is cooped up in a few institutions of learning like the Chicago University and the Union Seminary of New York. These poison germs are found in many of the text books used in common and high schools, and many teachers are tainted with the skepticism. Our children are in danger, and need the most prayerful and diligent attention on the part of faithful parents and teachers.

5. **What is the need for denominational schools?**

It is important, while attending school, that young people be under the best possible Christian influences. While they are learning about the things pertaining to the affairs of this life, it is important that they be kept fully awake to the things pertaining to the life to come. The denominational school is, or ought to be, more nearly in line with the faith and doctrine, ideas and ideals of life, of the Church and more loyal to its interests than any other school. Since many of our young people will seek an education whether we have schools or not, it is important that their spiritual interests are being looked after while they are acquiring their education.

6. **What should be the relation of the school to the Church?**

It is the duty of the Church to safeguard the interests of its young people so that when they enter upon life's vocation they may not only be able to render efficient service but will have chosen places where they will be of the greatest possible use to the Church, in active fellowship with one of our congregations, in full harmony with our faith. It is the duty of the school to stand by the Church in accomplishing these results. As the servant of the Church the school should stand as the champion of all the doctrines, ideals, and aims of the Church.

7. **What may a school do to accomplish these results?**

It should work to the end that all the officers and teachers are in thoro accord with the Church in faith and practice and professionally able to fill their places. It should arrange its affairs in such a way that every student may have the opportunity to get a good working knowledge of the Bible while in attendance at the school. It should make it a point to cover the entire line of Bible doctrines, especially those which are peculiar to the church to which the school belongs. It should safeguard the spiritual interests of its students by protecting them against the harmful influences coming from too intimate associations with world movements and organizations. It should arrange its curriculum favorable to locating the graduates with some congregation holding to the same church as the school

We can not well over-emphasize the last point made. Heretofore there has been a leak that ought to be stopped up if possible. This is where the leak comes in: Too many have given encouragement to an amibitious program that includes first the common school, then the high school or academy, then a college course, then a university course, then a post graduate course in some great university or seminary, then a brilliant career in some popular profession. Result: some of our most talented students have tried to climb this fascinating ladder. They went through the academy, college, etc., and when they got through they were settled down in a place out of touch with our Church and a short time saw them entirely outside the Church. Some even left the Church before they got near the top. The policy is suicidal so far as the Church is concerned. Either we are wrong in standing for things that make us "peculiar" to other churches and out of line with the popular current of the times, or we are wrong in helping our boys into positions that take them away from the Church. Do you call this "narrow?" Perhaps it is; but is it not also the common sense way of looking at things? Are not our schools supposed to strengthen the Church? And does it strengthen the Church to educate our brightest boys and girls away from it so that when their education is complete they are no longer with us?

Here we imagine that we hear objections—"You are charging us with being disloyal," etc.—nothing of the kind, simply stating facts. Some of the noblest workers we have in the Church are boys and girls who went through our schools and settled down to faithful service in the Church. But I insist there are too many that went the other way to justify us in letting matters go without a vigilant, prayerful effort to stop the leak. What we want to do is to study the condition of our Church, the needs of our young people, the places they ought to occupy when once they assume the active responsibilities of life, and then proceed to shape the courses of study in our schools to the end that our young people may be fitted to fill these positions in the way most serviceable and satisfactory to God and the Church.

8. **Should students in our schools be limited to members or members' children?**

No. The business of our schools is to develop talent and sturdy character, fitting young people for active, efficient service wherever they may be called. If a school can not accomplish results that will stand the test aside from its denominationalism, I question its serviceableness to any denomination. The type of life for which we stand is favorable for the development of sturdy character, and appeals to many who are not one with us in faith. Whatever we may be able to contribute to others' welfare we should gladly do. But our schools should never compromise or modify their teaching or attitude or work for the sake of getting outside patronage.

9. **What do our church schools furnish that are not supplied by other schools?**

If our church schools are what they ought to be they are in charge of teachers who are intimately acquainted with the problems of our young people, and who look at them from the same angle as that from which our church looks at them. The faith which we believe the Bible upholds is more decidedly a part of the influence surrounding the student body, and the denominational life and interest is woven into their being more completely than it would be in some other institution of learning. There are more favorable and less unfavorable influences there than at other places, and in case of a disposition to drift there are vigilant workers on the ground to restrain them in their drifting before they have gone too far. Some who start to our schools expecting to remain there a little while and then complete their education elsewhere stay in our schools until they graduate and go out as faithful workers in the Church.

10. **What are the principal dangers attending our schools?**

(1) The moral and spiritual infection carried in so many of our textbooks. (2) The questionable books found in libraries. (3) The influence of world-wide movements in the way of student and other organizations. (4) Influences exerted over prospective teachers while they are attending higher institutions of learning preparatory to taking up work in our own schools. (5) Influence of students whose home training was not what it should have been.

11. **How may we help our church schools?**

By standing by them in our sympathies, prayers, and financial support; by keeping in touch with the students we send them, and co-operating with the powers that be in the schools in promoting the highest interests of the students we send them; by lending hearty support to the Educational Board in whatever work it undertakes for the betterment of the schools; by keeping in touch with the conditions in our schools, commending that which is good, and helping to rectify or eliminate that which is questionable. The patronage of the Church should depend upon the loyalty of the school.

12. **Should we send our children to some high school in our community or send them at once to one of our church schools after they are through the common schools?**

That depends upon circumstances. We look upon schools and schooling as simply a means to an end, not the end in itself. In some localities the home influence is such that parents ought not to be satisfied to send their children even to district schools. For this purpose it would be well if there were a preparatory department in our church schools. In other communities the influence and environments are such that it is best to keep the children at home as long as the local schools can give them what they need. Where the parents have good control over their children, the local church influence healthful for the development of sturdy Christian character, and the schools in charge of teachers of good common sense and orthodox faith, you are running a risk in sending the children away from home, even if it is to attend one of our own denominational schools. Then, the first circumstance which determines the answer to the question under consideration is whether home conditions are favorable or unfavorable. We would throw in this word of caution: If you are sending a child to a church school because of unfavorable home condition, be sure and advise the school authorities of exact conditions—whether the child is unmanageable, the neighborhood conditions bad, or the parental government incompetent.

The other circumstances which should govern the answer to the question under consideration is the apparent condition of the church school to which you propose to send your child. Is the management of the school such as to meet the hearty approval of the Church at large? Are the teachers living exponents of the faith held by the Church? What is the condition of the students when they leave school as compared with what they were when they entered school. If the influence of the school makes the body of student members more loyal, more faithful to the faith and practice of the Church, more outspoken in defence of its doctrines and more completely separated from the world, more devoted and pure and submissive and serviceable to the Church, then it is safe to send your children to that school. If on the other hand, these conditions do not exist at the school in consideration, then you had better keep your children at home. Make your comparisons between conditions at home and at school, study the disposition and surroundings of your children, decide as to the place in life you would have your children fill, and then make your decisions accordingly.

* * *

We have made this discussion much longer than we intended when we began—yet there are many phases of the educational question which we have not touched. It is an immense problem; but a problem which must be met with open eyes and prayerful hearts if it is met aright. Our hope is in God, who has promised never to leave nor forsake us and invited us to cast our burdens upon Him, with the promise that He would sustain us; in our parents, preachers, and teachers, who are watchfully and faithfully doing what they can to promote the highest welfare of our young people; in our young people themselves, whose desire for useful service is impelling them to equip themselves to fight the battles of life acceptably to God and the Church. With this combination we look forward hopefully, expecting great things and best results.

Goshen, Ind.

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock that is higher than I.—Psa. 61:2.

THE CHURCH IN INDIA

(Continued from page 549)

fully voting on all resolutions presented.

A few characteristic questions are as follows:

1. What Christian customs should be established in the home with reference to prayer and the training of children?
2. How shall we associate with one another?
3. What are worldly alliances (in India)?
4. How should we observe Good Friday?
5. Is tithing taught in the Bible? If so, why do we not practice it?
6. Is it proper according to the custom of the country for parties who are engaged to be married to have communication with each other by letter?
7. Is this church ready to establish a Sunday School Conference?
8. What attitude should the Church take toward excommunicated members?
9. What system may be established to provide systematic financial support for the church?
10. Shall we establish a home mission station?

Development of Church Activities.—Sunday school and young peoples' meetings were conducted from the beginning of the Mission. The native brethren and sisters were used as teachers in both the station and village Sunday schools as soon as they were able to teach. The brotherhood were given to understand that the Sunday school was a part of the Church. Later the young people's meeting was established and as circumstances permitted native workers were put in as leaders and speakers with the result that during late years these meetings were almost entirely in their hands. They formed a majority of all committees, and had their share of the decisions regarding choice of subjects, etc. We found them eager to take part in open discussions on subjects under consideration in the meetings. Both brethren and sisters are permitted to express themselves.

The weekly prayer meeting has been a feature of Church activity which has meant much to our brotherhood in India. Each mid-week evening those of the brotherhood who are able gather at the home of some one of the membership of each congregation for the regular weekly service. There have been times when special prayer meetings ran into the night. Teachers' meetings are held regularly for the purpose of helping the teachers to become familiar with the lessons and also give them such helps as will aid them in presenting the Word to their classes.

Bible Classes.—At different times there were also held special Bible classes during the week for the Indian brethren and sisters who felt the need of special Bible knowledge. In these meetings regular courses of Bible study, generally of books of the Bible were carefully gone over.

(To be continued)

RELIGIOUS CONDITIONS IN RUSSIA

For the Gospel Herald.

The following letter written to Bro. Arthur Slagel, one of our relief workers in Russia, gives a glimpse of conditions in that country from a missionary standpoint, as viewed by a former Russian pastor.

Odessa, Novoselskaya.
Feb. 2, 1922.

It was a special joy for me to hear yesterday that you are interested in mission work. I am therefore giving you herewith a brief account of conditions during the war and at the present time.

Soon after the beginning of the war the Germans, whether they were subjects or Germany or had become naturalized, were hated and held under suspicion. Finally many were driven from their homes, while others feared greatly that a similar fate was awaiting them. Thus a number of congregations were destroyed, the members being sent into the interior of Russia and to Siberia In other congregations the continual anxiety for the preservation of the material wealth caused a decline of religious interest.

The ministers of the disbanded churches of whose number I am one, were unable to do mission work, for this was strictly forbidden by the government. And every minister saw himself compelled to follow a secular occupation in order to obtain his daily bread.

When one of the exiled ministers came to a place where a church existed, he did not find it possible to labor extensively for the kingdom of God, for, as already said, interest in the things of God was, in consequence of the war, at a low ebb and the thought of mission work did not find any consideration. In many a church it was found difficult to meet the obligations toward the minister.

Today, in consequence of the general famine, the situation has become far more favorable. Most of the ministers must give about all their time and effort to the task of obtaining the necessities of life. As for myself, I have during the time of my exile worked in various cities as a clerk. At the present time I have a proposition which brings me a salary of 300,000 rubles a month, though it is to be increased to 700,000 rubles. It is impossible for me to give much time to religious work. If work is to be done, it must be made possible. There are open doors for mission work.

This is in a few words the situation in our congregations, as regard mission work. I have given the report in the hope that you will transmit it to your Mission Society. May a way be opened by which we may be enabled to engage in such work among the Germans and Russians.

Yours in the Lord,
Rob. Petasch.

CHRISTIAN STANDARDS

(Continued from page 547)

have faith in God means having faith in Christ and to have faith in Christ means having faith in His Gospel.

The principal duties of a Christian are obedience, self-denial worship, and personal work, and of having love, humility, purity and hope.

In I Tim. 6:11 we read that we should follow after righteousness, godliness, faith, love, patience, and meekness, and to fight the good fight of faith and lay hold on eternal life.

"Therefore if any man be in Christ, he is a new creature." "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

Flanagan, Ill.

CORRESPONDENCE

(Continued from page 553)

is only as the Spirit rules that the greatest good can be accomplished.

Yours in His Service,
Oliver Bauman.

Scottdale, Pa.

Dear Readers of the Gospel Herald: We were glad to have with us for a day Bro. and Sister D. M. Hofer, Chicago, Ill., who are en route to Russia as relief workers. May their labors be blessed of Him.

Bro. and Sister Willis N. Baer and two children, Landisville, Pa., are spending a few days with friends here.

Bro. and Sister J. A. Ressler have gone on a few weeks' trip to eastern states. They expect to visit in Berks and Lancaster counties, going as far east as Boston, Mass. They were accompanied to Chambersburg, Pa., by Bro. John L. Horst, where he plans to spend a few days with home folks. Cor.

Oct. 7, 1922.

SATAN'S STRATEGIES AGAINST THE SON OF GOD

By A Sister

For the Gospel Herald.

While the power of Satan is great he is neither all-wise, all-powerful, nor everywhere present. These qualities belong to God only. Satan was pretending not to know the Son of God in His first and second temptation. He expressed some doubt as to Jesus being the Son of God when he said, "If thou be the Son of God, command that these stones be made bread," and "If thou be the Son of God cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any

time thou dash thy foot against a stone" (Matt. 4:3, 6). Already changing his plans by quoting scriptures, in the third temptation he changed his plan altogether by making great promises of wealth and glory, "If thou wilt fall down and worship me."

By collecting the passages where Satan or the devil is mentioned, it may be observed: That he fell from heaven with all his company; that God cast him down from thence for the punishment of his pride; that by his envy and malice, sin death, and all other evils came into the world; that by permission of God he exercises a sort of government in the world over his subordinates, over apostate angels like himself; that God makes use of him to prove good men and chastise bad ones; that he is a lying spirit in the mouth of false prophets, seducers, and heretics; that it is he, or some of his, that torment or possess men to inspire them with evil designs as he did David when he suggested to him to number his people and to Judas to betray his Lord and Master, and to Ananias and Sapphira to conceal the price of their field; that he roves about full of rage, like a roaring lion, to tempt, to betray, to destroy us, and to involve us in guilt and wickedness; that his power and malice are restrained within certain limits, and controlled by the will of God. In a word, that he is an enemy to God and man, and uses his utmost endeavors to rob God of His glory, and men of their souls.

The tempter knows our various tastes and dispositions far better than we do, and is familiar with all the powers and weaknesses of our being. He follows the deepest scientific researches and is ready to use at once the latest discoveries to further his evil designs. He "hath blinded the eyes of them that believe not" (II Cor. 4:4).

Having considered the character and power of Satan, let us further consider his works among the children of men. The Bible warns us against "the snare of the devil."

The apostle recognized the importance of this warning, and was more successful in leading the overcoming life in that he was able to say with truth, "We are not ignorant of his devices."

We do well to open our eyes to facts, to "watch and pray," to learn what we can about the character and work of the enemy, to keep out of the clutches of his power, and to cling to the power of Him who is able to deliver us from the power of every foe.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). He was both the Son of God and the Son of man. To His humanity these temptations came really and truly, for He was tempted like ourselves in all points. He experienced the temptations "common to man" and even greater ones, for He was tempted to perform miracles to show that He was the Son of God. When hungry from a forty days' fast and still in the wilderness and far from food, He was tempted to make and eat bread which Satan desired Him to eat.

He drew the mighty "sword of the Spirit" upon Satan three times, and he departed from Him as he does from all who use the Word of God as their defense. Christ said to His disciples, "Ye are they which have continued with me in my temptations" (Luke 22:28).

He traveled the way before us, and vanquished the foe at every turn. He knows that Satan will assail us at every opportunity, so His promise is to be with us "even unto the end of the world."

"For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:18).

Of all the temptations that come in life, there is none other that works such fearful havoc as the temptation to delay salvation. "Procrastination is the thief of time," and the thief of souls. When God calls to the unsaved: "Behold, now is the accepted time; behold, now is the day of salvation," the devil says, "Not now; time enough yet." All the hosts of hell are united upon the plan to delay conversion again and again—till death if possible—and millions are caught in the snare.

Archbold, Ohio.

RELATION OF WORKS TO SALVATION

By Rein L. Clemens

For the Gospel Herald.

Work out your own salvation with fear and trembling.—Phil. 2:12.

In quoting these words the impression is often left that they were meant for the unsaved, but in looking over the context we see that they were written to the saints at Philippi.

The apostle Paul teaches us definitely that by good works no man can be saved. Salvation is given as a free gift. Eph. 2:8, 9. If he would tell us here to work to get saved it would be conflicting with his other teachings and we see also by Phil. 2:6 that it was none else but God Himself that began the good work in them and he assures them also that He would perform it until the day when He would gather His own.

Having then received this gift of God thru faith in His Son, shall we cease from good works? God forbid. Real salvation is the motive power in our hearts that spurs us on for greater service for our Lord, which is laboring to win others that are still unsaved.

When we were drifting down the stream with the multitude we were so absorbed in the smooth sailing of the present that we did not see the danger ahead, where we might have been hurled over the precipice in a moment, unsaved. But after having been saved by God's grace from such a position, can we not look with compassion upon the millions who are still rushing madly on, and do all in our power to save them from endless destruction?

In the material things we are always concerned about the safety of others almost as much and often times more than about our own. Only recently a heavily loaded truck passed through a bridge near our home and as it was an old wooden one all went down. Three persons going down with it, miraculously escaped death. We came upon the scene within fifteen minutes after it had happened and someone had already made himself responsible for the lives of others by putting up ropes to head off the traffic from danger, and rightly so. But should we be less concerned about the souls of those who are going on to endless destruction and not show them a better way? We cannot show others a better way before we have found it ourselves, so surely working out our own salvation with fear and trembling means holding it out to others and persuading them to come in. Luke 14:23.

Is the salvation which we have received not worth enough to us that we can in some way help to spread God's Word, which is the only seed that can be sown in the hearts of men that will spring up and bring forth fruit to eternal life and especially so when we consider that we shall receive an extra reward for such service. His Word shall not return unto Him void. Isa. 55:11. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6). Our works shall all be tried by fire and if they do not stand the test they shall burn, but if they stand the test we shall receive a reward. I Cor. 3:12-15.

Someone has made the remark that he would be satisfied to be a doorkeeper in heaven and so would I if it were God's will, but He desires that we should all strive for a crown

of glory by living for the good of others. The Bible teaching is that "every man shall receive his own reward, according to his own labour."

In the face of all this are we interested in seeing others turn to Christ or are we even a hindrance to His work? We sometimes hear expressions like, "O they are just such little ones," even from such that have the oversight of the flock, when Jesus himself has said, "Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven" (Matt. 19:14). "O that they were wise, that they understood this, that they would consider their latter end" (Deut. 32:29)!

Telford, Pa.

I WISH

By Levi Blauch

For the Gospel Herald.

1. I wish all ordained ministers would realize that they were called and ordained to preach the Gospel, instead of acting clownish and making the people laugh.

2. I wish the entire body of the laity would realize that the house of worship was never built for fun and levity, but for worship only.

3. I wish all who profess to be Christians would realize that the nonresistant principle, taught and lived by our Savior, is the only principle that brings with it salvation for the soul.

4. I wish every believer would, out of a pure heart, sincerely love his or her enemies so that we could more earnestly and sincerely pray for them, for if we desire to pray for them, we must first love them.

5. I wish all brethren and sisters would have a real heart-felt desire to be at the preparatory and communion services, not to be seen only, but to partake of the bread and wine and wash one another's feet as Christ so plainly commanded.

6. I wish all the brethren would have a love for each other strong enough that they would out of love greet one another with an holy kiss, and that the same spirit would be realized among the sisters.

7. I wish we would all realize that the only place to be is in the kingdom of Christ, established on earth, for therein is perfect safety, peace, joy, and happiness for the soul, such as the world cannot give.

8. I wish all who claim to be in the kingdom of Christ would prove the same to the world by a complete separation, showing that they have been with Jesus, have learned of Him, and are no more walking in darkness but in the light of the Gospel of Christ.

9. I wish all the brethren and sisters would adopt the Bible plan in the manner of dress, for to dress like the world is disobeying God, disobedience is sin, and sin has no promise in heaven.

10. I wish the entire brotherhood (and sisterhood) would make a more complete and deeper study of God's Word, believe what they have studied, and put the same to practice. It is one thing to believe and another to put into practice what we know. The Word of God should be to us the most precious thing on earth, because it is thru the Word that we become able to find our way from earth to glory.

11. I wish all Christians would learn to abhor the present day amusements for they are all of the evil one, and we cannot be consecrated to God and His work if we take part with the world.

12. I wish a more complete and genuine consecration would take place in the hearts of all believers so that the sanctified life would shine brighter and brighter from day to day.

13. I wish and pray that we would all live such holy lives that when Christ the good Shepherd comes to take to Himself His Bride, the Church, that we would find ourselves among those that have washed their robes and made them white in the blood of the Lamb. What must it mean at that time to the child of God to meet the Lord in the air and be forever with Him. But on the other hand, what, O, what must it mean to miss the opportunity to prepare for that great event and then miss the opportunity to meet the Lord and be forever banished from such a friend as Christ?

Brethren and sisters, let us think on these things, awake from our sleep, arise into newness of life, and make our calling and election sure.

Johnstown, Pa.

MEDITATIONS ON LUKE 16: 19-31

By J. E. Martin

For the Gospel Herald.

1. Luxurious living is ruinous to the soul. There are none of the more heinous sins, such as: murder, theft, adultery, etc., charged against the rich man. Are we living a life of luxury and pleasure?

2. Those who are seeking their own enjoyment alone, are fixing for themselves an eternity of woe. Naturally, man is prone to "look out for No. 1," while those who are "born again" will make practical in their lives (by the Grace of God) I Cor. 10:24. How prevalent is the sin of selfishness!

3. The dogs showed more hospitality to the beggar than the rich man. What attitude do we take toward those in need? May not this apply to those suffering, either temporally or spiritually, in other countries, as well as those at our doors? Please read at once Jas. 2:15, 16; Eph. 4:28; I Jno. 3:17.

4. Every soul has an eternal existence. Were Abraham to speak to the rich man today he would use the present tense the same as in the above passage. Yes, every departed soul is either in conscious bliss or torment.

5. Those in hell have their special senses,—viz: seeing, feeling, hearing, etc. This thought should cause every unforgiven sinner to flee to the Lord for refuge.

6. There is no chance for repentance after death. The "great gulf" is "fixed." This should forever repudiate the erroneous teaching that man has a chance to repent after death.

7. It is too late to pray in hell. The rich man's praying to Abraham did not avail him anything. Today, while mercy is extended is the time to call upon the Lord.

Chambersburg, Pa.

RELIEF NOTES

Conducted by Vernon Smucker

For the Gospel Herald.

According to previous arrangements, Bro. and Sister D. M. Hofer, Chicago, Ill., sailed from the New York harbor October 7, on the Steamship "America" for Bremen, Germany, on their journey to Russia to aid in bringing relief to the needy in that country under the direction of the American Mennonite Relief. Their schedule calls for a few days stop in Berlin, Germany and thence to Riga and Moscow. Bro. and Sister Hofer have the best wishes of a host of friends for their safe arrival in their new field of labor.

* * *

The following cable was received under date of October 3:

"RUSH SECOND TRACTOR SHIPMENT TO NORTHERN PORT PREFERABLY PETROGRAD. MUST INCLUDE EQUIPMENT FOR LIGHTS. MILLER, MENNONITES."

* * *

This brings another task to action under the direction of the Mennonite Central Committee. Steps had been taken authorizing the purchase of another lot of twenty-five outfits in duplicate of the consignment sent to Southern Russia several months ago. The plan of sending tractors

to the rich agricultural districts of Russia has had general approval, the advantages having been enumerated in these columns in previous issues. Immediate steps will be taken to forward another shipment at the earliest date possible. For this purpose a small portion of the funds have been pledged in response to a recent appeal for this work. In order to avoid any embarrassment on the part of the Committee, it is urged that all who have had this special form of relief under consideration report at once. Contributions and pledges can be sent to your local treasurer or direct to the Mennonite Central Committee, Scottdale, Pa. The amount necessary for the purchase and delivery of one complete outfit, including plow and necessary spare and repair parts, is $560.00. Reports of the work now being done by the outfits in operation are very satisfactory. They are kept going night and day. The government of Russia is supplying all necessary fuel and seed. The harvest next year will be used entirely for the benefit of the needy thru the direction of the American Mennonite Relief and the tractors will remain the property of said organization. The Mennonite Central Committee wishes to express its appreciation for the support already given in this way and is awaiting early action on the part of others who wish to have a part in the work.

Oct. 7, 1922.

CANADIAN MENNONITE BOARD OF COLONIZATION

For the Gospel Herald.

Contributions received by the Canadian Mennonite Board of Colonization for clothing the Russian brethren about to immigrate to Canada, until Sept. 26, 1922.

Rosenort cong by J J Epp Laird Sask	$ 65 00
Holdeman, Brudertal & Klein Gem cong by P H Wiebe Steinbach Man	1042 00
Rosenort cong by J J Epp Laird	42 00
Rosenort cong by J J Epp Laird	35 50
A C Neufeld Didsbury Alta	8 25
Holdeman, Brudertal and Kl Gem cong by P. H. Wiebe	125 00
Swift Current cong by J. E. Friesen Wymark Sask	117 20
A D Friesen Altona Man	324 60
H K Penner Beatrice Nebr	25 00
Corn Janzen Plymouth Nebr	30 00
J K Penner Beatrice Nebr	40 00
Ulrich Hege Wellington Ohio	5 00
Zion Church by A D Erb Hubbard Ore	38 17
Walnut Amish Mennonite cong 64.80 and First Mennonite cong Kitchener, 166.65 by M. C. Cressman Kitchener Ont	231 45
C Buhler Dallas Ore	9 85
La Junta Menn Church by S G Winney La Junta Colo	13 50
J D Toews Aberdeen Idaho	9 85
Peters Sisters Dallas Ore	19 85
Rosenort cong by J. J. Epp Laird	24 85
Spring Valley cong by A. A. Kauffman Kenmare N Dak	12 85
J W Niessen Aberdeen Sask	10 00
Menn cong of Vineland by A. Hunsberger Vineland Ont	80 70
P Miller Marion S Dak	9 85
Mennonite cong of Beatrice by J. H. Penner Hoag Nebr	279 70
J P Jantzen Beatrice Neb	10 00
First Menn Church of Reedley by H J Krehbiel Reedley Cal	299 65
Holdeman cong of Rosenort by Jac Enns Rosenort Man	45 00
Menn cong of Hesston by D. H. Bender Hesston Kans	34 85
W Union Menn cong by D B King Wellman Ia	142 98
Emmaus cong of Whitewater by C. H Claassen Whitewater Kans	208 00
Sewing Circle of Zion Church by Susanna Switzer Vestaburg Mich	5 85
Bethesda cong by D A Janzen Henderson Nebr	104 37
Brudertaler cong by H Riesen Hillsboro Kans	130 12
A D Friesen Altona Man	135 00
Nordstern cong by Joh Gerbrandt Drake Sask	310 00
Advanced by the Emergency Relief Committee Newton Kans	2500 00
Total	$6505 99

Gratefully acknowledged and reported by
David Toews, Chairman.

Married

Martin—Leatherman.—On Aug. 30, at the home of the officiating minister, D. A. Yoder, Bro. Milo Martin of the Yellow Creek congregation and Sister Ruth Leatherman of Goshen were united in marriage. May God bless them.

Linhoss—Shantz.—At the home of Bro. Charles Shantz, near Elkhart, Ind., Sister Cora Shantz and Bro. Jesse Linhoss were united in marriage on Sept. 7, D. A. Yoder officiating. May God's blessings attend them thru life.

Kreider—Hinkle.—Bro. John F. Kreider of Palmyra, Mo., and Sister Mattie M. Hinkle of Hesston, Kans., were united in marriage at the home of the bride's brother, Amos Hinkle, Hesston, Kans., Sept. 17, 1922, Bro. D. H. Bender officiating.

Leichty—Weldy.—At the home of the bride's parents near Wakarusa, Ind., Sister Anna Weldy of the Holdeman congregation and Bro. Amos Leichty of the Leo congregation were united in marriage on Aug. 26, D. A. Yoder officiating. May the blessings of God attend them.

Sherk—Jewitt.—At the home of the officiating minister, L. J. Burkholder, on Sept. 22, 1922, Bro. Gordon Sherk of Rainham, Ont., and Sister Elisabeth Anna Jewitt of Almira, Ont., were united in the bonds of matrimony. May His blessing be with them through life. L. J. B.

Obituary

Krabill.—Helen Marie, daughter of Aldin and Fanny Krabill, was born near Sterling, Ohio, Sept. 17, 1922, and passed to the eternal home Sept. 25, 1922, aged 9 d. She came to brighten our home for a few short days, and bring joy in life's pathway. But it pleased our Heavenly Father to transplant her into His home above. So we are resigned to the will of him who doeth all things well.

"Go to thy rest fair child
Go to thy dreamless bed;
While yet so gentle undefiled
With blessings on thy head."

Rankin.—John W., son of Edward and the late Nettie (Landis) Rankin and a grandson of the late John W. Landis, died near Weyer's Cave, Va., June 9, 1922; aged 39 years. He was shot for an unknown cause, death coming instantly. He resided near Waynesboro, Va., at the time of his death. He leaves a sorrowing wife, 5 children (Elizabeth, Virginia, Ruby, Harry, and John); also father, 3 brothers, 5 sisters, and a host of relatives and friends. He was loved by all who knew him. Burial at Springdale Mennonite Church where he was a member.

Kurtz.—C. Y. Kurtz died near New Wilmington, Pa., Sept. 22, 1922; aged 62 y. 7 m. 14 d. He was born in the vicinity of Neshannock Falls, Pa., being a son of Stephen and Lizzie Kurtz, and the last of a family of 8 children. Besides his wife he is survived by 5 sons (Joseph B., John B., Emanuel B., Stephen B.) and 3 daughters (Lizzie B. Byler, Mrs. Jonathan Kurtz, and Nancy Kurtz), all of whom reside in the vicinity of New Wilmington. He was one of the best known Amish residents of the vicinity being ordained deacon about 23 years ago. Funeral services were held from his late home Sept. 24, conducted by Reuben Byler, with interment in the Amish cemetery.

Yeager.—Mary Emma, youngest daughter of Bro. and Sister Edward Yeager, died at the home of her parents near Chambersburg, Pa., Aug. 31, 1922; aged 1 y. 8 m. 25 d. She is survived by her parents, 7 brothers, 2 sisters, and her 4 grandparents. She was of a quiet and pleasant disposition which made her a blossom in the home and dearly beloved by the family. She was sick only three weeks when God took her to Himself. Funeral services were conducted at the Pleasant View Church by Bros. John S. Burkholder and Denton Martin. Text, Jas. 4:14.

"Oh can it be that Mary has left us,
She who always had a smile;
Yes, she's gone, but soon we'll meet her,
'Twill only be a little while."

Culp.—Joseph A. Culp was born Nov. 21, 1849, in Mahoning County, O. At the age of 9 years he came to Indiana with his parents (Anthony Culps), locating about 3 miles northeast of Wakarusa. In the year of 1878 he was united in holy marriage to Margaret Kindy. To this union were born 7 children 3 of whom (Laura Bechtel, Franklin Culp, Edith Culp) preceded him in death. In the year of 1903 he united with the Mennonite Church, and remained a faithful member until death. He had been failing in health for about 13 years. On Aug. 26, he was stricken with paralysis, and remained unconscious until death, which came peacefully on Sunday morning. His age was 72 y. 9 m. 6 d. Surviving are his wife (Margaret), 1 son (Joseph W.), 3 daughters (Anna Bechtel, Martha Weaver, and Mary Kluth), 7 grandchildren, and the following brothers and sisters: David S. and Joel H., Mrs. Levi Pletcher; Simon P., Anthony N., Mrs. Daniel A. Lehman, and Mrs. William Moyer. Funeral services at the home conducted by Geo. Lambert and D. A. Yoder, at the Yellow Creek Church by J. F. Funk and D. A. Yoder.

Smith.—Nancy A. Taynor was born May 7, 1839; died near Medway, O., Sept. 28, 1922; aged 83 y. 4 m. 21 d. She was married to William H. Smith on July 26, 1860, in Madison county, O. To this union were born 3 children, 2 daughters and 1 son. They also opened their home to an adopted daughter. The one daughter and her husband preceded her to the great beyond. Forty-five years ago, she united with the Mennonite Church near her home and remained a faithful and devoted member until her death. She was a kind and loving wife and a helpful neighbor. She was always ready to give a willing hand to those whom she could assist along life's journey, especially in the sad hours of sickness or death. One son, 1 daughter, 1 adopted daughter, 9 grandchildren and 13 great-grandchildren survive. Besides these she leaves a large circle of relatives and friends who knew her and had learned to love her. Her true Christian spirit and kind disposition had endeared her to them. She had a longing desire to go home and be at rest and her last words were, "Lord take me out of my misery." Funeral services were conducted at the Mennonite Church Oct. 1, by Moses Brenneman. Text Rev. 14:13. Burial in cemetery near the church beside her husband who preceded her in death about 14 months.

Items and Comments

Forest fires, affecting seventeen sections threatening to come together are existing in Minnesota.

Recent governmental reports indicate that the country's business from July 30, 1921 to June 30, 1922 showed a deficit of $650,000,000. In face of this fact, rigid economy will be needed, and appropriation measures will receive but little encouragement.

Press reports indicate that Russian Communism is on a down grade, facing utter collapse. The economical and political theories of this system were so vague that success was impossible, but any system that minimizes and ridicules the principles of God's Word so shamefully as Communism did is doomed to defeat.

The past week has witnessed a number secret attacks on unguarded towns by the Republican forces jn Ireland. They, however, failed to gain any decisive victories over the Free State forces. The Republicans are so overwhelmingly in the minority, and their tactics have been so disgraceful that sentiment against them is growing rapidly.

Palestine, under British mandate, comprises 9000 square miles. In this section, in 1921, were 770,000 inhabitants, 600,000 of whom were Mohammedans, 84,500 Christians, 80,000 Jews, 5700 Druses, and 170 Samaritans. The feeling between Mohammedans, Christians (?) and Jews is so bitter that, in face of the small number of Jews, Zionism is considerably hindered.

The past week has witnessed comparative lull in war operations in the vicinity of Constantinople, the time being taken up in conference. The Turks insist on the occupation of Thrace in Europe, to which both the Greeks and English object. The Allies wish to have the disputed territory governed by an Allied commission. In the meantime, additional British war vessels are going to the Dardenelles.

Mrs. W. H. Felton, Cartersville, Ga., has been appointed to fill the vacancy in the United States Senate caused by the death of the late Thomas E Watson. She is the first woman to become a member of that body. She is aged 87 years, has been active in political circles, but it is doubtful whether she will ever be able to serve as her successor will have been duly elected before the next meeting of the Senate.

A small, though effective "poll" on the prohibition question was recently taken among inmates of prisons in the United States. It is reported that 133,000 voted dry, and 909 voted wet. Very likely a large number of these men are in their present condition due to the influence of liquor directly or indirectly. If those that have suffered the penalty of sin and drunkenness are outspoken against it, Why should others try to bring a single argument in favor of it?

Attorney General Daugherty has ruled that no ships flying the American flag shall be permitted to carry liquor, and that foreign vessels are not permitted to bring it within three miles of American ports, as well as ports in other lands under American control. The first decision is not seriously questioned, but foreign countries may ask for an injunction on the latter decision. In such event it would be brought to the Supreme Court for decision.

Shortly after the deplorable Chicago race riots of 1919, Gov. Lowden appointed a commission whose duty it was to investigate conditions looking to preventing the recurrence of similar outbreaks. This commission recommends that schools and social centers equal to those possessed by white people be provided for those of other races. The commission insits that moral responsibility for such events rests on such as do not try to discourage racial hatred. Civilization, and above all Christianity, is the only antidote to violence.

"Always do the best you know,
And strive to know the best."
And as we strive the best to know,
To God's blest Word we always go.

—J. M. Shenk.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weiler, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W Benner, Supt
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, P. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa.. C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans, C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

CONFERENCE ANNOUNCEMENTS

Virginia

The twelfth Annual Mennonite Conference of Virginia will convene, D. V., at the Springdale Church, Upper District, Augusta County, Friday and Saturday, Oct. 20 and 21, beginning at 9 o'clock Friday morning. We wish to extend a hearty invitation to brethren and sisters of other conferences to be present on this occasion. Those coming by rail will be met at Waynesboro or Basic, by notifying one of the brethren, A. P. Heatwole, E. C. Shank, or D E. Weaver, all of Waynesboro, Va.

On Thursday forenoon, the day preceding Conference, the General Board of the Virginia Mennonite Aid Plan will meet at the same place at 10 o clock. In the afternoon at 1 o'clock the Virginia Mennonite Board of Missions and Charities will convene, followed by a meeting of the Conference Arranging Committee.

H. D. Weaver, Secy.

Washington Co., Md.-Franklin Co., Pa.

The Lord willing the annual Conference of the Mennonite churches of the Washington Co., Md., and Franklin Co, Pa., district will convene at the Chambersburg Mennonite Church, one mile north of Chambersburg, Franklin Co., Pa, Friday, Oct. 13, at 9:00 o'clock, A. M. The annual meeting of the district Mission Board will be held at the same place on Thursday, Oct. 12, at 1:00 o'clock P. M.

Jos. E. Lehman, Secy.

Extraordinary talent is not so important as to keep that which we have in a place where God can use it.—Salina Swartzendruber.

Spirituality and a knowledge of the needs of the work usually go together.—P. R. Erb.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 19, 1922 (Gospel Witness Established 1905) No. 29

EDITORIAL

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."

"The Lord is my shepherd, I shall not want..Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

Ministerial Meeting at Clinton.—Saturday, Oct. 7, marks the time of an interesting and we trust profitable ministerial meeting held at Clinton Brick Church near Goshen, Ind. It was a very rainy day, but this did not keep the ministers from coming from a distance of two to forty miles to attend the meeting. The subjects discussed were very practical, and vital to the best interests of the Church. It was the kind of meetings that one who loves the fellowship of God and of saints delights to attend.

The appeal from certain high churchmen in the Near East to the government at Washington urging that the United States join the Greeks in their war upon Turkey indicates that some of the professed followers of the Prince of Peace have mistaken their calling. There is no better time than right now for the Christian Church to prove the sincerity of its claim that it is for peace and not for war. While nations are halting between two opinions let there be no mistake in the judgment of nations as to where the Church stands on the question of peace or war. Let the slogan of "Peace on Earth, Good Will to Men" be sounded everywhere and the fact made plain that among the children of God "the weapons of our warfare are not carnal." The World War would never have been fought had there been none who bore the name of Christ clamoring for war. We have not yet moved so far away from that tragic struggle that either nations or churches should have forgotten its lesson. Now, as then, it is neither the Cross nor the Crescent, but covetousness and frenzied passion that are calling for war. Wherever the name of Christ is known, let there be a chorus of voices calling for peace, and let us pray to this end.

Spiritual Life.—Years ago a group of men were discussing the merits and demerits of a young boy in their community who was at that time receiving his full share of attention. "He is so spiritual," remarked the one. A great revival had just swept over the town. Though the evangelistic meetings had closed, street meetings and cottage meetings were still going on. This boy in particular seemed quite active, preaching and organizing boys' bands. It was this that called forth the compliment above referred to. But there were other things about him. Both before and after these meetings he was known to swear, smoke cigarettes, and do other things which would merit the name "bad boy" had not these traits been covered up, for the time being, in his active religious work.

Such a life constitutes some people's conception of a spiritual life. If one is active in church work, ready with his testimonies, a "booster" for the Church, he is voted "spiritual" regardless of what his private life may be.

Others count the one spiritual who is a strict observer of the forms practiced by his church. Whether it be a matter of clothes, or of regular attendance, or liberal giving, or anything else that the church specializes on, his brethren look upon him as a model of spirituality.

Still others regard noisy demonstrations as a proof of spirituality. Lou claims to perfection, a profuse use of such expressions as "praise the Lord," "Amen," "Halleluiah," "Glory to God," etc., and an occasional spell of shouting, qualifies one in the highest degree as a model of spirituality—in the opinion of some.

We have condemned none of these things. Most of them are scriptural and enjoined upon believers. But we insist that the forms of worship are no substitutes for spiritual life.

Spiritual life has its origin in the new birth—"born of the Spirit." This spiritual life in the soul makes itself manifest in daily life and contact with fellow men. When the Spirit of God lives in the soul the love of God fills the heart and the Word of God gives form to the daily life. It moves the affections to be set upon things above, the hands to do deeds of righteousness, the feet to walk in paths of peace and holiness, the tongue to sound the praises of God. It lifts the individual above the low level of worldliness and causes him to shine in the image of his Maker.

Real spiritual life forbids that a man live the life of a Christian part of the time and the life of a worldling the rest of the time. The spiritually minded man has his temptations and his weaknesses, and as such he often errs in speech and action; but a knowledge of his errors invariably brings him to swift repentance and his whole life is consistent with his profession. One of the surest evidences of the spiritual life is a daily manifestation of the fruits of the Spirit as set forth in Gal. 5:22, 23.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE DEVOTIONAL COVERING

By John F. Bressler

For the Gospel Herald.

Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.—I Cor. 11:1-16.

In this portion of God's Word we are taught the position of the sexes in nature and grace as planned and ordered in creation. God created man and gave him dominion over every living thing that moveth upon the earth. Gen. 1:28. But man was alone. Lord he was indeed of fowl and brute as Alexander Selkirk in the Isle of Juan Fernandy, but just as lonely. God saw that it was not good for man to be alone so he created woman to be an helpmeet for him. Gen. 2:18. After the fall He definitely charged woman to be subject to man. Gen 3: 16. Here we have creation principles declared and natures implanted into the sexes of the race that will not change despite the rantings of feminists or the laws of nations.

God's order in creation and plan for all ages is, in the ascending scale of relationships, woman, man, Christ, God. For woman to refuse to keep her place and to usurp authority over the man is as much an act of rebellion as if our blessed Lord refused to recognize the authority of the Father. Christ glorified the Father, not by rebellion, but by loving submission and joyful obedience. Man glorifies Christ likewise, and when it comes to the Church—the bride of Christ—she glorifies her Lord not by vain display and inglorious worldliness but by willing allegiance to the Bridegroom and implicit obedience to her Lord.

And as Christ is subject to the Father and as the Church is subject to Christ so let women be to their own husbands in everything.

Even the wildest feminist who shouts loudest for the liberation of woman from the slavery (?) of man unconsciously approves of the divine arrangement for the sexes when she despises the husband who allows himself to be ruled by his termagant spouse.

"Woman is the glory of man," but only so long as she keeps her place. The proudest hour in a man's life is when he can say for the first time, "Mr. Smith, meet my wife." And she will remain the glory of his life and queen of his home so long as she remains his faithful helper and acknowledges him by life and word as her liege lord, but the day she leaves her place and usurps her authority he hangs his head in shame and all that know it point the finger of scorn at the man who is domineered by his wife. She who had been his glory and joy has now become his shame and humiliation.

The long hair which women of all ages and races have worn has been the sign that in nature woman has been willing to keep her place in subjection to man. They have been a glory to her as the insignia of faithfulness in any calling is always a glory to the wearer. And when I see modern woman bobbing her hair (only those mentally deficient were so treated a few years ago), I see evidences that as she has defied the arrangements of God for her in nature so she spurns the sign (long hair) and the glory of true womanhood disappears.

For the same reason, during the past century has the devotional covering been discarded. No longer willing to retain her place in grace the covering had to go.

As in nature woman wears the long hair as a sign of her relation to man, even so the apostle enjoins all Christian women to wear a sign of her Christian womanhood in the form of a cloth or veil. This he calls a "sign of subjection" (Weymouth), a "sign of authority" (R. V.), and "power on her head" (A. V.). The woman wearing this sign shows to the world that she is a Christian, God-fearing woman, willing and ready to help man in the work of the Lord. It distinguishes her from her ungodly sister who dresses in the attire of an harlot, and who in brazen effrontery in appearance and conduct declares her ungodliness.

Some say that the distinguishing veil of the Christian woman in contradistinction from the ungodly was necessary in apostolic days but is so no longer. And why not? Has womanhood in general risen to the high standard of the Christian ideal of purity, chastity, and submission, or has the standard of so-called Christians been lowered to the level of the fallen?

Judging by outward appearances, the latter has taken place. (And if virtue and purity and holiness are gone it were but mockery to wear the sign.) So-called Christian women now get their styles from the underworld of Paris, and lewd men beholding them dressed as women of the baser sort, judge them by their appearances to be of their kind. No wonder it is no longer safe for a decent woman to walk the streets unaccompanied. But let her dress as a Christian and she need have no fear.

Yes, distinguishing marks are still needed. Every decent woman should be ashamed to appear dressed in such a way as to cause the eyes of lust to appraise her form, but no woman needs to be ashamed to wear a garb that distinguishes her as a woman of purity and modesty. Her purity and modesty is her glory, not her shame.

And the devotional covering—the crown of her Christian garb—declares to the world her willingness to keep her place in grace as in nature; that she is not only chaste and virtuous but that she is also a woman of piety and devotion (she prays and prophesies to God), a servant of the Lord in the midst of a crooked and perverse generation wherein she shines as a light in the world.

She wears the sign of subjection to man, the sign of authority for service in the Master's cause, and wields a power of righteousness to which her worldly-minded and world-attired sisters fail to attain.

Never fail to wear the sign of your Christian womanhood, and above all things, never be ashamed to show by your garb and covering that you are a woman of purity and chastity and holiness.

Lancaster, Pa.

He that saith he abideth in Him ought himself also to walk, even as He walked.—I John 2:6.

THE WISDOM OF THIS WORLD

Is There any Real Conflict Between God's Word and True Science?

If the faith of the Church is to stand in the wisdom of men, then it will be the sport of every wind of doctrine, and be driven hither and thither according to the course of the popular tide; and if the Church has no better anchor than the wisdom of this world, then, indeed, will she drift from all her moorings, to be tossed continually upon the seas of ceaseless speculation. But if faith is to stand, not in the wisdom of men, but in the power of God, in the sure Word of truth that liveth and abideth forever, then, like its divine Author, it is and will be the same yesterday, today, and forever. If faith be founded upon the Word of eternal truth, then the Church has an anchor sure and steadfast, entering into that within the veil.

One prophecy of Daniel is fulfilled—"Many shall run to and fro, and knowledge shall be increased." The world has never witnessed a period of such incessant and intense mental activity. Nature in all her vast domains, in her atoms and her masses, has been searched with keenest scrutiny, and compelled to give up her wondrous secrets. The microscope reveals worlds of order and beauty unseen by the unassisted eye; while the telescope sweeps the silent skies, and stars by the thousands and tens of thousands are discovered, and numbered and catalogued. The electric spark sends thought, with lightning speed round the world. The microphone magnifies sound until the spider's walk across a window echoes as the tread of an armed man. The phonograph receives upon its shining metallic disc the words and tones of the living speaker, and is able to reproduce them after a thousand years. All tongues, and tribes, and nations are brought into daily and direct intercourse and fellowship.

The Christian does not look with dismay upon researches into nature, and discoveries of science. Full well does he know that the facts written on the rock-leaves beneath, the star-depths above, and the pages of inspiration, when properly understood and interpreted, will be found to be in exact and perfect accord, showing forth the glory of the infinite Writer of them all. There is no controversy between the man of faith and the man of wisdom, provided each one acts in his proper sphere. There is not, and never has been, any real conflict between religion and science. There may be conflicts between interpretations of Scripture and interpretations of the facts of nature; but what God has written in His Word never conflicts with what God has written in His creation.

The scientific skepticism of this day ought to remember how much science owes to Christian men—to men who believed in a personal God; who believe in His written Word, and in His Son Jesus Christ, the crucified and risen Redeemer. What shall be said of the pious Christian, Copernicus, consecrating his life to God, to man, to science; who pioneered his way into the unknown universe as the great Columbus of the heavens? What of the Christian Galileo, who, while teaching the facts of science, also believed the truths of Scripture? What of the hosts of leaders in all departments of human progress, immortal names familiars as household words, who led the onward march of human thoughts, but bowed in devout adoration before a personal God. How dense a darkness would envelop the race were all the light kindled by Christian men banished from the horizon of human thought.

But let it be remembered that the wisdom of this world is for this world only—not for the world to come. Its proper sphere is the seen and the tangible; the here and the now, not in the unseen, the hereafter, the eternal. The wisdom of man has passed out of its proper sphere when it invades the dominion of the invisible and the infinite; when it denies that the omnipresent personal Spirit can reveal to man that which the eye never saw, the ear never heard, and the heart never conceived. It has passed the boundary of the known, its only sphere, when it assumes to deny that the infinite God has revealed Himself in His Word, His Son, His Spirit. The things of God knoweth no man, but the Spirit of God.

Why shall we give up all that man holds dear at the bidding of the wisdom of this world whose highest, and best, and latest revelation is "a grave without a resurrection, and a universe without a God?"

The man of faith does not affirm the uselessness of earthly wisdom, but he does affirm that it has utterly failed to find out and know the true and living God. However useful and valuable the wisdom of this world may be in its appropriate sphere, it has never yet given to men that knowledge of God upon which his soul could rest in satisfaction and peace. The world by wisdom has never known God. At no time, in no country, among no people, has man ever been able to make God known to his fellow-men. Without the Gospel of the Lord Jesus Christ, the true and living God had ever been the "Unknown God."

The wise men of this world, filled with philosophy falsely so-called, ask, first, that we give up the miracles of the Old Testament; then the imprecatory Psalms; then the "immoral parts" of the Scriptures; then, the "vindictive and bloody laws of Moses;" then, Moses himself; then, all the Prophets; then, the miracles of the New Testament; then the Apocalypse; then, the doctrine of eternal retribution; then, the Holy Ghost; then Inspiration; then, Jesus Christ; then, God Himself—this is the modest demand of the unbelieving wisdom of our day and generation; this is substituting "knowledge of nature for faith in God;" this is "progress;" this is "advanced thought"—and so the race is left, its "grave without a resurrection," its "universe without a God," its Son without a Savior.

Thoughtful men understand well that the objective point of all these infidel attacks is the Cross and the Crucified. Shall we give up the Blood and its cleansing and peace-giving power at the behest of boasting unbelief? Shall we cease to preach Christ and Him crucified because now, as of old, He is a stumbling block to the Jew, a foolishness to the natural man?—A. W. Pitzer in The King's Business.

BLUNDERS AND BLAME

By Geo. R. Brunk

For the Gospel Herald.

In the settlement of difficulties of any magnitude, blunders are generally found upon both sides of the contention, and sometimes in the action of the wisest arbitrators set to judge, but seldom of such a nature as to do violence to a good conscience, or reach beyond the law of Christian forbearance.

Real blame, in its strictest sense, attaches only to such as knowingly follow a course contrary to the Gospel in injustice and discourtesy, or refuse to surrender their own private judgment to such as are Scripturally authorized to judge.

If they will not hear the Church, "let them be"—**not let theme alone**—"Let him be unto thee as a heathen man and a publican" (Matt. 18:17).

Denbigh, Va.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—John 16:7.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Toronto, Ont.

(2174 Danforth Ave.)

Dear Fellow-workers, Greeting:—Since our entrance into the work at Toronto Mission no notes have been sent from our station. But because the Lord has done so much for us, we want to tell about it. "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men."

Bro. and Sister S. M. Kanagy, who were former workers here but for the two years have been at Hesston College, spent several weeks with us this summer, introducing us as new workers to the work and the people. Their interest and help was very much appreciated. Sisters Adah Burkholder and Emma Meyer also gave a few weeks of their time at a moment when it was urgently needed. During the shortage of Sunday school teachers in the summer months, the brethren and sisters from Markham sent an auto load of helpers practically every Sunday. We have received gifts from the various congregations for which we are indeed grateful.

On the evening of Sept. 13, Bro and Sister J. N. Smucker, Smithville, O., were with us. We enjoyed their visit very much and particularly the talk given by Bro. Smucker, describing an auto trip thru Palestine, stopping at various places of interest such as Mt. Carmel, Sea of Galilee, Jerusalem and other places.

We had the pleasure of having Bro. and Sister William Smith, workers at our Kansas City Mission, with us at our regular prayer meeting on Oct. 4. They had spent some time at the former home of Sister Smith near Markham, and were on their return to their labors for the Lord in Kansas City. We enjoy the visits of our fellow-workers in city missions.

The interest and attendance has been increasing quite noticeably the last few weeks. The Sunday school attendance has been registering around 150 and the evening service from 70 to 80. Within the last week, the young people's meetings and children's church have been resumed with a great deal of interest. A helpful factor in all the work of the Mission is the presence and assistance of about a dozen Mennonite young people who are either attending Toronto Bible College or working in the city.

Sister Elvina Cressman, recently of the Youngstown Mission, is helping us here at present. We could use one more worker if only some sister would offer herself for this work. We thank all our supporters for their prayers, their gifts, and their interest, and we trust it may continue so that the work of the Lord need not suffer.

Yours on the side of Victory,
Oct. 9, 1922. L. S. Weber.

Altoona, Pa.

(1614 Eighth Ave.)

We can but thank God for the temporal and spiritual blessings He is giving us, especially for the showers of rain He is sending to water the thirsty earth and for water to drink. How soon the Lord could send us all into eternity by withholding the rain! We should be more thankful.

The Sunday school meeting, held Sept. 23, 24, was well attended by the rural congregations. Those from a distance were, Phares B. Stehman and wife, Manheim, Pa., Bro. John S. Lehman and wife, Lancaster, Pa., John B. Stehman, Emma M. Nissley, Mt. Joy, Pa., and E. D. Hess and family, Masontown, Pa.

On Oct. 11, Bro. J. F. Bressler stopped here for a few hours. He is holding meetings at Martinsburg, Bro. O. D. Yoder, Mattawana, Pa., has come to the city. He is working in the railroad shops and rooming at a private home.

Receipts during the month were:

Cash

Schellburg congregation	$ 5.00
Mattawana S. C.	10.00
Southwestern Pa., S. S. Conf.	100.00
No. 448	1.00
No. 449	5.00
No. 450	1.50
No. 451	5.00
No. 452	5.00
No. 453	2.00
No. 454	1.25
No. 455	5.00
	$140.75

Cash Value, Clothing and Provisions

Belleville congregation	$2.00
Martinsburg congregation	5.00
Allensville congregation	6.00
Hagerstown S. C.	3.64
Martinsburg S. C.	5.00
Chambersburg S. C.	3.50
Cross Roads and Lauver's S. C.	2.40
	$27.54

Many thanks for the support. We beg a continued interest in your prayers.

Oct. 11, 1922. J. M. Nissley.

In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.—John 14:2.

NOTES FROM BALODGAHAN, INDIA

(Sept. 13, 1922)

By J. H. Warye

For the Gospel Herald.

This month has been bringing the rains which have been very tardy this year. The people now are happy because without them it would have meant starvation and death for many. Many fields in the neighborhood have suffered because of the drought, except those of our village which have received water from the Mission reservoir. The Mission owns a farm here and the Christians are helped in many ways because of it. Every year more are buying fields. They are also becoming prosperous compared with the Hindus, and to them they are coming for counsel and help in writing and figuring.

Bro. and Sister M. C. Lapp have gone to Darjeeling for a ten days' rest. They will also visit the River Brethren Mission, the Hipsabaugh Faith Mission, and also a large leper asylum. During their absence, Bro. and Sister Smucker are attending to their work.

Sister Mary Good has just returned from Jublepore where she attended the Mid-India Conference for missionaries. Bro. A. C. Brunk, who was also at that conference, stopped here on his way to Sankra but was held here over Sunday because of high waters. During the rainy season, most of the streams have no bridges and are often impossible to cross with a tonga. Bro. Brunk conducted the services at the Girls' Orphanage and took part in the regular church services.

Work on the new church building is slowly progressing as the funds come in. The laborers on the building take a great interest in the work because it is to be their future church. It is being built of stone and the traveler will meet it just before he enters the village. The old church building which we are now using is far too small. About 150 of the girls from the Orphanage and Boarding School cannot attend because there is no room for them. Also, we cannot invite the heathen of the village because there is no available space to offer them. However, Bro. Lapp has a Sunday school class of about a dozen young Hindu men, and they meet on his bungalow veranda. At Dhamtari, in the Sundarganj compound, the situation is still more difficult for the missionaries. Some time ago we visited there and because of the fact that their old church has been torn down, we saw the congregation for their Sunday services, scattered around in school houses and on verandas.

The new Girls' School building is not quite complete for lack of funds, but classes meet in most of the rooms as well as in the old building. Despite the many difficulties, the work is progressing nicely with 260 pupils enrolled. This includes the boarding girls from Sankra and Dhamtari. One can only fully appreciate a school for girls when he can see the low state in which Indian womanhood is allowed to be. Here a strong Bible course is put in every grade and Christian character is built as heathen superstition is destroyed. A Hindu does not obtain a Christian character by simply turning to Christianity. It takes time, teaching, hard labor, and much prayer.

This week the four Bible women and the four evangelists started on their three weeks' Bible Normal at Dhamtari. Those in charge of the work are as follows: Manager, J. N. Kaufman; and the teachers are R. R. Smucker, Lydia Lehman, and J. N. Kaufman. There is also a course of twelve lectures (four each) to be given as follows: Industrial, A. C. Brunk; Medical, C. D. Esch; The Christian Home, M. C. Lehman. The number of Bible women and evangelists in attendance is about fifty and the meetings are always a season of profit and inspiration to the soul winners of the Indian Church.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Sept. 7, 1922)

By Emma E. Shank

For the Gospel Herald.

Dear Friends in the Homeland, Greeting:—As I write the date of this letter it brings to mind the fact that it is two years today that we arrived in Trenque Lauquen. They have been two busy years, full of experiences pleasant and unpleasant, but we can say with Samuel of old, "Hitherto hath the Lord helped us," and we can look with confidence toward the future.

This morning Bro. Shank went to the station to visit with Bro. and Sister Hershey during the twenty minutes that the train waits here. They were on their way to Santa Rosa where Bro. Hershey will have charge of the meetings in the absence of Bro. Luayza. Bro. Luayza has gone for a sho[illegible]ith his aged father who is very feeble.

While in Buenos Aires last week, Bro. Hershey called on one of the officials of our railroad line (the F. C. O.). This man has always been very sympathetic and has done us a number of favors. After some conversation, Bro. Hershey asked if he thought the superintendent here was not worthy of a free pass on this line—something that has been granted to superintendents of other boards. The official said he thought it worth considering, but would have to refer it to a committee. A few days later Bro. Hershey received a booklet giving him a free pass on all the F. C. O. lines. We are very thankful for this, not only for the money saving it will mean to the Mission, but it indicates the esteem in which our work is held by men with whom we have occasional dealings. True, we are not working for the esteem of men, but a bit of appreciation for what one is trying to do encourages one wonderfully.

Bro. Lauver has at last found a desirable location in Carlos Casares. They will have a nice hall and convenient living quarters in the same building. The owner is doing some repairing and so they can not move until the last of this week. They are very anxious to move as they have had to spend the past two months in very undesirable quarters. Now they will be able to begin public meetings. Until now they have been working quietly in home visitation. They have already had the joy of seeing a bit of the fruit of their labors in the life of a young woman who confessed to them her desire to accept Christ and to be taught all that it implies to be a Christian.

Bro. Lantz's are rejoicing that they have arrived at the last lesson in their Spanish grammar. They have reason to be glad for De Torno's grammar stands for a lot of hard work.

Bro. Michelli in Pehuajo who has been suffering from severe throat trouble was anointed with oil a few days ago and prayed for by the brotherhood. He is one of our most faithful young believers and our prayer is that he may be given the physical strength for long years of service.

Spring is at hand and with it windy days with clouds of dust and sand. Here it is very dry. We have had no heavy rain for a number of weeks. At the same time in Buenos Aires and parts of the north there have been floods and heavy rains for weeks. Here fruit trees and spring flowers are beginning to blossom.

Trenque Lauquen C. O.
Argentina.

If our Mennonite schools do not turn out Mennonites there is no reason why they should exist.—S. C. Yoder.

"Oh that I were a flaming fire in the service of my God."

THE CHURCH IN INDIA

By Geo. J. Lapp

(Chapter X in "Our Missions in India")

(Continued from last week)

Bible Conference.—Bible study in the congregations led to the need of an annual Bible conference when all the Church could be called together once a year for a few days and spend the time in the study of the Word, of the doctrines of the Church, and other subjects related to the Church and evangelism. As far as possible our native brethren were given subjects to discuss. We found them quite well able to handle the Word. They had no Bible concordances of their own but diligently studied the Word and sought out passages of Scripture to strengthen the points they gave in connection with their subjects. The program of the Bible conference, or Jalsa as they called it was: Prayer Service at sunrise; General meeting at 8:30 (at which time a Bible subject was discussed) noon intermission from 10:30 till 2:00 P. M., followed by sectional meetings of groups consisting of children, young men, young women, older men, older women, and lepers if they are present; and, another general meeting at 3:00 P. M. In the evening at 6:00 a half-hour prayer service followed by an evangelistic service.

These annual Bible conferences began in 1907, and have been seasons of great spiritual refreshing and revival. The Indian brotherhood are led to make deeper consecrations and many of them are led to confess sin and trust God for cleaner lives. In 1910, during an evening prayer service the spirit of intercession seemed to be present in a special manner. The leader read a short passage of Scripture and we knelt for prayer. A number wanted to pray and the time was too short for each to lead unless several prayed at once. The leader asked for a verse of song and then told the congregation that we would not quench the Spirit but that as many as felt led might orderly lead in prayer at the same time. When we knelt again nearly every voice went up to God in simultaneous prayer. There was no disorder and we felt that God was in our midst. Prayer finished, many voluntarily confessed sin and guilt and a few who had difficulties with each other were reconciled. We have never seen quite the same demonstration since but should the Spirit lead in the same way, who are we that we should withstand God? The Bible Conference in India has become an annual occasion and a great blessing in the Church.

(To be continue

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE TWO WORDS

One day a harsh word rashly said
Upon an evil journey sped,
And like a sharp and cruel dart
It pierced a fond and loving heart;
It wrought hatred where'er did go,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And, though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!

—Selected.

RAISING TOO MANY BUTTERFLIES

Sel. by J. A. Hamilton

As a friend of all boys and girls, I am sometimes troubled about them and their future and the country's future, in which at no far-distant day they will have an important part to play.

My concern chiefly is for the town-reared boy and girl, and it is not due, I'm sure, to mature years, nor to any lack of sympathy on my part. The things that worry me are matters of rather common observation, and as this is again the school season, perhaps it will do no harm to set down some of them here.

There are almost daily evidences in any community which show how helpless is the present day town or city-reared boy or girl of the average well-to-do family to cope with any difficulty. If you know such a boy or girl you are aware that any situation which disarranges their plans, or that calls for a little self-denial on their part, or that brings any real disappointment, no matter how trifling, floors them completely. They seem unable to deny themselves any pleasure or any whim to which they take a fancy. They have little or nothing apparently in their mental or moral make-up with which to combat any adversity. The fact is they are characterless, a misfortune for which their parents and not themselves are to blame. They are butterflies. We see them everywhere, even in Kansas, but they abound in Eastern cities and Washington has its share.

The parents of these boys and girls were brought up in no such namby-pamby fashion. The boys and girls of 40 and 50 years ago, in every family, had certain daily duties they were expected to perform and did perform. Not only were they expected to go to school, but they were expected to get their lessons every day. They didn't run around much, nor loaf around soda fountains. They did not spend as much money in a year as the average boy or girl of the well-to do family now spends in a day or a week, and then asks for more. They did not go dressed like fashion plates, more concerned over having to wear an out-of-style coat or a too long or a too loose skirt, than anything else in the world unless it was the date of the next dance. Nor did they feel they were inferior beings and go about in shame and humility because the family did not own a motor car.

In the homes of the well-to-do, the present generation of boys and girls are growing into men and women with characters as unformed as little children because their parents have spoiled them by over-indulgence. They have given them too much money, gratified their every wish, given them no character-forming discipline. They keep this up until the boys get to that age where boys and girls are usually more or less beyond discipline and can scarcely be reasoned with. Then for the first time these parents begin to think they have made a mistake somewhere. They find their children have no intellectual resources; that they cannot have a good time unless they are spending money; that they are bored to extinction if there isn't "some place to go to," some show or entertainment to be enjoyed. To sit down and read a good book is to them a punishment instead of a pleasure.

It is when this stage is reached that these overindulgent parents begin to realize that when the time comes for these boys and girls to face the common difficulties of life they are going to be terribly up against it. And all because they had easy-going, too indulgent fathers and mothers who let them drift along because "everybody else's" boys and girls were trailing along the same line of least resistance. They desired their children "to enjoy life while they were young" and have everything that the richest, most petted, most spoiled boy or girl in town had, and they did not realize this was mistaken kindness, that they were robbing their children of the very qualities of upbringing which had made their parents resourceful and successful men and women.

Now that I have this out of my system, it reads a little like a scolding to parents, but I am far from meaning it that way. I have been a little more earnest than I intended to be because I felt some plain speaking is timely, and because I wish every boy and girl to have a fair chance to get along successfully in the world—Senator Arthur Capper.

FAMILY SINGING

"Why," asks a contemporary writer, "do so few parents nowadays sing either to or with their children?" She goes on to urge a revival of this fine old custom.

Perhaps as she suggests, the phonograph, with it music making facilities, or the automobile and the movie, forever dragging people from their homes, or "jazz" with its exotic and difficult cadences, have driven the old sweet airs and habit of family singing from the American homes.

Old hymns of noble verse and equally noble music, beautiful old ballads in settings of simple but perfect melody, are a valuable part of the equipment of any life and memory. Every little while new music of real merit is produced which should be added to the collection as pearls are added to a string.

Homes in which such songs are sung, homes in which fathers and mothers sing such songs first to and then with their children, are among the greatest influences in a nation. Just as important as the songs or the singing is the habit instilled in early life of finding pleasure in simple family associations within the walls of a Christian home.—Selected.

"THE MASTER'S TOUCH"

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To wake the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skillful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us, nor let,
Hidden and lost, thy form within us lie.

Spare not the stroke; do with us as Thou wilt;
Let there be nought unfinished, broken, marred;
Complete Thy purpose that we may become
Thy perfect image, O our God and Lord.—Horatius Bonar.

"Whenever you have a need, tell people about it and ask God for it."

Sunday School

Lesson for Oct. 29, 1922—Isa. 61:1-9

TEMPERANCE LESSON

Golden Text.—Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.

The Twofold Vision of Isaiah.—We have a glimpse of the way in which the prophecy of Isaiah was fulfilled and is being fulfilled in Luke 4:17-21. Christ Himself is the Interpreter. He was handed the book of the prophet Isaiah, and read verse 1 of our lesson of today and the first clause of the second verse. He closed the book there without reading the next expression. He then said, "This day is this scripture fulfilled in your ears." The "acceptable year of the Lord" is the time of grace, of invitation, of ingathering, of welcome. It will be followed by a day of vengeance and judgment. Jesus did not say that the scripture foretelling judgment was fulfilled. From other Scriptures, and especially from other expressions of the Savior Himself, we know that this "day of vengeance" will take place at His coming again. In looking thru the Book of Isaiah we find numerous instances of a similar double view. In the same verse, often in the same sentence the two phases of the Messiah's work are spoken of without referring to or suggesting the intervening time, tho this, so far as the sayings of the Lord thru Isaiah are concerned, may take in centuries and centuries. From the building where I write the western crest of the Appalachians is plainly seen on a clear day. It seems only a short distance off. Between us and the crest are a number of high points—a church building, a farmhouse or two, and some forest-clad hills. These prominent points seem close together. But start to go in a straight line to that crest, and you will find in the valleys between the high spots, broad farms, villages, and long reaches of level land not seen from our first point of view. Thus the prophet indicates the prominent points. As history proceeds, it reveals the lower levels. The fact that the prophet did not mention them does not for a moment suggest that they were not in the mind of God as the prophet wrote, but only the high levels were essential to complete God's revelation to us thru His Word. —J. A. R.

The Day of Grace.—The anointing of Jesus with the Holy Ghost was the beginning of a day of grace in which the needy ones of earth received mercy and favor of God. Jesus introduced the work of this era of good tidings, or jubilee, by preaching the Gospel and healing the sick and giving relief to the poor and lame and blind. He did not turn away sinbound and sincursed men but brought them a message of good hope whereby they could find deliverance.

We are living in this time of grace today. As long as the message of the Gospel is proclaimed and lost and sin-sick souls brought to light and salvation that long this day of grace continues. This is a special dispensation, in that it is marked by special favor to even those who otherwise deserve punishment for evil doing. Judgment is delayed and mercy to penitent sinners is held forth. Love to enemies takes the place of hatred. Good is bestowed for cursings. Intercession is offered for those who do violence to the persons of the saints. Patience and longsuffering is exercised toward those who continue in sin and neglect the offers of mercy. It is a marvellous day of opportunity. May many be saved in it. May God's servants use the time to bring good tidings to many.

The Day of Vengeance.—This day is also to be ushered in by the one anointed to usher in the day of grace. But it will not be until the close of that era when salvation is published to all the world. In the day of vengeance the judgments that were delayed that men might repent will fall upon all who rejected the way of salvation. Every mean thing that remains unpardoned and unrepented of will be brought to light and judged with a righteous judgment (Rom. 1:16; Acts 17:30, 31).

The righteous shall then have a reward for their patience and shall realize double for all the shame and persecution which was heaped upon them for Jesus' sake (Matt. 5:3-12). They shall inherit everlasting glory and joy thruout all eternity while the wicked shall be cast into everlasting torment (Matt. 25:31-46).

God's Priests.—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9). As priests under the old covenant were set apart to minister to the Lord in behalf of the people, so the Christian people in the day of grace are set apart as a peculiar people with a special service before the world and in behalf of the lost and sinful people. What the prophet seemed to see in a literal picture is fulfilled in the Church of Jesus Christ. World affairs are not to become the entanglement of the Christian. Strangers do these things for them while they serve and minister the things of the Lord only.

As God's priests we are to serve as intercessors before God and minister the things of Christ to the world. As priests we have access to God as none have who have not received the consecration which we have in Jesus our Redeemer. As priests we are to keep ourselves from all defilements which men of other affairs engage in (Lev. 21; I Pet. 2:11, 12). As the children of priests were to be priests and were known and recognized as such by the people, so the children (converts) of the Church shall in turn be known as God's peculiar people blessed of Him in their special and separated life.

Temperance Applications.—In every Gospel message there is a temperance application. The deliverance which Jesus brought in the Gospel is a blessed proclamation to every drunkard and sinbound captive. It is the business of God's people to carry the tidings of this deliverance to captive sinners of every kind whether drunkards, or tobacco slaves, or slaves of habits and passions of the flesh and spirit. But it is not our business in the day of grace to judge by executing vengeance upon sinners. Hence it is out of the sphere of a Christian to take part in political matters in regulating the evils of the world (II Cor. 6:14).—J. R. S.

Our Young People

(TOPIC TO BE SUPPLIED BY LOCAL COMMITTEE)

October 29

With such a wide field there are apt to be local circumstances and conditions which arise that do not apply to other sections in general. In considering the calls from various sections which could not be covered in fifty-two topics it was decided to give room on the list for the local committee to choose and work out a topic of their own as seemed most helpful to their local conditions. Here then is your opportunity to work out something for which you have been waiting. There are four such topics during the year. You can plan a series of special topics to come quarterly or you can adjust the dates of the regular topics to suit your local convenience and have the topics nearer together. Various ways could be suggested. Some want a special time for some experienced person to give a special talk to young people. Some like to take up some special Bible theme and give some time to that. Some have problems that are specially live questions in a community at a certain time and want to help solve this by a special discussion in Young People's Meeting. There are social problems, educational problems, tobacco problems, strong drink problems, amusement problems, spiritual difficulties, etc., etc. Ask guidance from the heavenly Father.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, OCTOBER 19, 1922

Field Notes

* * *

Change of Address.—R. W. Benner, from Job. W. Va., to Souderton, Pa.

Bro. Wm. Derstine, Sellersville, Pa., stopped at Scottdale on Monday, Oct. 16.

Bro. Aaron Loucks of this office, conducted the communion service at Masontown, Pa., Sunday, Oct. 15.

Bro. J. A. Ressler and wife visited in the Franconia district, Sunday, Oct. 8. Bro. R. preached at Franconia, Souderton, and Perkasie churches.

Bro. J. M. Kreider, district evangelist in the Missouri-Kansas district expects to spend November and December in Kansas in the Lord's work.

Bro. A. J. Steiner, North Lima, O., spent Sunday, Oct. 8, with the brotherhood near Aurora, O., holding communion services.

Bro. Paul Burkhart, Newville, Pa., preached for the congregation at Chambersburg, Pa., Sunday evening, Oct. 8.

A Worker's Meeting was held Sunday, Oct. 8, at the Pleasant View Church near Chambersburg, Pa. Some live topics were discussed.

Bro. Isaac Brubaker, Manheim, Pa., filled an appointment at the Chambersburg, Pa., Church, Thursday evening, Oct. 12.

Bro. J. D. Mininger, Kansas City, Kans., preached at Metamora Church, Ill., on Oct. 5. Subject, "The Holy Spirit.

A series of meetings has been planned by the brotherhood at Elkhart, Ind., to be held during the early months of winter.

Communion services are announced for Salem and Yellow Creek Churches, Elkhart county, Ind., for Oct. 22 and 29, respectively.

Communion services were held at New Danville and Rivercorner churches, Lancaster county, Pa., on Oct. 8 and 15 respectively.

Evangelistic services are planned for a part of October at Carlos Casares, our newest station in South America. May God bless the work.

A series of meetings, conducted by Bro. A. H. Leaman, is to be held at the Holdeman Church, near Wakarusa, Ind., Nov. 5-19.

Bro. S. C. Yoder, Kalona, Iowa, spent last week holding meetings at Clarkesville, Mich., planning to spend the present week in Canada.

Various individuals, Sunday school classes, and churches are supporting 250 orphan boys and 216 orphan girls in India.

Communion services are being held in the congregations at Cherry Box and Palmyra, Mo., the first three Sundays in this month having been set aside for this purpose.

Communion services were held at Metzler's Church, near Akron, Pa., on Oct. 8. Bro. J. F. Bressler is expected to begin a series of meetings at that place on Nov. 5.

Bro. O. N. Johns and wife, and Bro. H. A. Metzler and wife, Columbiana, O., spent last Sunday in the Johnstown district. They spent a day at Scottdale enroute.

"We had a good conference," is what a brother said about the recent conference held near Milford, Nebr. It was one of the largest Mennonite Conferences ever held in Nebraska.

Is your subscription due? Send us the names of two new subscribers, enclosing $3.00 Each of them will get the Gospel Herald until Dec. 31, 1923, and we will add one year's credit to your subscription.

A missionary program has been arranged by the Mission Board of the Southwestern Pa., District to be held at Rockton, Pa., Friday, Nov. 3. M.

Brethren E. B. Stoltzfus and S. S. Yoder have recently been engaged in holding special meetings at Berlin, Holmes Co., Ohio.

Bro. S. E. Allgyer has been engeged in evangelistic work at the Oak Grove Church, Wayne Co., Ohio, during the past week.

The Executive Committee of the Mennonite Board of Missions and Charities held its regular monthly meeting at Elkhart, Ind., Friday, Oct. 6.

Bro. B. B. King, Ft. Wayne, Ind., preached at Olive Church, Elkhart county, Ind., on the morning of Oct. 8, and at Yellow Creek Church, same county, in the evening.

Revival meetings began at Millersville, Pa., Oct. 8, with Bro. I. B. Good, East Earl, Pa., in charge. Attendance and interest good. Pray for the work here as elsewhere.—L.

Sister Susan Long of Knoxville, Tenn., who had been connected with the Mission at that place has gone to North Carolina to live with her son.

The Lancaster Conference was held at Mellinger's Church, Oct. 6. "Twelve bishops and a goodly number of ministers and deacons were present. The bishops were in council Wednesday afternoon and all day Thursday (Oct. 4, 5)."

Bro. J. F. Bressler, Lancaster, Pa., began a series of meetings at Pleasant View Church near Martinsburg, Pa., Oct. 7. After closing there (the first of the present week), he planned to begin similar meetings at the Blough Church, Johnstown district.

Arrangements have been made leading to the ordination of a minister and deacon in the Deep Run and Line Lexington congregations, respectively, Franconia Conference District, Pa. The first-named service is to be held Oct. 26 and the second, Oct. 31.

Bro. V. E. Reiff reports the following comparative contributions for September:

1920, Missions, $6,490.97; Relief, $5,888,37; Total, $12,379.34.
1921, Missions, $11,563.32; Relief, 3,398.67; Total, $14,961.89.
1922, Missions, $9,754.38; Relief, 2,830.50; Total, $12,584.88.

Bro. Joseph W. Coffman of Dayton, Va., spent Saturday and Sunday, Oct. 7, 8, at Concord and Knoxville, Tenn., preaching a number of times. Communion services were held on Sunday at Knoxville.

Sunday, Oct. 15, was the closing day of a series of meetings at Wayland, Iowa, where Brethren D. H. Bender and J. W. Hess had been laboring for a week. Both communion and ordination services were appointed for this day.

Correction.—In the issue of Oct. 12, Page 556, in the next to the last paragraph of the article, "Religious Conditions in Russia," "favorable" was used where is should have been "unfavorable." The correction would make the sentence read, "Today, in consequence of the general famine, the situation has become far more unfavorable."

Communion services in the Abram B. Herr—D. N. Lehman bishop district, Lancaster county, Pa., are announced as follows:

Millersville, Oct. 22
Rohrerstown, Oct. 29, A. M.
Mountville, Oct. 29, P. M.
Habecker's, Nov. 5
Stonybrook, Nov. 12
Lancaster, Nov. 19
Columbia, not definitely decided upon, probably after the completion of the new church building being erected there, and nearing completion.

—L.

Tracts.—A number of tracts have recently been published. Some are reprinted, while others appear for the first time in tract form. We make no charges for them, but the printing of tracts causes considerable expense, and contributions toward this work are appreciated. Order, by number, from Mennonite Publishing House, Scottdale, Pa. Following is the list:

No. 540, The Precious Blood of Christ
" 157, The Warning Note
" 24, Evils of the Tongue
" 607, The Heir
" 522, Only Two Classes
" 608, A Warning to "Reckless Modern Optimists" by a Chieftain of Their Own School
" 105, Others May, You Cannot
" 37, Then Genuine Believer
" 542, The Great Physician
" 600, Follow the Crowd

Brethren I. B. Witmer, Leetonia, Oh[illegible] George Weldy, Wakarusa, Ind., with their wives, visited friends at Scottdale over Sunday, Oct. 15. Bro. W. preached at both morning and evening services.

Owing to the abundance of other material, a number of correspondence items will have to be held over until next week.

Correspondence

* * *

Hubbard, Oreg.

Dear Herald Readers, Greeting:—We have again had a very successful season, although we had very little rain since April. Our grain and vegetable crops are fairly good with an abundance of all kinds of fruit. When we read or hear about the wickedness in the world, and the treachery and dishonesty, even among some so-called Christian people, we cannot help but marvel at the goodness and mercy of God. Do we thank and praise Him enough for the blessings He is showering upon us?

We again had the pleasure of having visits from some of our friends from eastern states this summer. Bro. and Sister Jonathan Eash and son, Frank, Johnstown, Pa., Levi Eash, Shipshewana, Ind., and Abraham Eash, Kent county, Mich., drove thru in their autos. They were welcome visitors in our home and in the surrounding community. From here they went to California.

Sept. 25, 1922. Mrs. L. D. Yoder.

Montgomery, Ind.

Greeting to all Herald Readers: We are having warm and dry weather of late.

Bro. Y. C. Miller of the Shore congregation was with us over Sunday, preaching four sermons. On Monday evening he preached in German which was much appreciated. Brethren E. A. Mast, Andrew S. Miller, Niles M. Slabaugh, and D. D. Troyer filled the regular appointments here this summer.

Last Sunday we reorganized our Sunday school, there being only two changes—Secretary and Asst. Chorister. Bro. Peter Stoll was elected lay delegate to Sunday School Conference. Our quarterly report showed an increase of six in attendance.

Oct. 6, 1922. Joseph M. Miller.

Harrisonburg, Va.

The sixth year of work at the Eastern Mennonite School opened Sept. 13, 1922. The enrollment to date is one hundred three. The work is progressing nicely. Everyone seems to be feeling at home and adjusted to the regular routine of student life.

Bro. C. Z **Yoder.** Wooster, O., led chapel exer[illegible]. 5 and also preached for us Saturday evening, Oct. 7. We are glad for these visits.

We are looking forward to our revival meetings which will be in progress at the time this appears in print, beginning Oct. 15. They are to be conducted by Bro. N. E. Miller, Springs, Pa.

We desire an interest in your prayers for the special meetings and for the school that it may be an instrument in God's hands for the advancement of His cause.

Oct. 7. 1922. Sadie A. Hartzler.

Goltry, Okla.

Dear Herald Readers, Greeting:—On Sunday, Oct. 8, we held communion services at Milan Valley Church. Fifty-one partook of the sacred emblems. The same evening our young people's meeting was reorganized, for three months, as follows: Mod., Irl Cooprider; Chors., Elsie Miller, Martha Hooley. Bro. D. Y. Hooley has charge of the children's meetings for one month.

Oct. 9, 1922. Simon Hershberger.

Vistula, Ind.

(Barker Street congregation)

Dear Herald Readers, Greeting:—We have been especially blessed lately in being privileged to have a week of special meetings. Bro. J. E. Hartzler came into our midst Oct. 1, and gave a series of lectures on the theme "Jesus and His Teaching." The meetings were greatly appreciated and the attendance was very good. When the invitation was extended one soul responded. We are grateful to the congregations at Middlebury, Elkhart, and Goshen for their assistance; also for the presence and encouragement of many from other congregations.

Pray for the work at this place. Cor.

Continental, O.

(Mt. Pleasant congregation)

Greetings to all Herald Readers:—Some time ago the church here was counseled concerning the locating of Bro. Gabriel Brunk as our resident minister. By present appearances, Bro. B. will probably take up this work, beginning in November. He had charge of the congregation a number of years ago and is well known to nearly all the members. Since he was here, there have been several evangelists here, and a number have been added to the Church.

Oct. 10, 1922. L. E. Strite.

Elizabethtown, Pa.

Program for the monthly worker's meeting to be held at the Elizabethtown Church, Thursday evening, Oct. 26, 1922, is as follows:

Lesson for Oct. 29, Temperance Lesson, Bro. Samuel Krayb

Lesson for Nov. 5, Jesus, the Great Physician, Bro. Martin Rutt.

Lesson for Nov. 12, Jesus, the Great Teacher, Bro. Henry F. Garber.

Lesson for Nov. 19, Jesus, the Friend of Sinners, Bro. Aaron Coble.

Lesson for Nov. 26, Jesus, the Great Missionary, Bro. Simon Landis.

Oct. 11, 1922. Ada E. Garber, Sec.

Miscellaneous

BE STILL

Ps. 46:10

Be still, O troubled soul, be still;
Thy God is at the helm;
No angry waves nor billows wild,
Thy bark shall overwhelm.

Be still, O troubled soul, be still;
And know that He is God;
Each ordered moment of thy life,
Hath passed beneath His rod.

Be still, O troubled soul, be still;
Thy God doth undertake
The tangled meshes of thy life
To all anew remake.—Sel.

THE WORLD WAR IS OVER—NOT YET

By Clayton F. Derstine

For the Gospel Herald.

The world war, with its brutalities, is now history with man, but is a matter about which God has yet some things to say. The nations are trying to raise their heads and look innocent, each seemingly trying in their inner consciousness to blame the others. In a measure, nearly all people were contributors—the one class sinners of commission, the others of omission.

This brings a question of serious moment: Did the nonresistant Christian people do their duty in spreading, by word and life, the peace principles of Christ? And again, are they doing their duty at present?

Forgetting Too Soon

Have we forgotten so soon how the world has repeatedly asked, Who are these conscientious objectors? What are the Mennonites? Have we forgotten that we fared best at the hands of those who knew the wherefore of our opposition to war? Millions never met a conscientious objector. Millions only know the false reports printed in some newspapers.

It is our duty, not only to save ourselves trouble in future wars, but to spread the teachings of the Master that less future wars will be possible. The angels sang, "Goodwill to men" when Jesus was born. This doctrine of "goodwill to men" must now be sung and practiced by men here. The angels went to where the shepherds heard; we must go where the masses hear. Our own pulpits are good, but to go where the masses are is better. To preach to saints is Scriptural; to reach sinners is enjoined.

Strike When the Iron is Hot

That is a sensible proverb that says, "Strike when the iron is hot." That is, When you have people thinking along a certain line, press forward. But when the world was hot on the war question, striking meant abuse, jail, scoffs, and at times death. Some of us kept striking anyhow. The iron is getting cold now. People do not want another war, that is not at present. This is a good time to strike, for their brains are cooled off. Today no false appeals are made to stir men to fighting pitch. Yet withal, we are at ease again. We are resting on our oars. We are doing something, but not what we should.

The Washington Committee

When General Conference sent a committee to Washington, it did well. Others did well. But we should now be sending committees to our neighbors, to our states, to our nation, and to the world. That is, men should be out publishing the truth, Jesus said, "To this end was I born, for this cause came I into the world, **to bear witness unto the truth.**" This is our mission as a church. He sent them out two by two, forty-one pairs for Palestine—eighty-two at two different times. To go to Washington to save ourselves is proper; to go to the masses is better. Jesus went, even if in one city only one woman dropped her pitcher. Yet she stirred the city. We could do likewise under the direction of His Spirit.

Under the rule of kings we fare better as conscientious objectors to war than under a democratic form of government. Under a democracy, the people rule. Thus we have millions more to convince of the righteousness of our position. In the last war, certain men at Washington gave us more consideration than the nation would have done by vote. This should not be forgotten. Some were allowed to be sent to Ft. Leavenworth that the populace might be satisfied. In a three hour meeting with a noted southern officer, he changed his attitude towards Mennonites and conscientious objectors. He afterwards defended Secretary of War Baker, in the Chicago newspaper when the latter was assailed by editors and people everywhere for being too lenient with conscientious objectors.

The Language Question

It is unfortunate that the war question was confused with the German language. It would be good if all conscientious objectors could use the language of the country in which they pilgrim. It is very improper to speak of our churches as German churches and of others as American churches. This, however, is rapidly decreasing. I believe the Lord Jesus recognized this fact at Pentecost when He gave them the tongues of each nationality so they might meet them on their own plane, thus avoiding prejudice. The apostle Paul recognized this fact, when for the sake of effect, he several times changed his language in different audiences and men, although they understood both. The language question caused the Russian Mennonites of Canada to emigrate to Mexico. This was unfortunate and spread a false view of the Church and of conscientious objectors.

The New Orleans Convention

The American Legion will assemble from all over the nation at New Orleans in the very near future. One of the important matters they will discuss, and probably recommend to Congress, is a draft law to get all the nations, wealth, power, and men into active service the moment war arises. While this body does not have power to enforce its conclusions upon the statute books of the nation, it has a tremendous influence. Its propaganda goes far and wide. They are awake and are getting ready now. Are we as active in the work of preventing wars as they are in being ready when wars come?

The Near East cloud is only one of the many that may come in the future if the Lord tarries. For us that look for the Lord, and who trust in Him in the crises of war, these things do not affright and make us fear. But this does not excuse us from present duties.

In the short scope of this article I shall not suggest all that could be done but trust every conference, every minister, and every laymember will unitedly pray, work, send, and teach till He comes as King of kings.

Eureka, Ill.

SECRET POWER FOR OUR USE
As Related to High School Life

By Anna Hunt

For the Gospel Herald.

Much debating is done by the parents of young people whether to send them to high school or to send them out into life to work. This is very rightly so, because so many of us disappoint our parents as a result of the influence of high school. That is not the fault of the parents—rather, it is our fault in using the evil instead of the good that surrounds us. Our parents want us to have what is best, but because of the tendency of young people they hesitate.

Our lives are a power for good or evil. If our lives are good, pure, faithful, the influence exerted will be the same and those associated with us will be benefited by this life. No matter with whom we come in contact some impression of us is left on

them. Unconsciously, by living the right kind of life, the Christ life, we can have power for good. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Then we may secretly be gaining power from our observation of others, by choosing the good in their lives to help make our lives fit for service to God and our fellowmen.

We should remember why we are attending school. Many go for the avowed purpose of having a good time. Let us by our concentration to duty exert our power for good on others and gain power for use in future life. It may be hard now while young and practically carefree to persevere honestly and faithfully but we may at least have the satisfaction of knowing our time is spent profitably. There will be no regret in future life for time misspent.

It is said, "Knowledge is power." Remember this that so surely as we do our work faithfully, even the least task in our school life, so surely are we helped to meet the greater work that the future will hold for us. Knowing how to do things, while not perhaps practicable now may fill a certain great need in life some time. Much teaching in schools is thought to be of no use but there is a purpose in it all. These things train the mind to function logically and clearly and again have a part in fitting us for the future.

We should not allow a little learning to spoil us to our friends. There is a stage in our lives when we think we know it all. By our supercilious manner and scoffing at those who have not the advantage of education we lose many friends. The opposite should be true. Education should give the power to overlook faults and unpleasantness in others and should help us to make friends.

To be a real power we should follow the thoughts given in the Monitor, speaking of a person in school:

"First they should be earnest in making their peace with God and having a pure conscience in His sight. They should not neglect to read the Bible daily and to keep up a regular and earnest prayer life. They should be careful to be submissive to the Church and to follow the example of the most devoted and loyal, rather than those whose words and actions are contentious and rebellious toward established standards. They should be faithful in putting their time to the greatest profit while in school by studious and careful work. They should let their light shine everywhere, letting everyone know that they stand for the noblest and best in life for Christ Jesus, and in loyalty to their loved ones who have sent them forth in prayer."

Brighton, Iowa.

WHY WE ARE SEPARATE FROM WORLDLY ORGANIZATIONS

By Walter W. Ebersole

For the Gospel Herald.

While meditating on this subject, we were made to wonder, How many of us as members of the Mennonite Church, which teaches separation and nonconformity to the world and its organizations, could give good Scriptural reasons for being separate or not joining with them.

We have a direct command of God (I Pet. 3: 15) which says, "But sanctify the Lord in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." We learn from this passage that God does not want us to be satisfied by telling them we are separate only because the Church teaches separation, but because He has given us sufficient evidence in His Word that we are to be separate from the world.

First, We are separate because we are the sons and daughters of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is (I John 3:1, 2). This passage teaches us that if we are the sons of God we are not friendly with this world or not wrapped up in the things of this world. Some time ago the writer had the privilege to read the account of a man that was wrapped up in the affairs of this world to the extent that he could not think of anything else. His wife and daugter had convictions that they should engage in mission work. But he said, "I do not have time. I must farm." One night this man had a dream that the Lord came to earth for His saints and he saw his beloved wife and daughter sailing upward. He tried to follow them but could not. He then turned his eyes downward and saw his feet had grown fast to his farm, and therefore he had to remain behind. Then he awoke and, behold, it was a dream. But he had been taught a lesson.

We are made to wonder, sometimes, whether that is not the trouble with some of us—so wrapped up in the things of this world that we might not be ready when our Lord returns for His own people, and for that reason we should be separate. In James 4:4 we find, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God;" also in John 2:15-17, "Love not the world; neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof. But he that doeth the will of God abideth forever."

Now God does not command us to be separate for any other reason than for our own good. He knows that if we love this world, when it passeth away we will have nothing; also that if we love this world, we will not and cannot love the Father. If we live a life of separation we will set our affections on things above and then when we must leave the earth (which we all must sooner or later) or when this earth passeth away, we will have treasures in heaven; or when we must leave this earth we can leave it with joy, because we go to a better place.

We also find in II Cor. 6:17, 18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." These scriptures plainly teach us that God wants us to be separate, and it is for this reason that we do not take part in worldly organizations.

We hope and trust that we as a body of God's children may continue to uphold the doctrine of nonconformity to the world.

Harrisonburg, Va.

THE PEACE OF GOD

There is what is called "the cushion of the sea." Down beneath the surface that is agitated with storms, and driven about with winds, there is a part of the sea that is never stirred. When we dredge the bottom and bring up the remains of animal and vegetable life we find that they give evidence of not having been distrubed in the least for hundreds and thousands of years. The peace of God is that eternal calm which, like the cushion of the sea, lies far too deep down to be reached by any external trouble and disturbance, and he who enters into the peace of God, and has the peace of God enter into him, becomes partaker of that undisturbed and undisturbable calm.—Dr. A. T. Pierson.

ILLINOIS CONFERENCE

Report of the Illinois Mennonite Conference, Held at Hopedale, Ills., Sept. 13, 1922

The Conference was called to order by the moderator, Bro. C. A. Hartzler. The devotional exercises were conducted by Bro. Joe Horner, reading Heb. 1.

The Resolutions Committee appointed were Daniel Kauffman, C. F. Derstine, A. E. Kreider. It was moved and carried that ministers from other conference districts of like faith be accorded the privilege to take part in all discussions and vote on all questions.

Appointments

General Mission Board, A. C. Good.

Publication Board, J. S. Shoemaker.

Educational Board, A. E. Kreider.

Members on the District Mission Board, S. R. Good, Ezra Yordy.

Members on Local Mission Board for Home Mission, G. E. Shoemaker, Asa Ropp.

Members on Local Mission Board for the Gospel Mission, John McCulloh, Simon Litwiler.

Members on Local Mission Board for Peoria Mission, E. H. Oyer, J. J. Sommer.

Member on Mennonite Relief Commission, J. S. Shoemaker.

Delegates to General Conference, Peter Garber, A. C. Good, Joe Hartzler.

Member on Committee on Arrangements for General Conference, Samuel Gerber.

Delegate to Dakota-Montana Conference, C. A. Hartzler.

State Sunday School Executive Committee, C. E. Martin, S. R. Good.

Sunday School Conference Secretary, E. H. Oyer.

The recommendation from General Mission Board for the appointment of four members for the Local Board for the Home for the Aged at Eureka, Ills, was acted upon and carried. It was decided that the Executive Committee of Conference make the appointment. The brethren appointed were, B. J. Schertz, Jacob Garber, Andrew Berkey, Joseph Orendorf.

The Executive Committee of General Conference requested an offering of one cent for each member in Conference district to defray expenses of General Conference. The request was granted and it was provided that the church conference treasurer pay same out of the ministerial fund. Andrew Nafziger was reappointed church conference treasurer.

Moderator for Sunday School Conference, H. R. Schertz. By request of the appointed moderator for Sunday School Conference, the assistant moderator was also appointed. A. E. Kreider was appointed. Appointed moderator for our next Church Conference, J. S. Shoemaker; assistant moderator, Samuel Gerber,

Closing prayer by Daniel Kauffman.

Afternoon Session

Devotional exercises by John Nice, reading I Peter 2:1-10.

The Constitution for Conference and Rules and Discipline were permanently accepted, and agreed that they be printed in pamphlet form.

It was decided that we appoint a Nominating Committee of three, and that the assistant moderator of Conference, by virtue of his office, be chairman of that Committee, and that two be appointed by the Conference for one year. A. C. Good and Ezra Yordy were appointed.

This Conference favors the organization of a congregation at the Peoria Mission and that Samuel Gerber be empowered to take steps in the organization of same and continue the bishop oversight.

Moved that a committee of three be appointed by the Conference to work out a permanent resolution upon nonconformity to the world and separation in attire to be presented at our next Conference. Committee appointed: J. S. Shoemaker, C. F. Derstine, J. A. Heiser.

Resolved, That in order to maintain and promote unity, peace, harmony, and general edification, we advise our brotherhood in arranging for marriage ceremonies, funerals, etc., that local ministers be asked to officiate. When however, it is considered better to call upon others to officiate, proper arrangements be made with both the local and officiating ministers.

Report of the District Mission Board

The Pleasant Hill work is still under their direction and is making satisfactory progress. No permanent work has been begun at the Centennial Church. There was a mission meeting held at the Waldo Church under their auspices.

The report was accepted.

Report from the Congregations for the Year ending July 31, 1922

All but one congregation and one mission station reported. There are eight bishops, twenty-four ministers, and eight deacons in the state. There were evangelistic meetings held in twelve congregations. In nine others, special meetings were held during the year.

There were 89 received by baptism, 43 by letter, 2 reclaimed. There were 21 lost by death, 26 by letter, 7 by withdrawal, and 2 by excommunication. Two congregations reported a decrease in membership Number of accessions, 134; decrease, 53; total increase, 78. There is a total membership in the state of 1994.

Treasurer's Report

The Conference treasurer's report was given as follows:

From June 10, 1921, to Sept. 9, 1922

Service Fund

Received from 13 congregations	$208.36
Paid D. W. Good, Sterling, Ills., Conference cost	187.64
Balance on hand	20.72

Ministerial Fund

Received from 8 congregations	$146 97
Received from 8 congregations	$146.97
Received from former Conference	13.80
Total	$160.77
Total paid out	148 94
Balance on hand	$ 11.83

The Conference sermon was preached on Tuesday evening, by D. D. Miller. Text, I Tim. 3:15.

A few of the thoughts presented are as follows:

The house of God refers to all Christian believers. The Christian's calling is an high calling. If we realize this and the influence we have it will cause us to be more earnest and more prayerful. In thinking of this text, we may think of the house of worship, but it means more than this. It is something immortal. It means living souls, believers, the Church, a congregation. All have a duty. We are to be a stay and support, and defend the doctrine. Conferences are held so there will be no division. Truth is self-supporting, but God has designed that the truth be supported by the Church. It is the calling of the Church to bring the truth to a dying world. There is a vital relation between the true doctrine and life. If we have a false doctrine, it will not produce life. We must see to it that the truth as it is in Christ Jesus is upheld. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Everything that we do, what we say, and how we appear has either the effect of drawing attention to us or to God. Therefore it makes a difference what we believe, how we live, and how we dress. We need the leading of the Spirit in order to understand the great mysteries of godliness. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." The Bible must not only be given out but we must be living witnesses. If we teach the Bible and do not live up to it, we live a lie. The world is looking for witnesses. The Bible doctrines are the same in all ages. We must be on our guard against false prophets, else even the very elect may be deceived. We must be sure that our building is placed upon the Rock, Christ Jesus. There are souls at stake, all have a charge, especially bishops and ministers.

There were personal testimonies given by a number of the brethren who were called upon. The remainder of the ministers

and the laity gave expression of approval of the Conference sermon by standing.

Questions and Answers

Question I. **Methods of disseminating the fundamental doctrines of Christianity throughout the state,** C. F. Derstine.

Answer: Man toward man are responsible for each other's welfare. To meet this responsibility, our Lord sent men out two by two. He urged them to go into the highways and hedges (rural fields) and into the streets and lanes of the cities. This commission was fulfilled by the primitive Church—"They went everywhere preaching the word."

We encourage the Church to follow in the same steps of service as was so admirably rendered by them, and by our Anabaptist fathers.

We likewise instruct the District Mission Board to study this problem and take steps which are deemed advisable and practical.

Question II. **Personal duties and privileges toward the erring according to Gal. 6:1,** Daniel Kauffman.

Answer: It is human to err. From the most consecrated to the most indifferent ones the shortcomings of man are evident. God has wisely provided for the association and fellowship of His people, that they may be of service to one another in maintaining the highest possible standard of spiritual life. There is an obligation resting upon us all to do what we can in winning the erring from their wayward course because—

1. We are our brother's keeper (Gen. 4:9; I Cor. 12:27).
2. The penalty of death hangs upon every sinner (Ezek. 18:4; Jas. 5:19, 20).
3. When one member suffers, all the other members suffer with it (I Cor. 12:26).
4. Condoning sin in the Church invites pollution of the whole body (I Cor. 5:6, 7).

We encourage the laying of the weighty counsel brought to us in Gal. 6:1 upon the hearts and consciences of every member.

Question III. **Christian Stewardship and systematic giving,** J. A. Heiser.

Answer: Inasmuch as all things belong to the Lord, and that which we have as the children of God, is ours only as stewards

Therefore, Be it Resolved, That the ministry be urged to faithfully instruct the Church as to what is our reasonable service in giving (Rom. 12:1), and that each brother and sister be encouraged to set aside a definite portion of that which the Lord hath given (I Cor. 16:2), and by this way adopt a systematic method of giving.

Question IV. **What is the position of this Conference relative to our members taking advantage of the Federal Bankruptcy Law?** D. D. Miller.

Answer: The first thing to be borne in mind in connection with this question is that no bankruptcy law or any other law or expedient can be a rightful substitute for the honest payment of debts.

If any brother feels that circumstances compel him to make use of the bankruptcy law in order to maintain equal rights among all creditors, he should be borne with, provided he makes it clear that it is his fixed purpose to pay all his debts as soon as he has anything to pay them with. This Conference excuses no man for hiding behind a law that would shield him from paying his honest debts in full or fully satisfy all his creditors (Matt. 7:12; Rom. 12:17; 13:8).

Question V. **What is the relation of the District Mission Board to the Church Conference?** Ezra Yordy.

Answer: The District Mission Board is the auxiliary of the Illinois Mennonite Church Conference and Mennonite Board of Missions and Charities.

The object of the additional board is to locate new places, locate workers, and launch out in any evangelistic enterprise to forward the cause of Christ.

The Board is to work harmoniously with the Conference body. In cases where the constitution of the Board may not be adequate they shall consult the Executive Committee of Conference until Conference convenes.

It is recommended that the money donated for various church purposes be forwarded to the District Mission Board.

The District Mission Board may present the names of workers for ordination, to the ministry and congregations of our various churches. If satisfactory, they may be located in other places. This Conference endorses the Constitution of the former Mennonite Conference District Mission Board.

Question VI. **Safeguarding our young people during school and college days,** A. E. Kreider.

Answer: That our young people may be properly safeguarded during school and college days, we recommend—

1. That parents make a faithful, prayerful effort to bring up their children, from the time of birth, "in the nurture and admonition of the Lord;"
2. That all may be done that can be done to keep our children in proper environment—morally, socially, religiously—in home and community;
3. That parents take an active interest and special care in their children from the time they enter school until they leave it;
4. That care be taken in choice of schools, remembering that no school is safe for children when teachers are not outspokenly in favor of the fundamentals of the Christian faith and that it is always best to keep our children in schools where both the fundamentals of the faith and distinctive doctrines of the Church are faithfully taught and faithfully exemplified in daily life;
5. That there be close co-operation between parents, teachers, and ministers as spiritual advisers in the work of promoting the higher interests of the children;
6. That our homes and schools be kept supplied with literature that is wholesome, interesting, instructive, and Scripturally sound.

Question VII. **Utilizing our individual and congregational powers,** Ira Eigsti.

Answer: There is no power but of God. The powers of every individual are God-given. Every individual has powers of soul, mind, body, influence, money, and personality. These should be dedicated to the service of God and man. Every individual has a sphere of service where he can utilize all these powers. To find this place means surrender to God, patience during preparation, and an active service of present duties. "In union there is strength." This power should be given to God and His cause. These collective powers create atmosphere, sentiment, greater faith, and render larger service to mankind. "But truly I am full of power by the Spirit of the Lord" (Micah 3:8).

The following bishops, ministers, and deacons were present:

Bishops

C. A. Hartzler, J. S. Shoemaker, C. F. Derstine, Daniel Kauffman, D. D. Miller, John Nice, Samuel Gerber, J. A. Heiser, A. A. Schrock, S. C. Yoder, Jacob Birky, P. A. Friesen.

Ministers

A. E. Kreider, A. C. Good, H. R. Schertz, A. M. Eash, Ira Eigsti, John McCulloh, Joe Hartzler, Daniel Slagel, Ezra Yordy, C. S. Schertz, Peter Schertz, Jacob Zehr, Daniel Zehr, Christian King, Simon Litwiler, Ben Springer, Peter Garber, Joe Horner, A. F. Wiens, Jonas Litwiler, Daniel Nafziger, Paul Burkhart, Eli Zook, A. L. Buzzard.

Deacons

J. V. Fortner, Henry Albrecht, E. H. Oyer, Joseph Yordy.

After a short, impressive talk by the moderator and prayer, Conference adjourned to meet the second week in September, 1923.

A. L. Buzzard, Secy.

RECEIPTS

Of Eastern Mennonite Board of Missions and Charities for September 1922

Columbia Mission Building Fund

Chestnut Hill Cong.	$90 50
Columbia S S	4 37
Ira M Shertzer	10 00
Henry L Herr	25 00
Mary L Rohrer	8 00
A Bro	9 00
Abram Bender	10 00
A Friend	2 00
Lebanon Co Congs	23 25
Milton Buckwalter	25 00
John K Charles	10 00
E Chestnut St Cong Lanc Pa	8 00
Chestnut Hill Cong	5 00
John Musselman	50 00
	$280 12

Columbia Mission

Class No 9 E Petersburg S S	$5 00

Chicago Home Mission

Primary Dept Strasburg Pa S S	$10 50

General Mission Fund

Byerland S S M	$50 00
No 5844 Pa	2 00
Millersville and Rohrerstown congs	152 98
Mary L Rohrer	14 00
Slate Hill S S	29 55
New Providence S S M	21 83
Gingrich Bible meeting	30 00
Rent Reading apartments	35 00
Ivan Z Musselman	500 00
John Musselman	450 00
	1285 36

India Mission

A Bro and Sister Manheim Pa	$25 00
Conestoga cong	52 75
L H	2 00
	$79 75

India Support of Native Worker

Manheim Bible Study Class	$7 50
Two Classes E Petersburg S S	7 50
E Petersburg Y M B C	7 50
	$22 50

India Orphan Support

Cross Roads S S	$5 00

India Support of Fannie Hershey Lapp

E Petersburg S S Sisters B C	$16 30
Class No 7 E Petersburg S S	5 00
	$21 30

India Personal

(Fannie Hershey Lapp)

Sara A Lehman	$5 00

(Geo J Lapp)

Sara A Lehman	$5 00
J H Lehman	5 00
	$10 00

India Support of Lois Lapp

Mrs Warren Farmers S S Class	$8 20

India Ghatula Dispensary

Anna N Ranck	$5 00

India Widow Support

Anna N Ranck	$10 00

Knoxville Tenn Church Bldg Fund

L H	$1 00

Wm Jennings

(Personal)

Elizabethtown Pa S S	$50 00

Lancaster Mission

Kraybills S S	$27 75

Manitou Colo Church Bldg

L H	$1 00

Philadelphia Mission

Mount Joy Pa Y P B M	$8 25

South America Mission

No 5834 Pa	$5 00
A Bro and Sister Manheim Pa	25 00
L H	2 00
	$32 00

Stricklers Church Bldg Fund

New Danville Cong	$120 50
Byerland Cong	70 00
E Chestnut St Cong Lanc Pa	42 32
E Petersburg S S	62 00
E Petersburg Cong	76 00
	$370 82
Total for September	$2238 55

Gratefully Acknowledged
Eli G. Reist.

WAR SUFFERERS' RELIEF

Received by Eastern Mennonite Board of Missions August—September 1922

Near East Relief

Mellingers cong	$10 00
Lower Pequea O O Amish cong	15 00
Mount Joy and Kraybills congs	96 55
A Sister Pa	6 00
Susquehanna cong	13 92
Chestnut Hill cong	3 00
Holinger reunion	20 00
Susquehanna cong	11 40
	$175 87

Russian Relief

Louise Good	$25 00
A Sister Paradise Pa	20 00
E Chestnut St S S Lanc	30 00
D G Kennels S S Class	5 00
Sarah Bylers S S Class	1 50
Cross Roads S S Snyder Co	7 50
Delaware cong	11 75
Bosslers S S	10 10
Landisville S S	12 50
O O Amish per C L Fisher	84 25
Frank N Hertzler	10 00
Cross Roads cong	19 05
Ira S Miller	50 00
L H	5 00
Kralltown S S and cong	8 16
E R H	2 00
Lost Creek cong	13 50
A Bro Rohrerstown Pa	15 00
Diller cong	11 50
Jacob Seitz	2 00
Millwood S S classes	7 00
Salunga S S	34 00
O O Amish Intercourse cong	140 25
O O Amish Gap district	93 00
A Bro Paradise Pa (Tractor Fund)	24 51
Delaware cong	22 00
Bosslers S S	8 59
E Chestnut St S S Lanc	30 00
No 5751 Pa	2 00
Elizabethtown S C	65 50
Cash	2 00
Cross Roads S S	7 50
Lauvers cong	12 45
S B Landis S S Class	10 00
Landisville S S	12 50
Wm Shetlers class Atglen Pa	10 00
Wayne Sweigert	5 00
Diller Mennonite Cong	7 00
Mrs Ellen M Burkhart	1 00
George F George	50
Mr and Mrs S S Kraybill	100 00
Isaac Stewart	25
Arthur Boots	25
Wm Wells	25
Rachel Bolley	1 25
Childrens meeting Welsh Mt Mission	1 00
No 5792 Pa	10 00
A Sister	10 00
Lost Creek Cong	16 25
Mr and Mrs A N Wolf	100 00
No 5800 Pa	86 00
No 5801 Pa	40 00
D L Landis	5 00
A W Denlinger	1 00
Shopes and Stricklers congs	30 00
L H Brubaker	25 00
Strasburg Pa cong	35 00
Ephrata Y P M	37 00
Millwood S S classes	6 00
S B Bernhart	100 00
Delaware cong	18 00
No 5826 Pa	29 00
Total for August and September	$1663 53
Previously reported	178233 58
Total to date	$179897 11

Gratefully acknowledged
Eli G. Reist.

Received during September by the Mennonite Relief Commission for War Sufferers' Relief

General

Brethren of Roanoke Ill	$5 00
A R Miller	5 00
Liberty Cong Ia	1 00
Cherry Box Cong Mo	1 00
Palmyra Cong Mo	11 21
A Bro and Sister Albany Ore	25 00
South Union & Walnut Grove S S O	76 75
Creston Cong Mont	2 17
Firdale Cong Ore	3 30
	$130 43

Russia Clothing Fund

Herschel Brenneman	$10 00

Near East Relief

Mens Class Martins S S O	$5 00
West Center Church Hutchinson Ks	50 00
Mt View S S Alta	20 00
Doylestown Cong Pa	79 00
Providence Cong Pa	25 00
Worcester Cong Pa	5 00
Swamp Cong Pa	38 00
Deep Run and Plumstead Cong Pa	38 60
Skippack Cong Pa	22 00
Lower Salford Cong Pa	235 25
Souderton Cong Pa	24 40
Liberty Cong Ia	1 00
Catlin S S Kans	5 00
Bethel S S Jr Girls C Mo	10 00
Ella Yoder & S S Class	5 00
Springs S S Pa	66 50
	$629 75

Russia Relief

Mr & Mrs Paul Jacobs	$5 00
Dan Eigsti	7 50
Pleasant Grove S S Ill	19 07
Mrs Chas Branner	2 00
J H Eigsti	5 00
Asst Supt Hopedale S S Ill	2 50
Alma Kauffmans S S Class	7 50
Mary Gardner & S S Class	2 50
Ezra H Horst	75 00
Jacob G Musser	50 00
Amish Bro Grantsville Md	50 00
Amish Sister Elk Lick Pa	50 00
Ada Orendorff	7 50
Fairview S S Mich	12 22
Mrs Ben Albrecht	5 00
Mrs Frank Stutzman & S S Class	2 50
Reuben R Brunk & Wife	10 00
Fairview S S Ore	21 43
Science Ridge S S Class 4 Ill	30 00
Science Ridge S S Ill Class 7	30 00
Science Ridge S S Ill Class 8	30 00
Martinscreek S S Ohio C 6	7 50
Martinscreek SS Ohio C 5 & 7	7 50
Martinscreek S S Ohio C 4	15 00
OO Amish Bro Elk Lick Pa	10 00
Noah M Gingerich	10 00
Pleasantview S S Va C 1 & 2	2 50
Pleasantview SS Va C 3	5 00
" " " C 4	7 50
" " " C 5	2 50
" " " C 6	5 00
" " " C 7	3 50
" " " C 8	5 00
" " " C 9	12 50
Maple Grove S S Ind	1 00
West Center Church Hutchinson Ks	50 00
Gehman Sisters Silverdale Pa	20 00
Howard Miami S S Ind C 8	5 00
J A Miller	10 00
Geo I Sommer	100 00
Bethel S S Inman Kans	60 00
Class 3 Martinscreek S S Ohio	7 50
Class 8 Martinscreek S S Ohio	7 50
Wm F Holdeman	10 00
Boys Class of Belleville A M S S Pa	2 37
O O Amish Belleville Pa	22 20
Elias P Gerber	25 00
Salem S S Alta	23 50
First Menn S S Kitchener Ont	45 00
Allan Weber	15 00
Waterloo S S Ont	30 00
John Cressman	5 00
Ezra Shantz	10 00
Clayton S Weber	30 00
Spring Valley Cong N D	5 00
Lakeview Cong N D	1 50
Fairview Cong N D	15 50
Chambersburg Cong Pa	93 36
John Boss	5 00
Bowne S S Mich C 7 & 8	5 00
Bethany S S Mich	2 50
Holdeman S S Ind	12 50
5 Classes Shore S S Ind	12 50
Middlebury S S Class 17 Ind	7 50
Middlebury S S Class 19 & 20	2 50
Bowne S S Mich Class 7 & 8	5 00

Fairview S S Mich Class 10	2 00
Prim Dept Fairview S S Mich	2 50
C W Leininger	10 00
Elkhart Literary Society Ind	10 00
Nancy Kulp	10 00
C A Shantz & Wife	5 00
Helping Hand C Elkhart S S Ind	5 00
Mens Bible C Elkhart S S Ind	7 50
Class 3 Liberty S S Iowa	1 25
Class 4 Liberty S S Iowa	2 50
Liberty Cong Ia	2 50
Jos Kabaker	7 50
Eva Liechty & S S Class	10 00
Nora Harpers S S Class	51 00
E Holbrook S S Colo	42 50
Crystal Spgs S S Kans	17 50
Pleasant Valley S S Kans	18 00
Cherry Box Cong Mo	5 00
Catlin Cong Kans	71 35
Mt Zion Cong Mo	2 50
Bethel S S Mo Class 8	5 00
Bethel Cong Mo	4 40
Sycamore Grove S S Mo	20 91
Sycamore Grove S S Mo Class 8	20 00
Plainview S S Ohio	42 50
Bethel S S Ohio	12 05
Salem & Pike Congs O	29 41
Oak Grove S S Ohio	40 23
Canton S S Ohio	6 00
Beach S S Ohio	20 00
Beach Y P B M Ohio	5 00
Prim Dept Oak Grove S S Ohio	7 50
Blough S S Pa	32 50
Altoona Cong & S S Pa	12 05
Thomas Cong Pa	24 52
Weaver S S Pa	15 00
Scottdale S S Pa	103 00
S E Roths S S Class	7 50
Class 16 Zion S S Ore	4 00
	$1860 32
Total amount for September	$2630 50

Previously reported	$603419 68
	$606050 18
Previously reported by the E M B of M & C	179897 11
	$785,947 29

Gratefully acknowledged and reported by the MENNONITE BOARD OF MISSIONS & CHARITIES

V. E. Reiff, Gen. Treas.
Elkhart, Ind.

Married

Sluder—Rupp.—On Oct. 4, 1922, Bro. Offie Sluder and Sister Cora Rupp, both of Wauseon, O., were united in marriage at the home of the bride's parents, Bro. E. L. Frey officiating. May happiness attend them thru life.

Hostetler—Friedt.—On Saturday, Sept. 16, at the home of the bride's parents, D. M. Friedt and wife. Bro. Atlee Hostetler and Sister Nettie Friedt were united in holy matrimony, Bro. D. M. Friedt officiating. May heavenly blessings make their pathway thru life pleasant and prosperous.

Obituary

Kreider.—Elizabeth E. Kreider was born Dec. 25, 1845; died Sept. 23, 1922; aged 76 y. 8 m. 28 d. She leaves 3 daughters (Mrs. Anna Mellinger, Mrs. Enos Harnish, and Mrs. Christian Dombach), 2 step-children (Mary Ann and Christian Kreider), 3 brothers (John, Isaac, and Elam Rohrer), and 3 sisters (Mrs. John Bare, Mrs. Benjamin Leaman, and Mrs. Amos Hershey). She was a faithful member of the Mennonite Church, Brick congregation. She often expressed a desire to go home to her Lord. We feel that our loss is her eternal gain. Funeral services at New Danville, Pa., Sept. 26, conducted by Bros. Aaron Harnish and Frank Herr. Text, "Weeping may endure for a night, but joy cometh in the morning.

Renner.—Susan Renner, daughter of Michael and Frances Yoder, was born in Holmes county, O., Nov. 8, 1858; died at her home in Elkhart county, Ind., Oct. 4, 1922; aged 63 y. 10 m. 26 d. She was united in marriage to Abraham J. Jones in 1879. To this union were born 3 daughters and 2 sons. One son having died in infancy, she is survived by 4 children (Mrs. Harry Hartzler, Mrs. Jesse Mast Clarence, and Bernice Jones); also 1 sister, 2 brothers and 6 grandchildren. The husband and father died Mar. 22, 1895. She was again married to Jacob Renner in 1901, who died in 1905. Her sickness, which was caused by cancer, extended over a period of 5 months. She endured her suffering patiently to the end. In her youth she united with the Mennonite Church and was faithful to her profession. The family loses a devoted mother but we hope their loss is her eternal gain. Funeral services conducted by R. L. and J. S. Hartzler at the Maple Grove Church, near Topeka, Ind.

Lantz.—Mattie Lantz, nee Wyse, was born near Elmira, O., July 6, 1858; died at the same place, Sept. 19, 1922; aged 64 y. 2 m. 13 d. In 1880 she was united in marriage with Levi Lantz. To this union were born 5 children. In 1884 they moved to Stuttgart, Ark., and lived there until 1889, when her husband died, on Dec. 5. Shortly after this she, with her family, returned to the old homestead where she kept house for her mother and brothers for nearly 33 years. Sister Lantz leaves 1 daughter (Ida), 1 son (Lewis), 16 grandchildren, her aged mother (more than 94 years old), 3 brothers, 3 sisters, 2 half-brothers, 2 half-sisters, and a large circle of relatives and friends. Three children and 2 grandchildren preceded her in death. In her younger years she accepted Christ as her Savior, united with the A. M. Church and remained a member until death. Funeral was held at the Central Church near Archbold, O., on Sept. 22, 1922, conducted by Bros. E. L. Frey and Eli Rupp. Interment in Eckley cemetery.

Kropf.—Sister Barbara Kropf was called to the great beyond, Oct. 2, 1922, aged 39 y. 14 d. She was a daughter of Joseph and Barbara Lichti. She accepted Christ in her youth and remained faithful to the end. In 1905 she united in marriage to Bro. David B. Kropf. They were blessed with 8 children, Reuben, Joseph, Priscilla, Phorica, Delton, Zeranius, Elmer, and Susanna (only 8 weeks old). Sister Barbara bore her sufferings patiently. Although her heart ached to leave her children, she expressed herself ready to be with Jesus. Death was caused by tuberculosis. She leaves father, mother, 6 sisters (Katie, Mrs. Joseph Wagler, Mrs. Nick Roth, Mrs. Joseph S. Roth, Mrs. Amos Kipfer, and Mrs. Zeranius Kipfer), and 2 brothers (Joseph and John). Funeral services were held at the St. Agatha Church in Ontario, on Oct. 4, conducted by Bros. Dan Yutzi and Michael Zehr. Text, I Cor. 15:58.

"Not now, but in the coming years;
It may be in the better land;
We'll read the meaning of our tears,
And there, sometime, we'll understand."

Dickel.—Frederick George Dickel was born in Horde in Westfalen, Germany, Jan. 3, 1838; died at his home in Johnson County, Ia., Oct. 3, 1922; aged 84 y. 9 m. He came to America in the year 1868. While in his youth he received baptism and later was received in the Mennonite Church, and was a faithful member until death. On Sept. 15, 1891, he was married to Anna Ratzlaff. This union was blessed with 4 children, Elizabeth, Daniel, Mary, and Naomi. On Jan. 3, 1922, his health began to fail until his death, which was caused by dropsy. He leaves his wife, 4 children, 1 grandson and a large concourse of neighbors and friends to mourn his departure. He is the last of a family of 5 to depart this life and the first to break his family circle. Funeral services were held at the Lower Deer Creek Church, conducted by John Y. Swartzendruber. Text, Psa. 90:12.

Dear father thou art sweetly resting,
Gone from all thy toil and pain;
We miss you so much; but hope to prepare,
To meet you some day in that home over there.

Roth.—Lydia Swartzendruber, wife of Christ. N. Roth, died at Petersburg, Ont., aged 64 y. 10 d. She had been failing in health for some time, suffering with a weak heart. It was while on a visit to her brother and wife (the latter being very sick) that she was called to the great beyond. On entering the yards on her brother's premises she immediately noticed the many vehicles there and concluded that death had entered the home. Her heart failed and in less than fifteen minutes she passed away. Deceased was born in Wilmot township, Sept. 7, 1858 and united with the Amish Mennonite Church of that place in the year 1874. On Sept. 25, 1877, she was married to Christian N. Roth of Wellesley. She leaves husband, 2 sons, 5 daughters, 1 sister, 5 brothers, and a host of friends. Funeral services were conducted by Bros. Christian Litwiller and Daniel Steinman. Texts I Sam. 20:3; Rom 8:1-11. Burial at the Third Line cemetery.

The golden gates were opened wide,
A gentle voice said come:
And angels from the other side
Welcomed our mother home.

Hartzler.—Elizabeth C. Hartzler, nee Moore, was born in Mifflin Co., Pa., Mar. 6, 1845; fell asleep, Sept. 22, 1922; aged, 77 y. 6 m. 16 d. On Jan. 9, 1870, she was married to Benjamin F. Hartzler to whom she was a faithful companion for more than 52 years. He preceded her in death just 12 weeks. To them were born 7 children, 4 of whom survive. She also leaves 3 grandchildren, 1 brother, and 1 sister. In her youth she accepted Christ as her Savior and united with the Amish Mennonite Church and since 1878 (when they moved to Wayne County, O.), she fellowshiped with the Mennonite congregation here, remaining a loyal member to the end, an example of sobriety and separation from the world.

"Parents dear, we all do miss you,
You have gone from earth away;
To rejoice with your dear Savior,
In the realms of endless day.
"The golden gates were opened wide,
A gentle voice said, Come;
And angels from the other side,
Welcomed our parents home."

REPORT

Of Stahl Sewing Circle for One Year

Meetings held	14
Members	20
Average attendance	12
New Garments made	142
Quilts made	13
Old Garments donated	140
Total	295

Donations were made to the following places: India, Russia, and Altoona.

Bal. in treasury from last year	$ 22 63
Money received by contriutbions	82.95
Money expended	59.78
Bal. in treasury	45.80

Mrs W. C. Hershberger,
Johnstown, Pa.

We like to move on; but let us not move like one of old of whom it was said, "This is Jehu, because he drives furiously."—E. J. Berkey.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
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S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W Benner, Supt
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa.. C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

Items and Comments

As a result of a recent dividend by the Standard Oil Co., John D. Rockefeller, Jr., is $52,000,000 richer. Stock in that company sells at $241 per share compared with $125 last year.

A number of foreign steampship countries have expressed intentions of asking an injunction against the enforcement of the recent ruling of the Attorney General that liquor will not dare be handled on foreign vessels within three miles of American ports. Such action will bring the question before the Supreme Court.

The past week has witnessed less fighting in the Near East. In the conference between Turkish and Allied representatives, the Turks seemed very loath to withdraw from neutral territories, but have done so in a few cases. Many prominent Americans, including churchmen, have urged our government to interfere in behalf of the suffering, but the authorities have announced their intention of keeping out of foreign troubles, unless American rights are violated. With the increase of strife and turmoil, there is an added duty and privilege for Christians to intercede at the Throne.

SPECIAL OFFER

Owing to the large number of new subscriptions received for the Christian Monitor since the special offer announced a few weeks ago, the supply of back numbers is now practically exhausted. Beginning with this announcement, however, it has been decided to offer the Monitor to new subscribers for the balance of this year and all of next for fifty cents. The October number, containing the sketch of the Mast Family will be included while it lasts Subscribe now, and get all of the series of family history articles during the next year or two. The history of the Hooley family will appear in the November issue, followed by the Zook sketch in December. Send all subscriptions to

Christian Monitor, or
Mennonite Publishing House,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENT

Virginia

The twelfth Annual Mennonite Conference of Virginia will convene, D. V., at the Springdale Church, Upper District, Augusta County, Friday and Saturday, Oct. 20 and 21, beginning at 9 o'clock Friday morning. We wish to extend a hearty invitation to brethren and sisters of other conferences to be present on this occasion. Those coming by rail will be met at Waynesboro or Basic, by notifying one of the brethren, A. P. Heatwole, E. C. Shank, or D E. Weaver, all of Waynesboro, Va.

On Thursday forenoon, the day preceding Conference, the General Board of the Virginia Mennonite Aid Plan will meet at the same place at 10 o'clock. In the afternoon at 1 o'clock the Virginia Mennonite Board of Missions and Charities will convene, followed by a meeting of the Conference Arranging Committee.

H. D. Weaver, Secy.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

William N. Haskell, American Relief Administration director for Russia, who has just returned to Moscow from a trip to the United States, has completed a survey of the needs in Russia and has sent the following special cable to the General Director of the Administration:

"The American Relief Administration is now feeding about 800,000 children in Russia plus 300,000 in the Ukraine. Because of the harvesting of new crops, we can reduce this program by the first of October to 600 000 children in Russia and 250,000 in the Ukraine. However, both programs must be increased by January for a period of five months. The average need from September to June inclusive will be about 1,000,000 children in Russia plus 300,000 in the Ukraine. With the new harvest in Russia, the A. R. A. has stopped adult feeding, but estimates that in January 600,000 of the adult population will be short of food on the Volga, and 400,000 in South Ukraine will face starvation. I believe the Russian Government will be unable to handle the situation despite its early optimism. The situation of the needy will be worse this year because they have less personal possessions to exchange for food than they did last year. The 'intelligensia' will be particularly in need. Clothing will be more necessary this year than last. Our medical resources are sufficient to take care of the medical part of our program."

* * *

One of the most pressing needs in Russia is facilities to employ men and use the resources at hand. The following letter shows the desire our brethren express to help themselves if means are at their disposal. Tractors seem to fill a long-felt need.

Post Pretoria, Government and District Orenburg, Sept. 10, 1922.

To the American Mennonite Relief,
c-o A. J. Miller, Moscow:

Herewith I would ask you cordially to inform us whether we could get a number of tractors from America, if we pay a part of the cost. You know our settlement sufficiently from your visit in June and I believe you also know that we are left almost entirely without horses. Since we, after this terrible year of famine, would like to again earn our daily bread by the labor of our hands, in order to be not again a burden to our American friends (whom we thank sincerely), there is, therefore, as we see it, only one way out, namely that we must secure more facilities to till the land. The tractors of which you spoke at the time of your visit here and of which we hope to obtain a few, will probably arrive too late for the fall plowing. Besides this shipment, we should like to buy a number of tractors, say about fifteen or twenty, in America, that is to say, in case we could get favorable terms for payment. We believe that in two years we could pay for these in grain. It is for you to decide about the particulars of this plan. Please write us your opinion, since this is one of the most important questions of the day. With greeting,

Jac. Wolff, Chairman of the Uran Wolost Executive Committees.

Oct. 14, 1922.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 26, 1922 (Gospel Witness Established 1905) No. 30

EDITORIAL

They who love their neighbors as themselves will always be free from the sin of selfishness.

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."

As winter approaches and evenings are growing longer, there are two lines of suggestions coming to you as to how you would spend your long evenings. Look up every time you consider these suggestions, and you are not liable to make a mistake as to how and where you will spend your hours.

The last of our fall conferences have now been held. From what we have seen and heard, our series of conferences this fall have been unusually interesting, practical, and helpful and we hope for good results. But inspirational meetings and sound resolutions alone can not do the work. It takes faithful service and loyal living to accomplish something worth while in the sight of God. Begin now to work and to live to the end that all our congregations and all our church institutions may be stronger, both spiritually and numerically, by the time of our conferences and board meetings next year than they are at present.

Church Troubles.—In all ages of the history of the Church there have been difficulties to encounter. This is true of all denominations, even the apostolic Church having its share of them. The whole history of the human family has been a record of human shortcomings. Ever since sin entered into the world the results of sin have been sadly and painfully manifest. So long as we continue to deal with human beings we may expect to come in contact with human imperfections. Unto the end of the world, therefore, the sad record of sin will have to be written and the child of God should never cease to lend a hand to the great work of rescuing the sinner from his sins.

These facts should not discourage us. On the other hand they should challenge us to give the best there is in us to the end that the greatest possible number of souls may be saved and the greatest possible number of souls may rise to the loftiest heights of spiritual life and attainment. It was for this cause that Christ gave His all and unnumbered thousands of others have followed their Master in laying down their lives in loyal devotion to Him from whom all blessings flow. The angelic look upon the face of the dying Stephen is a thrilling reminder of what it means to live and to die the victorious life.

Neither should we be content to allow church troubles to continue without an effort to get rid of them or at least reduce them to a minimum. "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." And we know of no better way to start in this great work than to live close to God, pray much, give hearty support to the Church, prove ourselves friends to the needy, keep ourselves "unspotted from the world," be diligent in Christian service, walk humbly with our God, and overcome enemies with love.

Teaching the Bible.—At the present time there is a commendable and widespread sentiment in favor of wholesome teaching of God's Word. Business men see as one of the causes of present day distresses the fact that people have lost faith in God and His Word. The absence of Bible teaching in our public schools is generally lamented. The old-time faith which in former times brought the penitent sinner upon his knees before God is passing away, and negligence in the study of God's Word is rightly blamed as one of the contributing causes for this apostasy.

But in the midst of this general desire to get back to the Bible there is a weakness which ought to be eliminated. We refer to the cry against teaching denominationalism. There is a sense in which this cry is well founded. The religious work in the public school must of necessity be wholly devotional. But this is not true of the vacational Bible study and direct study of the Bible so many hours during the week, which some people are advocating. Every teacher of the Bible, whether in public school, denominational school, or any other kind of school, must be able to say with Paul, "I have not shunned to declare unto you all the counsel of God," or he is falling short of his duty. The idea that you can teach the Bible in its fulness and leave out the doctrines and ideals that are peculiar to the several denominations encourages the idea that such doctrines and ideals are extra-Biblical and therefore "non-essentials." Beware of any Bible teacher who for the sake of not hurting any one's feelings steers clear of such doctrines as people do not agree upon. The fact that some Bible doctrines are opposed by some Christian professors is one of the most urgent reasons why they should be the more emphatically taught. Beware of vacational Bible courses that follow the compromise line of the greatest common divisor of all denominational beliefs. All Bible teaching that ignores any part of it is a farce.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

OBEDIENCE

Though He were a Son, yet learned
He obedience by the things which He suffered.—Heb. 5:8.

If Christ the Son through pain must learn
Obedience to God,
How much more we, who were dead in sin
Must need the chastening rod.

O teach Thou me, dear Savior mine
Obedience indeed,
Chastise me with Thy loving hand
If this is what I need.

If heavier strokes must come to me
To break my stubborn will,
Hold Thou me close in Thy embrace
Till I am yielded and still.

Let not despair or bitter thought
Result from this Thy rod,
But only deep humility
And obedience to my God.

Bertha Canfield.

TRUE HUMILITY

By Allen B. Christophel

For the Gospel Herald.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. 2:5-11.

Humility Defined

Humility is derived from the stem-word "humus," meaning "soil" or "prostration." It means a state of lowliness or unworthiness. The apostle Paul defines it thus: "In lowliness of mind let each esteem other better than themselves." In relation to salvation it is embodied in these words: "I count all things but loss for the excellency of the knowledge of Christ * * and do count them but dung that I may win Christ." It is one of God's requirements for salvation. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." It is that quiet, gentle lowliness of mind that regards self, outside of Christ, a failure, but lays hold of the strength of God and goes forth in the same as conqueror. In itself it is not necessarily a power, but as it prepares for the greater indwelling of Christ, it is invulnerable.

Contrasts to Humility Are

Melancholy.—This is a state of abjectness and discouragement, often the result of blasted selfish hopes and wounded pride. Thus it is a perverted form of pride. It may have all the lowliness of mind necessary to humility, but it lacks the faith that lays hold of God and makes humility powerful. Saul was so lowly in mind that he ran into his sword and killed himself. David was equally lowly in mind, but laid hold of God's forgiveness and was forgiven. Judas suffered the pangs of a condemned conscience, felt miserably humiliated, but went out and hung himself,—a helpless victim of his sin. Peter felt that he had gone to the depths of sin, repented, and called upon God. To him, lowliness of mind became the avenue of approach to God—genuine humility. It is a false and worthless humility that contents itself with feeling lowly without seizing the greatness and strength of God.

Conceit.—"Be not wise in your own conceits." Conceit is the opposite of humility. It is a fancied and exaggerated opinion of one's own abilities. The person that has no self-confidence or self-respect is seriously handicapped; but one that glories in his own accomplishments and vainly vaunts in selfish pride soon becomes obnoxious to God and man, disqualifying himself for the indwelling of Christ. It was the tendency to consider himself wiser than God that has brought all the sin and shame upon man; it is the disposition to place too much confidence in self and not enough in God that robs people of their power in God's service. The Lord hates a proud heart.

A Christian Grace

Christian graces are the expressions of the work of God in the heart and the manifestations of genuine conversion. Humility is one of the Christian graces. Love makes men adore and obey the objects of their affections. Christian love makes the possessor love God and all other objects according to their characteristics—the good with fellowship, and the evil with Christian benevolence. Purity is a state of untarnished cleanness from earthly things. Purity of heart and life is the result of the cleansing by the blood of Christ. Hope is the anchor of the soul, holding the believer in Christ. Compared with faith, it has the added element of assurance—the result of rewarded faith. Humility is a part of these graces, and its absence either weakens or destroys them. Neither is humility complete without the others. The various Christian graces are related to each other as spokes in a wheel; one alone is powerless and insufficient; as they are united in their work, they make up Christian character; the absence of one will weaken, and eventually destroy the others. His indwelling increases our faith; our response cultivates the various graces in our lives. These constitute faith and works. There must be sufficient humility to surrender self to Christ, but it increases and becomes powerful as Christ takes possession of the life and self is placed on the altar.

The Basis of Christian Humility

Christ is Our Example.—Being in the form of God, Christ was equal with Him. Instead of exercising His power, He took upon Himself the form of a servant. The world standard of greatness is exercising lordship and filling exalted positions! Christ's standard is lowliness and service. In washing the disciples' feet, Christ gave a perfect pattern of humility—the Lord washing the feet of His own servants. His coming into the sin-cursed world and bearing the stigma and burden of sin was the most servile deed in history; yet it was the noblest, for thereby He became the Savior of all mankind. His whole life was humility in action.

Christ is Our Power in Humility.—"Let this mind be in you which was also in Christ Jesus" is the prerequisite to humility. The human nature chafes at the idea of bowing to those less honored. It was pride that caused the downfall of Satan, and it was the inheritance of this evil tendency that caused sin to enter the world. Christ is the source of all true humility and as His mind controls our minds, humility becomes powerful. Otherwise, it is galling and superficial.

Afflictions Produce Humility.—"Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me." Paul had much whereof to boast. Yet God saw fit to give him "a thorn in the flesh." He prayed thrice to have it removed, but finally rejoiced in the same, because it made him more responsive to and worthy of the grace of God. Afflictions as well as apparent blessings are means in God's hands to deepen the experience of all His followers. Anything that draws us nearer to Him and farther away from the sinful things of life is a blessing, regardless of the form in which it comes. If afflictions increase our hatred of sinful self, they

open the way for Christ's greater indwelling.

Expressions Of True Humility

Right Thoughts and Actions. — "Put on therefore * * bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." Actions and appearances are outward expressions of the thoughts hidden within the soul. Sin shows itself, even in the countenance. Heinous crimes are rarely, if ever, the result of the sins of an unguarded moment; they are the outbreaking of thoughts and ideas that have long been concealed. Genuine humility results in a quiet, agreeable, lovable disposition that portrays the indwelling of Christ

Right Motives.—"Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." The Pharisee went into the temple in a haughty, self-exalted manner; he returned unblest. The publican, in deep humility and contrition, begged God's mercy; he received divine approval. Humility places one in a position that God can bless and with whom fellowmen can fellowship with satisfaction.

Right Prayers.— "And so falling down on his face he shall worship God, and report that God is in you of a truth." Prayer is the key to the storehouse of God. It opens the channels of blessings from God and places one in a position to receive His best blessings. The haughty heart cannot pray acceptably to God, neither would it be in proper attitude to receive His blessings. Not the least of the purposes of prayer is putting the prayer into such a relation that God can bless. Humility does this.

Devoted Service. — "Whosoever will be great among you shall be your minister." To render acceptable stewardship, a servant must recognize the superiority of his master. A devoted servant of God must give his Master pre-eminence in all things. Genuine humility is the foundation of all worthy and acceptable service to God. The proud servant soon uses the talents entrusted to his care to enhance his own interests and prosperity. The devoted servant uses his master's favors to give him better service. It is only as we recognize our Master's goodness and our own unworthiness that our best talents are devoted to Him.

Not a Feigned Self-Pride.—"Let no man beguile you of your reward in a voluntary humility * * vainly puffed up by his fleshly mind." Humility never takes account of itself. There is a possibility of taking pride in one's imagined humility—proud because we are not proud. The moment one begins to rejoice and glory in what is considered humility, it becomes the subtlest and most deceptive kind of pride. Humility cannot be nursed and developed. It is the outgrowth of an unassuming spirit and the love of God.

Blessings of Humility

Deliverance.—"When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person." In all the gross sins into which God's people had fallen, there was always one way of deliverance — contrition before God. Severe calamities have often been averted because men turned and in deep humility repented of their sin. God has promised deliverance to the humble and He has never been known to break His promise.

A Place in the Kingdom of God.— "Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven." To become a subject of any kingdom, the person must conform to the demands thereof. Humility is one of the first requirements in the constitution of the kingdom of God and the one possessing it has taken the first step in entering the Kingdom.

Riches, Honor and Life.—"By humility and the fear of the Lord are riches, and honor, and life." The only treasures in earth worth having are those of the kingdom of heaven. The best of earth is subject to moth and rust, but the riches of heaven are eternal. Whether humility results in much or little money, God has always provided for His own, but greater than earth's best is the inheritance of God's grace.

"O, the depths of the riches of love,
The riches of love in Christ Jesus;
Far better than gold or wealth untold,
Are the riches of love in Christ Jesus.'

More Grace. — "God * * giveth grace to the humble"—grace to accept whatever comes; grace to believe the Word when all things fail; grace to remain meek amid the greatest of success; grace to bear the persecutions of life; grace for every change and occurrence of life; grace to witness for Him under any circumstance.

Peace of Mind and Soul.—"My peace I give unto you." The humble believer accepts Christ's mind as his mind, God's will as his will, and God's peace becomes his peace. It is the peace that flows like a river into the deep blue ocean after having come down from the rugged mountain. Cares and trials may hover all about, but in Christ the believer has a cover that protects from all the storms of time and sense. "Great peace have they that love thy law."

"All things are possible" to them that are humble enough to trust God for strength, and for them only.

Scottdale, Pa.

SANCTIFICATION

By Enis B. Stoltzfus

For the Gospel Herald.

Sanctification is through the Spirit, not the law. God sanctifies only those that are justified. Cf. Rom. 5:1; Gal. 5:16, 18, 24. "For as many as are led by the Spirit of God, they are the sons of God." "As many as received him, to them gave he power to become the sons of God" (John 1:12). These are they that will not follow the will of man, but of God. How about you, dear churchmembers, have you received Jesus as your Savior, or are you still satisfied with the will of man? If you are, God cannot save you, for God will never save anyone who continues in a known sin.

I wonder how many of us understand what the word sanctification means. It is not cleansing, but that which follows after the cleansing. So long as we do not clean a vessel, we cannot use it for a special purpose, and God cannot sanctify a man as long as he is living according to the flesh and not willing to abstain from all fleshly desires that God commands against.

The best way to know whether God can use and save you is this: Are you willing to abstain from and shun all sins in your daily life? And again, are you willing to try to do all that God commands? This is the only way to know you are saved.

But you must continue unto the end, for this is faith. A sanctified person is one set apart for the service of God—a holy person. He that is unjust and filthy, God cannot use. See Lev. 21:8.

Repentance is a change of mind. If not, God cannot sanctify and use. The heart is the core of life, and the fountain of thoughts. "For as a man thinketh in his heart, so is he." Even the thought of foolishness is sin. A man is known by his actions. Bad actions will prove one to be unsaved; good actions prove true faith in God.

No man can use a justifying faith unless he is led by the Spirit. See Gal. 5:16-24. "Now if any man have not the spirit of Christ, he is none of his" (Rom. 8:9). The only way I know I am saved is when I live righteously, and the only way to know God righteously is to keep His commandments.

Bird-in-hand, Pa.

Forever, O Lord, thy word is settled in heaven.—Psa. 119:89.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

SOWING AND REAPING

"Scattered leaflets falling wide,
On the shore, or mountain-side;
Scattered with prayer before they start,
Surely cannot miss their part,
Scatter far and wide.

"Prayer-winged seed will not be lost;
Only Christ knows what it cost.
He directs the leaflets' fall,
Weary hearts shall know its call,
Jesus knoweth—knoweth all,
Leave results with Him.

"Who can measure scattered grain,
Until harvest make it plain?
God shall keep the seed thus spread,
Over it His sunshine shed,
Oh! then scatter as you tread,
Leave results with Him.

"Scatter! you may never know,
Half the blessings coming so.
Only God, Who knows it all,
Watching every leaflet fall,
Hears each faintly-whispered call—
Leave results with Him."

—Moody Institute Monthly,

FROM OUR MISSION STATIONS

For the Gospel Herald.

Los Angeles, Calif.

(237 W. Seventy-third St.)

For the Gospel Herald Readers, Greeting in our Master's name. We are grateful to Him from whom all blessings flow for His many blessings bestowed upon us from day to day. Sept. 3, we had an all-day mission meeting at the Mission hall. Bro. Emanuel Stahly preached the missionary sermon,. The children's meeting was conducted by Bro. and Sister John A. Hilty, who, with their family, have recently come to live in Los Angeles. Sisters Ellen Schertz and Maude Byler, and Bros. Ray Detweiler and Orval Niss and Sister Hartzler are also staying in Los Angeles at this time; and Sister Martha Moyer who has been with us the past six months has left for her home in Pennslyvania. Bro. Peter Mayer who had a very bad automobile accident is praising the Lord for his healing as he is entirely well again.

We are having a splendid attendance at Sunday school and feel confident many more would come if we had a larger hall, but people know we only have a small building, and some say, "How can you keep so many in that little building?" And when the boys and girls get to the teen age, (14 or 15 years) they have a desire for a larger church. This is too small, some say. Will you pray with us that God will solve the problem of a new church building for us? We need one very much. We have Methodists, Episcopailan, and other adults attending our church services, and we rejoice to hear them say, "You preach the Gospel here." There are any amount of so-called professed Christian churches in this city who deny the blood of our Lord Jesus Christ. We praise God for the atoning blood.

Pray for us in this field.

Oct. 16, 1922. Catherine B. Kulp.

Ft. Wayne, Ind.

Bro. Abram Metzler is holding meetings here with good interest and attendance. The brother is preaching the Word with power, the Church is praying, and the Lord is saving souls. Pray for the meetings.

Workers.

THE MACEDONIAN CALL OF WEST VIRGINIA

By C. Z. Yoder

For the Gospel Herald.

In response to a previous call I arrived at Job, W. Va., on Sept. 26, to visit the various mission stations and to hold a few series of meetings. Here the Mennonite brethren of Shenandoah Valley, Va., have organized churches and built some church houses. As early as 1857 ministers from the Valley crossed these high ranges of mountains on horseback, following steep and rocky trails, crossing bridgeless streams, to preach the Gospel to many who knew not the Word.

At the present time these mountains are being crossed by wagon roads, although some of these mission stations can only be reached by following the trails on foot or horseback. The people here are kind and hospitable, so that we always feel welcome in their homes.

Sin is prevalent here as well in other places, although in different forms. There is less pride and selfishness, and covetousness and extravagance, manifested here than in many of our older and larger congregations. There are eight mission stations here where the Gospel is being preached once or twice a month. Only three of these have Sunday school. There is a wonderful opportunity here for consecrated workers. The field is large, the need is very great, and many more stations might be opened if they had the workers. Some stations have been abandoned because of a lack of workers.

I had the privilege of being here 32 days. During this time we had 34 preaching services and had children's meetings most of the time in connection with these services. I held series of meetings where there were quite a number of children, but no Sunday school, and preaching services but once a month. I truly felt sorry for these children that are growing up without any Christian training, yet are ready to listen to the preaching of the Word.

In the vicinity of Horton we had series of meetings where there are two brethren teaching day school, and superintending Sunday school; also two sisters are doing visitation work and teaching in the Sunday school. The work here is growing. We had baptismal services and communion services which, apparently, were enjoyed by the many who were present. Day school teachers get salaries here about the same as in Ohio, thus affording great opportunities for our young consecrated workers to come into this needy field to teach day school and superintend Sunday school, in this way sowing the good seed into the hearts of hundreds of children who have bright minds.

I held a series of meetings at one place where there were several young people qualified intellectually to teach day school, but not having the training and experience did not feel qualified to superintend a Sunday school. They are waiting for some one to come in as a leader to organize Sunday school.

The country is mountainous and rocky, but the scenery is grand, with good mountain water, and a pure atmosphere, and the opportunity to walk up and down these mountains to visit people, all of which is conducive to good health and adds to our enjoyment in laboring for the Master. Steep and rocky as these mountainsides are, they afford good grazing for hundreds of cattle that are being raised here. Blue grass is a native of this country and cattle do very well on it. Fruit also does well here, and honey is produced in abundance. Bees, both tame and wild ones of the forest, do quite well; so that it may well be said that this is a land flowing with milk and honey, as Palestine of old.

Harrisonburg, Va.

WEEKLY LETTER FROM SOUTH AMERICA

(Sept. 13, 1922)

By J. W. Shank

For the Gospel Herald.

Dear Herald Readers:—Two days ago we passed another mile post; it was the fifth anniversary of our arrival in Argentine. Looking back we can see many things to be thankful

for. We remember the strenuous but pleasant experiences, getting the language, the investigating tours which were so valuable in preparing us for our own beginnings in the work, the certain leadings of our kind Father in directing us to our present field of labor, the anxious waitings and watchings during sickness, during the first weeks of actual mission work, during special revival meetings and during opposition. The greatest joy of all during these years has been the finding of hungry, sin-sick souls and leading them to Christ. In the four towns where the work has been started there is a community of several hundred pople besides many children who are regular attendants at the various services. We hope another five years will bring this number up to at least a thousand.

Bro. Micheli for whom special prayer was made for his throat trouble has ceased to complain about his trouble. The brethren believe the Lord has helped him.

Bro. Hector Rogeero, one of our promising young men at Pehuajo, talked at several meetings in the absence of Bro. Hershey. He is studying with a purpose and quotes many scriptures from which he draws his conclusions.

Bro. Lescano of Neuva Plata, continues to grow spiritually and shows his zeal for the Lord in testifying for Him in his little town. He attended a meeting in Pehuajo recently and gave a talk to the young people.

Bro. and Sister Hershey who were in Santa Rosa during the absence of Bro. Luayza report that there is a very promising group of converts at that place. Our brother is doing a noble work there in spite of the severe opposition he has had.

Yesterday the Trenque Lauquen mission received a visit from Daniel Hall a minister of the Methodist Mission. He is the editor of their weekly magazine. He came on a sad mission. His aged brother who lived like a hermit in a miserable hut out in the country was assassinated by a man who robbed him of money he had drawn from the bank shortly before. He left over a hundred acres of good land that had been left for years without the least attention. The poor man was a deceived spiritualist, his whole life being wrapped up in spirits and occult philosophy. The contrast between him and his Christian brother is striking indeed.

We have received no word from Carlos Casares for a week. They must be so busy getting ready for things in their new quarters that they have forgotten to write.

We have frequent warm days now. The willow trees are out in leaf and the early spring flowers are coming on. We are eating early garden vegetables.

The writer of this month's weekly letters could not write this week and for that reason has had to fall back on a substitute.

Trenque Laupuen, F. C. O.
Argentina, S. A.

THE CHURCH IN INDIA

By Geo. J. Lapp

(Chapter X in "Our Missions in India")

(Continued from last week)

Ordaining Deacons.—While the Church did not feel that she had those who were qualified to ordain to the ministry, yet both the missionaries and native brotherhood felt that there should be deacons ordained to help share the responsibility of caring for the poor and disbursing funds collected in the regular services. Accordingly steps were taken according to the Constitution to choose brethren who were qualified for the office of deacon. For several weeks in regular service the matter was brought before the congregations. Not only the necessary qualifications of the brother himself were defined but those of his wife also. In each congregation the votes showed that both were prayerfully taken into consideration. We wondered whether the congregation would be partial regarding previous caste and perhaps try to ignore those from the lower castes who might be fully qualified to serve. It is gratifying to know that they expressed their desire to have those who were exemplary spiritually and able regardless of previous social standing. Most of the deacons ordained were from the lower castes and the remainder represented the middle class. We have every reason to believe God blessed their choices and gave our deacon brethren wisdom to faithfully perform their tasks. With but few exceptions they have shown themselves worthy of the confidence of the Church.

Annual S. S. Conference.—During late years the Sunday school workers felt that their work should fill a larger place in the annual gatherings. At first a half day was set apart during the Bible conference for the discussion of Sunday school work. But the work developed the need of a business session as well as an inspirational meeting, and a day was set aside for the annual Sunday school conference to be held at the time of the Church Conference.

Home Mission Work.—For several years before 1916 regular Thanksgiving offerings were received in each congregation in the fall of the year. The people prepared for the offerings by saving up for weeks ahead. Some would set aside a portion of their food each day. Others would set aside a certain amount of their income. On a set day the offerings were brought. Generally a rug is spread on the floor in the front part of the church and all offerings, whether commodity or coin, are placed there at the close of the service. The deacons take care of the offerings, sell the produce given, and keep account of the value in money. When the Church was asked what should be done with this money they finally decided to place it in the hands of a committee who should seek to establish a Home Mission station in which workers could be stationed who should be supported from the Thanksgiving offering Fund.

In 1916 a house in the village of Mogragahan was secured and a family was moved into it. The people of the village gladly welcomed them and from the beginning their work was greatly blessed. They labored faithfully among the people of the different villages and before long conversions resulted.

The committee in charge is composed of Indian brethren and one missionary brother who pay the rent and living allowance. The India Church feels very much encouraged to support not only this station but open others as they are financially able. It stimulates other Christian activity. Each year during the cool season each congregation carries on as many village Sunday schools as possible. The largest congregation (Sundarganj) had over a dozen during the season of 1919. As the native Christians became more actively interested in the heathen people around them their sympathies went out toward them and they also busied themselves helping from their own funds to clothe and feed the poor, visit the sick and sing Christian hymns for them. Being intensely religious as all Orientals are, they thus found an outlet to their lives and also express the real work of grace wrought in their hearts.

(To be continued)

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Phil. 3:20, 21.

The Lord is my shepherd; I shall not want.—Psa. 23:1.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

SMILE

Sel. by Susanna Weldy

Smile when the tears are falling,
There ne'er was a rainy day;
But that somewhere the sun was toiling,
To shed its golden ray.

Smile when the clouds hang blackest,
There ne'er was a night so dark;
But that the morn stole lightest,
To strengthen a weary heart.

Smile, though cares are so heavy,
That you seem to beneath them sink;
God's hand is on you to steady,
He's helping you more than you think.

Smile when fortune is with you,
For by His smile are we led;
And if we but scatter sunshine true,
There'll always be light ahead.

Wakarusa, Ind.

GIVE THE FOSTER CHILD A CHANCE

(The following article was first printed in Successful Farming and is sent for publication by Bro. J. W. Weaver with the suggestion that it be read and reread a number of times. Bro. Weaver, in his letter says, "The work of Children's Homes is a worthy work. By all means homes, **real Christian homes,** should open their doors for as many orphans as possible, as these little ones are bundles of great possibilities!")

Every institution and organization that places foster children with prospective parents labors under the handicap of that impatience that prompts men and women, good men and women too, to return foster children without giving them a fair chance. Most organizations put out orphans with the understanding that they can be returned in three, six, or twelve months if not satisfactory, and the foster parents are on the alert for every defect, so that they can get rid of a burden in case the child is not all they dreamed before taking it. It is this returning and replacing that makes little tramps of the poor orphans.

Now if these good people, charitably inclined, will just apply patience to the transaction, it will result in mutual benefit to the child, the organization that places the child, and to themselves. It is understood even among animals that moving them about too frequently is not conducive to their best growth and development. Now if that be true among animals what can be said of a little child, picked up bodily and set down among perfect strangers, to learn new rules, new ideas and new surroundings. No grown person can get perfectly adjusted when moved into new surroundings in three or six months with familiar furniture, familiar faces, and no new rules to learn, so why expect wonders of a little child?

Often it takes years to see the results you wish to see in foster children, but you would have to be patient with your own if you had them. Many an anxious foster mother thinks every undesirable trait the child exhibits is a sure sign that its ancestors must have been criminals or people who were professional paupers, but if that same mother would sit down calmly and think what her own child would have a chance to inherit in case she had one of her own, her fears will be calmed. Indeed foster children will always exhibit undesirable traits and so will children with their own fathers and mothers. A woman who said to me that I could not possibly love my child as she loved hers, because hers was her own, and that her child had a better chance than a foster child is the bane of every friend and relative she has, because of her spoiled little boy. It is not the child's fault, nor did he inherit any more evil tendencies than the average youngster, but his fond and foolish parents have utterly spoiled him. I often wonder if he were left an orphan who would want to undertake his bringing up, yet to hear the parents talk he is the brightest, best behaved child that anyone ever saw. In three minutes he can empty every basket on the floor, break up ornaments and destroy books and papers without ever a protest on the part of the mother, but when a foster child does anything wrong she never gets thru talking about it. A relative told me that she always put away every breakable thing when the spoiled darling came to her home, and even then the furniture testified to his "lively spirit," as his mother calls it, in big scars and scratches.

And another thing, give the child a chance by not referring constantly to the fact that he is an adopted child. It took us three or four years to establish ourselves in the confidence of our little boy simply because he had lived in a half dozen places in his life before we got him. We told him hundreds of times that he was our own boy and that we loved him more than anything else or anybody else in the world, yet when strangers came he was always afraid they would take him away. Nobody can expect a child to be at his best in constant fear and until you make it clear that the foster child is your very own to stay with you thru thick and thin you can not hope to see much progress.

So don't take a child at all unless you are sure you have patience and love and sympathy for the orphan and unless you are willing to wait years before expecting as much of the child as you would of those whose lives have never had the serious break in them that orphans' lives have. If you are looking for perfection, don't take an orphan. If you think in a year or two the child you select should be far in advance of the other children in the neighborhood in studies, in manners, in ability to work and in quietness, then put aside the idea of adopting an orphan. And if you expect that the child will never be ill, never have any accidents, never break up and lose things and never be disobedient, then turn a deaf ear to the plea of the child whose fate is to be brought up by the machine-like institution unless some loving heart opens to receive it.

But if you want to taste the sweetest joy that can come to human beings, and if you are determined by God's help to overcome the difficulties, and do your best to train and fashion a little human plant according to your highest ideals, then plunge in boldly and find your orphan. Forget the warnings of well meaning friends and the dark predictions of those who can always find at least one orphan child who went wrong to hold before you, and enter into the blessed experience that awaits anyone who will lovingly and sympathetically make a home for a homeless child. Such an experience will broaden, sweeten your own lives and will make of the quiet, orderly dwelling place a real home for father, mother, and child that will be a foretaste of that place where children are always welcome — the kingdom of heaven.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). God only recognizes one worker, and that one is the Holy Ghost. It is not the work you do for God; it is not your fleshly activity, nor your strenuous effort to do something that is going to count in the final day; it is what God has wrought through you by the energy and inspiration of the Holy Ghost. —D. M. S.

Courage for the great sorrows of life, and patience for the small ones, and then, when you have accomplished your daily task, go to sleep in peace. God is awake.—Victor Hugo.

Sunday School

Lesson for Nov. 5, 1922—Luke 5: 17-26

JESUS THE GREAT PHYSICIAN

Golden Text.—Himself took our infirmities, and bore our sicknesses.—Matt. 8:17.

Introductory.—This lesson we have studied in former times under the title, "The Paralytic Healed." We are glad for the wider vision of the present lesson, as it presents Jesus in the light of not only healing a very remarkable case but also as the healer of all diseases, whether of body or of soul. Many events had occurred since the time of His temptation in the wilderness. His ministry was now established, His disciples chosen, His fame shed abroad. The case before us is not only a lesson on divine healing but also a lesson on faith.

Jesus the Teacher and Healer (17).—The fame of Jesus had been shed abroad. He had "spoken as one having authority." He had healed many people of their diseases and they were coming to Him from every quarter. He had preached such a remarkable doctrine that the Pharisees and doctors were already beginning to take notice. On this occasion they were present from "every town in Galilee," and this was therefore a good opportunity to convince them of His Messiahship, both in presenting the truth and in a manifestation of His healing power. But it was not the manifestation of His power that prompted Him to do His work. He was a compassionate Savior and no humble supplicant who came to Him in faith ever went away disappointed. He is the same today. His promise, "Him that cometh unto me, I will in no wise cast out," is as true today as it was the day the words were first uttered.

Jesus Forgives Sins (18-20).—Among others brought to Jesus was one sick of the palsy. So great was the crowd, and so great the faith of those that brought him to Jesus, that they lifted him up on the housetop, let him down through a hole in the roof, and laid him before Jesus. Their faith was the first thing that Jesus noticed. But His manner of approach was a marvel to those about Him. Instead of pronouncing him healed in body he said, "Thy sins be forgiven thee."

Proof of Divine Power (21-25).—The Pharisees were astonished. The words spoken by Jesus sounded blasphemous, for no one can forgive sins but God alone. Jesus knew what they were thinking about and proceeded immediately to demonstrate that His power was not assumed but real. "What reason ye in your hearts?" said He; "whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" And then to convince them that He did indeed have power to forgive sins on earth He said to the sick of the palsy, "Arise, take up thy couch, and go into thine house."

It was a complete vindication of Christ's assumption of power. The man arose immediately, took up his bed, went into his own house, glorifying God as he went. If the Pharisees were sincere, here was their opportunity to be convinced. Jesus put the proposition squarely before them. They marveled because He had assumed the power to forgive sins, and now He puts the proposition squarely before them that His power to forgive sins should be proven by the fact that He also had power to heal what were considered incurable diseases. They could pronounce the first blasphemy, for the forgiveness of sins in itself was not visible; but when the healing of the body was made the test of His divine power they could no longer withstand Him.

Results (26).—"And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today."

Yes, these were indeed "strange things." They can be found nowhere outside of Christ Himself. He had proven His power over both body and soul. His claims to the Messiahship were vindicated. He had given to the Jews the most convincing reasons for coming to the conclusion that the long-looked-for Messiah had at last come and the day of good things was at hand. The faith of the men who had brought the paralytic to Jesus was justified. And furthermore we have a good illustration of the fact that whoever wishes to come to Jesus shall not be debarred, no matter how great the seeming hindrances. All glory to Him who not only possesses unlimited powers but also uses this power in a dispensation of love and of mercy toward us. We hail Him as our Savior and King, the healer of body and soul.—K.

I heard a young man say, not long ago, "The Mennonite Church will soon make us give a tenth." I don't believe that time will ever come. But when we get into the Spirit of the Gospel, when we come to feel the great need for help to bring the Gospel to the unsaved of earth, then we will reach down into our pockets and give the tenth, and more besides.—J. A. Heiser.

"This is the victory that overcometh the world, even our faith."

Our Young People

THE CHRISTIAN'S PRAYER LIFE.—Matt. 6:5-15; Heb. 4:14-16.

Topic for November 5

MOTTO

"Pray to thy Father which is in secret."

OUTLINE STUDY

I. The Importance of Prayer
1. God commands it.—Col. 4:2; I Thes. 5:17, 18; Phil. 4:6.
2. It brings needed blessings.—Jas. 4:2; Matt. 7:7-11.
3. It guards against evils and sin.—Matt. 6:13; Matt. 26:41.
4. It opens the heart to God's revelation.—Acts 13:2; Dan. 10:11, 12.
5. It enables one to talk with God.—Jas. 4:8.

II. What the Prayers Should Be
1. For Ourselves.—Lk. 21:36; Heb. 4:16.
2. For Our Fellowman.—Eph. 6:18, 19; I Tim. 2:1; Jas. 5:16.
3. Praises to God.—Ps. 105:3, 4.
4. Thanksgiving.—Col. 4:2.
5. Intercession.—I Jno. 5:16; I Sam. 12:23.
6. Waiting before God.—Isa. 40:31; Ps. 62:1, 5; 25:5.

III. Acceptable Prayer
1. In the name of Jesus.—Jno. 16:23-27.
2. Through the Holy Spirit.—Rom. 8: 26; Jude 20.
3. In harmony with the Word of promise.—I Jno. 5:14, 15.
4. With hindrances removed.—Heb. 10: 20-22.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Prayer."**
2. Praying Children.

For Young People
1. A Sincere Prayer Life.
2. An Acceptable Prayer Before God.
3. The Intercessory Prayers of God's Children.
4. Worshipful Prayer.

For Older People
1. The Waiting Devotional Life.

PERSONAL THOUGHT

Lord, teach us to pray! Help us to understand what unused power is within our reach through grace and lead us to understand how thou wilt be a supply for our every need, according to Thy riches in glory by Christ Jesus.

SEED THOUGHTS

True prayer is an earnest soul's direct converse with God.—T. L. Cuyler.

A life of prayer is a life whose litanies are ever fresh acts of self devoting love.—F. W. Robertson.

Prayer is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life.—Octavius Winslow.

For "we know not what we should pray for as we ought;" but love leads us on, abandons us to all the operations of grace, puts us entirely at the disposal of God's will, and thus prepares us for all His designs.—Fenelon.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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M. E. Brenneman, Albany, Oreg.
L. S. Glick, Minot, N. Dak.
E. M. Detweiler, Columbiana, O.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, OCTOBER 26, 1922

Field Notes

* * *

Bro. E. J. Blough, Davidsville, Pa., filled an appointment at the Chambersburg, Pa., Church, Friday evening, Oct. 13.

Bro. Chris Graber was ordained to the ministry at Wayland., Ia., Oct. 15. May the Lord bless the brother in his responsible calling.

Bro. Isaac Brubaker, Manheim, Pa., preached the Conference sermon at the Washington Co., Md.—Franklin Co., Pa., Conference held at the Chambersburg Church, Friday, Oct. 13.

A series of meetings is in progress at this writing, at Chestnut Hill, Lancaster Co., Pa. Bro. John H. Mosemann is the evangelist.

The regular appointments at Elkhart, Ind., were filled on Sunday morning and evening, Oct. 15, by Bro. A. H. Leaman of Chicago.

A weekly Bible study meeting is being conducted at Pike and Salem churches near Elida, Ohio, also at the Lima Mission, with Bro. J. B. Smith in charge.

A large Bible study class is being organized at Kinzer, Pa., with Bro. J. B. Senger in charge. The course pursued is "The Life and Teachings of Paul."

Nine young persons accepted Christ as the result of the recent meetings at Wayland, Iowa. Brethren D. H. Bender and J. W. Hess conducted the meetings.

Bro. D. A. Yoder of Elkhart, Ind., filled the regular appointment at Cascade, in the Blanchard River district, near Ottawa, Ohio, on Sunday evening, Oct. 15.

Communion services were held at Paradise Church, Lancaster county, Pa., Oct. 15. Brethren J. A. Ressler and J. H. Mellinger preached while Bro. Abram Martin was the officiating bishop.

Following the mission meeting to be held at Rockton, Pa., on Nov. 3 (which was previously announced), there will be a Bible meeting on Nov. 4, 5. Communion services will also be held on Nov. 5.

Bro. C. F. Derstine can be addressed as follows for the dates mentioned:

Nov. 3-5, Milford, Nebr.
Nov. 6, 7, Shickley, Nebr.
Nov. 8-15, Roseland, Nebr.
Nov. 16, 17, Wood River, Nebr.

Bro. Y. C. Miller and wife of Shipshewana, Ind., have recently spent some time among the brotherhood in Allen Co., Ind., and Allen Co., Ohio. The brother preached a number of times during this visit.

Communion services were held at the Clinton Frame Church, east of Goshen, Ind., on Sunday, Oct. 22. The Lord willing, similar services will be held at the Olive Church near Elkhart, Ind., and Emma Church near Topeka, Ind., Sunday, Oct. 29.

Preparatory and communion services are announced for the congregation at Albany, Oreg., to be held Oct. 22 and 29, respectively.—K.

Communion services were held at the Kolb Church, Holmes Co., Ohio. Oct. 15, Bro. A. J. Steiner officiating. Six precious souls were added to the Church. This was a day long to be remembered by the little congregation.

Ordination Services at Elida.—Sunday, Oct. 15, was a notable day at Pike Church near Elida, Ohio, it being the occasion of the ordination of two deacons. The Lord was in charge of the services, Bishops J. M. Shenk, David A. Yoder, and Daniel Kauffman being the servants through whom He worked. Lots were cast among seven brethren, of whom Brethren Solomon Brunk and Perry Smith were ordained. The Lord bless them abundantly in their responsible calling.

Correspondence

* * *

Gasport, N. Y.

Greetings to all Herald Readers:—Oct. 15, Bro. Burkholder and wife and Bro. Smith and wife, of Ontario, Canada, were with us. Bro. Burkholder held communion services and we are thankful that we had the privilege again to partake of the sacred emblems of the death and suffering of our Lord. There were 58 present. 27 communed. Collection, $5.50. The same day, Bro. and Sister Troyer, who moved here recently were taken into church fellowship. In the evening Bro. Burkholder had services at the Sand Hill Church.

A few weeks ago, Bro and Sister Yousey of Pigeon, Mich., moved here. A Yoder family from North Dakota also intend to move here.

The Pennsylvania Conference has planned to have Bro. Elmer Herr and family of Pennsylvania, to move here and help our little flock. They intend to move in March if the Lord will.

Bro. D. D. Miller of Middlebury, Ind., intends to be with us the last part of November to hold revival and Bible meetings. We extend an invitation to all those who are interested in this work to be with us at that time.

A few weeks ago the writer and family and Bro. and Sister Roth went 22 miles southwest of this place, where the Mennonite Church used to be. The old church is still standing and there is a cemetery by its side. There must be about 100 bodies buried there. It is about twenty years since services were held there. It

surely brought many thoughts to our minds and our hearts ached to see it in ruins. But we pray that it may be built up again; if not there, some other place in New York. There is one aged brother and one sister left who were members there.

We ask an interest in your prayers.

Katie Mast.

Manitou, Colo.

Greeting in Jesus' name:—The congregation at this place has great reason to be thankful for what the Lord has done for them.

Bro. J. A. Heatwole was here Oct. 1, when the congregation was organized with fourteen members. Several families have sent for their letters but did not have them yet. So the total number of members is not yet complete. There were 49 present at Sunday school.

We have preaching services every two weeks at which time the pulpit is filled by the ministers at La Junta. We have Sunday school every Sunday.

Since Bro. Fisher left, we have no resident minister here. We are praying that the Lord might send some one to take charge of the work here.

Yours in His service,

Oct. 7, 1922. Ada Shetler.

Albany, Ore.

Greetings in Jesus' name:—We feel grateful to the Lord for the many blessings He bestows on us from time to time.

Sunday morning, Oct. 8, Bro. A. J. Hostetler of Middlebury, Ind., preached at the Fairview Church. Text, Prov. 11:19. In the evening Bro. Allan Good of the Portland Mission preached. Text, John 14:6. We were glad to have the brethren with us and for the messages they gave us. Come again! May the Lord bless them in all their labors wherever they go.

We ask an interest in your prayers for the people here on the Coast that we may work together in harmony and love for the upbuilding of His kingdom.

Yours in the Master's service,

Oct. 9, 1922. J. M. Schlegel.

Ulen, Minn.

The little flock here has had many reasons to rejoice of late on account of several visitors, and that three more families have decided to move into that locality within the next three weeks.

Over Sunday, Aug. 27, Bro. J. C. Gingerich, Wolford, N. D., was a visitor at Ulen. While here He preached two sermons.

Since then we have had several families to visit at Ulen, looking for homes. Over Sunday, Sept. 23, Bro. Joseph Stoll, Jr., and wife, of Myle, N. D., and Harry Miller and wife, of Wolford, N. D., were here. At the same time Bro. S. S. Miller, St. Elizabeth, Man., were also here. Glad to have them present, not only in looking for homes, but they also were willing to be used while here, which help was greatly appreciated. The following Monday, Bro. Jacob Egli and son, Manson, Ia., with Bro. Chris Grieser, were here to visit the Aaron Kauffman family. We are glad for these visitors and would be glad to entertain any others that will come this way and stop over with the congregation at this place. Any who are looking for a change in location, and are so inclined should write. We would be glad to give desired information at any time.

Oct. 9, 1922. I. S. Mast.

Mattawana, Pa.

Communion was observed at the Mattawana, Pa., Mennonite Church, Oct. 8. The greater part of the members were present. Most of the ministers from the valley and a number of brethren and sisters were with us. Love and harmony prevailed, and a pleasant memory was manifested in honor of Him who said, "If ye love me, keep my commandments." Our aged bishop, Bro. Michael Yoder was able to be with us, enjoyed the service, and gave hearty testimony.

Oct. 9, 1922. Cor.

Ayr. Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting:—"Blessed is every one that feareth the Lord; that walketh in his ways."

On Sept. 17 we reorganized our Sunday school with the following officers: Supts., Bros. Titus Lapp, Henry Burkhard; Primary Supt., Bro. Henry Hiestand; Chor., Sister Alice Showalter; Sec., Bro. Harold Carper; Treas., Bro. Ira Gingrich; Libr., Sister Esther Ehrman.

On Sunday, Sept. 24, we were glad to have with us, Bro. P. A. Friesen and wife. Bro. Friesen preached for us in the morning and gave us a talk on the needs of India in the evening. Sister Friesen also gave several talks.

We are looking forward to a series of meetings to be conducted by Bro. C. F. Derstine in the near future.

We ask an interest in your prayers.

Yours for the cause of Christ,

Oct. 9, 1922. Mary Gingrich.

Midland, Mich.

Greeting to all Herald Readers:—We are having beautiful weather. On Sept. 17, Bro. Menno Z. Troyer, wife, daughter, and two sisters of Kansas, were welcome visitors with us. On Sept. 24, Bro. Levi Yoder and wife and son, Otis were here. Bro. Ora Troyer, wife, and two daughters, accompanied Bro. Menno Troyers from here to Ashley, Mich., where they all spent an enjoyable Sunday.

On Oct. 4, Bro. Peter Schrocks and Bro. Martin Baer of Fulton county, Ohio, and Bro. C. C. Schrock of Kansas, came here to visit relatives and friends at present. Both the Schrock brethren spent Sunday, Oct. 8, at Huron, Mich.

Oct. 5, we held our annual sewing circle. Quite a number from here were privileged to attend the dedication at Ashley, Mich., Sunday, Oct. 8

In His name,

Oct. 9, 1922. Cora R. Yoder.

Eureka, Ill.

(Roanoke congregation)

Greeting in the Master's name:—We are continually receiving such bountiful blessings, which serve to remind us of our loving heavenly Father.

Sunday, Oct. 8, four united with the congregation at this place—three by letter from another denomination, and one (a young sister) by baptism. Our bishop, Bro. Derstine, had charge of the services. At this time we were forcibly reminded of our position in life, our unworthiness, and that all that we are or ever shall be belongs to our heavenly Father. He also reminded us of the fact that not all churchmembers are a living example to those young in the faith.

On the same date a number from this place attended the quarterly meeting at the Union Church in the afternoon and evening, which was, to all so minded, a spiritual feast. Brethren C. F. Derstine, Alvin Yordy, and Walter Zook of this place, were among those on the program. May we heed the warnings which are so vividly brought to our minds.

Yours for the Cause of Christ,

Oct. 9, 1922. Bertha L. Zook.

Sterling, Ill.

Dear Herlad Readers, Greeting:—"Praise the name of the Lord: for His name alone is excellent: His glory is above the earth and heaven." We praise God for His countless blessings. An abundant harvest was gathered this summer in this part of God's vineyard.

Bro. A. E. Kreider and family, Goshen, Ind., spend a Sunday with us several weeks ago. He preached one sermon. Sister Mollie Weaver, Lancaster, Pa., spent some time with us the latter part of the summer.

Sisters Emma King, Clara Ebersole, and Grace Frey expect to leave for

(Continued on page 588)

Miscellaneous

JEHOVAH'S TRUE PROMISES STAND

By Rufus Buzzard

For the Gospel Herald.

"Be thou strong in the Lord, and the power
of his might;"
"Put ye on the whole armor of God!"
That ye may be able to stand firm for
the right,
In life's path, thru this earth, yet untrod.
Oh, commit to the Lord thy way now, and
not at last—
Who shall bring things to pass for thy
sake;
Every soul who his burdens on Jesus will
cast,
Love's great promises true shall partake.

Take the shield of faith wherewith ye able
shall be,
To quench all fiery darts of the wicked;
And prove salvation's helmet which to men
is free,
And to all strength who thus it will
take.
Yea, the sword of the Spirit, which is God's
Word, take;
Stand ye fast in the faith and be strong;
All unrighteousness with all its allure-
ments forsake—
Then thy life soon shall echo with song.

For God too says, My grace is sufficient
for men,
For my strength is made perfect in
weakness.
And assured am I, Christ's blessings rest
upon them,
Since all blessed are who live in weak-
ness.
Unto righteousness with the heart man
must believe
And confess, with mouth, unto salvation;
By these tokens of life, his soul may thus
receive
Life everlasting thru perfect submission.

"Be strong and of good courage," with
ardent strife,
Since Jehovah's true promises stand;
And His blessings on mankind renew every
life
Who thus trusts in His protecting hand.
"Be ye strong and of good courage," be
not afra'd
Since God with thee stands wherever
thou goest;
And thru all life's cares, neither be thou
dismayed,
For in joy thou shalt reap what thou
sowest.

New Castle, Ind.

"SUPPOSING"

By Joseph M. Nissley

For the Gospel Herald.

But they, supposing him to have been in the company, went a day's journey.—Luke 2:44.

This was experienced by the parents of Jesus when they were returning from the Passover at Jerusalem. After going homeward a day's journey, they sought their son Jesus, supposing Him to be in the company. But to their surprise, He was not. "Supposing" means, "taking for granted," or "imagining."

In asking men to accept Christ, they say, "Not now." On being asked, "Do you want to leave this world without Christ?" they answer, "Oh no, I expect to accept Him some day." They say this with good intentions. But do you know there are many souls in hell today because they did not do what they supposed they would do later?

In asking the Christian, "Are you saved?" the reply comes, "I suppose so. I am doing the best I can. I belong to Church." They are not definite. What would you think if someone would ask a native-born American if he is a citizen of America and he would answer, "I suppose so?" But no, he would reply with no uncertain sound that he is an American citizen. It is a delusion of the devil to keep people supposing they are right when they are wrong, and wrong when they are right. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Men try to satisfy themselves, just so they are confirmed, baptized, and have their names on the Church records, and have the privilege of indulging in the pleasures and amusements of the world, instead of being born again and being obedient to the Word. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Results of Supposing

When the ten virgins started to the marriage, all took their lamps along. When the midnight cry came, "Behold, the bridegroom cometh" the five foolish ones had no oil, and when they came to the marriage, the door was shut.

A telegraph operator gave a clear track to a limited train. After doing so, he found that he had made a mistake. He sent a message ahead, "My God, I have given the wrong signal." But the result was that the train, going at the rate of seventy-five miles an hour, was derailed and a number of lives were lost.

Many will say, "Lord, Lord, have we not prophesied in thy name? * * and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

A mother, with an infant babe was traveling on a certain train thru the prairies during a snow-blizzard at night. The conductor told her not to get off the train until he told her to do so. In the meantime the train stopped. A salesman told the mother that this is her stop. She left the train. After the train started and had run along for some distance, the conductor came thru the coach to inform the mother about the station where she was to get off. Not finding her, he was amazed and inquiring found what had happened. He said the other stop had been made to repair the engine. They went back, and after making a careful search, found the mother and her child frozen to death. "If the blind lead the blind, both shall fall into the ditch." Be sure you are right.

The Lord's Way

1. **The Bible.**—"Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). As the compass always points to the north, so the Bible always points us to Christ.

2. **The Way.**—"I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6).

3. **The Narrow Way.**—"Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:14).

4. **Way of Holiness.** — "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isa. 35:8).

5. **No Other Way.**—"Verily, verily, I say unto you, He that entereth not by the door of the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Ways of Knowing without Supposing

1. **By His Spirit.**—"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

2. **Experience of the New Creature.**—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

3. **Love.**—"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I John 3:14).

4. **New Desires.**—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth" (Col. 3:1,2).

5. **Faith.**—"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13).

We cannot depend on our feelings, as our feelings often deceive us, as

Isaac was deceived by feeling in the experience of Jacob's deception. We can have the same assurance as Paul (II Tim. 1:12; II Tim. 4:6-8). I trust we may have the same experience as the blind man, "One thing I know, whereas once I was blind, now I see."

When you find you are on the wrong way, turn back, as Jesus' parents did. They went to Jerusalem, and sought Jesus until they found Him. Do not keep on going on the wrong way, for the farther you go, the farther you are getting away, and the end of that way will mean eternal death.

Altoona, Pa.

VANITY

By A Sister

For the Gospel Herald.

Vanity satisfieth not (Eccl. 1:2). It is full of worldly things and foolishness. In Rom. 8:20 and Eccl. 7:29, we can see the consequences of its fall. "Therefore if riches increase, set not your heart upon them. Trust not in oppression, and become not vain in robbery." Let us commit ourselves unto the Lord that He may teach us out of His law. "The Lord knoweth the thoughts of man, that they are vanity" (Psa. 94:11).

The remedies for vanity are: a good name, mortification of evil, and patience. "Sorrow is better than laughter; for by the sadness of the countenance is the heart made better" (Eccl. 7:3). The patient in spirit is better than the proud in spirit. Therefore, look not to man for help, for help of man is vanity, but that of God is everlasting. He has promised never to leave nor forsake thee.

Remember that childhood and youth are vanity (Eccl. 11:10). Therefore remove sorrow from the heart, and put away evil from the flesh. Vanity is wicked (II Pet. 2:1). False prophets shall arise and deceive many. They come as wolves in sheep's clothing, not to kill the body, but the soul, and many shall follow their pernicious ways, by reason of whom the truth shall be evil spoken of. Woe unto him that is deceived! He shall be cast into outer darkness. There shall be wailing and gnashing of teeth.

We as Christians should take heed that we do not walk as Gentiles—after the vanity of our minds. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18).

May we all work together in Christ's vineyard, loving one another as Christ also loved us, and who "was wounded for our transgressions, he was bruised for our iniquities," who was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb," yet he opened not His mouth.

Bird-in-hand, Pa.

LOT'S MISTAKES

By Orrie D. Yoder

For the Gospel Herald.

And Lot—pitched His tent toward Sodom.—Gen. 13:12.

Perhaps the first mistake that Lot made was when He separated himself from his uncle Abraham, who was a God-fearing man, because there was a strife between their herdsmen. Abraham advised a separation between himself and Lot, but thru it, Lot became entirely separated from Abraham, and came under the influence of the wicked and He joined with them. He would have perished with them, had not God in mercy delivered Him. People who leave Christian associations and go among the wicked, to live and associate with them, for any other reason than to teach the Gospel, and to do them good, are making the same mistake that Lot made.

Another mistake that Lot made, was to look for temporal prosperity. He already had great herds and flocks, but He saw that the well-watered plain would bring Him more. So He just did as many professed people of God are doing today—he left the good and chose the bad so that His wealth would become still greater. The Bible is full of warnings against coveting worldly wealth (Lu. 16; I Tim. 6), yet people choose worldly riches, even if it does cost the souls of some or all of the family.

When Lot got to Sodom, he and all his goods were taken, but when God delivered him, thru Abraham, he made the sad mistake of not heeding the providential warning of God, just as thousands today are doing, and the result is that they get deeper in sin than before.

The Bible tells us that when Lot was in Sodom, He sat in the gate. Whether he was a judge, or some other officer, it does not say, but it does say (I Pet. 2:7,8) that he vexed his righteous soul with their unlawful deeds and their filthy conversation. Why did he not teach them better, or why did he not leave them if they were too wicked to be corrected? we are not told but we can infer from the reading that he had not gone to Sodom as a missionary, but for ease and pleasure, because he sat in the gate. "He that loveth pleasure shall be a poor man" (Prov. 21:17), and surely Lot became poor. He lost his possessions, his wife, and almost his own life and soul, for the choice which he had made. He left the country for the city a rich man, but when he left the city for the mountain, he was a poor man. The most important thing he lost especially was his influence.

Let us beware of Lot's choices. It will cost someone's soul, and perhaps our own, if we choose as he did.

Altoona, Pa.

"BECAUSE OF THE ANGELS"

For this cause ought the woman to have power on her head because of the angels.—I Cor. 11:10.

The prayer-veil, worn by the sisters of the Church, is a source of great protection, as well as "power" to the wearer. The truth of this statement is proven by experience. Girls and women, who wear the veil or covering, are frequently respected and sheltered from many evils which might otherwise befall them.

Not only is a sister, wearing the veil, protected from harm on the part of others, but she is often saved from "self" as well. While other folks are often led to refrain from doing many things while in that one's presence, the wearer is also caused to refrain from questionable things, in which she might indulge, were it not for this sacred symbol of prayer and power.

For example, young sisters attending high school are given "power" with their class-mates, if they wear the covering and live consistent lives. Seldom are they asked to participate in questionable social affairs, such as dances, card parties, etc., and thus are saved much embarrassment. For how would a young sister feel to dance with her covering on her head? How would she feel and be looked upon, if she were to cheat while wearing this sign of power? Certainly she would feel guilty before God, and the onlookers would be surprised, even "shocked."

Wearing the prayer-veil inspires the wearer to live a consistent life, which corresponds to her appearance. It protects her from many dangers. It is in obedience to a divine command. It serves often to help defeat "self." It should be worn "because of the angels." The world expects much of us. Let us all not deceive those who look to us for an example!

The Lord Jesus is watching us, too. —Gospel Messenger.

If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me.—Psa. 139:9,10.

CORRESPONDENCE

(Continued from page 585)

California in the near future. Bro. Ira Barges, who worshiped with us a number of years, expect to locate in Lancaster, Pa. Several of the younger members went away to school. Sister Cora Book has taken up work in the school room at the Orphans' Home, West Liberty, Ohio.

One young brother was recently received into church fellowship. Our annual business meeting was held Sept. 26. As a Church we praise God for the privilege of working for Him. Much work remains yet to be done.

Yours for the Cause,
Oct. 10, 1922. Melinda Ebersole.

Columbiana, O.

Dear Herald Readers, Greeting:—The Lord has been sending us showers of blessings, both temporal and spiritual. After a period of dry weather we are very grateful for the nice rain we received during the past week.

Some time ago, Bro. A. C. Good was with us in a series of meetings, during which twelve confessed their sins and accepted Christ as their Savior. May God direct their lives that they may continue to be faithful servants of His.

Last Sunday, Oct. 8, we held our annual Sunday school meeting at the Midway Church. Although the day was rather disagreeable we had a very interesting meeting. I trust we may put to practice the things we heard. Life is short. Let us therefore put forth our best efforts to promote the cause of Christ, so that souls may not be doomed to eternal damnation, but instead have the privilege of spending eternity where all is bliss. Pray and faint not.

Oct. 11, 1922. O. N. Johns.

Wadsworth, Ohio

Greetings to all Herald Readers:—"The Lord hath done great things for us whereof we are glad." We truly feel to praise the Lord for what He has done for us at this place.

Bro. N. E. Troyer of Canton, came and labored with us for eight days in a series of meetings. The Holy Spirit was present in His convicting power showing us where we stand in the sight of God. Many who were professing Christians who were not right with God were willing to meet the conditions God has given for such—make confession, make their wrongs right, and we believe they found peace to their souls.

We thank God and Bro. Troyer for his untiring efforts in our behalf.

We crave an interest in your prayers that we may remain faithful.

Till Jesus comes,
Oct. 12, 1922. A Sister.

Harrisburg, Ore.

Greetings to the Herald Readers:—We feel to praise God for His many blessings showered on us from time to time. Today we held our communion services and about all the members were present and partook of the sacred emblems of the suffering and death of our Lord and Master who suffered so much for us that we might have eternal life. After the rites were observed they took votes for a deacon and the lot fell on Bro. J. C. Hostetler. May God give him grace and understanding to fulfil his place acceptably. Bros. Roth and Kropf officiated.

Weather is fine. We had favorable rains for plowing and seeding. Early sown seed is looking fine.

Pray for the work at this place.
Oct. 15, 1922. Mrs. Andrew Yoder.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—Since our last writing we have had with us Bro. Wm. Weaver and Sister Vinora Weaver. The brother preached to us and the sister gave an interesting talk on the holy land. We also had visitors from Virginia, Indiana, and Oklahoma.

Sunday, Oct. 15, we again commemorated the death of our Savior, also observed the ordinance of feetwashing. Bro. Samuel Gerber, Pekin, Ill., officiated.

Our sewing circle has been going. The November work will be for Russia. We have also been taking up subscriptions to help pay for the furnishings of the Home for the Aged at Eureka, Ill. We ask an interest in your prayers.

Oct. 16, 1922. Lydia H. Smith.

Cherry Box, Mo.

Dear Herald Readers, Greeting:—We feel to praise God for His bountiful blessings, both temporal and spiritual, which we have been enjoying.

Since we last wrote we have had the privilege of having with us Bro. Daniel Kauffman and family, over Sunday. Bro. Kauffman preached two encouraging sermons.

On Sept. 28 Bro. J. M. Kreider came into our midst. We had meetings that evening. Friday afternoon council meeting was held and steps were taken toward ordaining a deacon. Saturday afternoon preparatory and ordination services were held. Bro. Uriah Johnston and Bro. Noah Detwiler were voted for. The lot fell on Bro. Detwiler. Sunday forenoon Sunday school and communion services and in the evening Sunday school meeting, followed by a sermon.

Bro. L. J. Miller of Cass Co., Mo., arrived on Saturday, Sept. 30, and conducted revival meetings until Oct. 10. We rejoiced to see two precious souls step out on the Lord's side while others were counting the cost. During the meetings, a few afternoons we had Bible lessons from the Book of James.

There were also a nunmber of visiting brethren and sisters here from Palmyra, Pea Ridge, and Iowa. We were very glad for these meetings and visits. Come again. And others passing this way, we also welcome you.

Pray for the work at this place.
Oct. 16, 1922. Nannie Yoder.

New Holland, Pa.

(Groffdale congregation)

Greeting in His name:—We have again been permitted to enjoy another communion season. On Oct. 1, our council meeting was held and peace was expressed. Bro. Mack preached a heart searching sermon on Matt. 18. His theme was True Conversion.

On Oct. 15, communion was held. The death and suffering of our Lord was again brought before our minds afresh.

On Oct. 31, and Nov. 1, a Bible meeting will be held here with Bros. J. W. Weaver and J. C. Clemens as instructors.

Oct. 16, 1922. Ira T. Graybill.

Scottdale, Pa.

Dear Readers of the Gospel Herald: Communion services are announced for the congregation at this place on Nov. 5.

Recent visitors here were Bro. Menno Troyer, wife, daughter, and two sisters, all of Conway, Kans.; Bro. and Sister Jacob W. Lehman, Chambersburg, Pa.; Bro. Fred Bender, wife, and son, Sisters Lucretia and Annie Miller, all of Springs, Pa.; Bro. D. D. Stoltzfus, Martinsburg, Pa.; Bro Alexander Cameron and daughter, Luella, Masontown, Pa.; Sister Iva Hostetler, Walnut Creek, Ohio; Bro. Ephraim Eby and wife, Lititz, Pa. Bro. Eby took part in the services on Sunday, Oct. 22.

Bro. Geo. Cutrell and family recently returned from a visit to Lancaster county.

Bro. J. B. Hernley and wife, and sons, Bros. Elam and Melvin, Sister Barbara Paul and two children, and Sister Mary Schload, spent the week end in Lancaster county.

Remember the work here in your prayers.

Oct. 23, 1922. Cor.

OHIO SUNDAY SCHOOL CONFERENCE

For the Gospel Herald.

The Twenty-eighth Annual Ohio Sunday School Conference met, Aug. 16-18, 1922, at the Oak Grove Church near Smithville, Ohio. Visitors from all parts of the state as well as from Indiana, Pennsylvania, Illinois, and Michigan helped to make this probably the most largely attended of any of our annual conferences in recent years. This in addition to the oppressive heat, made the problem of providing for the material needs of the Conference a serious one, but Wayne County hospitality was fully equal to the occasion. Even the casual observer could not fail to notice the fine spirit of co-operation manifested by the Oak Grove congregation. The fact that the Conference does not own a tent added considerably to the burden of the local people but this heavy obligation was also discharged in a prompt, business-like manner. The work of the food committee with its corps of willing assistants was highly appreciated.

Beginning Wednesday evening and closing Friday evening, the following program was carried out:

Wednesday Evening

Prayer Service, led by Jesse Smucker.
Organization: Moderator, Jesse Smucker; Chorister Lester Hostetler.
Scripture, Luke 24:36-53, read by J. M. Shenk.
Conference Hymn, **Hallelujah, Praise Jehovah,** led by Chris Augsburger.
Hymns and Songs We Ought to Sing, Lester Hostetler.
Our Sunday School Conference, Place and Work in the Church, J. C. Meyer.
The Place of Prayer in All Our Work, C. W. Leininger.
Hymn, Sweet Hour of Prayer.
Our Guide (John 16:13), N. E. Miller.
Hymn, Jesus is All the World to Me.
Announcements.
Benediction, N. E. Miller.

Thursday Morning

Prayer Service.
Song Service.
Gospel Songs, My Anchor Holds; Glorious Things of Thee are Spoken; Walnut Creek Male Quartette.
Scripture, Rom. 8:1-14, Living in the Spirit, I. W. Royer.
Reading of Minutes of last year's Conference.
Gospel Song, He'll Never Let Go My Hand, Oak Grove Male Quartette.
Prayer, John Y. King.
In Our Sunday School Work:
(a) Observations, Experiences, and Suggestions, C. W. Leininger, Elkhart, Ind.
(b) Vital Questions and Practical Hints, Samuel Blosser, Isaac Zuercher, Benjamin Martin, Ivan Lehman.
Hymn, Thy Word Have I Hid in My Heart.
Ten Points for a Well-Qualified Superintendent, N. E. Miller.
Hymn, Jesus, I My Cross Have Taken.
Announcements.
What the Sunday School Has Meant to Me, Beulah Miller, David Lehman.
Closing Prayer and Benediction, David Lehman.

Thursday Afternoon

Prayer.
Under the Palms, Story of the Captivity in Song, Mixed Chorus of fifty young people led by Lester Hostetler.
Devotional Service, C. Z. Yoder.
Children's Meeting, Separate Session, conducted by Bessie Stauffer, Effie Smucker.
Truths that Should be Emphasized in our Teaching Today, (Five-minute talks), E. F. Hartzler, J. M. Shenk, C. K. Hostetler.
Secretary's Report.
Help Received and Value of (Five-minute talks):
1. Teachers' Meeting, Ira Ebersole.
2. Teacher Training Class, Celesta Smucker.
3. Sunday School Library, Lydia A. Smucker.
4. Vacation Bible School, Bessie Stauffer.
5. Bible Study Class, Noble Blosser.

Worship and its Place in the Sunday School, Ruth A. Yoder.
Offering for Conference Expenses.
Closing Prayer, N. O. Blosser.
4:30: Meeting for Teen Age (in Church Building).

Thursday Evening

Gospel Songs, Oak Grove Girls' Chorus; Lockport Congregation Quartettes and Octette.
Young People's Bible Meeting: Leader, Mahlon Krabill; Chorister, Chris Augsburger.
Scripture and Prayer, Dale Bixler.
Topics:
1. **Mission of the Young People's Meeting,** Allen Amstutz.
2. The Need of Personal Daily Devotion, Dorcas Yoder.
3. Every Christian a Personal Worker, Nelson Miller.
4. How Can Young People Help to Build the Church, Martha Brenneman.

Closing Prayer by the Leader.
Gospel Song, I'll Live for Him, Oak Grove Male Chorus.
Sermon, **Religion and a Pure Life,** (Judges 21:16), P. E. Whitmer.
Closing Prayer and Benediction, P. E. Whitmer.

Friday Morning

Prayer Service.
Devotional Hymns, led by C. Z. Yoder.
Scripture, Mark 14:3-9, Joseph Hartzler, Flanagan, Ill.
Treasurer's Report.
Our Relief Work, Levi Mumaw, Scottdale, Pa.
Our General Mission Board—Appeals to and From, Vernon Reiff, Elkhart, Ind.
How Much Must a Christian Give in These Days of Great Needs and Appeals, John L. Yoder, West Liberty, Ohio; John S. Yoder, Smithville, Ohio; John L. Yoder, Columbiana, Ohio.
Prayer, led by Moderator.
Jesus, the World's Savior (S. S. Lessons for next two quarters), N. E. Miller, Springs, Pa.
Closing Prayer, N. E. Miller.

Friday Afternoon

Songs and Hymns We Should Sing, Lester Hostetler.
Gospel Song, The Light of the Cross, Lockport Girls' Quartette.
Scripture, Acts 13:1-4, Separated and Sent Forth, E. B. Stoltzfus.
Hymn, Jesus Shall Reign.
Benefits of Mission Study Classes, Margaret Plank.
Every Member a Missionary Force, Mary Zook.
Gospel Song, Carry the Message, Lockport Male Quartette.
South America, Vernon Reiff.
Hymn, Far, Far Away.
India, Charles Shank.
Prayer as a Factor in Mission Work, Crissie Shank.
Special Prayer for Missions, led by N. E. Troyer, Mary Burkhard.
Hymn, O Listen to the Wondrous Story.
If I Were Calling for Help from India, South America, or Russia, Would it be More Serious to Me? S. E. Allgyer.
Offering for Missions.
Doxology.
Closing Prayer, S. E. Allgyer.

Friday Evening

Gospel Songs and Hymns.
Prayer, led by J. S. Gerig.
Election of Officers.
Gospel Song, Come Spirit Come, Walnut Creek Male Quartette.
Report of Committee on Resolutions.
Special Offering for Relief in Russia.
Scripture, Col. 3:1-17, D. M. Friedt.
Our Best for the Master, Ivan Hostetler, Ellen Sommer, Frank Raber, Walter Oswald.
Sermon, **Jesus, Our Master and Lord,** S. E. Allgyer.
Closing Remarks, by the Moderator.
Hymn, Blest Be the Tie that Binds.
Closing Prayer and Benediction, S. E. Allgyer.

SECRETARY'S REPORT

Number of Sunday schools	42
Number meeting every Sunday	31
Number reorganizing first of the year	38
Number of Officers	209
Number of Teachers	534
Total Enrollment	7316
Average Attendance	4916
Number of Cradle Roll Depts.	7
Number of Beginners' Depts.	12
Number of Primary Depts.	23
Number of Junior Depts.	15
Number of Intermediate Depts.	13
Number of Home Depts.	3
Number of pupils under 9 years of age	1248
Number of pupils between the ages of 9 and 16 years	1321
Number of non-churchmembers over 12 years of age	344
Number of pupils not of Mennonite parentage	737
Number of schools using graded lessons	2
Number of teacher training classes	5
Number of Bible study classes	2
Number completing teachers' training course	6
Number of teachers' meetings	19

Number of Sunday school libraries	18
Number of volumes in S. S. libraries	845
Number of schools receiving missionary offerings	28
Number of schools using Investment Fund	9
Number of mission study classes	5
Number of schools observing Missionary Day	11
Number of regular Fourth of July meetings	2
Number of mission Sunday schools	6
Number of union Sunday schools	1
Offerings for supplies	$2,883.39
Offerings for missions, etc.	7,977.53
Total	$10,860.92
Number using Words of Cheer	26
Number using Beams of Light	21
Number using Youth's Christian Companion	21
Pupils received into Church	164
Number of young people's Bible meetings	34
Number using regular topics	28
Number having Junior meetings	24

I. W. Royer, Secy.

TREASURER'S REPORT

Balance, Aug 12, 1921		$ 49.85
Received from Sunday schools		169.51
Balance from Elida congregation from their expense account for meals		52 78
		$272.14
Paid		
Secretary for time and expense	$50.00	
Assistant Secretary	5.00	
Printing programs and reports	28 40	
Executive Committee for expense	51.36	
General Conference Sunday School Committee	75.00	$209.76
Balance expense account		$62.38
Received for missions at Elida Conference	$247.36	
Paid to treasurer M. B. M. & C.	$123.68	
Paid to Treasurer Ohio Mission Board	123.68	
	$247.36	
Balance tent fund		31.00
		$93.38

D. S. Yoder, Treas.

DELEGATE MEETINGS

The delegate meetings were given over largely to transaction of routine business and a brief discussion of the kind of program favored for next year's Conference. A number recommended that more time be devoted to a discussion of practical Sunday school problems and to sectional meetings where those interested in the same or similar work may confer.

The purchase of a tent was briefly referred to but there was insufficient time for a complete discussion of the subject. Later in full Conference session it was shown by an informal vote that the Conference was unanimously in favor of purchasing a tent before next Conference.

The Nominating Committee, consisting of one member from each of the executive committees of our two church conferences, one from the Executive Committee of the Sunday School Conference, and two other members offered the following report:

For chairman of the Executive Committee for three years, Vernon Smucker; for members of the Executive Committee for two years (two to elect), C. D. Brenneman, I. J. Lehman, Harvey Schnell.

From these the delegates chose the following to be presented to the Conference: Chairman, Vernon Smucker; members of the Executive Committee, I. J. Lehman, Harvey Schnell These were unanimously elected by the Conference.

At the last meeting of the delegates the following resolutions were presented by P. R. Lantz, chairman of the Committee on Resolutions, and after full discussion were, by vote of the delegates, recommended to the Conference for adoption. They were adopted by the Conference without dissenting vote.

RESOLUTIONS

Whereas, by the abundant blessings of our heavenly Father we have enjoyed this Conference and having a clearer vision of the great work whereunto we are called, and a keener realization of our rsponsibilities and opportunities, be it

Resolved that we express our gratitude to our heavenly Father and that we humbly submit ourselves to Him for service.

Whereas, the Oak Grove congregation has provided for our every need and comfort and their various committees have rendered very efficient service and,

Whereas, H. H. Mowrer, of Orrville, has gratuitously favored us with an electric pump and

Whereas, D. M. Hartzler and Son have furnished the lumber for seats, be it

Resolved that we extend our thanks to the Oak Grove congregation for their excellent hospitality and efficient service, to H. H. Mowrer and D. M. Hartzler and Son for their kindly consideration and to all others who have helped to make possible this Conference.

Whereas, we believe the Bible to be the Word of God, and recognize the importance of giving Bible knowledge to our youth, be it

Resolved that we encourage the Vacation Bible School and Bible teaching in our high schools where practicable and consistent arrangements can be made. We further recommend that our Executive Committee arrange for the provision of suitable and uniform courses of study to be used in Vacation Bible Schools.

Whereas, the request has come for special help from our Conference on various lines of Sunday school work, be it

Resolved that we grant the privilege to our Executive Committee to arrange our Conference programs to supply the needs of our Sunday school workers, and, be it further

Resolved, that we pray more frequently and earnestly for our Executive Committee and that we encourage them to faithfully press on in the important task of imparting Bible knowledge.

Whereas, we have thruout this Conference been reminded of our possibilities in Christ Jesus, our responsibilities to the lost world and our opportunities for service for Christ and the Church, be it

Resolved that we as Sunday school officers and teachers, and members of the Mennonite Church endeavor to give to the world the pure religion, upholding by teaching and practice the principle of nonresistance, nonconformity, and submission, giving due reverence to the house of God, avoiding the frivolous, aiming to make our Sunday school and church services a time and place of true worship and practicing simplicity in our daily lives as well as in attire, keeping ourselves pure (I Tim. 5:22), unspotted from the world (Jas. 1:27), abstaining from all appearance of evil (I Thes. 5:22), overcoming evil with good (Rom. 12:17, 21), and finally whether we eat, or drink, or whatsoever we do. in word or deed, let us do it to the glory of God in the name of the Lord Jesus. I Cor. 10:31; Col. 3:17.

GLEANINGS

Don't be a Saul. Help young David. There is room for us all in the Lord's great work.

* * *

It takes more power to shine than it does to make a noise.

* * *

Don't be afraid to take Christ's way to get right when you make a mistake—confess, make restitution, ask forgiveness.

* * *

Isaiah never saw God till "the year that King Uzziah died." Some people will not see God till some Uzziahs of pride, selfishness, and worldliness die.

* * *

The home does not seem to be able to hold young people till they are old enough to be appealed to by the Church. The Sunday school fills the gap.

* * *

Ten points for a well qualified S. S. superintendent: At peace with God; In touch with fellowman; An upright life; Zealous; Faithful and dependable; A servant; Humble; Agreeable disposition; A true conception of God's will; Executixe ability.

* * *

In our teaching today we need to emphasize (1) That we are dealing with God; (2) The intimate personal character of the work of the Holy Spirit; (3) The truth of God's Word; (4) That, as Paul admonished Timothy, youth should be "an example of the believers;" (5) The truth about sin.

* * *

Giving is commanded more times in the Bible than many of the ordinances we are so careful to observe, so the question is not, "How much must I give?" but, "How much of the Lord's money dare I keep for myself?"

* * *

We have felt that the Sunday school is primarily for instruction and have neglected worship; but to work effectively one must be a good worshiper. It is the highest exercise of which the human spirit is capable and a boy who has really learned to worship has laid a good foundation for Christian character and future usefulness.

* * *

The mission of the young people's meeting given in one word is, Expression. We derive great benefit in our own lives from expressing a religious truth that we seek to bring to others.

* * *

Self may stand in the way of our giving our best for the Master for if we consult our own convenience or comfort or safety we can not do our best.

One of the most effective methods of advancing the mission cause and arousing interest is to encourage Sunday school classes to contribute to some specific cause, as supporting an orphan, a Bible woman, or an India widow.

* * *

About two hundred of our Mennonite brethren have actually starved to death and numbers of them organized squads to hunt field mice and subsisted on this diet for two monhs.

* * *

The best we can give for the Master is a consistent Christian life and the larger and truer conception we have of the person of Christ and His program in the world the better we can do that.

* * *

Those who planned the first Sunday school Conference had a vision of a Mennonite Church not merely trying to save itself but endeavoring to serve the world of men by extending the borders of the kingdom of Christ, hence the highest and most important function of this Sunday School Conference may well be to inspire and assist each one to do his utmost in the Lord's service; but social contacts and Christian fellowship are not secondary.

Three tests of a good hymn: (1) Scriptural, i. e., doctrinally sound and expressive of that which is universal in the experience of mankind; (2) Devotional, bringing the worshiper into the presence of God; (3) Lyrical, needing to be sung to make it yield all its beauty and usefulness. Words and melody must be suited to each other and simple enough so as to be adapted to congregational singing.

* * *

Once a man met Jesus and it made a wonderful change in the man. When Jesus left that country the man wished to follow Him, but Jesus said, "No, you go home and tell your friends." Sometimes we, too, feel we wish we might remain in a certain atmosphere but it is our duty now at the close of this Conference to "go home and tell" others. We can best tell it by better service and more consistent life On the morrow in the valley let us make these times of vision, these exalted moments, a part of our very lives.

I. W. Royer, Secy.

John Umble, Assistant to Secy.

Married

Zehr—Teuscher. — On Oct. 12, 1922, occurred the marriage of Bro. Samuel Zehr to Sister Esther Teuscher, both of the East Bend congregation near Fisher, Ill., Bro. J. A. Heiser officiating.

Springer—Naffziger.—On Sept. 28, 1922, occurred the marriage of Bro. Theodore Springer to Sister Leah Naffziger, both of the East Bend congregation near Fisher, Ill., Bro. J. A. Heiser officiating.

Roszhart—Stalter.—On Wednesday, Sept. 20, at the home of the bride's parents, Bro. and Sister Joseph Stalter, Livingston Co., Ill., occurred the marriage of their daughter, Sister Ella May, to Bro. George R. Roszhart of Meadows, Ill., Bro. Samuel Gerber, Pekin, Ill., officiating. May their life be one of usefulness for God and the Church.

Bontrager—Conrad.—Bro. Ottis Bontrager, Ashley, Mich., and Sister Mayme Conrad, Wayland, Ia., were married at the morning services Sept. 24, 1922, in the Sugar Creek church near Wayland, Ia. Bro. Simon Gingerich officiated. A few days later they left for Ashley, Mich., where they expect to make their home. May the Lord's rich blessings accompany them through life.

Litwiller—Conrad.—Bro. Albert J. Litwiller of Tremont, Ill., and Sister Verna Frances Conrad of Wayland, Ia., were united in marriage at the home of the bride's parents near Wayland, Ia., Oct. 14. Bro. Simon Gingerich performed the ceremony. They expect to make their home near Morton, Ill. May the blessings of God be with them in their married life.

Obituary

Mast.—Amos Mast of Gap, Pa., was born Feb. 12, 1842; died Oct. 8, 1922; aged 80 y. 7 m. 26 d. He was a consistent member of the Amish Mennonite Church, a man of much patience and a very true friend to all who knew him. His place in service for his Master was always filled until his recent illness. His last words were, "Christ has a place for me." His companion and three children preceded him to the great beyond. He leaves to mourn his departure 1 daughter, 4 sons, 20 grandchildren, 4 great-grandchildren and 1 sister. Funeral services were held at Millwood Church, Oct. 11, by Bro. Jonas Yoder, Belleville, Pa., from II Tim. 4:7,8, and John S. Mast from Psa. 39:4.

Yordy.—Christian Yordy, son of Peter and Mary Yordy, was born near Pekin, Ill., July 29, 1848; died at his home near Roanoke, Ill., July 10, 1922; aged 73 y. 11 m. 11 d. Oct. 4, 1874, he was joined in the holy bonds of matrimony to Salome Slagel of Livingston Co., Ill. Ten children were born to them, of whom 4 died in infancy. He leaves his sorrowing companion, 2 sons, and 4 daughters (Amos, Joel, Salome Woodward, Leah Armstrong, Laura Bryant, and Lizzie). All were present at his death except Salome. He also leaves 18 grandchildren, 2 brothers, 3 sisters and many nieces and nephews. At the age of 19 he united with the A. M. Church and remained faithful to the end. In his younger years he was active in church work. Funeral services were held at the home by Bro. Peter Garber and at the Roanoke Church by Bros. C. S. Shertz and A. A. Schrock. Interment in the cemetery nearby.

Hartzler.—Mary Hartzler was born in Mifflin Co., Pa., Sept. 6, 1834; died Oct. 8, 1922; aged 88 y. 1 m. 2 d. At the age of 14 she with her parents moved to Champaign Co., Ohio, and then in 1863 they moved to Michigan. In 1919 she with her only brother moved to Vistula, Ind., where she remained until death. For the last three months she had been a sufferer more or less but bore it all patiently. She united with the Mennonite Church in early life and remained a faithful and consistent member until the death messenger called her to her reward. She leaves to mourn her departure 1 brother, 10 nephews, 5 nieces, and many other relatives and friends. Parents and 4 sisters preceded her to the spirit world. Funeral services held at the Barker Street Mennonite Church near Vistula, Ind., on Oct. 10 by D. D. Troyer, assisted by Harvey Friesner and W. W. Oeash. Text, Job 14:14.

Wenger.—Aaron S. Wenger was born June 3, 1852, in Lancaster Co., Pa.; died at his home in Blue Ball, Pa., Sept. 17, 1922; aged 70 y. 3 m. 14 d. In the year of 1878 he was united in holy marriage to Maria Martin. To this union were born 11 children, 2 of whom, Joseph and Lydia, preceded him to the spirit world. In the year of 1879 he united with the Mennonite Church and remained a faithful member until death. He had been in failing health for 3 years, and was confined to his room for ten months. During this confinement he showed remarkable patience and always expressed peace. On Sept. 12 he was stricken with paralysis and suffered for five days until God called him hence. He leaves his wife, 3 sons, 6 daughters, 3 sisters, and 9 grandchildren. Funeral services were conducted at his home, Sept. 21, by Bro. Benj. Weaver and at the Weaverland Mennonite Church by Bros. I. B. Good and John W. Weaver.

King.—Near Allensville, Pa., on Friday morning, Sept. 15, 1922, Mrs. Catherine, wife of Peter King, deceased, passed peacefully into the great beyond after a lingering illness of several months. Sister King was a patient sufferer from infirmities of old age, but the immediate cause of her death was heart trouble. She was a faithful member of the Allensville A. M. Church, having united in her early years and it can be truthfully said of her that she always had the best interests of the Church at heart, always attending services whenever health permitted. She was born April 10, 1839 and was aged 83 y. 5 m. 5 d. The funeral services were conducted at the home by Joshua B. Zook, and at the church by Bros. E. H. Kanagy in English and John L. Mast in German. Although her health was failing for some time, still her death was very sudden and unexpected. She passed away in the hope of a glorious resurrection, and leaves to mourn her loss one daughter, Lizzie, at home, and three sons, Rufus, Levi, and Joseph. She will be sadly missed at home, at church, and in the community. May God graciously sustain the family in their bereavement, and keep them till they may meet her in a better world where parting is no more.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cablegrams have been received recently at this office:

"A. M. R. Personnel meeting Alexandrovski requests budget minimum November Twenty Thousand, December Twenty-five...." (Signed) Miller.

"Ukraine reports on October first 108 kitchens in Chortitza, Nicolaipol, Molochansk, Bogdanovka, Tiege, Nemetzkaya Wolost, and Memrik, Gruenfeld, Nicopol settlements feeding six thousand eight hundred forty children, five thousand three hundred twenty-eight adults. Seven closed institutions feeding one hundred sixty-two."

"First week October, second to seventh, plowed, in Kanzerowka fifty-eight, in Tiegenhagen thirty, total eighty-eight Desjatines." (Signed) Miller.

"Plowed with tractors from September thirteenth to sixteenth in Alexandrovsk, thirteen desjatines; eighteenth to twenty-third, Choritza, fifty-four; Twenty-fifth to thirtieth, Kanzerowka, sixty-six; twentieth to twenty-third, Molochansk, fifty-three; twenty-fifth to thirtieth, Neu Molochansk, Petrovka, Muntan, sixty-four and one half; total October first, plowed 280½ Desjatines in Choritza and Molochansk Wolosts." (Signed) Miller.

Note: 1 Desjatine equals approximately 2.7 acres.

* * *

A cablegram from Germany announces the fact that Bro. and Sister D. M. Hofer, workers on their way to Russia, landed in

Europe safely and were then at Weirnegerode, Germany.

* * *

Conservative estimates place the number of starving and dying refugees as a result of the War between the Greeks and Turks at half a million. Scenes of the utmost horror are portrayed, such as have probably never been seen on such a large scale. The Near East Relief is trying to meet the needs but is pitifully unable to do very much in the face of the great disaster. A nation-wide appeal for funds has been made in this country. The refugees are herded in large camps, without food and sanitation. with hardly any water, and swept by disease and pestilence.

* * *

It is the expressions of appreciation for help that give great encouragement to our relief work. The heartfelt appreciation seems evident in the following note:

Sept. 1, 1922
No. 19
Welikoknjasheskaja Dolina
Post Prikumskoje
Stavropol Gubernia,

To A. J. Miller, Moscow:

I would herewith inform you that on August 23 we received the supplies which you have sent us. We express to you our heartfelt thanks for the same. The supplies are distributed among those who are in the greatest need

Toews, Elder, Suworow Mennonite Brethren Church.

* * *

The following letters show the dangers of freezing and perhaps death this coming winter. No doubt, the fifty or more tons of clothing recently sent will be greatly appreciated, while more will be needed later.

Distr. Busul, Gov. Samara. Post Pleschanovo, August 31, 1922.

To the American Relief Unit in Moscow:

Today we are telegraphing to you that from August 15-30 we are feeding 385 hungering children and 278 adults, giving them 18,564 rations. Complete accounts will follow soon.

Herewith we send a petition of the Relief Committee of Jugowka colony in reference to the need of clothing. We would only add that the lack of clothing is in the instance of many persons really serious. Many children may, in consequence, not be able to attend school. In accordance with your instructions we have given out the announcement that rations will be discontinued during September. However, a few have sent petitions stating that they will actually be hungering if they are not given food. The taxes in kind are now due. Some people must give up their whole harvest and of others it is asked that they give more than they have harvested We hope that you will continue to send supplies for the need will be great. We shall distribute only to such persons as are really in need With greeting,

T. Voth, President; P. Wittenberg, Manager: Joh Funk, Secy.; Luxemburg Wolost Relief Committee.

Village of Jugowka, Neu Samara.
Aug. 28, 1922.

Dear Brother in Christ, A. J. Miller.

Before we come to you with another petition, we desire to express our heartfelt thanks for your timely help, especially during the severe days of the last winter. When it seemed that there was no further help for us, your effective relief action saved the situation for us Now again we are thinking of the bitterly cold winter that is slowly approaching. Besides the question of food which on the whole will be as serious in our village in the coming winter as it was the preceding year, there is the need of clothing. We are now asking you, if possible, to help us with clothing for our school children, for the need of clothing among the children is now quite noticeable. We have hired a teacher but the fathers of a number of children have informed us that they cannot send their children on account of the lack of clothing. This would be, of course, a great loss to the children We would ask you, if it is at all possible, to heed this request for clothing. Your reward will be sure. The number of scholars in our school is 33. Above school age there are 30 children and among them also there are some who need clothing

The Relief Committee of the Village Jugowka: Peter Jak. Wolff, Chairman; Wilhelm H. Franz, Secy.

Oct. 21, 1922.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) [illegible]erica Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra Mahoo, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job. W. Va., R. W Benner, Supt
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa.. C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

RESOLUTIONS ADOPTED

At the Franconia Conference of the Mennonite Church, Held Oct. 5, 1922

First—That the congregation at Deep Run be privileged to ordain a minister at the request of Bro. John Leatherman because of his declining years and failing health. Prayers are desired. Ordination services Oct. 26, 1922.

Second—That the congregation at Line Lexington be privileged to ordain a deacon at the request of Bro. Harry Lapp because of failing health. Prayers are desired. Ordination services Oct. 31, 1922.

Third—That the congregations that have not thus far collected for the Pennypacker Library are asked to do so.

Fourth—That the resolution passed May 7, 1914, relating to the faculty and students of Goshen College be recalled.

Fifth—That the Relief Committee be again reinstated.

The following report was read: Amount cash received since May 4, 1922—

For Near East	$3492.44
For Russia (sent through friends)	558.14
For Clothing	1787.50
Clothing collected and sent to Russia, 93 bales, 11 bags shoes, 1 box hats and caps, value	8000.00
Total received for Russia and Near East	$13838.08

Sixth—That the first regular collection should go to Greek and Armenian relief.

Seventh—That we are still willing to continue in the non-resistant and simple faith of Christ.

REPORT

Of Salem Sewing Circle, near Shickley, Nebr., from Sept., 1921 to Sept. 1, 1921

Money received	$191.85
Money expended	178.85
Bal. on hand	13.00
Average attendance	13
Garments made	157
Garments donated	74
Pieces of Bedding	31
No. of meetings held	11

Katie Saltzman, Sec.-Treas.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 2, 1922 (Gospel Witness Established 1905) No. 31

EDITORIAL

"Open thou mine eyes, that I may behold wondrous things out of thy law."

It is not possible for any one whose interest is centered in self to rise above the domain of the world and worldliness.

It is required of every child of God to act the part of God's child in every time of temptation or trial. Like the child Jesus, we must be about our Father's business.

Is the day of revival meetings a thing of the past? Some say it is. It certainly is when culture takes the place of faith, entertainment the place of worship, and organization the place of Spirit power. But such substitutes are not necessary, and ought not to be made. Every congregation that has left its "first love" needs a real Pentecostal revival. We do not mean a revival in noisy demonstrations but a revival in faith, holiness, consecration, and zeal in the Master's service. Brethren, pray for this kind of a revival. Lord, send such a revival into every congregation, into every home.

Education, like many other good things, is good only when kept in its place. It adds to the capacity for usefulness, gives one a broader vision of life, and, in its proper place, it strengthens the individual physically, intellectually, morally, spiritually. Such development, in connection with the spirit of true humility and consecration, means increased power for God, and as such should be encouraged by all people. But divorced from the idea of "no reputation" it becomes a pitfall that claims many victims. Keep it upon the altar, and it proves to be a blessing. Make it a vehicle for selfish ambition, and it becomes a curse.

Do you appreciate the Gospel Herald? Give God the praise. Do you see where it could be made better and more useful? Let us have your suggestion. While you are collecting your thoughts as to what kind of suggestions to make, here is one from us: When you see some brother or sister whom you feel convinced could give us a strong message through the Gospel Herald, give such person no rest until such article is written. As for material, we have plenty of it. But we can use more. Watch the corners of the Gospel Herald where most selected material is used. Then sit down and send us something original to take its place.

There are two times during the day when our minds and hearts need to be especially centered upon God. The first is during the first wakeful moments in the morning, and the second during **the last moments** before we fall asleep. In the morning our prayers should ascend to God in thanks for His sustaining grace during the hours of slumber, praise for His goodness, love, and power, and prayer for His keeping power during the day. At night we should come to Him in gratitude and praise for His guidance and leadership during the day and a prayer for forgiveness for any wrongs or sins committed during the day. Upon the use which we make of our first and last wakeful moments during the day depends largely the use that we make of the intervening time.

The Cross. — Few people realize the significance and importance of cross-bearing in Christian life and service. It lies at the very foundation of Christian discipleship. "If any man will come after me," says Jesus, "let him **deny himself,** and **take up his cross daily,** and follow me." Paul understood its importance when he said, "I keep under my body, and bring it into subjection, lest ..... I myself should be a castaway." On another occasion he thus refers to those who are in Christ Jesus: "Who walk not after the flesh, but after the Spirit."

These are among many Scriptural testimonies teaching us that without cross-bearing the Christian life is impossible. The flesh is continually lusting after things that must be denied, for the things which it lusts after are ruinous to the soul. Even the normal appetite must be restrained, or the person overeats or drinks to his physical, moral, or spiritual hurt. Happiness is the Christian's boon; yet no one can afford to give himself or herself over to worldly pleasure, for "She that liveth in pleasure is dead while she liveth."

It is the failure of Christian people to bear their cross that accounts for the "leanness of soul" on the part of so many. Whatever the flesh lusts after they want, and they resent any suggestion looking to a denial of their desires. Like Samson, it is "Get her for me" in connection with everything they want. Pleasure, associations, clothes, business, all are determined by their likes and dislikes rather than by what the Word of God teaches or the Church advises.

But one result can come from such a course. Under such circumstances we live in the flesh rather than in the heavenlies, our life is carnal rather than spiritual, we are consumed in our lust rather than rising in the realms of spiritual life.

The way upward is the way of the cross.

Doctrinal

AMAZING GRACE

Lord, Thy grace is so amazing
To a worthless child like me,
I am lost in wonder gazing
At Thy wealth of love so free.
What didst Thou behold to favor
Such an one as I was found?
Without peace of mind I wandered,
And my heart with sin was bound.

Lord, I would to Thee surrender
Everything I have and am;
And with love sincere and tender
Turn from earth's delusive sham,
Loving those I see around me,
Sinners such as I have been,
Leading them to Him who found me,
Showing what Thy love doth mean.

O my Savior! use me, use me,
Some poor wounded souls to save;
Though they may perhaps abuse me,
Yet for Thee all ill I'll brave;
Like Thyself, with love so yearning
May I suffer for their sake,
And the while, Thy favor seeking,
Of Thy very self partake.

—Selected.

DOCTRINAL LESSONS FROM THE LIFE OF ABRAHAM

By John L. Horst

For the Gospel Herald.

The life of Abraham is one of the most beautiful character studies in the Bible. The story of his life is at once fascinating, interesting, and rich in instruction. His calling from his home in Ur of the Chaldees is illustrative of the call of the Christian from his former life of sin.

Legends cluster about the early life of Abraham. His father, Terah, was an idolater, we are told in Josh. 24:2. One story tells that Terah was a maker of idols and that the youthful Abram some time during his father's absence smashed the idols to pieces. We are told in Gen. 12:1 that God had told him to leave his country and kindred, and his father's house. Verses 27-32 of the preceding chapter tell of the family and the journey from Ur to Haran.

It must have been an interesting journey that Abraham took. Terah, Abram, Sarai, and Lot are particularly mentioned as having been in the company on that first emigration, but from other passages we infer that the company must have included their servants and others of their relatives —a typical retinue of an eastern tribal chieftain. Starting at the city of Ur, somewhere near the mouth of the Euphrates, the company traveled slowly northwestward in true Oriental fashion, taking their flocks and herds with them until they reached Haran in the Mesopotamian region. Here the caravan halted and took up their dwelling place until the death of Terah, Abraham's father.

But this was not to be the abiding place of the one whom God called out. He now seems to remember his previous commission and separtes himself more completely from his kinsmen and father's house and goes to the place to which God called him.

"So Abram departed as the Lord had spoken unto him: and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came." This is the Bible account of the second journey of Abraham. He travels southwesterly and is now in the land which God would give to him and his seed. Let us notice a few lessons that have a special doctrinal bearing:

1. **Faith.**—Abraham stands out preeminently as a man of faith. In the Faith Chapter (Heb. 11) he is given more prominence than any other one character. His faith was tested most severely. When called to leave his country he "obeyed; and he went out, not knowing whither he went." This is the walk of faith in contrast with that of sight. Every child of God must meet the same condition. Times will come when everything looks dark. Our eyes cannot penetrate the future, which is shrouded in mystery and blackness. Our ships may all come home with "broken masts and sails." Then if we can calmly trust in the guidance and keeping power of God we have the faith that Abraham had when he "went out, not knowing whither he went." He believed God's promise that his seed should be "as the stars of the sky in multitude, and as sand which is by the sea-shore innumerable." He had no heir, and natural conditions were such as to make this promise well-nigh impossible, but God rewarded his faith by giving him a son in his old age. Yet like many men who were strong in certain things, he seems to have had a few relapses on this point. His journey to Egypt in the time of famine and his marriage to Hagar are examples. This goes to show that he was not superhuman, but was subject to all the temptations which are common to man, and in moments of weakness sometimes yielded. But he always renewed his faith and maintained it to the end. "Abraham believed God and it was imputed unto him for righteousness."

2. **Obedience.**—This is necessary complement of faith. "Faith, if it hath not works is dead." Notice his implicit obedience to the Lord's commands, no matter what the circumstances were. His obedience in offering Isaac (his only son according to the promise) upon the altar is especially commended in the Scripture. Jas. 2:21, 22. His consecration of all that was dear to him is also important in this connection.

3. **Worship.**—As soon as Abraham came into the promised land he built an altar unto the Lord. He was the priest of his tribe who led them in their worship. Wherever he pitched his tent in his namodic life he also built an altar. "A tent and an altar" seems to have been his slogan, and a wise one it was. May we always erect an altar unto the Lord wherever we go. Only once does he seem to have omitted the building of the altar. It was when he went to Egypt. When we go out of the plan of God for our lives, the altar ceases to be a delight. But when he came back to Bethel where he had been in the beginning, there he called upon the Lord again. His prayer life might be noted in this connection as prayer is an essential part of worship. His intercession for Lot is one of the strongest examples of intercessory prayer in the Bible. He was not selfish in his prayer life. May we all learn this lesson.

4. **Separation.**—Abraham is one of the best illustrations of the strength and purpose of the separated life. God could not bless him unless he separated himself from his country and kindred. He had to leave his home country and kindred with their idolatry and wickedness. At Haran, where his father dwelt (who was an idolater) the blessing was not bestowed. "Get thee out from thy country, and from thy kindred, and from thy father's house,...and I will bless thee,... and thou shalt be a blessing." Here we have the underlying principles of the separated life: (1)We must separate ourselves from our sins, our sinful haunts and associates. They will only ruin us and God cannot bless us in such at state. (2) God blesses us if we "come out from among them and be separate." It is one of the conditions of sonship. II Cor. 6:17, 18. (3) Only then can our life be a blessing to others. "I will bless thee,... and thou shalt be a blessing." We cannot be a blessing to others if we partake of their sins. This is the secret of the separated life—to be a blessing to others. How abundantly the Lord blessed Abraham and thru him the human race is illustrated by the fact that he became the progenitor of Christ.

5. **Close Communion and Fellowship with God.**—"He was called the Friend of God." God was with him and talked to him as friend to friend. Angels visited him and communed with him. His must have been a life

of joy and peace. We too can be the friends of God. "Ye are my friends, if ye do whatsoever I command you." "Behold, I stand at the door and knock; if any man hear my voice, and open the dor, I will come in to him, and will sup with him, and he with me." May we all enjoy that blessed fellowship.

Scottdale, Pa.

THE CROSS OF CHRIST

It is impossible to deny that the church today is under a cloud. Men and women are not being converted to God as they ought to be, and even Christians of our congregations are sadly lacking in faith and fervor. For some reason the Gospel of Christ is not in these days proving itself to be "the power of God unto salvation" (Rom. 1:16). What can be the reason for this weakness? True there are slackers in the ministry and also false professors of religion in the pews; but, in spite of all this, it is probably true that, taken as a whole, the amount of honest effort being put forward by the church today, is as great as it has ever been. Indeed, the activity of devoted men and women in the cause of God today, especially in missionary enterprise, is one of the remarkable features of the age. Why then are the spiritual results not greater?

After much prayerful thought, I have come, clearly and definitely, to this conviction, that the present depression in the church has come about, because ministers are losing sight of the fact that the Gospel which they have to preach is "Christ crucified." It is "the preaching of the cross," which is the "power of God" (I Cor. 1:18). By "power" the apostle meant just what he said—"dynamite;" that is the modern equivalent of the word he used—something to break up the hardness of men's hearts, to stir their affections, and move their wills. Religion is of no use if it has no dynamite in it; it remans merely contemplative. Now the dynamite of Christianity is the Cross.

It is being brought home to me more and more, that the Gospel which is being preached in many cases today is not the Gospel of the Cross. I find Christ held up as a leader in service and sacrifice, and as an inspirer of noble deeds. His death is like the death of a soldier, "who lays down his life for his friends." But sureiy on the Cross it is not "heroic man" which we see laying down his life for the world; it is "God in Christ, reconciling the world unto Himself" (II Cor. 5:19). And it is not our admiration that is wanted, but our shame. Shame that it should have been necessary for the great God so to humble Himself, "even unto the death o fthe Cross," to save us from our folly and wickedness! Shame that for so long our silly pride should have kept us at enmity with such a God, endeavoring to build our characters in our own way, rather than hand over the work to Him, and to recognize that our own righteousness is as "filthy rags!" It is shame and sorrow that should cover us, as we lift our eyes to Calvary; and, therein lies the dynamite of the Cross.

We are living in days of big phrases and "enticing words of man's wisdom." We are at the beginning of a new age," we are told. "The world is in the throes of a mighty revolution. The pillars of old civilizations are falling. There never was such an epoch. We must step in and rebuild the nations according to the principles of Jesus Christ." These are fine thoughts. They appeal to noble and heroic instincts. They touch chords in the hearts of the very finest of our young people. And so from our universities and colleges men and women are being led into God's service for what are really humanitarian reasons. It is the love of man rather than the love of Christ that constrains them. And some are going forth into our large cities and into foreign lands with a gospel that is not the Gospel of the New Testament. All I can say to the men and women who go to the world with such a gospel is this: If your aim is to reform character, except through the Cross, in a few years you will write this one word across your past—FAILURE.

The Cross of Christ is the one distinctive feature about Christianity. It is the one thing in our religion that is absolutely new to the world. The doctrine of the Fatherhood of God, although enriched and purified most wonderfully by Jesus Christ, is not peculiar to Christianity. In some form or other it has been accepted by all civilized nations. The Greeks and Romans worshiped father Jupiter and the Chinese all worship the Heavenly Grandfather. Likewise the idea of incarnation is notoriously common to almost every religion, although it is true that in none is there found the beautiful and holy story of Bethlehem. The belief in an indwelling Spirit, good or evil, is accepted without diffculty by heathen people all the world over. The elements of all the great Christian doctrines are found in other religions, except the doctrine of the Cross. The Christian doctrine of the Cross separates Christianity from everything else. It was because of the Cross that Christ had to found a new religion instead of merely reforming the old ones. The Cross makes Christianity. To preach anything less than "Christ crucified" is to preach something that comes short of being Christianity.

A thoughtful Chinaman said to me once: "What we cannot understand is, Why did Christ die?" It was a perfectly reasonable question. His point was that if Christ came to reveal to us God's truth, surely He could have done that by living a perfect life among us, and telling us all we needed to know. He could have given us all the light we needed without the necessity of dying. And my friend was probably right. If Christianity is merely a revelation, Christ need not have died. But Christianity is not merely a revelation, it is a redemption. Why did Christ die, if it was not to redeem us? And, I would add, why did He die as He did, nailed to a cross between two thieves, in an agony of desolation, crying, "My God, why hast Thou forsaken Me?" I put it to the reader. Why did the Son of God die thus, unless it was to redeem us? This is the very heart of our Gospel: We are redeemed "with the precious blood of Christ" (I Pet. 1:19). This is the central truth which we have to preach. "Who His own self bare our sins in His own body on the tree" (I Pet. 2:24). To drop this out is to drop out the Evangel, and to preach a mere philosophy.

Pentecost is only obtained at the foot of the Cross. There alone are souls transfigured and made fit for the city of God. Oh, the riches of grace which those apostles saw in the Cross of Calvary! How wonderful! How unsearchable! It is the Cross which makes them rich; and the richest of them all are those in which the writers have obtained the deepest insight into its holy mysteries, "Christ Crucified."

All the world over, wherever the Cross is preached, "it brings men to themselves." The failure of the pulpit today is due largely to a lack of the courage to come right out with the whole truth of the Cross of Christ. Preachers and missionaries alike are not making evident that they personally owe everything, even their very souls, to the redemption of the Cross. Preach "Christ crucifled." Hold up the banner of the Cross for the nations. Only as we preach the Atonement will the Spirit be outpoured and the kingdoms of the world become the kingdom of our God and His Christ.—A. G. Lee in The King's Business.

Do the will of God, however bitter it may be, sure that there is sweetness at its heart, and never resting till you have found its sweetness.—Philips Brooks.

Preacher's Page

SERMON OUTLINE

Rejoice

"Rejoice in the Lord alway: and again I say, Rejoice!" Phil. 4:4.

The Christian Joy

In Salvation.—"Philip ____ preached unto him Jesus -- and he went on his way rejoicing." Acts 8:35-39.

In The Exercise of Faith.—"Now the God of hope fill you with all joy and peace in believing." Rom. 15:13.

In His Word.—"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Jno. 15:11.

In Answered Prayer.—"Ask, and ye shall receive, that your joy may be full." Jno. 16:24.

In Persecution.—"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." Acts 5:41.

In Hope.—"Rejoicing in hope; patient in tribulation; continuing instant in prayer." Rom. 12:12.

In The Lord.—"Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." I Pet. 1:8. —C. E. Paxson.

SERMON ILLUSTRATIONS

Are You Protected?

There is an old Jewish legend that on the night of the exodus from Egypt, a young maiden, "the first-born of the family," was dangerously ill. As the midnight hour approached she anxiously inquired, "Father, are you sure that the blood is on the door-posts?" "Yes, my child," he answered, "I ordered it sprinkled and the servant always obeys." It lacked at length but a few minutes of the midnight, and once more the sick girl started up from her uneasy sleep, and asked, "Are you sure that the blood is there?" The same answer was returned but she remained distressed. At last the father lifted her in his arms and taking a light carried her to the door to see for herself, **and, lo, the blood was not there!** Hastily the father killed a lamb and with his own hand made sure that the blood was there. Reader, are you sure that the blood of Jesus has been applied to your soul? O, see to it that when death comes it finds your spirit protected by the blood—the precious blood of Jesus!—King's Business.

A Paper Sermon

One day, it is related, Queen Victoria visited a paper mill. The owner showed her through the works, not knowing who she was, and among other places took her to the rag-room. When she saw the filthy, dirty rags, she exclaimed: "How can these ever be made white!" "Ah, lady," was the reply, "I have a chemical process of great power by which I can take the color out of even those red rags." Before she left he discovered that she was the Queen.

A few days after the Queen found lying upon her writing desk a lot of the most beautifully polished paper she had ever seen; on each sheet were the letters of her own name and her likeness. There was also a note which read as follows: "Will the Queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the dirty rags which she saw on the backs of the poor rag-pickers, and I trust the result is such as even the Queen may admire. Will the Queen also allow me to say that I have had many a good sermon preached to me in my mill? I can understand how the Lord Jesus can take the poor heathen, and the vilest of the vile, and make them clean, and how though their sins were as scarlet He can make them white as snow. And I can see how He can put His own name upon them; and just as these rags transformed may go into a Royal Palace and be admired, so poor sinners can be received into the Palace of the Great King." Isa. 1:18; Rev. 7:14.—King's Business.

Too Much Sunshine

We all love the sunshine, but the Arabs have a proverb, that "all sunshine makes a desert;" and it is a matter of common observation that the graces of Christian living are more often apparent in the cases of those who have passed through great tribulation. God desires to get as rich crops as possible from the soil of our natures. There are certain plants of the Christian life, such as meekness, gentleness, kindness, humility, which cannot come to perfection if the sun of prosperity always shines.—F. B. Meyer.

PREPARATION OF THE SERMON

By J. F. Bressler

For the Gospel Herald.

For sermon preparation and preaching C. H. Spurgeon gave this advice:

> "Fill up the barrel,
> Pull out the bung,
> And let her run."

The phraseology might be better, but it would be hard to improve on the thought.

Most preachers have trouble in finding texts. There are two reasons: (1) Some have such an abundance of material to select from that they are at a loss what to use as most appropriate to the occasion; (2) Others have nothing to select from, the barrel is empty.

The latter class is to be pitied. They have entered the ministry, they are expected to feed the assembled people the Word of God, they do not like to indulge in constant repetitions, and yet are lacking in new material. "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Matt. 13:52). Before this latter class can become efficient teachers of the Word, bringing forth things new and old they must themselves be learners—the barrel must be filled. This search for knowledge is of two kinds, specific and general. The specific search is that in which the preacher, having selected his theme, seeks in the Book and elsewhere for matter that will properly elucidate that particular theme. Just enough in the barrel for one sermon. This is well in itself but will leave the barrel empty again as soon as that particular sermon is delivered, and the same problems have to be met in the preparation for the next. Sermons prepared under such methods are like gravity tanks in automobiles —the driver is always afraid he cannot make the next grade because there is not enough gas in the tank.

Beginners may have to rely largely on specific preparation, but if there is no general preparation, growth in usefulness and power soon ceases and the preacher becomes a slave to outline. General preparation keeps on filling the barrel even when there is sufficient on hand for the next sermon. It is acquiring a fund of Biblical knowledge for use in any eventuality, whether the need be individual or public. For this preparation, of course, the Bible is the main text book. And the less you lean on helps while you are studying the Book the more you gain. The writer did not use a concordance for years because he could not well remember the chapter and verse where certain scriptures were found, and leaning on the concordance did not help him to remedy this shortcoming. But when he wanted a certain scripture he hunted thru the Book until he found it, after which he could turn to it at his pleasure. He remembered. And while seeking for that particular scripture, he discovered many other beautiful gems of divine truth, which while not always immediately available in the elucidation of the text in hand, added to the general material available for future use. I now possess Young's Analytical Concordance but use it largely only to find the meaning of the words of Scripture in their original tongue.

Neither would I advise the student to lean too heavily on the commentary. Let the Bible explain itself. Somewhere in the Word is a scripture which, compared with the one you are studying, will clarify the

meaning to you. Compare "spiritual things with spiritual."

Study the Bible synthetically, analytically, historically, biographically, in part, in whole; and the better you know the Book the more material you will have for building your life or a sermon.

Then when you are not studying the Bible, read other books that give you general knowledge. Biblical geography, ancient history, and archaeology, will give you an insight into the customs, habits of thought and life, and circumstances under which the Word of God was given to mankind. This knowledge will largely make clear to you the original meaning of the Word, and it will then be easy to make present day applications. If possible, read the early church literature, such as The Apostolic Constitutions, The Ante-Nicene Fathers, The Nicene Fathers, and The Post-Nicene Fathers and thru this learn of the doctrinal position, methods of work, and Biblical interpretation of the Church at a time when Christianity was virile and dynamic.

Study the Biblical languages that you may be able to discern the subtle variations of thought of sacred Writ which can not be seen in any translation.

Read history and science (not that falsely so-called) for illustrations, and keep in touch with modern life and world problems, that you may be able to counsel the believer and fight sin in any garb it may appear. This general preparation must of necessity begin early in life and continue painstakingly as long as you continue in the work. As soon as it ceases you will come to a standstill (if you do not go backward), in your usefulness as a messenger of the Cross. As you study the Book exhaustively and the other literature suggested, the time will come when, instead of being unable to select a text for lack of knowledge you will be among those who, out of their abundance, can select their material, and hesitate only because they do not know which is best for the occasion.

"Fill up the barrel,
Pull out the bung,
And let her run."

Then in order to know what is appropriate you must know your audience. It is useless to talk of the evils of the dance to cripples, or of the dangers of wealth to paupers. You will not feed strong meat to babes but will give them the sincere milk of the Word. To the novice and the uneducated you will teach the simple doctrines in simple speech, and will not propound profound doctrines with great swelling words.

Having selected your theme for the immediate occasion, the next step will be the outlining of the sermon.

First, "Give the context and the interpretation and, second, the application. The first is cutting out the garment, the second is putting it on." Then you are ready for its delivery.

Yet a word of warning; be very careful not to separate text from its context and to make interpretations and applications not warranted from its general setting. At its best it weakens the force of your message, and at its worst it leads to fanciful theories and heresies.

We need men, mighty in the Scriptures and able apologists in these days to counteract the heretical teachings of modern apostates and their disciples. May God grant that in our own ministry we may not be satisfied until, with the wisdom of God and the power of the Spirit, we may be able to preach to the edification of the Church, the convincing of the gainsayers, and the conviction and conversion of the lost. God, give us men.

Lancaster, Pa.

McCHEYNE'S HINTS FOR MINISTERS

Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, "do what we can," and, no doubt, God will bless it, and reward us openly.

Seek to be lamb-like; without this, all your efforts to do good to others will be as sounding brass, or as tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make spiritual life spread around.

Never forget that the true end of a sermon is the salvation of the people.

Do not fear the face of men. Remember how small their anger will appear in eternity.

Oh, fight hard against sin and the devil. The devil never sleeps; be active for good.

But an inch of time remains, and then eternal ages roll on forever; but an inch on which, however, we can stand and preach the way of salvation to a perishing world.

Cry for personal holiness—constant nearness to God by the blood of the Lamb; bask in His beams, be filled with His Spirit; else all success in the ministry will only be to your own everlasting confusion.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.—The Christian.

WESLEY ON INSPIRATION

John Wesley gives one of the shortest arguments for the inspiration of the Scriptures, and a good one withal. His statement is original and strong and terse, like its great author. We give it here for the benefit of all. He says:

"I beg leave to propose a short, clear, and strong argument to prove the divine inspiration of the Holy Scriptures.

"The Bible must be the invention either of good men or angels, bad men or devils, or of God.

"1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention.

"2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity.

"3. Therefore, draw the conclusion that the Bible must be given by divine inspiration."—"Herald of Holiness."

MOTIVES OF THE CHRISTIAN IN LEARNING

By Esther Augsburger

For the Gospel Herald.

Solomon's rule is a wise one to follow along this line when he says, "Wisdom is the principal thing, therefore get wisdom and with all thy getting get understanding" (Pro. 4:8).

Educate the good man and you will make him more powerful for the right. The value or detriment of education to the Christian in his religious experience depends entirely upon the character of the education.

Whatever we may think of education itself, that education which leaves out of consideration the element of true religion, or which draws its learners away from that religion is to be regarded as dangerous. Training ourselves to be of the greatest possible service to our fellowmen through the help of God should be our first motive. It is our duty to prepare, educate, or train ourselves in such a way that God can use us.

Flanagan, Ill.

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.—Eccl. 1:14.

"Now faith is to be confident of what we hope for, to be convinced of what we do not see."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MOTHER'S SONGS

Often and often my thoughts go back
Like wonders over a time-worn track
To the time when I knelt at my mother's knee,
And she sang at the twilight hour to me.

Oh, the dear old songs! I can see her eyes
Aglow with the gladness of Paradise,
As I fancy she sings in the streets of gold
The hymns that she sang in the days of old.

"Mear," and "Hebron," and sweet "Siloam,"
Telling of rest, and of hope and home,
And, dearest of all that she sang to me,
Old "Rock of Ages" and "Bethany."

As she sang them over her face grew bright,
As if God's city was just in sight;
And she saw the angels, and heard them sing
By the great white throne before the King.

Over her grave in the Churchyard old
The grass grows green, and the moss and mould
Have almost hidden her name away
On the marble that crumbles to dust today.

But still, as of old, when the twilight falls,
The voice of mother her children calls,
And we come at her bidding o'er leagues of space
To hear her sing in the old home place.

The heavenly songs may no sweeter be
Than the songs that my mother made dear to me,
And in God's city I hope, some day,
To hear them sung in my mother's way.

—Eben E. Rexford.

A SON'S TRIBUTE TO HIS MOTHER

I have just returned, having traveled two thousand five hundred miles. I had as companions, Hope, Apphension, Sorrow and the Consolation of faith.

From my infant days I have had a large place in the fond heart of a Christian mother. She taught me my childhood prayers, and disclosed to my receptive soul its first glad views of God. She established me in habits of church and Sunday school attendance. The church was more distant than near, and good roads were quite unknown. She made tobacco and strong drink permanently repulsive to me.

She ever stood between me and many worldly evils. In times of sickness her tender, patient and untiring ministries seemed to be more relieving and helpful than those of nurse or physician. In all perplexities she was my best counselor. In overwhelming sorrow none could reach my wounded heart with a balm so full of comfort as that which mother gave.

She rejoiced when God called me to preach the Gospel and for twenty-five years, though separated from her by hundreds of miles, I was daily inspired and strengthened by her fervent prayers, coming by way of God's throne, and bringing rich measures of grace, for her sake and Christ's. Through the separation of space and time my heart has ceased not to thrill with a mother's love such as knows not and wearies not at space or time.

I am but one of many who call her blessed. Nine sons and one daughter shared her love, and reaped measureless benefits from her motherly ministrations and Godly life. For seventy-two years God spared her. Then the end came. In response to a telegram my race with death began; but I reached her side too late to have a last farewell, or hear her parting words. My mother's eyes were closed. Her lips were cold. Her hands rigid and chill. Her cheeks were pallid. She looked natural, as if in a sweet sleep, but she could not hear my cry.

The funeral was held. Her favorite hymns were sung. The casket was closed and conveyed to the cemetery. Then the sun went down and life must needs be different for me, and my brothers. While mother lived, the old home was my home. 'Tis different now.

So many times after a visit in the old home, I have had a tender farewell from mother. Last Sunday evening in the twilight I went alone to the cemetery, the spot where lies her precious form. As I lingered, sweet memories of her kindly Christian ways and patient, toilful life, thronged my mind; sorrow was in my heart, but I thanked God for a good mother, and for the comfort and hope of the Christian religion.

"Alas, for him who never sees
The stars shine through his cypress trees!
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith,
The truth of flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own."

—A. B. Sutcliffe in Michigan Advocate.

Cast thy bread upon the waters: for thou shalt find it after many days.—Eccl. 11:1.

HONOR THY FATHER AND THY MOTHER

The Bible tells us to honor our parents. A promise of long life is given to those who do so: "Honor thy father and mother; (which is the first commandment with promise;) that it may be well with thee, and thou mayest live long on the earth."

A touching little story is told by a man whose form is now bent, and whose hair is white with years. He is glad to remember that he was helpful and did what he could to make his father happy.

When he was a boy of twelve, he was returning one evening from the hayfield, where he had been at work since daylight when his father met him with a request that he go to town to do an errand for him. Any one who has lived on a farm, and who knows what a day's work, "from sun-up to sun-down," means in haying time, will understand how the boy felt.

"I was tired and hungry," said the old man. "It was two miles to town. I wanted to get my supper, and dress for the singing class. My first impulse was to refuse, and to do it harshly, for I was angry that he should ask me after my long day's work. If I did refuse he would go himself. He was a gentle, patient old man. But something stopped me, one of God's angels I think.

"Of course, father, I'll go," I said heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said. "I was going myself, but somehow I don't feel very strong today."

"He walked with me to the road that turned off to town, and as he left me he put his hand on my arm and said again, "Thank you, my son. You've always been a good boy t me, Jim."

"I hurried into town and back again. When I came near the house. I saw that something unusual had happened. All of the farm-hands were gathered about the door, instead of being at the milking and other chores. As I came near one of the men turned to me with tears rolling down his face.

"Your father," he said, "is dead." He fell just as he reached the house. The last words he spoke were to you."

"I am an old man now, but I have thanked God over and over again in all the years that have passed since that hour for those last words of my father—"You've always been a good boy to me."—Selected.

Casting all your care upon him; for he careth for you.—I Pet. 5:7.

Sunday School

For the Gospel Herald.

Lesson for Nov. 12, 1922—Luke 6: 27-38

JESUS THE GREAT TEACHER

Golden Text.—As you would that men should do to you, do ye even so to them likewise.—Luke 6:31.

Introductory. — When Jesus had finished His great Sermon on the Mount it was said that the people were "astonished at his doctrine, because he taught as one having authority." The lesson before us is taken from this Sermon. It is not only refreshing to us to hear the words of this great Teacher but there is today a special need for the message we are studying at this time. Let us picture in our mind's eye this great congregation on the Mount. Here is the loving Master, having spoken words of wisdom that startled the world and having healed many people who had seemingly incurable diseases, holding that great multitude spell-bound as He delivers to them the words of eternal life. Then let us remember that the message we have before us is as applicable to us today as it was to them, for He spoke words of eternal truth and wisdom, and human nature is the same today that it was two thousand years ago.

Love and Nonresistance (27-30).—It is said that nonresistance is "love in action." It is human to love friends, and superhuman to love enemies. Human nature says, "Pay your enemy back in his own coin." The Spirit of God says, "Bless them that curse you, and pray for them that despitefully use you." Herein is the difference between the child of God and the child of this world. The child of this world resents insults, is prompted to mete out vengeance to enemies. The flesh calls for it. The child of God is admonished to return good for evil, to repay malice with kindness, to get rid of an enemy by making a friend of him. The Spirit leads that way. When therefore an enemy smites us on the one cheek, instead of striking back we should turn the other cheek; if he forcibly takes away a part of our possessions or belongings, rather than sue him at the law and fighting him to the bitter end, let him have the rest. It is the Christian attitude of peace. Results: (1)We are the children of our Father in heaven (Matt. 5:45). (2) It is a most effective way of pouring "coals of fire" upon the enemy's head (Rom. 12:20).

The Golden Rule (31).—It is a rule of life that will effectually cure all ills in the labor world, and establish right and justice among all men —if faithfully and universally put into practice. Selfishness stands in the way of the adoption of this rule. Practical way of putting it into effect: Whenever you are tempted to deal falsely or harshly with any one else, put yourself in his place, and he in yours, and then decide how you would like to be treated. "Go and do thou likewise."

Two Standards (32-36). — Christ very forcefully contrasts the world standard with the Christian standard by putting them side by side. If you speak to those who speak to you only; if you do good to those only who do good to you; if you love them only who manifest a love towards you; if you lend to those only from whom you expect to get like accommodations; you are no better than a worldling, for that is the world standard of how to deal with others. As a child of God you are expected to rise higher than this low plane of selfishness. Your love should go out to enemies as well as friends. If any one, for reasons selfish or otherwise, is inclined to ignore you, disdaining to speak to you though well acquainted, watch for opportunities to show him special recognition and friendliness. If any one acts spitefully towards you, show him the littleness of his nature by proving yourself above such childish actions. Also prove your generosity by lending to those from whom you can not reasonably expect a like return. Live the Christian life, rise to the Christian standard, and it will not only mean a more satisfactory life to you, but often help to lift others to a higher plane.

Generosity (37,38).—The message in verse 38 is reflected in the one just preceding it. It is the generous-hearted soul who is ready to give out without hope of return, that is freest from carping, warping judgment upon others. We are taught to pray, "Forgive us our debts, as we forgive our debtors." God deals with us as we deal with others. This is so abundantly taught in Scripture that we need not dwell on that point. Be generous, and God will deal generously with you. "Whatsoever a man soweth, that shall he also reap." "He that soweth bountifully shall reap also bountifully." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."—K.

Let thy garments be always white; and let thy head lack no ointment.—Eccl. 9:8.

But the word of the Lord endureth for ever.—I Pet. 1:25.

Our Young People

BIBLE INCIDENTS OF UNSELFISHNESS.—(Jr.)—Phil. 2:1-11.

Topic for November 12.

MOTTO

"Let no man seek his own, but every man anothers' wealth."

I. Unselfishness.—Self is that indescribable part of us which we know so well and for which we are inclined to do so much even to the neglect and discomfort of others. Self is not necessarily an evil thing unless it becomes the center of all our thinking and doing. When every thing we think and do is for self pleasing, without thought of whether we are pleasing God or any one else, then we are selfish. But when self is not considered first, while God's glory and pleasure is first and also the happiness and welfare of others, then our life is unselfish. Self is not the center in an unselfish life. Jesus is our center around which all our actions and thoughts revolve. And when Jesus is our center we always think of pleasing Him. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Those who live to please Jesus must learn the lesson which Jesus taught to the Disciples, "If any man will come after me let him deny himself and take up his cross daily, and follow me."

And when we follow Jesus in everything it makes us unselfish. He wants us to help and bless others for His name's sake. And when Jesus has blessed us with something it is that we might bless others. If we think of ourselves first and keep all His blessings for ourselves, we lose all the chance Jesus has given us to glorify His name with our life. Jesus told of how at the judgment He would call them blessed who had fed Him when He was hungry and clothed Him when naked and had visited Him when sick. (See Matt. 25: 34-40). But they could not remember doing it to Him till He told how the doing of it to the least of His brethren was counted the same as doing it to Him. Let us follow Jesus in an unselfish life.

II. The Text.—Phil. 2:1-11.—This gives Jesus as the example of unselfish sacrifice. He made Himself of no reputation and took upon Himself the form of a servant and was made in the likeness of men, humbling Himself to the most shameful death for the service that it would bring to needy men. This was true unselfishness.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Goodness"**
2. Relate a Bible Incident of Unselfishness.
3. Recite a Scripture Passage Teaching Unselfishness.
4. Tell Some Ways in Which We May Be Unselfish.

For Others

1. What is Unselfishness?
2. The Blessing of the Unselfish Life.

SEED THOUGHTS

"Be good my child, and let who will be clever;
Do noble deeds, not dream them all day long;
And so make life, death, and that vast forever
One grand sweet song."

—Chas. Kingsley.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 2, 1922

Field Notes

* * *

An inspiring communion service was held with the Clinton (Frame) congregation near Goshen, Ind., on Sunday, Oct. 22.

Bro. D. J. Johns of Goshen, Ind., is spending some time with the brotherhood near Alanson, Mich., preaching the Word.

A series of meetings, conducted by Bro. David Garber will be held at The Brick Church, near Willow Street, Lancaster, Co., Pa., beginning on Sunday evening, Nov. 12.

Bro. J. A. Ressler and family of this place, spent the week end in Ohio.

Bro. J. D. Mininger, Kansas City, Kans., began a series of meetings at the Bank Mennonite Church near Dayton Va., on Oct. 22.

The new Mennonite colony at Gasport, N. Y., is planning to organize a congregation soon. There are over 25 members. May the Lord bless the work.

The recent meetings at Oak Grove Church, Wayne Co., Ohio, conducted by Bro. S. E. Allgyer, resulted in quite an awakening. The Lord add His blessings.

Bro. Silas Yoder of Goshen, Ind., has recently lent a helping hand to the brotherhood in Holmes Co., Ohio, by holding a series of meetings at Berlin Church.

Lord willing preparatory services will be held at the Mennonite Gospel Mission, Altoona, Pa., on Saturday evening, Nov. 11, and on Sunday following communion services will be observed.

An interesting program for a Bible meeting to be held (D. V.) at the East Chestnut St. Mennonite Church, Lancaster, Pa., has reached us. Some important fundamental doctrines are to be discussed.

Bro. Amos R. Kurtz, of Los Angeles, Calif., recently made a trip east. Among the places he visited were Lima, Ohio, Altoona, Pa., and Elizabethtown, Pa. For the benefit of his friends he gives his present address as 522 San Julian St., Los Angeles, Calif.

No Name. — Occasionally articles reach us which are unsigned. As an evidence of good faith we require that all matter for publication should be accompanied by the signature of the writer. If the author, for good reasons, desires to have his name withheld, this may be permitted, but if you wish to have your articles appear in print, **Do not fail to sign your name.**

A letter from Hesston, Kans., says, "Our revival meetings are in progress. Bro. Kanagy is preaching. There were three confessions tonight. Many are under conviction. Pray for us in this work." The letter states also that while the attendance at school it somewhat smaller than last year they are having a good year. May God bless and prosper the work at Hesston.

The Family Almanac for 1923 is ready for distribution. Announcement of prices will be found on last page of this issue.

Bro. A. J. Mast of Gasport, N. Y., stopped at Scottdale last week. The brother speaks very favorably of the new settlement in that section.

Sister Naomi Yoder and her mother, of McVeytown, Pa., were visitors at Scottdale recently, the former being on her way home from Ohio.

Bro. E. J. Berkey, Oronogo, Mo., is at present engaged in the Lord's work in Nebraska and Colorado. May the Lord bless the efforts.

Bro. E. L. Frey of Wauseon, Ohio, is spending some time in Canada, preaching the Word and holding communion with the Poole and Hay churches.

A new and revised edition of the Manual of the Mennonite Board of Missions and Charities has just been printed. This interesting booklet may be had by addressing the secretary, S. C. Yoder, Kalona, Ia.

The tenth Niagara District Sunday school meeting will be held (D. V.) at the Mennonite Church near Sherkston, Ont., Nov. 6, this being Thanksgiving Day in the Dominion. An interesting program has been prepared.

Bro. F. B. Showalter, superintendent of the Orphans' Home, West Liberty, Ohio, writes that their present family numbers 68, and that all are well and nearly all are going to school. May we remember the work there in our prayers and with our means.

Bro. S. C. Yoder of Kalona, Iowa, is spending a few weeks in Ontario, handing out the bread of life in many congregations. He writes quite interestingly of the work in the congregations visited to date. May God bless the work in Ontario. Bro. Y. expects to be home by Nov. 6.

Correspondence

* * *

New Danville, Pa.

Dear Gospel Herald readers:—Our hearts rejoice in God's goodness in this part of His vineyard.

Sept. 14, 1922, there was a special meeting held at the home of Bro. Abram Herr, Jr., for the purpose of organizing a sewing circle to sew for the needy. There were 18 persons present: Mrs. Ezra Mellinger presided.

The following officers were elected: Supt., Mrs. Albert S. Hersh; Secy., Mrs. Abram Herr, Jr.; Treas. Mrs. Martin Myers.

Sister Hersh offered an upper room in their shop building to be used for a permanent sewing room. It was accepted with much appreciation. Sister Lizzie Herr offered her sewing machine for the sewing room, which was also gratefully accepted. It was decided to sew the second Wed. of the month.

Oct. 11 we met for the first sewing. Twenty-three persons were present. Every one manifested interest in the work. There was a donation of a sewing machine by Bro. Wm. Mellinger.

We ask God's children to remember the work here that we may live truly consecrated lives.

Yours for the Master,
A Worker.

Beaver Crossing, Nebr.

(West Fairview congregation)

Greeting in Jesus' Name: — On Oct. 15, communion services were held at this place, Bro. Peter Kennel of Strang, Nebr., officiating.

We are looking forward to a series of meetings to begin about Nov. 3, to be conducted by Bro. E. J. Berkey of Oronogo, Mo.

Pray for the work at this place.

Yours in the Master's Service,
Ben Roth.

Medway, O.

Dear Herald Readers, Greeting in Jesus precious name: Oct. 8, we had preparatory services. Brethren J. M. Shank, Elida, O., J. Y. King and L. L. Hartzler, West Liberty, O., being present with us. We also took votes for a Minister and Deacon.

Oct. 22, Brethren J. M. Shank, Elida, O., J. Y. King and L. L. Hartzler, West Liberty, O., E. F. Hartzler and Noah Hilty, Marshallville, O., were with us holding communion services, also ordaining Bro. Dan Augsburger as minister and Bro. Clarence Diller as deacon.

The visiting brethren and sisters were Bro. Jacob Greider and wife, and Sister Lizzie Diller of Elida, O.; Bro. Jacob Neuenschwander and wife, Bro. Moses Augsburger and Amelia Augsburger, Berne, Ind.; and Bro. J. F. Hartzler's mother, West Liberty, O.

Nov. 12, we expect Bro. Noah Troyer of Canton, O., to hold a series of meetings at this place. We would be glad to have others come and assist in these meetings. Pray for the work here.

The Lord hath done great things for us, whereof we are glad. Cor.

Canton, Kans.

(Spring Valley congregation)

Greetings to the Gospel Herald Readers:—Sunday evening, Oct. 8, we held the twenty-fourth semi-annual conference at our church. Some very uplifting subjects were discussed. The speakers presented such "live" thoughts and examples that we were encouraged to press on in the Master's service with renewed vigor.

Our Sunday school is growing. Children are being promoted into advanced classes and primaries fill their places. Our prayer is to be of some use in the Lord's vineyard.

Next Sunday, the Lord willing, we expect to have our inquiry meeting, preparing for the time when we shall again commemorate the death and suffering of our dear Savior.

This season the Lord has abundantly blest us with the necessities for our natural need and we are also looking forward to a season of spiritual feasting the last of this month. We expect to have revival meetings evenings and Bible lessons each day.

May God help us so to live that when He comes we shall be found watching and praying.

Oct. 10, 1922. Celia Landis.

La Grange, Ind.

Bro. Silas Yoder of Goshen, Ind., commenced a series of meetings at the Shore Church on the evening of Sept. 2, and continued until the evening of Sept. 13, preaching very inspiring sermons. Nearly every evening the house was filled to its capacity. During these meetings the brother visited nearly all the homes of the Shore congregation.

Six were received from another denomination and fourteen were received by water baptism on Oct. 15, being the results of these meetings.

We ask all those that read this article to send their petitions to God in behalf of our church, that we may stand for the doctrines, and regulations of the Church.

If it is the Lord's will we will hold our communion on Oct. 29.

Oct. 16, 1922. Geo. L. Mishler.

Alto, Mich.

Greetings to Herald Readers:—Bro. S. C. Yoder of Kalona, Iowa, came to Elmdale and conducted services for the Bowne congregation every evening for some time, including Sunday evening, Oct. 15. He also conducted the regular Sunday morning services. On Sunday afternoon, Oct. 8, a few of the brethren and sisters went to the home of Bro. Hiram Livingstone and held a short service there and Bro. Livingstone was anointed. The brother's health is very poor.

Sunday afternoon, Oct. 8, Brethren D. A. Yoder and Ervin Long of the Olive congregation, Ind., came to this place in time for the evening services. Monday afternoon Bro. Yoder held Council meeting. Tuesday morning the brethren returned home.

Last Sunday morning, Bro. and Sister Simeon Martin and Bro. and Sister Allen Snyder of the Vestaburg congregation drove to this place and attended the morning service. They were accompanied by a number of young people of the same place. Bro. and Sister Peter Ropp of near Imlay City were also present at the Sunday evening service, Bro. R. taking part in the service.

Last Sunday afternoon the mission band met at the writer's home, and Bro. S. C. Yoder gave a talk on South America which was very interesting. While the brother was with us he preached the Gospel very plainly. We hope the seed may bear fruit some time. Sow the seed and let results with God; that is all a person can do.

Oct. 17, 1922. S. J. Speicher.

Fairview, Mich.

Dear Herald Readers, Greeting:—"I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." The Lord has answered prayers and blessed us with better health. Bro. M. Eash left on Oct. 15, for Huron Co., Mich., to do church work among the congregation at that place. Last Sunday we had an all day meeting. Council meeting was held in the afternoon when peace was expressed by one hundred and forty-four. Communion is announced, if the Lord will, Oct. 29. May God grant that we may not partake of the sacred emblems in a cold and irreverent way, and that His will may be done through us.

Oct. 18, 1922 Mary M. Zook.

Ashley, Mich.

Dear Herald Readers, Greeting:—As planned we dedicated our church building, Oct. 8. Bro. D. D. Miller preached for us until the evening of Oct. 15. Three came out on the Lord's side during the meetings. They were received by baptism Sunday morning after which we had council meeting and communion in the afternoon. One was received by letter. We had good meetings and feel encouraged to press on.

We enjoy the privilege of meeting in our own house of worship. It seems more like home now.

The following ministers were with us Sunday, Oct. 15: Peter Ropp and Simon Sommer of Imlay City, Eli Bontrager, Midland, and John Mc-

(Continued on page 604)

Miscellaneous

IF JESUS REIGNED ALONE

How sweet a place would be the world
If Jesus reigned alone;
The flags of war would all be furled
If Jesus reigned alone.

Refrain:
And yet that blessed time will come,
For millions loudly call;
"Bring forth the royal diadem,
And crown Him Lord of all!"

All hearts from hatred would be free
If Jesus reigned alone;
Mankind one fam'ly blest would be
If Jesus reigned alone.

Despair and want could not be found
If Jesus reigned alone;
For joy and plenty would abound
If Jesus reigned alone.

How sweet a place will earth be then,
When Jesus reigns alone;
Oh, Eden will be man's again,
When Jesus reigns alone.

—James Rowe.

THE FUTILITY OF WAR

By Harold S. Bender

For the Gospel Herald.

To the true follower of Christ the mere fact that war in any form is diametrically and eternally opposed to the very heart of the Gospel and the spirit of Christ is sufficient to condemn it utterly. Yet he may be confirmed in his opposition to it by remembering how futile thruout the course of history war has been in determining the affairs and destinies of men. In spite of all the might and panpoly of armies that have fought thru the ages, ideals and principles, cherished beliefs of men, good and bad, have been the determining factors.

Rarely has this been more completely demonstrated than in the Great war just past—the war of all wars—which has been of all wars the most complete and abysmal failure. During its progress we were told from the lips of statesmen and leaders everywhere, even in the so-called church of Christ that this war was a righteous war—a war to put an end to national selfishness, imperalism, and international crime and greed, a war which was to build a new world. Men were told to go forth under the banner of Christ and slay the enemy in a war of ideals. We were promised a regenerated earth where peace and universal brotherhood were to reign. The war was won. But was it won for these high and lofty ideals? The blasting and despairing answer of the world today is "No."

It is not necessary to point out here how and why all the hopes and ideals expected to be won by the war were false and phantom. It is needless to point out how they were all shattered and will always be shattered so long as we have an unregenerate humanity. But it is extremely instructive to notice how completely and overwhelmingly this greatest of all wars has failed to achieve a single one of its apparently great ideals. Listen to Herbert Adam Gibbons, a leading authority on present day world conditions, formerly a Presbyterian missionary in the Near East and internationally known for his incisive writings on world problems such as "The New Map of Europe," "The New Map of Africa," etc. In a recent address before the student body of Princeton Theological Seminary he made the following direct emphatic statements:

"Today, four years after the armistice was signed, I say without fear of contradiction that **not one** of the aims for which the allies fought in the war has been won ----" (terrible but true).

"Today the allies, America included, are not living up to **a single one** of the ideals set forth by them in the war."

"Today the allies are acting on exactly the same (notice **exactly not almost**) principles of imperialism, greed, graft and wickedness as those of which they accused Germany during the war."

These are astounding statements, astounding at least to a world which has deceived itself into believing that war and the might of victorious armies will bring peace and righteousness on the earth, and they are a terrific indictment of war at its best. Mr. Gibbons might with equal truth have added that the only victory won in the war was the great victory won by the invisible hosts of hate, of selfishness, of vice, of destruction, of misery and suffering, of famine and want of greed and graft, of disease, of death. What a harvest it has been!

Once again it has been written in letters of blood across the sky that all who look may see that war is not only wicked and devilish, but that war is a futile failure, an utter abysmal, wretched, ruinous failure — a damning failure for the condemnation it brings upon the heads of those who started and aided and abetted the war in any form.

Let the Church of Christ spread this message broadcast and sound it in the ears of men everywhere, and in the power of God let it fight war everywhere and all the time. We Mennonites know that God has given us a special message and testimony for this very purpose, has indeed preserved us for a day and an hour like this. We have not declared the "whole counsel of God" and we have failed to go to the ends of the earth teaching the "all things" commanded by Christ until we have done our duty here. Today is the day of all days to preach the futile and utter failure of war and to point a stricken and despairing world to the Redeemer who alone can save—even our Lord Jesus Christ and Who if He "be lifted up will draw all men" unto Himself, and save them "by the precious blood of an everlasting covenant." Who among us is raising this voice today? Who is carrying the message of Christ against war? Who is preaching the wickedness and failure of war? Who among us, laity and ministry, boards and conferences, are doing our whole duty in constantly declaring the whole counsel of God to the world?

Princeton, N. J.

WORLD'S NEED OF CHRIST

By Hattie F. Hollinger

For the Gospel Herald.

God gives pictures of His work in natural figures. People are submitting to many powers today, but to the mount of God they are not giving heed. But the time will come when all must give heed to the power of God, whether we are willing or unwilling. The world has not recognized the mount of God. The law of Christ has gone forth in the Gospel message to all nations. Out of all nations people are receiving the Word of God. The time will come when every one will acknowledge Jesus Christ, either for their blessings, or for their judgments. How sad it will be if we miss it for eternity!

Nations are having peace conferences all over the world, but not accepting the Gospel of peace which Christ has taught us so plainly. God's people shall enjoy a rest from the presence of sin and strife. But the day will come, according to God's Word, when we shall be rewarded for our patience. (Jas. 5:5-8.)

Christ's kingdom is one of peace and good will toward men. When Jesus fills our hearts with love, we shall not want to kill any one. But we shall feel as Christ has taught us to do: "Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you."

We have read much during the past years of the terrible wars, that have been going on in this world. Men have been taking lives of others by the thousands, which has brought much sadness into the world. It has left many homeless children to be cared for, and if it were not for God's children, what would become of this

world? So we see it pays to become a child of God. I will sow good seed and avoid the bad seed. Christ will prepare the ground for good seed, that it may grow in our hearts. If our hearts and lives are filled with the Word of God and enlivened by His Spirit, all that we do will be to the glory of God and will bear fruit unto holiness and the end everlasting life. Rom. 5:21.

One is doing the evil, the other is doing good. God teaches in His blessed Word that the harvest will come some time for both evil and good. We should never get weary of waiting for the harvest. "Whatsoever a man soweth that shall he also reap."

So the kind of seed we sow must be the good unmixed with evil and that which has the life if eternal truth in it. Did we ever think our thoughts and words and actions are seeds that will bring forth a harvest of some kind in God's kingdom? The great responsibilities upon us as God's children should cause a closer walk with the Lord.

Christ is the true foundation. If we take Christ out the whole foundation will fall or drop. There can be no substitute for this Rock, and if we build on any other foundation, it is sand. Christ says, "On this rock I will build my church." Here we recognize Christ and no one else as the builder. We are His workers or servants. His word should be the guide of our life. We also see this building for Christ must fit the foundation. If the building extends beyond the foundation, it will sag and rest on the sand.

This seems to be the condition of some denominations. Some are pushing out their walls, and are resting on the sand. The Bible teaches us that God's people are "a peculiar people, zealous of good works." Let us seek for that which is good, and upbuilding. Isaiah was a great prophet and told his people a great deal of the coming of the Messiah. He also told them what His nature and work would be.

One great thing Jesus was trying to do, was to bring peace into the world. All may receive help by coming to the feet of Jesus. He wants to make us all happy. Jesus came into the world to bring back, what was lost through sin. May we all strive to become more and more like Jesus. He has a spiritual feast for all who come and eat.

We should look to Jesus, and obey His Word, "Now is the day of salvation." When the king of Babylon finally conquered the land it was then too late; their cries of grief were of no avail. It is today that God is calling, "Look unto me and be ye saved, all ye ends of the earth." The Lord expects us to put away from us those things that lead us into sin—evil habits, evil associates, everything else that is displeasing to God. We also learn that it sometimes takes a great deal of suffering to make people see their mistakes and become willing to turn from them to God. But Jesus invites us to come and obey.

Just as sure as we do not heed the warning of God against sin, that sure God will let punishment fall upon us, and the end will be more sorrow and sadness forever. After people heard what Jeremiah said about them they were very angry. They wanted to put him to death, because the people did not like to be told of their sins, wanted prophets to speak good things of them. But the true servant of God will tell the people the truth whether the message is pleasant or unpleasant. The Lord always has a way to deliver His faithful servants. If nations continue in sin, the Lord will finally allow cities to be destroyed.

The sins of Jerusalem were so great that the Lord allowed their enemies to take them into captivity. They were made slaves, and remained in bondage for seventy years, this all came because of sin. Sin brings sorrow. If we are faithful to Him, we will always be sure of His help and protection. May the example of Judah and Israel and others stop us and turn us to our Redeemer before it is too late.

The fact that Christ is coming again ought to inspire every Christian to live a life of watchfulness and prayer. His coming again will mean joy to the believer, but sorrow to those who believe not (Matt. 16:27), "For the Son of man shall come in the glory of his Father with his angels." And then He will reward every man according to his works.

The exact time of Christ's coming again is not revealed unto us, and it is not necessary for us to know; but we are commanded to be ready: "for in such an hour as ye think not, the Son of man cometh." Let us do what we can.

There is no limit to Christian work. Some can do more than others. Then will our life be like the sunshine of heaven, and our influence yield a hundred-fold in the service of God." The sufferings of this present time are not worthy to be compared with the glory that shall be revealed. We need to be on our guard constantly, that the cares of the world do not overcome us and choke the Word so that our lives become unfruitful.

God has planned the way to get to heaven. He has given us the Bible for our guide and demands of us to follow the same. A redeemed people shall inhabit a redeemed earth, and the Son of God Himself shall be the light of it. What a glorious assurance!

We find so many things in the Bible teaching us that we should be more concerned about food for the soul than for natural body. Christ giveth the true bread from heaven. Food for the spiritual body is of most importance. So our lives are not revealed to us except as we follow up the part already shown to us. As we are faithful in performing the duties for us to do, that come in our way. "For the word of God is quick, and powerful, and sharper than any two-edged sword." (Heb. 4:12).

God speaks by His Spirit to all. The Bible speaks of the other world just as easy, as naturally, as we speak of a country or state. For those who are ready heaven is not far away. For the righteous, heaven is but the door to life. A nation can do without kings, without airships and telephones, but no nation has ever flourished long without God. A day of reckoning is sure to come. Sinful pleasure seems sweet to the flesh now, but it will be bitter in the end. God has no pleasure in the death of the wicked.

It is God's pleasure to show mercy to all men. His Word has His sure promise resting upon it. "It shall not return to him void." (Isa. 55: 10, 11). The sowing of the seed of God's Word is sure to bring forth fruit. As we look at the visible heaven and earth and behold all the work of nature and the multitude of people about us, we are made to realize that there is a Hand greater than ours, that made all these things, visible and invisible. The Bible has taught us much about the unseen world of spirits and of God the Creator of all things. All men must come to the one Redeemer, Jesus Christ, who says, "I am the way, the truth and the life. No man cometh unto the Father but by me." There is no other name under heaven given among men whereby we must be saved."

"The world can never give
The bliss for which we sigh;
'Tis not the whole of life to live,
Nor all of death to die.
Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years,
And all that life is love."

East Earl, Pa.

Thy righteousness also, O God, is very high, who hast done great things; O God, who is like unto thee! —Psa. 71:19.

CORRESPONDENCE

(Continued from page 601)

Culloh of Illinois; also the following laymembers: Eleven from Midland, four from Imlay City, eight from Ohio.

Sister Leidig of Louisiana is here at present visiting her son.

Oct. 19, 1922. Cor.

New Paris, Ind.

(Salem congregation)

Greetings of love to all: — We praise the Lord for His redeeming love.

On Oct. 22 we commemorated the death and suffering of our Lord with Bro. J. W. Christophel in charge. Bro. Leininger of Elkhart our S. S. Field Worker was also with us on same date.

Sunday school reorganization took place on Oct. 15, resulting in the election of the following officers: Supts., Bros. Francis Freed, Joel Weaver; Primary Supts., Ella Rohrer, Lotty Weaver; Secys., Bro. Charles Welty, Sister Martha Anglemyer; Chor., Bro. Noah Weaver. If the Lord will we expect to commence a series of meetings on Nov. 5, with Bro. Silas Yoder in charge. Pray in behalf of these meetings and also for the little flock at this place.

Yours in Him,

Oct. 23, 1922. Cor.

OVERCHECKED FUNDS

We again publish this statement. A comparison with that of last month shows a decrease of over $1200.00 on the total. The General Treasurer writes: "We appreciate the kindness of a number of brethren and sisters in sending contributions during the past month to these funds that are overdrawn." Now let us see if we can not soon entirely wipe out this deficit.

Close of business October 25, 1922

India Missionary Support	$309.08
India Missionary Children Support	335.95
India Head Master	146.11
India Medical Work	154.25
South America Missionary Support	913.05
South America Missionary Children Support	481.76
City Mission—Canton, Ohio	18.74
Chicago Gospel Mission	585.92
City Mission—Ft. Wayne, Ind.	484.17
City Mission—Kansas City, Kans.	518.08
City Mission—Peoria, Ill.	159.54
Orphans Home, West Liberty, Ohio	546.21
Home for Aged—Maintenance Fund	829.78
Home for Aged—Furnishings	450.57
Home for Aged—Building	3769.12
Total overcheck—	$9,702.33

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.—Psa. 91:1.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following letters speak for themselves:

Dearly Beloved Brothers and Sisters in America:

Having taken in consideration the conditions prevailing here, we have decided to write to you. Permit us first to thank you again for your unprecedented assistance in the calamity that has come upon us. We are not able to give words to the thankfulness that fills our hearts. Thousands of adults and children are after God, thanking you and our brethren in Holland for saving them from the terrible death by hunger. May He reward you and your children and children's children for what you have done for your distressed brothers in Russia. Heavily, very heavily does the hand of God lay upon our people. He is leading us dark ways. O that we might with the Psalmist cry to Him mightily, that He could deliver us.

The future is dark before us, in consequence of the second failure of crops this year in this district—even more dark than last year. The need will be great but we will not cease to trust in God who has said, "I will never leave you nor forsake you." And that our God keeps His promise, we have experienced. Those of us who have received permission to emigrate are awaiting with ardent desire for the arrival of the ships that are to take them to America. As soon as possible they desire to go to their new home. We were deeply touched when we heard of the zeal with which our friends in America are pushing the work of making emigration possible.

Commending us to you for your further intercession we remain with brotherly greeting,

Yours in the Lord

Jacob Reimer, Minister, Rueckenau.
Abraham B. Peters, Minister, Halbstadt.

August 14, 1922.

* * *

September 11, 1922.

Mr. A. J. Miller:

In consequence of conditions prevailing in Russia I have with my family, consisting of nine souls, come into great straits. Formerly we lived in comfortable circumstances but now have become very poor and am unable to clothe and feed my family. For the last three years I have been unable to work, my hands, feet and tongue having become lame. It is difficult for me to write and I cannot lift anything. In these circumstances I earnestly ask you, if it is possible, to help us. We are without the most necessary clothing. We appeal to you in the hope that it will not be in vain Concerning our condition you may ask Mr. Martens who knows us personally. We thank you heartily in advance.

Respectfully,
Jakob Isaak.

* * *

Moscow, Sept. 27, 1922.

To Mr. Miller:

The question which greatly agitates me is, Is my mother and my brother yet alive? My second brother and wife have died of starvation and I have recently received word that my mother (widow, 74 years of age) and brother with family are hungering and may go the same way.

I would ask for help as soon as possible that their lives may be saved. If they died, I could never forgive myself. They know no way by which help may reach them, while I have such knowledge. Therefore I would ask again, if possible, to let some food packages come their way. There is need of quick work.

Kornelius Jakob Martens, Post Welikoknjasheskoje, Kubanskaja Oblastj.

* * *

In view of the above appeals coming directly from our brethren in Russia, at this Thanksgiving season of the year, what will be our answer? Members of our Unit in Russia tell the same story, and state that in some of the sections conditions will be even worse than last year unless help arrives speedily. They request $25,000, as the minimum amount for December. Will we withhold our hands in the face of these appeals, or will we pour out a Thanksgiving offering that will help our starving brethren to live through this dark period? The responsibility lies with us and we must answer for the way in which we reply to this appeal.

* * *

It is expected that at least twenty or twenty-five thousand dollars per month will be required throughout the entire winter and spring. Tractor shipments are also urged by our workers. Funds for the next shipment, to be made in time for early spring plowing, are not yet on hand. Contributions during the past few months have been slowing up. It is confidently hoped that during the next few months, the joyous time of the year, our people will again rise to the occasion and pour forth such an offering as will be a real proof of gratitude for blessings enjoyed, and of sympathy and love for those in need. Will we respond to the call?

* * *

Shipments of clothing are again arriving here in Scottdale from the various sewing circles over the country. As soon as a sufficient amount has accumulated it will be forwarded to Russia. Anyone desiring information as to the kind of garments to be made, how to ship, etc., should write to Orie O. Miller, Akron, Pa., who will give further information. The following may be of some interest as giving an index of what was done last month through the cutting room in Lancaster Co.

* * *

Report of goods sent out from the Cutting Room at Paradise, Pa., during September 1922.

State	No. S. C.	No. Garments	Acs Rec.	Mdse Sale	Postage
Pa	15	738	176 63	173 25	3 38
Ohio	7	380	93 07	89 46	3 61
Ind.	6	237	55 05	51 95	3 10
Ill.	2	91	22 86	21 04	1 82
Va.	1	48	15 12	14 63	49
Iowa	3	165	50 99	47 36	3 63
Mich	1	43	9 99	9 43	56
Md.	1	128	27 43	26 92	51
Del.	1	51	10 04	9 81	23
9	37	1881	461 18	443 85	17 33

Nonresistance should start in the home, and there is no better place to teach it than in the home.—J. M. Kreider.

SOUTHWESTERN PENNSYLVANIA CONFERENCE

Report of the forty-seventh annual Mennonite Church Conference of the Southwestern Pennsylvania Conference District, held at the Martinsburg Mennonite Church, Martinsburg, Pa., Aug. 24, 25, 1922.

The Conference was called to order by the Moderator, Bro. J. A. Ressler. After a song service the devotional exercises were conducted by Bro. M. B. Miller, who read Heb. 13:1-18 and led in prayer.

The following members of Conference were present:

Bishops.—J. N. Durr, Aaron Loucks, Abram Metzler, J. A. Ressler, Jas. Saylor, N. E. Miller.

Ministers.—G. D. Miller, Ed Miller, L. A. Blough, W. C. Hershberger, E. J. Blough, E. D. Hess, Hiram Wingard, C. A. Graybill, Joseph Saylor, Isaac Metzler, J. A. Brilhart, Milton B. Miller, Joseph M. Nissley, Lloy A. Kniss.

Deacons.—J. L. Kinsinger, D. W. Maust, Albert Kaufman, David Honsaker, Levi H. Weaver, Levi Yoder, C. E. Honsaker.

The following brethren were accorded the privileges of honorary members of Conference: Ministers,—H. B. Keener, Harry E. Kaufman, A. G. Heishman, J. F. Bressler; Deacon,—Uriel S. Zook.

The minutes of the previous Conference were read and approved as amended.

The Conference sermon was preached by Bro. H. B. Keener. Text, Matt. 16:18.

The Rules and Discipline were read by the Secretary. Bro. Abram Metzler gave testimony to the Rules and Discipline and to the sermon and the ministry and brotherhood gave rising expression of being in harmony with the Rules and Discipline. Bro. Lloy A. Kniss was appointed Assistant Secretary. The brethren, Aaron Loucks, E. J. Blough, and M. B. Miller, were appointed as a Resolutions Committee.

MEMBERSHIP REPORT

Name of District	No. of congregations	No. Mission Stations	No. of Ministers*	No. of Deacons	Rec'd by Baptism	Rec'd other congs.	Rec'd other denomin.	Reclaimed	Lost by death	Lost by letter	Lost by withdrawal	Excommunicated	Increase	Decrease	Total membership
Casselman Valley	4	2	5	2	15				5	1	1		9		499
Rockton	1		1	1	10								10		47
Scottdale	1		3	1	2	8				5			5		111
Morrison's Cove	1		2	1		2			2						90
Masontown	1		1	3	11	1		1	1		1		11		99
Johnstown	6		12	6	29	14		6	10	14	8	1	21		769
Schellburg	1		1							2				2	4
Total	15	2	25	14	67	25		7	18	22	10	1	54		1619

*Bishops included.

FINANCIAL REPORT

Name of District	Altoona	Home Missions	India Mission	S. America Mission	Rural Missions	Old People's Home
Scottdale	95 45	2 00	166 94	185 26	40 79	55 28
Masontown			144 64			
Rockton	7 19		22 49	2 00	3 59	2 00
Schellburg		5 80	9 50	2 00	2 00	4 30
Morrison's C.	4 71	70 29	33 40	6 25	4 25	3 02
Altoona						
Johnstown	213 67	90 00	455 74	253 92	64 84	183 75
Casselman V.	72 53		40 27	21 25	15 80	20 96
Total	393 14	168 09	872 98	470 68	131 27	269 31

Name of District	Orphans Home	Sunday Schools	Conference Fund	Home Charity	Home Expenses	Education
Scottdale	61 17	242 45	34 51		165 00	12 25
Masontown		75 51			134 41	
Rockton	5 56	32 67		5 25	59 25	
Schellburg	4 00	5 98	2 00		7 70	3 00
Morrison's C.	5 20	35 00	1 97		140 00	35 00
Altoona		59 52		25 94		
Johnstown	97 70	269 43	82 62	39 10	986 70	324 33
Casselman V.	19 82	289 16	8 97	140 50	248 05	7 75
Total	193 45	1009 72	130 07	210 79	1721 11	382 33

Name of District	Traveling Ministers	Gen. Fund of Gen. Board	Gen. Fund of Dist. Board	Relief Fund	S. S. Conf. Mission Fund	Church Buildings
Scottdale	195 06	26 64	107 92	434 25	185 10	
Masontown	103 00	8 52		135 00		147 10
Rockton	34 00	2 82	2 65			
Schellburg	28 00	5 00				
Morrison's C.	50 00	5 45	10 00			1058 47
Altoona						
Johnstown	353 03	77 40	149 71	3385 40	647 49	
Casselman V.	93 83	13 52	17 30	649 43	141 66	20 00
Total	856 92	139 35	270 28	4604 08	974 25	1225 57

Name of District	Sanitarium	Publishing Work	Other Causes			TOTALS
Scottdale	7 70	950 00	540 60			3507 96
Masontown		130 00	342 48			1220 66
Rockton						159 47
Schellburg	70					79 98
Morrison's C.	1 51					1464 52
Altoona						85 46
Johnstown	14 83	6 00	383 98			8062 34
Casselman V.	7 70		26 00			1854 50
Total	32 44	1086 00	1293 06			16434 89

TREASURER'S REPORT

On hand July 1, 1921	$154 19
Received during the year	214 19
Paid out	203 20
Balance on hand July 1, 1922	165 18

Report accepted.

DISTRICT EVANGELIST'S REPORT

Evangelistic meetings were held in all of the congregations except three.

The Evangelists were: J. F. Bressler, J. F. Grove, J. W. Hess, S. H. Rhodes, C. F. Derstine, E. D. Hess, Abram Metzler, N. E. Miller.

Number of confessions, 67; number of accessions, 67; number of Sermons preached, about 127. The financial support given was $624.83.

Report accepted.

MISSION STATION REPORTS

Gortner.—Located at Gortner, Garrett Co., Md., under the care of Bro. Ed Miller. Services held every four weeks, morning and evening, in a union church building. Number of sermons preached during the year 24; number of members, 5; attendance, fair; Regular union Sunday school.

Pinto.—Located in West Virginia, near Pinto, Md., under the care of Bro. Ed Miller. Services held every two weeks in a school house. Number of Sermons preached during the year 28; number of members, 24; attendance, fair; regular union Sunday school and Y. P. B. M., using topics outlined by Mennonite committee.

Reports accepted.

DISTRICT MISSION BOARD REPORT

The following actions of the Executive Committee were ratified by the Board:

1. The appropriation of $150.00 toward the support of Bro. Isaac Metzler and family.

2. The forwarding of sufficient funds from the General Fund of the District Mission Board to cover the expenses of delegates

to the General Conference, this to be considered as a loan to the Church Conference Fund.

The Board decided to hold an all-day Mission Meeting, the time, place, and program to be arranged by a committee.

Upon recommendation of the Local Board of the Altoona Mission, Bro. Laban Swartzentruber was appointed to assist in the work of the Altoona Mission.

The Committee appointed to interview the Eastern A. M. congregations in regard to a consolidated Mission Board was retained.

The Board empowered the Executive Committee to appoint all committees.

The following organization was effected:

President, N. E. Miller; Vice President, J. M. Nissley; Secretary, Hiram Wingard; Treasurer, C. B. Shoemaker.

The following committees were retained or appointed:

Mission Meeting.—E. J. Blough, G. D. Miller, Lloy A. Kniss.

Auditors for Treasurer's Accounts.—C. A. Brilhart, Geo. W. Cutrell, Noah Hershberger.

Auditors for Altoona Mission.—Oliver Zook, Daniel Stoltzfus, Irvin Stonerook.

Schedule and Budget Committee.—C. B. Shoemaker, Aaron Loucks, S. J. Maust.

Interviewing A. M. Congregations.—J. A. Ressler, J. N. Durr, L. A. Blough.

Member of Local Board of Altoona Mission.—J. N. Durr.

The work of the Mission Board was endorsed by the Church Conference.

SUNDAY SCHOOL CONFERENCE REPORT

The following decisions were made by the Sunday School Conference.

1. That we continue for one year the support of Bro. J. N. Kaufman and his two boys.

2. That the balance now in the Sunday School Conference Mission fund be applied as follows:

$100.00 to be paid to the India Mission;
$100.00 to be paid to the Altoona Mission;
$54.64, or the balance, to the South America Mission.

3. That the Executive Committee be authorized to direct the disposition of any balance in the Sunday School Conference Mission fund during the coming year.

4. That the Sunday School Conference agree to purchase a tractor to be used in Russia in relief work. The money to be raised in the following manner: An offering be given by this Conference and out of this offering the expenses of this Conference shall be paid, the balance of the offering to be used for part payment of the tractor. A brother has volunteered to pay the balance of the tractor.

The offering amounted to $153.09. The printing of programs and traveling expenses of some of the speakers amounted to $33.00, leaving a balance of $120.09 for the tractor fund.

Treasurer's Report

Balance in Treasury	$ 39 79
Offering at Conference	98 71
Total	$138 50
Paid out—Expenses of Conference	$ 27 50
Paid for Secretary book and paper	4 50
Paid Altoona Mission	71 21
Total	$103 21
Balance in Treasury	$ 35 29
Received from Scottdale S. S. for General S. S. Committee	$6 38
Paid to Treasurer of General S. S. Committee	6 38

Bro. C. A. Graybill was elected Chairman of the Executive Committee for three years.

Bro. Vernon Smucker was elected Moderator for next Conference, Ed Miller, Sec'y.

The Report was approved by the Church Conference.

REPORTS OF COMMITTEES

Rules of Order

1. That the first five benches be reserved for Conference members.

2. That each member desiring to address the Conference shall first rise and address the Moderator, who on hearing him, shall recognize him by calling his name.

3. That no motion shall be recognized while another motion is pending action.

4. That all questions must be stated before taking action.

5. That all committees shall report in written form.

6. That all whispering shall be avoided while a speaker has the floor.

Locating Workers

No work was done by the committee during the year.

Pinto Mission Station

No steps were taken to organize Pinto Mission Station into a congregation during the year. The Committee requested that this committee be discontinued.

Sunday School Library

The following books have been carefully examined by the Committee, we hereby recommend them to this Conference, to be added to the list of books on our reading course for officials and teachers of our Sunday schools: "Spiritual Life in the Sunday School," by Wilbur Chapman (Price 50c); "How to Bring Men to Christ," by R. A. Torrey (Price 75c); "Common Sense," by E. W. Thornton (Price 50c).

The recommendation of a Teacher Training course was carefully considered but since the General Sunday School Committee is working on a course for our classes we suggest that no definite action be taken at this time. It is the sense of our Committee that teachers of training classes, with the ministers, be permitted to make such selection from the list of text books now available as they may consider most easily adapted to our needs. We recommend that the following books be examined by the Library Committee during the next year:

"In His Steps," Sheldon; "Practical Pedagogy in the Sunday School." McKinney, "Teacher Training with the Master Teacher," Beardslee; "The Message and the Message-Bearer," Kauffman.

Record of Ordinations

Statistics are being gathered; not all of the information has yet been secured.

Revision of Rules and Discipline

The suggestions of the committee were considered by the Conference and the Rules and Discipline revised as they are printed at the close of these Conference Minutes.

(Note: These will be printed in pamphlet form.)

Printing Conference Records

The copy of past Conference records is in the hands of the printers. We recommend that Conference request Bro. J. A. Ressler to write an introductory chapter, embodying the early history of the Mennonite Church in this territory and further recommend that Conference authorize the Mennonite Publishing House to print the records in book form and distribute them by placing a price sufficient to cover the cost of printing.

These recommendations were endorsed with the acceptance of the report.

Establishment of Old People's Home

The Committee finds that the sentiment in nearly all of the District is not favorable towards the launching of such an institution at the present time. There are very few persons in the district who need such a home. There are however a few conditions in the district which seem favorable to such a move, also several parties who look favorably toward the establishing of such an institution. We recommend that the ministry teach the people to care for parents, relatives, and even others, as becometh the people of God. I Tim. 5:4, 8.

Establishing Bible School

The brethren, N. E. Miller, J. F. Bressler, and O. H. Zook, were secured as instructors and a Bible school was held for a period of six weeks during the months of January and February, 1922, at the Stahl Church in the Johnstown district. The work was performed faithfully and to the satisfaction of all those who were associated with the School.

The reports of these committees were all accepted.

QUESTIONS AND ANSWERS

I. Since there are within this Conference a number of places that are peculiarly suitable for work by our people what can be done to supply their spiritual needs?

"Lift up your eyes and look on the fields for they are white already to harvest" (John 4:35).

Jesus said to His disciples: "Pray ye therefore the Lord of the harvest that He will send forth laborers" (Matt. 9:38). May you be willing to help answer your prayer by saying, "Here am I, send me."

II. The District Evangelist, His Work.

The District Evangelist should give such time and energy as he can to the work of extending the kingdom, in preaching the Word, not only where work has already been done, but to investigating new fields, and preaching the Gospel to every creature. If possible, he shall help to establish permanent new work.

III. How to maintain steadfastness in the established doctrines and practice of the Church.

Since the doctrines of the Church are based upon the Word of God, we maintain these doctrines by loving God and the Church; by appreciating the fact that Jesus, the Son of God, has

shed His precious blood for us and has given us these doctrines as a means of grace and as safeguards to our salvation; Therefore be it

Resolved, That there be more definite teaching by parents in the home, and by ministers in their pastoral work, as well as in public, and that we continue steadfastly in the apostles' doctrine. Acts 2:42; Jude 3.

IV. Does this Conference sanction the paying of the expenses involved in the annual meetings of our board members?

Resolved, That Conference pay the expenses of all its appointees or representatives on the respective boards incurred in attending the regular annual meeting of the board on which they are elected.

V. What shall be the manner of procedure in case of a serious charge reflecting upon the character of a member of Conference?

When a serious charge reflecting on the character of any member of Conference is made,

Resolved, That the Executive Committee of Conference and representatives of the congregation of which he is a member shall counsel together concerning the case before any action is taken by either body. That the congregation or congregations involved take such action in the case, after a careful investigation as conditions may demand, upon recommendation of the joint counsel of the Executive Committee of the Conference and the representation of the congregation. That a report of the action taken in such case be reported to the next session of Conference.

RESOLUTIONS

Resolved, That the Bible Normal be continued at the Stahl Church the coming winter and that Bro. J. F. Bressler be asked to serve as principal, and a committee be appointed to arrange for the work.

Resolved, That the Secretary confer with the Eastern A. M. Conference relative to the membership of the Altoona Mission and if so agreed upon that the Secretary next year secure the report of membership of the Altoona Mission.

Resolved, That a collection be taken at each Conference for defraying of expenses such as provisions for meals served at the church, etc., any surplus to be placed in the Conference Fund.

Resolved, That the Rules and Discipline as revised be incorporated in the Minutes of the 1922 Conference.

Resolved, That a sufficient number of the Rules and Discipline be printed in pamphlet form that each member of the Church may have a copy.

The following was adopted as the method of selecting delegates to the General Conference; one delegate to be chosen from each of the following Subdistricts:

Subdistrict No. 1.—Rockton, Morrison's Cove, Schellburg, Cambria Co. of the Johnstown district.

Subdistrict No. 2.—Somerset Co. of the Johnstown district.

Subdistrict No. 3.—Casselman Valley, Masontown, Scottdale.

Appointments

Member on Committee of Arrangements for General Conference.—Abram Metzler.

Delegates to General Conference.—Isaac K. Metzler, E. J. Blough, E. D. Hess.

Charge of Pinto and Gortner Mission Stations.—Ed Miller.

Bishop Oversight.—Masontown, Aaron Loucks; Rockton and Schellburg, Abram Metzler.

Trustee of Schellburg Church for Three Years.—Joseph Saylor.

Committees Retained or Appointed

Rules of Order.—Aaron Loucks, E. D. Hess.

Locating Workers.—J. A. Ressler, Jas. Saylor, E. J. Blough.

Sunday School Library.—Levi Mumaw, Hiram Wingard, E. J. Blough.

Record of Ordinations.—N. E. Miller, W. C. Hershberger, J. N. Durr.

Printing Conference Records.—N. E. Miller, W. C. Hershberger, Aaron Loucks.

Bible Normal.—W. C. Hershberger, Hiram Wingard, Abram Metzler, J. F. Bressler.

Elections

Moderator, Abram Metzler; **Assistant Moderator,** E. D. Hess; **Secretary,** N. E. Miller; **Treasurer,** S. K. Eash; **District Evangelist,** E. J. Blough.

Conference adjourned to meet the last Thursday and Friday of Aug., 1923, at the Masontown Church, Fayette Co., Pa.

J. A. Ressler, Moderator.
N. E. Miller, Secretary.

Married

Longenecker—Longenecker.—On Oct. 19 at the home of the bride's parents, Jacob Longenecker, John B. Longenecker of Newton, Kans., and Ruth Elizabeth Longenecker of Hope, Kans., were united in marriage, Bro. Will Page officiating.

Hershey—Fridy.—On Thursday, Oct. 19, 1922, Bro. Harry E. Hershey and Sister Ada N. Fridy were united in holy matrimony at the home of the officiating bishop, Bro. Noah W. Risser. May God's richest blessings attend them thru life.

Yoder—Nice.—Bro. Dan D. Yoder of McMinnville, Oreg., and Sister Ida Nice of Hubbard, Oreg., both of the Hopewell congregation, were united in marriage at the home of J. M. Mishler in Woodburn, Oreg., Friday evening, Oct. 6, 1922, Bro. J. D. Mishler officiating.

Eash—Martin.—On Sept. 17, 1922, Bro. Emanuel T. Eash and Sister Leah K. Martin both of the Hopedale, Ill., congregation were united in holy matrimony at the home of the bride's mother, Hannah R. Martin. Bro. Samuel Gerber of Pekin, Ill., officiated. May the blessings of God attend them.

Clemens—Ruth.—At the home of the officiating minister, Bro. Joseph Ruth, on Oct. 4, 1922, Bro. Ernest R. Clemens of Plain congregation, and Sister Clara N. Ruth of Line Lexington, Pa., congregation, were united in the bonds of matrimony. May God's blessing attend them thru life.

Stoner—Winters.—On Oct. 22, 1922, Bro. Albert M. Stoner of Good's district, Lancaster Co., Pa., and Sister Mary E. Winters of Elizabethtown district, same county, were united in the bonds of holy matrimony by Bro. John G. Ebersole. May blessings, peace and happiness attend them in the new relationship.

Beckler—Roth.—On Oct. 19, 1922, Bro. W. W. Beckler of the East Fairview Church near Milford, Nebr., and Sister Anna Roth of the West Fairview Church near Beaver Crossing, Nebr., were united in marriage at the home of the bride's parents, Bro. J. E. Zimmerman of Milford, Nebr., officiating. May heavenly blessings make their pathway thru life pleasant and prosperous.

Slagel—Springer.—At the home of bride's parents, Joseph and Lydia Springer, Princeton, Ill., on Oct. 3, Bro. Willis W. Slagel of Flanagan, Ill., and Clara Springer of Princeton, Ill., were united in marriage, C. A. Hartzler officiating. May God lead them in His way and bless them in their new relationship.

Christ said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Obituary

Lehman.—Annie C. Lehman was born Dec. 21, 1881, in Cumberland Co., Pa.; died at the home of her Uncle, Bro. Henry C. Cockley near Chambersburg, Pa., Oct. 16, 1922; aged 40 y. 9 m. 25 d. She is survived by one sister Mrs. Jones. Sister Annie's health was failing for some time, but thru all her sufferings she was always cheerful and had a smile for every one. She was a faithful member of the Mennonite Church. The funeral was held from the home of her Uncle, Oct. 18. Services by the brethren, H. H. Witmer, D. E. Kuhns, and W. W. Hege, from Psa. 39:4. Services and interment at the Chambersburg Church.

Reber.—Henry Christian Reber, only child of John and Irene (Slabaugh) Reber, was born in Iowa county, Iowa, October 25, 1916, and died at Mercy Hospital in Iowa City, September 22, 1922; aged 5 y. 10 m. 27 d. He had undergone an operation which at first was not considered serious, and from which it was thought he would soon recover. The effect of the anesthetic was such, however, that he never fully recovered from it, and he gradually grew weaker until other complications hastened his untimely departure. He is survived by his father, mother, and many other relatives and friends. The funeral services were held at West Union Church Sunday, Sept. 24, conducted by Abner G. Yoder and J. K. Yoder. Texts, Matt. 18:1-14 and Prov. 27:1.

ITEMS AND COMMENTS

Mustapha Kemal Pasha, the Turkish leader, is the son of a Turkish father and a Jewish mother.

In Moscow the American dollar is now worth 25,000,00 rubles. The ruble is said to be so close to absolute worthlessness that it would be hard to conceive the difference.

At the New England Tuberculosis Conference held at Augusta, Me., it was declared that the exposure of the entire body to sunlight as much as possible will cure bone, glandular, and pulmonary tuberculosis.

$250,00 worth of cocaine, manufactured in Germany, and intended for distribution in the United States were recently seized by officers on a steamship at Baltimore. The alleged smugglers were caught.

According to reports from leper colonies maintained by the British in India the treatment by chaulmoogra oil has been very effective. After treatment for a year and a half at Parulia, India's largest leper asylum, the death rate has been reduced 21 percent. At another station similar results were obtained. The fruit and seeds of the chaulmoogra are found in Central Burma. Hopes are entertained that this treatment may greatly alleviate the suffering from leprosy.

Governor Allen of Kansas, has instructed the Attorney General of that state to expel from within its borders every official of the Ku Klux Klan, stating that the Klan had "introduced into Kansas the greatest curse that can come to any civilized people. "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them is secret," is the advice of the Bible with regard to such organizations."

At the World's Conference on Christian Fundamentals held in Los Angeles, June 25 to July 2, 1922, action was taken to create a new series of Sunday school lessons by Jan. 1, 1923. The committee has recommended that the first six months of 1923 be devoted to the study of the Gospel of John, after which a systematic course of lessons covering the whole Bible will be worked out. The reason for this action is that the International course is becoming more and more unsatisfactory, tending toward liberalism and ignoring passages of Scripture that have to do with miracles and fundamental teachings of the Word.

Recent developments in a number of the leading European countries seem to indicate that Europe is on the verge of a new and far-reaching upheaval. Premier Lloyd George of England and his cabinet have resigned and Bonar Law has been appointed as premier and a new cabinet has been formed. An election will be held soon to determine whether the new officials meet the approval of the people. Italy is being swept by a wave of fascism bent on introducing extreme nationalist policies which may result in grave complications with other powers. Germany is harassed with serious industrial and political disorders. Her inability to pay the inter-allied reparations is causing a serious difficulty between England and France because of the diverse positions these countries are taking in this matter. The Christian will continue to pray that the Lord may overrule all things for good.

PROCEEDINGS

Of the Executive Committee of the Mennonite Board of Missions and Charities, Held at Elkhart, Ind., Oct. 6, 1922.

Members present: D. D. Miller, S. C. Yoder, V. E. Reiff, J. S. Shoemaker, S. E. Allgyer, Field Worker.

Minutes of previous meeting were read and approved.

Following are among the motions and decisions acted on and passed:

1. That the secretary write to Mrs. M. S. Steiner and J. N. Kauffman and inform them that the Executive Committee approve the request of the India Mission that the sisters sew for the orphans of India.
2. That the Foreign Missions Committee bring recommendations to the next annual meeting with reference to the payment of expenses of furloughed missionaries while attending school during furlough period.
3. That tuition and books of Bro. and Sister Freisen be paid while attending school in New York.
4. That secretary inform Bro. J. N. Kauffman that we do not look with favor on the union with other denominations in school work for missionary children but that for the coming year the Board will meet the added expense of non-members if thought necessary to send children to school of this kind.
5. That $407 be allowed for furniture for new missionaries in India.
6. That $165 be allowed for dental and oculist expense of missionaries in India.
7. That furlough be granted J. W. Shank and family beginning in the spring of 1923.
8. That M. C. Lehman and family be granted furlough beginning in the spring of 1923.
9. That the building funds for S. A. be combined and sent to the field for the erection of the church at Pehuajo.
10. Secretary was to ascertain wherein the Board has failed to meet her promise as to the maintenance of schools in S. A.
11. Subscriptions on Missionary Review be paid for the Mission and Executive Committees of the Board.
12. That bill of $150.00 of Los Angeles Bible House be granted for literature sent to S. A.
13. That Sister Elvina Cressman be allowed to remain at the Toronto Mission as a helper in the work at that place.
14. That Brethren Samuel Gerber and J. S. Shoemaker take up the matter of ordaining Bro. John Harnish for the Peoria Mission and if found advisable to proceed with the work.
15. That the Secretary interview Amos Swartzendruber while in Ontario with reference to his going to Youngstown, O., for Mission work.
16. That Bro. Allgyer meet with the Local Board of the Youngstown Mission and look into the advisability of selling present property and purchasing something that is more suited to our needs.
17. That Secretary see Sister Vera Hallman while in Ontario with reference to work in Youngstown, O., and also explain our present system of working in Kansas City.
18. Secretary was instructed to take up matter of annuities while in Canada.

Meeting adjourned to meet at the call of the chairman.

S. C. Yoder, Secretary.

"Blessed are the pure in heart; for they shall see God."

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If we would go after souls as we do after dollars, there would be a stir among us—C. F. Derstine.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Allen B. Christophel, Editor.

"Look on the fields; for they are white already to harvest."

"I shall give thee the heathen for thine inheritance."

Faith and works are interdependent. Works are made vital by faith, and faith is nurtured by works. "Christianity is not the bloom but the root; culture is not the root, but the bloom of Chrisianity." Men's souls are revived only as the Living Word takes possession of them. Someone expresses the fundamental mission of Christianity thus:

"Christianity is not civilization; it is not the habit of attending Christian worship; it is not a philosophy founded on the sayings of Christ; it is not a philanthropic and social movement of which He was the founder; it is not even the aggregate of beneficent forces represented by Christians. It goes deeper than these. It is root as well as fruit; it is rock as well as wall. Far more than the superstructure, Christianity is the one true and imperishable foundation. In a word, Christianity is Christ Himself. "For me to live," said Paul, "is"—not Christianity, but—**"Christ."**

We must place Jesus Christ in His true relation in all our efforts. We live to our best spiritual interests only as Christ liveth in us. The strongest witness and proof of the living Christ is His presence and abiding in men's souls.

The leading article in this number is a collection of contributions from India, written by missionaries on the field. So large an amount of space is occupied by this feature that this issue may be considered an India edition of the Supplement. It will be noticed that a good deal of the thought of the missionaries just now is directed to the need of new places of worship. The value of a large, permanent house of worship cannot be overestimated. The Hindu may live in a mud hut, or under a temporary shelter, but his place of worship is a temple built of stone or solid brick laid in substantial mortar. There is in the temple an idea of permanence, stability. As long as the Christian missionary gathers his flock about him under a tree, or in a dwelling, or other building devoted primarily to some other work, so long the Indian regards the missionary and his faith as a temporary affair. Let a solid and permanent building be erected for worship, and all may see that the missionary and the Church he represents are in the land to stay. If the missionary and all of his race should pass away, still the building is there testifying that God has His people and His institution — the Church of Jesus Christ—in the land. Let there be a liberal response to the call for help in completing the church buildings in India.—R.

"Who knoweth whether thou art come to the kingdom for such a time as this?" "If thou altogether holdest thy peace at this time, then will there enlargement and deliverance ** arise from another place; but thou and thy father's house shall be destroyed." Such was God's message to one who had been placed into a critical position at a critical time. If she failed, she and her people would suffer, but God would provide deliverance through another source. One person's unfaithfulness will never overthrow God's plan, but it may hinder the progress of the work materially. The Jews were set as a light to the world. Because of their disobedience, the Gentiles were grafted into the Branch and the Church of Jesus Christ has taken this place.

But Esther's position was no more critical than that of the Church at this time. Fully a billion souls are without the Gospel; every minute bears sixty souls to eternity, a large part of whom have never heard of Christ, and a larger part of whom have never accepted Him (approximately two-thirds the world's population are non-professed Christians); wars and rumors of wars are extant and increasing, and are as few as they are because the world is nearly prostrated financially; six hundred dollars are spent for pleasure to one for the spread of the Gospel; statistics show that in America, the most so-called Christian nation, but one-third the population claims any religious profession; men, even under the profession of Christianity, are calling the blood of the covenant an unholy thing because they deny the deity of Christ. Truly, if deliverance is to come for time and eternity, it will depend on God's remnant to make known the Great Deliverer. But if this remnant proves unfaithful, God will still retain a witness, the unfaithful remnant will lose the privilege of bearing His light, suffering with those that are lost.

The Mennonite Church bears a peculiar light in world issues. She has undergone much suffering to retain the priceless heritage in her possession. As we face the present issue, may not the question be asked of us collectively and individually, "Who knoweth whether **thou** art come to the kingdom for such a time as this?" If we fail in our privilege and duty, God will have to retain through another source, but we will suffer with the neglectful. Are we able to fill the place God has given us to fill? Yes, if we retain the Gospel as God has given it in His Word and are faithful in promulgating the same. The measure in which the living Christ comes into each member is the measure in which we will succeed. His indwelling is the only solution for all our problems.

One of Christ's greatest means of strength was the moments spent in quiet communion with God. Immediately after God had revealed Himself to Elijah in great power on Mt. Carmel, He spoke to Him in a still small voice, after He had not been in the strong wind, the earthquake, and the fire. Elijah had come to expect marvelous demonstrations; he needed to know also that "In quietness and con-

fidence shall be your strength." The greatest victories in the service of God are preceded by nearness and communion with Him. J. R. Miller has written the following effective words:

"In all departments of life it is the quiet forces that effect most. The sunbeams fall all day long, silently, unheard by human ear; yet there is in them a wondrous energy and a great power for blessing and good. Gravitation is a silent force, with no rattle of machinery, no noise of engines, no clanking of chains, and yet it holds all the stars and worlds in their orbits and swings them through space with unvarying precision. The dew falls silently at night when men sleep and yet it touches every plant and leaf and flower with new life and beauty. It is in the lightning, not in the thunderpeal, that the electric energy resides. Thus, even in nature, strength lies in quietness and the mightiest energies work noiselessly."

The evangelist, with eloquence and power, may secure many confessions, but unless the pastor and congregation are faithful builders and feeders, the work of a few weeks will not be permanent. In human nature, it is usually the case that those possessing great brilliancy in some respects, are equally weak in others, and that the burden of everyday work must rest on the unnoticed, faithful workers that are always dependable. Rush, fuss, and worry are contradictions of our Christian witness. Neglect not the moments of refreshing before God, for it is these that result in the real, lasting, and worthwhile accomplishments in His service. It is often the case that our strongest qualifications for service are hindrances, because they are not fully consecrated and we rely too much upon them. The quiet, restful moments of prayer and holy meditation are our real sources of strength.

PRESENT ACTIVITIES IN INDIA

I. Editorial Notes

Through the kindness of the Gospel Herald publishers, we submit the material on the India Church for this number of the Mission Supplement. We send with it a prayer that God may bring to bear upon the home Church something of the burden we feel in this country as we realize the responsibility which rests upon all who have to do with the rapidly growing India Church.

* * *

As you read of the recent rapid growth, the real interest the India Brotherhood have in temples in which to worship their new-found Savior, of their various activities and what they mean to the Cause and to the members themselves, and then of the added problems and responsibilities of the missionaries because of the families and friends of the communicant members, all of whom make up the Christian community, you will not wonder that we many times are brought to the place where we find no help but from Him Who hath promised to never leave us nor forsake us.

* * *

You will rejoice with us in the home mission interests of the Church in India. Our Indian brother deacon who is secretary of the Home Mission Committee is zealous and enthusiastic for the work. He, with many of his brethren of like understanding, realizes the need of larger support from the India Church in order to establish and support much more work for the Lord. But he knows too that the Church is not financially able to do more because as yet too many are only able to keep the "wolf from the door" with their small earnings in the face of shortage and high cost of living.

* * *

The charitable institutions, as you will see, have brought large numbers into the Church. They have also brought an added responsibility in this that they are parentless and penniless. They will be very little financial asset to the Church for years to come. Some are brighter mentally than others and some are more willing to work. They will advance more rapidly in their educational or industrial training and ultimately accumulate means from which they can help to forward the Cause but this will not be for years to come. Even now they must be trained to give of something they possess that they may not withhold from the Lord when they will be able to give more largely.

* * *

Even tho they cannot contribute of their own means sufficient to erect more than a small part of the church room they need, yet we are burdened for our Christian congregations as we think what sufficient room means to them. Churches plainly built and large enough to seat all who will come will not be nearly as expensive as many of the costly temples of his country which have been virtually wrung from the poverty-stricken worshipers who gave as a result of superstitious fear and themselves remained heavily in debt. The Golden Temple of Amritsar, the Pearl Mosque of Delhi, the magnificent temples of South India, the Elephanta Caves of the islands near Bombay are monuments of outragous extravagance as well as for the most part monuments of bloodshed and crime. Millions of dollars were cruelly extorted from the common people.

Our faith in a living Savior should lead us to rejoice that the Lord has made it possible for us to make some sacrifice and contribute of our means for houses of worship in India.

* * *

One of our aged brethren, Nathanael by name, who has since passed to his reward, was standing with a number of Indian brethren and the writer one evening in front of the Sunderganj compound talking over the future prospects of the Church. We had no houses of worship those days but gathered in school houses on the Lord's day. Only the lepers had a small open chapel at the Leper Asylum. Bro. Nathanael said, "When will the Lord provide us a temple in which to worship Him?" The writer suggested that we make it a matter of earnest prayer. A spot was selected as a possible future site. We even held our weekly prayer meetings for several months on this spot and a couple years hence the Lord opened the way for us not only to have a little church near this place, but He also provided the means for houses of worship in the other stations of Balodgahan and Sankra. But we rejoice in the fact that the Church has grown beyond the capacity of these meeting houses, and how much more we shall rejoice when we can gather to dedicate the new large houses of worship to the honor of Him who shall have brought this to pass.

By lending a helping hand in the erection of new Churches in India, brother, sister, you are very materially helping to more firmly establish the Church and the cause of Christ. **Let none say "Nay" to the appeals that come to you.** G. J. Lapp.

II. The Indian Church

Rules and regulations for the Church Conference were drawn up in 1910. The first Conference was held on the first Tuesday in January, 1911. It is a pleasure to call to memory the spirit that prevailed in that meeting. The total membership of the Church in March 1911 was 488, the total number of children in Christian families was 63.

In those days we often tried to look ahead and picture the Christian

community then years in the future. We have now passed another ten-year milestone, in the history of the Church, and we can say with pleasure that the Lord has done wonders among us. The Church has grown in spiritual strength and we realize that her evangelistic activities are increasing yearly, our older and more experienced workers are acquiring a better knowledge of God's Word, and getting a deeper Christian experience which naturally gives them greater efficiency.

At the beginning of 1922 the Church membership numbered 1177, with 750 children of Christian parents, making a total of 1931 against 551 in the beginning of 1911, showing an increase of 1380 during the past ten years, we praise the Lord for the revelation of His divine power and love.

During the past ten years a great deal of Christian teaching has been done thruout the villages in the different districts. While immediate, visible results of the efforts put forth to win the non-Christians to Christ were not seen, however, we believe God has permitted political unrest, and famine to come among these people which have caused great suffering among the poorer classes of whom many remembered the teaching of the evangelists and Bible women who visited their villages, and in their starving condition, came to the Mission that they might receive food for their bodies that their lives would be spared. And in many cases they had decided in their minds that they would become Christians, before they left their villages. Many have also come into the Church thru the influence of relatives who have been Christians for years.

The growth in numbers has been so great that our church buildings have become too small for our congregations. The future outlook is most hopeful. Many people express their interest in Christianity, and there will be many from among these who will continue to come, and as our staff of workers increases, we shall be able to reach a greater number of people with the Gospel and this will result in swelling the number of converts.

From the Christian community alone there will be a great ingathering into the Church, because the children of our members will all unite with the Church, and the most encouraging feature is that the parents all influence their children to be baptized and become members of the Church early in life. At present there are over 750 children who will come into the Church within a few years.

M. C. Lapp.

III. The Church in India and Worship

Worship of a deity is not a trait of human nature that needs to be developed. It forms a part of the normal human being as naturally as does taking food. The animist, with the most primitive religious instincts, will in some way objectify what he regards as supreme and worship it.

It is only the more developed types of human society that occassionally pretend to have no inclinations to worship, and among these we find individuals who put up claims not to worship anything whatever. This may be true for some time, but investigation invariably proves that, at certain emergencies in life, an appeal to a deity of some sort which had been previously subconsciously regarded as supreme in life and thought, was finally appealed to.

Man can not help worshiping. He can not escape from it because he can not but have it as a part of his activity. He is constituted as an integral part of a social group, with whatever beliefs, that his reaction to the emergencies arising within the group lead him to worship. Man must worship.

This instinct of man has led, as revealed in the history of the Old Testament, to sin which is the one singled out as the first to be prohibited in the Decalogue. "Thou shalt have no other gods before me," is at once a recognition of man as a worshiping being as well as a direction as to what is the one true Object of human worship. The New Testament reiterates the same principle in characterizing those who worship images as "changing the truth of God into a lie, and worshiping and serving the creature instead of the Creator, who is blessed forever."

Now in describing the problems connected with giving a new Christian Church just recruited from Hinduism or any heathen faith and giving a description of their growth into a habit of right forms of worship as required by God's Word, the above needs to be kept in mind.

Our converts come over to us with varied types of worship as part of their pre-Christian lives. Some have regularly worshiped every day and sometimes more than once per day. Others have done so only on religious holidays and on certain emergencies, such as a death or a birth in a family. Some have places for worship in their pre-Christian homes. Some houses have been so built that a certain part of the house is set aside only for the worship of the gods. In this part of the house there is usually a small altar on which are found the family god and place for small lamps of other means of worship. The sacred tulsi tree is frequently found on an elevated platform of earth in front of the house and this is regularly worshiped.



A meeting in the open air at Mahodi. They have no house of worship. 40 members

The more intelligent castes and advanced types of non-Christians have the idea of the image as a help in worship of the true God but do not have the Christian conception that worship of God thru a medium is both unnecessary and abhorrent to Him and so the worst sin.

Such of our Christian converts as come from the lower classes soon, as a rule, become much more intelligent than their non-Christian class fellows and so, unless care is taken, they simply get the idea of worship

of the higher classes, i. e., the worship of the one God thru a medium. The missionaries need to be constantly on their guard to inculcate the idea that a medium is abhorrent to God.

Examples of this tendency are found in the fact that sometimes we find our weaker converts who perhaps can not read, borrowing a Bible in case of sickness in the home and keeping it near the head of the patient, thinking this should effect a cure speedily. Some have been actually found when just having declared their intention of becoming Christians with the old altar in the house still intact but with the Bible in the place of the former god. This would be well enough if that altar had been dedicated to the worship of the only true God and the Bible taken as his inspired Word and a help in worship, but this was not the case. The Bible (the book) itself was worshiped.

By constant and tactful teaching of the Biblical principles of true Christian worship, a true conception is usually gotten and a practice of regular and intelligent worship inculcated. The habit of the Christian people of regular Sabbath attendance at God's house compares favorably with our churches in America. True, there are those who need to have constantly brought to their minds the necessity of not becoming negligent in this respect, but these are also found in America.

The nature of our public worship in church, Sunday school, Bible meeting, etc., is exactly the same as it is in America. The same rotation is followed in the services as is usually followed at home.

A regular daily family devotion is carried on in a considerable majority of the homes of our Christian people. A special effort is being made to have a family altar in every Christian home. About the same difficulties are encountered as would be at home in an effort of this kind, but thru tactful and persistent effort, there is usually a response.

One problem in this connection which we need to solve here, and which does not face the home church, is that of illiterate Christians. Converts, somewhat advanced in years who can not be taught to read and write, after conversion, find it difficult to worship by having part of the Bible as part of that worship. An effort is being made to have a selection of Scripture passages, suitable for family and public worship, made, and taught to these people so that they can repeat them from memory. Care will need to be taken that this does not become a matter of mere formality and so render the worship entirely lifeless.

Finally, the sight of a Christian congregation in a non-Christian land in a house dedicated to the worship of God, reverently worshiping Him who "is the same yesterday, today and forever" is one of the most encouraging and inspiring experiences a Christian may have. When their Christian life and experience is translated into a life of loyal, practical helpfulness in the form of service for their fellows, we have a demonstration of one of God's modern miracles in the world of today.

M. C. Lehman.

IV. Church Activities in the Indian Church

The first organization and perhaps the most important and farthest reaching of the church activities is the Sunday school.

At every mission station there is a large Sunday school which meets every Sunday morning before the regular Sunday church service. The Indian brethren and sisters are used as far as possible in the Sunday school work. The adult department of the Sunday school at Sunderganj is conducted entirely by Indian brethren and sisters. Two missionaries only are teachers.

As in most Sunday schools, most of the interest is centered in the children and we have a goodly number in all our work here. I remember many a Sunday at Ghatula when the number of children was nearly 100 and the adults not more than 40.

The regular International Lessons are used in the main Sunday schools but the graded course prepared for work in India is used in most of the primary departments. This we deem better because the stories are so arranged that they are very much more interesting to the child and very much easier for the teacher to get and the reader will remember that many of our teachers are not highly educated.

We have a well attended and interesting Sunday school conference every year which is conducted much on the lines and many of the same subjects are discussed as they are in similar conferences in America. (Watch the Gospel Herald for the report of the India Sunday school conference. It should be in the paper by February or March, as the Conference here is usually held during the holidy season.)

From each mission station village Sunday school work is carried on and this too is mainly conducted by the Indian brethren and sisters. The missionaries help in every way they can but it would be physically impossible for a missionary to be present in all of these. Two or more workers are appointed a certain village or part of a village and they have a regular place, usually under a tree or in an open courtyard. Here they gather the children as well as many adults to their Sunday school. While the attendance at these village Sunday schools varies very much, it is usually within the range of 10 and 75. Where the crowd is large, there may be a division made for the teaching of the lesson, usually between the children and adults. But often where the Sunday school is only small, there is only one class. They teach a Bible story and then sing some simple Indian bhajan (hymn) and teach as much of it as possible to the children.

The workers in the out-stations and(wherever there is a village day school conducted by the Mission) the Christian masters conduct Sunday schools regularly. Sometimes there are several such schools conducted by one set of workers. There are also a few Christian men and women that are working in Government schools at different places. These also conduct village Sunday schools as they have opportunity.

The Sunday school picture cards and rolls sent from America mean a great deal in this work. The children will come and sit attentively for the lesson in order to get a card to take home. And we firmly believe that the pictures on their walls will make some impression that may help to turn some to Christ. There is such a difference between the pictures of the Christian religion and that of the Hindus. This difference must be seen to be appreciated.

The next of the activities to be established was the weekly prayer-meetings. At most of the stations there is a prayer-meeting on Thursday afternoon for the women and one or more for the men at an hour later in the day. In the larger congregations there are often a number of group prayer-meetings every week. These meetings are not conducted in any set way but usually as is seen best by the leader. We try to make them as practical as possible and make them a source of spiritual help for the Christian people. These are also opportunities for special prayer.

In these meetings as well as in the Sunday school we try to give as much responsibility for making the meetings a success to the Indian brethren and sisters as possible. Much and in some cases the whole arangement for the prayer-meetings

are in the hands of the Indian brethren and sisters.

It may not be counted as one of the church activities but we know that it means much to us. So the missionaries at each station have a missionary prayer-meeting every Monday at 6 P. M. This is Monday morning with you and we trust that many of you will remember us for we do sorely need the strength of your prayers.

Another activity is the young people's meetings, or the Christian endeavor meetings, as they are called here. These are organized much as such meetings are organized at home. And the topics followed are those of the Christian endeavor as they are printed in Hindi. We trust that the time may come when our Church may have The Y. P. B. M. topics translated and printed in Hindi. Then we may follow the same subjects as those used at home.

These meetings are not as largely attended as the Sunday school and the church services, but we feel that those who do attend come because they are interested and so receive the blessing. The missionaries that are not otherwise occupied at the time also attend this meeting. But realizing that it is a place where our India brethren and sisters can get some training, they need in religious work, they are given almost full responsibility in this organization. These meetings have proved a great blessing to those who attend for great emphasis is placed on the practical side of the Christian life and more definite work is often done with the individual than is possible in the general church and Sunday school work.

I think the estimate is low when we say that in the Mennonite congregations in India Mission, 1200 souls have gathered in the various services of the day. Brother, sister, stop to think what they would be doing on the Lord's day had no Christian missionary come to this part of God's great world. Not all are true and sincere as they should be, but many are, and for one soul only, all our efforts, offerings, and lives are well spent.

Pray for all the activities of the Church that the real message of the living Christ may ever be given, and that we may never become entangled in the many worldly things that are killing many churches these days.

C. D. Esch.

V. Home Mission Interests of the Church

In 1917 the Home Mission station of the India Mennonite Church was established in the village of Mogragahan which is about 17 miles southwest of Dhamtari. A committee had been appointed by Conference to arrange for and be responsible for this work. The present committee appointed for the year 1922 are Bro. M. C. Lapp, Chairman; Bro. D. B. Peter, Treasurer, and Bro. Mukut Bhelwa, Secretary, and Bro. Parsadi as fourth member of the Committee. This committee meets several times a year and makes all arrangements for official visits to the station, and also for conducting special meetings for the ingathering of souls.

Bro. Mohan and his wife Sister Bhangin Bai have been located at our Home Mission station for several years and earnestly carry on evangelistic work among the villages. From closely observing their work we not only see that they are personally interested in the service and find joy in it, but that God has also richly blessed their efforts. They have brought twenty souls into the fold who by following their own occupations live independently of the Mission.

For the support of this work the different congregations donate quarterly by collections and personal donations and also offer such as they are able to give at the annual Thanksgiving services, the sum total of which has been placed at the disposal of the Home Mission Committee. After paying out nearly four hundred rupees for the maintenance of the station last year, which included the living allowance of the workers and the upkeep of the buildings there was a considerable sum remaining. We are sorry to say that, during the year 1921, over 400 Rupees of Home Mission money was stolen by someone who evidently had been waiting for such an opportunity. The treasurer kindly agreed to make a special canvass of the Church and explain the situation and by special solicitation recover as much of the amount as possible. We rejoice that the Indian brethren and sisters as well as the missionaries responded with liberal donations. We also owe our sincere thanks to Mr. William Plumley for so generously and largely contributing to the fund. He lives at Keskal, 60 miles south of Dhamtari, and has always remained a staunch friend of the Mission.

At our Annual Conference a full report of the work of the Home Mission station and of the expense is given at which time the Conference, upon the recommendation of the Committee, appoints the workers for the following year.



Corner of the old Church Building at Dhamtari with Congregation (taken Nov. 1921)

The Home Mission workers attend the Annual Bible Normal, held for all Christian workers of the Mission, and in the same manner receive an annual increase in their living allowance.

Thruout the Church the work is remembered by special sermons each quarter at which time the work is also specially remembered in prayer. We trust that this year will show a sufficient balance on hand to justify the opening of a new Home Mission station.

As members of our beloved India Church, our prayer is that we may from our own resources maintain more and more such workers each year as the Lord opens the way. Pray for us in this effort.

Ghatula Station, Aug. 28, 1922.

Mukut Bhelwa,
Secretary, Home Mission Committee.

VI. The Church's Gain Thru Charitable Institutions

In India, the establishing of Charitable institutions has been almost exclusively the work of Christian Missions. Here and there a few of the reformers have small orphanages. Hindus and Mohammedans alike give for charity, but usually not in a systematic way. They perhaps give regularly to beggars at their door, not so much with the object of helping the people, as with the hope of obtaining merit for themselves.

Government has not established charitable institutions tho it has done much for the betterment of the Indian people in many ways. To care for all the poor and needy would be a stupendous task, the finances of which it could not meet. Government however does give grants-in-aid as partial support of leper asylums and other institutions.

Wherever Christian missions have been started in this land, in a very short time the crying need of the community has brought into existence charitable institutions of one kind or another. Most often it has been an orphanage, but in many instances also a leper asylum or women's home. The famines which are so frequent in parts of this country leave so many children without parents or friends to care for them. To gather these helpless children into a home where they are given shelter, food, and clothing, and above all Christian training, is a great opportunity and when taken advantage of, can not help giving large returns to the Christian Church. The prevalence of leprosy in the country, the unkind treatment and pitiful condition of widows and deserted wives, and the neglect of those who are physically and mentally disabled for work of any kind have all combined to give the Church a great opportunity of putting into practice the teaching of the Word, "It is more blessed to give than to receive."

Our own church was especially fortunate in starting work in India just at a time when conditions were favorable in this part of the country for establishing large orphanages. A small community of lepers soon became the beginning of what is now a large leper asylum, where hundreds of that poor unfortunate class have been sheltered, fed, and clothed, and also have heard the message of the Gospel. Later, as conditions forced themselves on the Mission, a few widows and other helpless women were given shelter and protection, and formed the nucleus of our present Widows' Home with its buildings which are not half adequate for present needs. As a result of famines in the past years, a few helpless and homeless men, who were physically and mentally unable to care for themselves, have been given a home and are being cared for.

The Mission has put much hard labor and a great deal of the home church's money into our charitable institutions. What then is there in return to the Church for all this effort?

In the beginning of mission work here, a few Indian workers from other missions were imported into our work. It is difficult to get Christian workers of the highest type from other places as the best are usually employed by the missions where they became Christians. The best way is for each mission, as far as possible, to train its own workers. Our orphanage afforded to the Mission a great opportunity to begin training her own workers. While not in every case have the orphans been true to the teaching they received, some of them even returning to Hinduism, most of them have become Christians who could be depended upon to give the Gospel story to others. As they grew up, they naturally had a desire to return to their native villages to visit relatives and friends of their childhood. They almost always went with song book and Bible in hand and, before leaving, gave them in an earnest way, the story of the Gospel as they had found it. Today many of their relatives are members of the Indian Church.



"They need a Church"

As the children grew up, they married and set up Christian homes. Many of their children are now in our schools and have also become members of the Church. These people, saved from all castes and classes brought together on a common level are a constant testimony to the Gospel of Jesus Christ and His power to save, not only from sin, but also from their low intellectual and social standing.

The many widows who have been and still are being taken care of cause the heathen to wonder at the work of the Christian missions. That so despised a class can be taught to work, made to have some self-respect, and can even learn to read and write is a marvel to the non-Christians of the country. Almost all of the women have become Christians and their children too are coming into the Church.

A large number of the lepers, who from the beginning have been cared for, have become Christians. Many, many of them have passed on to the great beyond where sickness and death are known no more.

The Christian workers in our Mission, with few exceptions, including school teachers, have come from our orphanages. All the deacons in our Indian Church, except one, were boys in the Orphanage. The most prominent members in the Church, who take an interest in the work of the Sunday school and Church, came from the orphanages. Many important positions in skilled labor, such as those of carpenters, cooks, etc. etc., are being filled by Christians who were in our institutions. We might think it a pity that not all are directly engaged in preaching the Gospel, but it is well to remember that India needs a good deal of the "gospel of work and honest men and women" in every walk in life.

The famine relief, a direct work of charity during the past few years, has brought many into our charitable institutions as well as directly into the Church. We have the faith to believe that from among them the Church will gain many more in numbers as well as Christian workers for the future.

It is difficult to estimate just what the gain to the Church is from our charitable institutions. But we do know that no other investment of time, money, or labor could bring more valuable results. Eternity alone will reveal the good which has been accomplished.

Anna Stalter.

VII. New Churchhouses Needed

It is only about twenty-three years ago that the Church in America decided to open mission work in India. Then there were no Christians and to churchhouses. Today there are seven congregations worshiping God every Sunday. The first congregations in the young Mennonite Church in India worshiped in school houses. We longed for separate churchhouses in which to worship.

Then we built a churchhouse at Balodgahan and called it the "Bethel Church." At the time it seemed like a pretty good sized building for the then small congregation of 27 members was easily accomodated in it and left plenty of room for others.

We had faith that the Christian community would in time grow large enough to fill the house. That was only eleven years ago. Today the congregation numbers about 350 communicant members and includes a total of nearly 600 in the Christian community. The old churchhouse still stands and is in good repair and is in use every Sunday but on each Lord's Day 160 of the smaller of the girls in the Orphanage are not permitted to attend the regular morning service on account of no room but must attend a separate service. The house is now entirely too small.

A new and much larger churchhouse is being built at present on a separate plot. The main room is 80 x 40 with a wing on each side similar to the meetinghouses at Wayland and Kalona, Iowa. The walls are up to the upper end of the windows but the funds are about all used up. This much needed building can not be completed until the balance of the money will be sent us —the total cost being over $6000.00.

Next time we built we were "wiser" (?). It was at Sunderganj where the congregation to begin with was larger than at Balodgahan. It was a 60 x 30 structure somewhat cheaply put together in 1914. It stood on its separate plot and accomodated the growing congregation until a year ago when it was torn down, being in bad repair, to make room for a new and much larger structure on the same plot. The size and cost are similar to the meeting house planned for Balodgahan. When the first churchhouse was built, the number of communicant members was a little over two hundred. Now there are not far from 400 included in a total Christian community of considerably over 700. Considerable material has been collected for the new church and work has been done on the foundation. The work stopped on account of "No Funds."

The question may be consistently asked, "What was the object of starting two big new churches costing together some $14,000.00 when there was no money to build and no plan to get any?" It was partly because of the urgent need. It was partly because of faith that God would supply. It was partly because we had, when the churches were started, access to the money sent monthly by the Mission Board designed for Relief and Building. When the regular monthly remittances for this purpose from the Board stopped, work on the buildings stopped also.

In 1913 there were 20 members in the congregation at Sankra. A neat little church house was built for this congregation but big enough, it was thought, to accomodate a reasonably growing church for many years. The house is still in good repair and in use every Sunday by a congregation now numbering not far from 200 communicant members and a Christian community of over 300. The present church house is too small for this congregation and it is planned to build a new church some smaller than those planned for Balodgahan and Sunderganj just as soon as the money is forthcoming. Already a little money has been received for the proposed new church.

Ghatula congregation has no separate church house. In addition to the growing congregation resident at Ghatula, the Bible School students live there six months of every year while in school, increasing the regular congregation by about 20 members. They worship in the chapel room of the Bible School building and need a separate church house. A building costing $4,000.00 will suffice for the needs here.

Our last Annual Church Conference authorized the organizing of a new congregation at Mahodi—a new evangelistic station. The bungalo and necessary out-buildings will be completed this year. We have no churchhouse and hold our services in one of the rooms of the bungalo though we have forty communicant members and a total Christian community of over 60. A church house similar to the one needed at Ghatula ought to be provided here as soon as possible.

What does all this mean—this cry for churchhouses? It means that we have far out-grown our present accomodations. It means that every year the total Christian community increases by about 400 or more. It means that the famine has brought considerable numbers into the various congregations. It means that thru our evangelistic agencies, people from different villages have left their idolatry and have become Christians. It means that temples dedicated to the worship of the living God are greatly needed to offset the degrading influence and effect of the worship in the numerous temples dedicated to heathen gods. **It means that one churchhouse does more to convince the people that Christianity is here to stay than many years of itinerant preaching.**

And to YOU, my brother, my sister, is committed the task of HELPING in this great enterprise!

J. N. Kaufman.

"Do not fear to step where God leads."

THE AMERICAN CHURCH AND HER RELATION TO THE MISSION IN INDIA

By George J. Lapp

For the Gospel Herald.

Chapter XII of "Our Missions in India"

The Mission in India has its appeal to the Church. Our missionaries home on furlough present this appeal in every way in order to stimulate interest in the work.

They do not come to the Church because she owes them anything. They have consecrated their all for the work because the Lord called them, and they are willing to trust God to lead the Church to stand by them while they labor at the front. They go forth reserving nothing, and are ready to spend and be spent for Christ. They return from the field on furlough full of enthusiasm for the work and eager to return when the time comes. They are full of India and never tire of presenting her needs in public or in private.

They are unselfish in their solicitation work, asking for interest and means only that the Lord's work may be carried on. They are interested in the consecration and training of prospective workers because they know how rapidly the harvest field is ripening and how imperative the need of a larger staff of workers in the foreign field.

They rejoice greatly at every response they see on the part of the Church and are gratified at the wonderful developments of the past few years. As a Church we are given a message to the world and seeing the world need as the missionary does, it is no wonder if he presses those needs to the forefront whenever opportunity presents itself.

The Church sustains a peculiar relation to the foreign field in this that she wholly supports the mission work both by finance and workers from among her own ranks. With her deepened interest she makes a purse-and-all consecration to the Lord for the work.

Consecrating Her Young Men and Women.—War conditions which are so fresh in our memories have taught us to give up the flower of our families without question at the country's demand. Civil authorities asked no questions. The young men had to go. Many parents sorrowfully said they had dearly learned their lesson and could easily see their sons and daughters leave home for the Lord's work if He should call them.

Many noble-hearted young men, filled with the love of God, were touched by the physical needs of war-stricken peoples and devoted months

of their precious time to relief and reconstruction work. They were not forgetful of their real mission as Christian young men and faithfully performed their duties in the name of Christ. They also sought opportunity to make known the Gospel message. Their work for many of them was a stepping stone to doing foreign mission work. Will we have any of them for India?

Through benevolent aid rendered by the sisterhood of the Church their vision has been enlarged and mothers are beginning to desire a part in the personal touch with the unsaved of all lands. They are more ready to see their daughters give themselves to the Lord's work whether at home or abroad. They are beginning to realize that sitting around the parental home does not enable them to help build up the cause in the best way. They also realize that trying to keep their loved ones near them for just their own comfort and pleasure is selfish. One father who has now grown old in years had hoped that he might spend his last years of his life with his youngest son. But the Lord called him to labor in regions beyond. It was as hard a struggle as he ever had to give up the son. It took prayer, tears, and a final complete resignation to the will of God. He is very old and nearing the grave very fast. He is happy, and says he wishes he had twice the number of boys to give for the work.

A mother who could not be reconciled to giving up her daughter for foreign mission work had to part with her really against her own wishes. After a few years of separation and of most interesting and helpful correspondence she is happy over the recompenses that have come into her life. Could the prayer of every parent be, "Lord, help me to realize that thou art more precious to me than my own life and flesh and blood, and if thou canst consider me worthy, take of mine and use them to thy glory," what rich rewards of joy and peace would come into their hearts.

Could all young people consider Christian service first in their lives and put forth every effort to work to that end, how much more effective and far-reaching could evangelizing and soul-winning be. How much more easily could the Church lay her hands on those who should go forth and send them out with her blessing. If every minister and lay-member would really be alive to the privileges of service then the Church would be awakened and she would much more earnestly and intelligently seek avenues through which she could send her young men and women forth and financially support them in the service for the spiritual good of humanity. She would not expect her Mission Boards to depend on volunteering alone for finding recruits. There are many young men and women who are worth going after and would seriously consider misionary service if approached by duly appointed representatives of District Boards or of mission committees who are expected to be recruiting officers. Too many who would enter the field or prepare for it do not know with whom to communicate their convictions. There is too great a gap between the official missionary forces of the Church and the prospective recruits. Boards should be more persistent in keeping recruiting officers in touch with young people in training in educational institutions and others in active service and engage their interests wherever possible. When they find prospectives who are willing to be used, then proper means should be used to get them to the field in order that they may go with the church's hearty approval. We want no workers in the field whom the Church cannot heartily and truly consecrate for the work.

Training the Prospective Missionary.—Christian experience and a thorough knowledge of the Bible are imperative. Every Hindu and Mohammedan priest in India knows his sacred writing and can freely quote from memory any number of portions to back up their teachings. We cannot expect that they would have much respect for us as missionaries if we should come to them with only a meager knowledge of the Word of God. They also have unbounded confidence in the divine origin of their "Holy Books," and expect the same of us in our attitude toward our Bible. Those of them who know Christ admire His teachings though to them He is not divine. They expect us who are "Jesus-people" to hold Him in the highest reverence and have His messages at tongue's end. In this respect the missionary cannot afford to be a disappointment to them. He must be able to lead them through the Word to the Fountainhead.

A consecrated mission worker in India cannot have too much educational training. His language study, science, mathematics, and literature, with the mind training enable him to do more work with less effort, provided he has not developed into an impractical theorist. His experience in meeting up with stronger minds has led him to respect others. Were it possible for every prospective missionary-in-training to have actual experience in Christian activities and with real missionary problems, it would be invaluable. For this reason many Mission Boards require them to spend a certain amount of time in home mission work before going abroad. It is a great help to them, but hard on the missions where so many such come and go.

It is as true of the foreign mission field as it was of the relief work in the Near East that new recruits who go forth enter an entirely new field of labor and have to realize that not all the wisdom and knowledge to be attained has been crammed into their craniums; that there is much to unlearn of pet theories and notions which had developed from reading and meditation; that it is essential that each new worker hearken to the advice and profit by the experiences of their seniors in the work in spite of how much they may wish to differ. Before entering the field it is well to know that one must expect to spend several years as a novice and disciple before he is ready for responsibility.

Financial Support.—The Church in India as a separate institution from the Mission is practically self-supporting. Climatic conditions are such that no foreign missionaries are able to do the manual labor that those of other lands can do. Moreover the work is so great it would be unwise to expect them to give part time to their own support when they should be wholly engaged in mission activities. They with their corps of native workers devote their whole time to giving the Gospel to the people. The Mission Board realizing this has from the very beginning sought to send adequate funds to furnish the allowance for all native workers. They have also missionaries with food and clothing and a living encouraged establishing educational and industrial institutions and made it possible to secure the necessary support for them. They have encouraged building medical dispensaries and hospitals for the sick and funds have been forthcoming for them. They have graciously consented to any legitimate and reasonable methods of work. They have sought to add every comfort to the missionaries on the field, knowing that they have enough to endure from heat and rain, from illness, and from exposure to all the dangers that beset them on every hand. Let none at home feel that your missionaries in India are living lives of ease and luxury.

Although finances have been systematized so they know what they are getting for the support of themselves and the work, no missionary

can ever expect to grow wealthy from what he receives for food and clothing. We know of none who so desire. Many of them tithe out of their allowance and spend it in charitable work. In making pleas for money, then, it is for the purpose of extending the work as far as possible and penetrating regions of our district which are as yet untouched. The Church it nobly responding to the presentation of needs and we have every confidence that as they are brought to her in the future her gifts will be increasingly larger.

Larger amounts of money are sent to India each year. Correspondingly greater advances are made in extending the cause of Christ. Representatives of other missions visiting us witness to the marvelous growth of the work in so short a time. Doors for further advance have opened faster than we had finances to develop the work.

Future Need of the Field?—There are strong indications that mass movements will break out in the Central Provinces of India. Already larger numbers have come into the churches of our sister missions. The people of our mission district have been deeply impressed by the famine relief work carried on in their behalf and have had proven to their satisfaction the truth of the Gospel of Christ and are more ready to listen to its messages than ever before. With this increase in interest there is a greater need of enlarging the native staff of workers and of rushing new misionaries to the front to help in organizing and caring for the work. The native Christians are willing to do their part but have not the initiative to develop new activities. They cannot grapple with new situations without the backing of their missionaries who fearlessly stand shoulder to shoulder with them.

No departments of mission work should be eliminated, but rather enlarged to meet the growing needs of the work. We should have itinerating medical missionaries as well as those who treat patients in the established hospital. We need missionaries who can devote their time to educational work, further developing the mission schools in efficiency and as strong evangelistic agencies. We need trained men as mechanical and electrical engineers and as agriculturalists who can improve methods of handicraft and at the same time teach the people to make Christ and His teachings practical in their business.

We need missionary nurses who can devote their time to caring for the sick and suffering. We greatly need missionary evangelists who love to carry the Gospel messages to the poor benighted souls who know not of the Savior. They can put in their time touring, visiting public market places, homes of villagers, and bring men and women to a definite decision to accept Christ.

"The harvest truly is great but the laborers are few, pray ye the Lord of the harvest that he send forth more laborers into his harvest."

STATE AND CHURCH IN RUSSIA

By Gerard Abram Peters

For the Gospel Herald.

In Russia, as in all other countries of Europe, state and church were closely united. The Mennonites, on the other hand, have always stood for separation of the church from the state.

The close union between the church and the state continued in Russia to the time of the revolution of 1917. Under the old system the state was ready to serve the church, and the church in turn was a faithful servant of the state. In fact, state and church were amalgamated in a way that apparently the one could not exist without the other.

Until less than five years ago it seemed almost impossible to think of the Russian state as existing without the church, or the church without the state. The state was the church and the church was the state. To this end all classes of the population were educated.

Then came the great revolution of the year 1917, and with it a radical separation of church and state. In the first period after the revolution, some traces of the former union of church and state were yet in evidence. But in the October revolution of the same year, the last cords connecting the two bodies were severed. And the separation seemed to be final. The church and her representatives were believed to be the most ardent opponents of Socialism and Communism. Then began a bitter combat against everything that was connected with the church and with religion. From that time on the watchword was: Religion is opium for the people. It makes people satisfied with conditions that are unjustifiable. Religion is for the state a destructive poison. Away with religion of all sort. Long live Free Thinking!

Though we Mennonites have always advocated the separation of church and state, we did not believe such an abrupt break best for our land. The people who were affected by this break, were not prepared for it. The church was not educated to stand independently and to withstand the on-rushing flood of negation and rationalism. The church had been made free, but did not know what to do with the freedom. Great were the inroads which Nihilism and infidelity made among those who had made up the membership of the state church.

The Soviet government, as already said, is inimical to all religion. It is completely anti-Christian. Yes, they do speak of religious liberty. Religion is for them, as they say, a private matter. The fact is, however, that the Soviet government is waging a bitter warfare against religion and Christianity. This position of the government may be partly explained from the fact that in the dominant churches of the past so little of true Christianity was to be found. This fact was recognized even by the uneducated classes. It was not difficult to create in them a prejudice against religion.

As evidence of the anti-religious position of the present government, we shall mention a number of points from the "Decree Concerning the Separation of State and Church." According to Paragraph 27 of this decree, the civil adminstration may at their pleasure close churches and use them for other purposes. Paragraph 30 demands that religious instruction of children and young people under eighteen years of age is forbidden in groups. For those over eighteen years such instruction may be given only by permission of the civil authorities. According to Paragraph 53 it is forbidden to religious bodies to open religious schools, etc.

We believe that the opponents of religion, or of Christianity, will in course of time be led to see that such radical opposition will not have the desired result of exterminating all religion. We also believe that many a thinking priest and layman will be awakened from the sleep which has had them under control. The Spirit of God has the power to bring life into this field of dead men's bones.

It is to be expected that Church and state are separated for all time to come. It is our desire that they will live and prosper side by side. We believe the Church will yet, despite all opposition, show strength and vitality. This work is of God and cannot perish. To the state a true Christian Church will not be a detriment, but a blessing.

Thy word is a lamp unto my feet and a light unto my path.—Psa. 119: 5.

WEEKLY LETTER FROM SOUTH AMERICA

(Sept. 29, 1922)

By Emma E. Shank

For the Gospel Herald.

Bro. Hershey was with the Trenque Lauquen brethren for two days. During the day various families were visited and at night we had preaching services. Our people are always glad to see him and as usual the attendance was good. We also enjoyed a visit from Bro. Miller, a missionary from Buenos Aires. He passed through here on his return to the city and preached for us on the other side of the railroad. All report "una linda reunion" (a very nice meeting). The little hall was full.

Bro. Lauver writes from Carlos Casares, "The owner of the house in which we formerly lived has asked for a New Testament in Hebrew. We had given him some tracts in Hebrew and through his interest in these he wished a New Testament. We were indeed sorry we had none to give him. We substituted a Spanish Testament which his grandson began to read to him, but as he is past seventy years of age and has never studied Spanish he could not grasp the meaning. We hope we may soon receive Hebrew Testaments and also more other Hebrew literature as we feel that some of these Jews will be won for Christ."

Old Grandmother Scalioni who had to be away from Trenque Lauquen for about five months came back a few days ago. She is so happy to be back to where she can attend the services which seem to mean so much to her. We are glad too, for she always enters so heartily into every part of the service. She helps to sing, leads in prayer, and gives her testimony as to what Christ is to her.

While here Bro. Hershey remarked that last Sunday night was the first meeting for a good while at Pehuajo in which practically all of the brotherhood could be present. There is not quite so much sickness as there was.

We wish to request those who read this article to pray definitely that the Lord may lay it upon the hearts of some more people to prepare for this field of labor. We think it must be that more missionaries arrive before the beginning of 1923. Remember the need is really urgent. Delay in the arrival of more missionaries may mean that hundreds of souls will die in their sins because we could not take the Gospel to their town. Let each one pray and ask others to pray.

Trenque Lauquen, F. C. O., Argentina, S. A.

THE APPEALS FROM OUR MISSIONS

By Dora Winey

For the Gospel Herald.

Resources at our Command

Let us as followers of the meek and lowly Jesus do straight thinking, straight living, and straight giving that the blessing may not only be bestowed unto us, but others as well. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?" We are then individually responsible to God for the use of our time, talents, and means. We as believers should do as we sometimes sing, "I have surrendered all."

As we consider our resources of America can we count our blessings one by one? Are we not living in a land flowing with milk and honey, and enjoying the free air of liberty, where we can worship God according to the dictates of our own conscience, unmolested?

As to resources it is not necessary to give figures to prove that we have plenty and to spare. How about those who are not so favorably blessed? Where famine is raging and they know not Christ? Is there not a continuous call coming across the restless waves for bread, for raiment, for light? Will we heed the call? We have given before, we can keep on giving and still live. "Bring ye all the tithes into the storehouses that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "He that giveth a cup of cold water in his name shall not lose his reward. I was hungry and you gave me meat, I was thirsty and you gave me drink, I was a stranger, and ye took me in. When did we do this? Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

God has so abundantly blessed America, that its resources have so multiplied, that at this age the wealth of the United States alone is superior to all other nations not saying anything of the Dominion of Canada or Latin America. Now let us realize that these material things are not our own, but all belong to the Lord —the earth and the fulness thereof, and the cattle on a thousand hills. We are but stewards over God's heritage. If we are blessed with one dollar we are kept responsible for the same, and if we are blessed with a million we are kept responsible for a million. We are to "be not slothful in business fervent in spirit, serving the Lord," not live at ease or all for selfish purposes or bury our talents and finally receive the sentence to be cast into outer darkness, where there shall be weeping and gnashing of teeth.

We should aspire only to labor for the welfare of our fellowmen, whether it be our next door neighbor, those of the Near East or the isles of the sea, and also observe the Golden Rule, and we will not be slow in giving as the Lord has prospered us.

The Lord Jesus said it is more blessed to give than to receive. To receive a blessing out of giving it is a matter of how we give and for what purpose. If we give grudgingly or to have the praise of man or in the spirit of the Pharisee, it will be no blessing to the donor, although it may help the one in need. Horton says the obligations are as great to know **how** and for **what purpose** our funds are to be used, as it is to **give.** If our money goes recklessly to so-called religious institutions where the teaching is false to the Word, to the support of missions or workers who are not true to the crucified and risen Christ; if it goes for social service that has no soul salvation for its aim, it is recklessly used and the reckoning day will bring us only disappointment. We have a right to know, we are obligated before God to know. We will be sorry if we know, too late, that we have squandered the Lord's funds.

We cannot give too **much** if we give wisely and prayerfully, but when we give we should know **why, whom, what for**—as every steward of a trust fund should know.

Lancaster, Pa.

IS IT NOTHING TO YOU?

By Alice H. Nissley

For the Gospel Herald.

A young girl was taken from the city to the country. Her mother seemed anxious that some Christian home should be open to receive her daughter. She was not disappointed in this. A Christian brother and sister, with open hearts, welcomed this poor soul into their home as one of the family. She had her weaknesses. We all have. That is why Jesus made a way for poor sinners to receive a better home than this earth can afford.

God gave the brother and sister grace to bear with her. She had a soul to save. She confessed Christ and united with the Old Mennonite Church. She was a member of this

home for eighteen months. She appreciated and loved her new-made friends. Through their kindness, she was taken to the city to visit her former home. The experience did not work satisfactorily. The mother began to write to her daughter, begging her to come home. The daughter yielded and is now at home with her mother. She has left the Church and her mother takes an awful attitude toward the Church.

What do we say to these things? If we who are blessed with Christian homes do not awaken to our duty, more souls will follow the same path this girl has gone. More souls are being lost because of Christians' cold attitude toward souls than for any other reason. Jesus told the disciples the importance of fasting and prayer.

The disciples asked why they could not rebuke the devil in the lunatic. Jesus said, "Because of your unbelief." We are not placed into this world to take life easy. God is never idle. Jesus lived a life for others. That is what is expected of us.

The incident recited above is one result of a wicked ancestry. No one can help the rising generation to a better way of living than can a "life hid with Christ in God." Shall we witness people going into a Christless grave and we remain apparently unconcerned, not interested enough to even try to help those within our reach? Is our prayer, "that God may put us where we can glorify Him the most?" Who will be held responsible for the souls that are drifting, drifting to an endless hell?

The Christians' aim should be, "What can I do, or where can I be of the most possible good to the greatest amount of people?" Life is too short for any to spend their time in earthly gain with no time for the Master.

If we are not willing to be guided by the still small voice, the Lord will take other methods and use other means to carry on His work. Go to those who have not the privileges you have, or are not blessed with the surroundings you have had from childhood. Time is fleeting, souls are dying, Jesus is watching for faithfulness and obedience. Will He be disappointed?

Dealing with souls is of so serious a nature that until we are brought face to face with facts, we do not realize the important part we have in the work. What would Jesus do?" should be the aim in our lives. If this were the case, how different our lives would be!

We could cite incident upon incident where children were advised to go to some Christian home in the country. They remained a while, but their city life seemed too enticing. They came home. They did not better their condition. They rather invited misery. This is a stubborn fact. No matter what the condition of the home, they want to be there. Is there no way to change such homes, or could we not try to teach the rising generation how to live so when they make homes, they may profit thereby and God can look down with a smile of approval. Christians, we plead with your better judgment. What would you expect of the Christians' attitude toward you in heathendom? Would you not expect them to "Come over * * * and help us?" Would you not try to get a full understanding and receive an individual benefit from so precious a message? Is it nothing to you that every time the clock ticks, a soul is hurled into eternity? Do you take it as a matter of course? Suppose someone near and dear to you were called. Would you not be anxious about their spiritual condition? A soul in another continent, or nationality, is of as great value as one of our own.

We need to be on our guard or Satan will twine the cords of selfishness, pride, indifference, negligence, and worldly gain about us, and before we are aware, he has us so fast, we cannot be loosed. Shall we not be open to the Spirit's call and say, "Here am I; send me."

Altoona, Pa.

THE CHURCH IN INDIA

By Geo. J. Lapp

For the Gospel Herald.

(Chapter X in "Our Missions in India")

(Concluded from last week)

A Self-Supporting Church.—From the beginning regular offerings were taken in Church and Sunday school services. The money thus collected was used toward purchasing Sunday school helps, hymn books, etc. At first they were not nearly sufficient to pay for all the supplies, but as the Church grew the amount of the collections increased until during late years there is generally a surplus in the treasury after all supplies are paid for. They are sufficient not only to pay for all Sunday school supplies and extra hymn books but also lighting and repairing the churches. When the church buildings were erected at Balodgahan, Sankara, and Dhamtari, the native brethren and sisters contributed freely according to their means. The house of worship at Balodgahan was erected by funds raised solely within the Church and among the missionaries in India. We can hardly hope that for some years to come, the native Church can erect all their own churches. By receiving help from the home Church in America they will also feel bound to the home Church and the home Church will also have a direct interest in their welfare.

When calls were made for the flood-stricken sufferers of China years ago, our native Christians gladly responded. Calls are occasionally made for funds for the suffering of other lands and for special collections for the literature and Bible societies. They give as freely as possible.

Therefore considering the indigenous Indian Church herself as a working unit aside from the Mission and her work we may safely say that she is self-supporting both in carrying on her home activities and financially supporting them.

The Burden of Evangelism.—This determines to a great extent both growth and future possibilities of the Church. Considering that most of our Church in India is composed of orphan boys and girls who have immediate relatives living in the villages throughout our mission district, one would naturally suppose they would be burdened for them, which is the case. If we were to follow up every relative of our Christians only our time would be well taken up. As they grow in the Christian life they seek to win their kinsfolk to Christ. As much as lies in us we encourage them in it.

During times of special meetings they put forth special efforts to invite every one to come. The question of special intensive evangelism was discussed in conferences and a number expressed their conviction that some month in the year should be set aside which we share with each other the reports concerning the work and as a rule can rejoice at the ingathering of souls.

From a membership of eleven hundred in India we are safe in saying that there are many who would be willing to put their whole time in Christian work if their living were assured. Several have said to us that as soon as they are so situated financially that they need have no special concern, they want to give their whole time to the work. We believe they are sincere. It remains for us to inspire them by our own zeal, earnestness, and godly example to keep this activity. Then the future strength, by God's grace, will be assured, and He will raise up a native ministry which He can use to His glory.

O how love I thy law! It is my meditation all the day.—Psa. 119:97.

MY CONTINUED VISIT IN THE MOUNTAIN DISTRICTS

By C. Z. Yoder

For the Gospel Herald.

The brethren, Joseph Kauffman, Swob, and Heatwole, from near Harrisonburg, Va., met me at Job, West Va., whence we left on Oct. 3 to go to Shenandoah Valley, a distance of eighty miles by automobile, while by rail it would be three hundred miles. We crossed four high mountains, the Allegheny, the North Fork, the South Fork, and the Shenandoah. Nature's scenery was grand, on a nice sunshiny day. The road is quite steep in crossing these mountains, yet they have been much improved since the pioneer workers began to travel this way to bring the Gospel to this needy field.

In the Shenandoah mountain region the brethren from the Valley have a number of mission stations. I again had the privilege of laboring some at two of these stations. At Gospel Hill I had 11 meetings, consisting of children's meetings and a sermon. Eleven years ago we labored here, quite a few have fond recollections of the children's meetings we had then. A few are apparently enjoying their Christian life. A few have passed away who left evidences of having had victory over sin, but sad to say, several who had started in the Christian life have fallen away from the faith into sin.

Again I have been reminded of the grand opportunity there is in these mountainous districts for our young consecrated workers who are qualified to teach day school in these stations to assist the rising generation to reach a higher standard of Christian living. We admire the work that is being done in these mission stations by the persistent efforts of the ministers and Sunday school workers in bringing the Gospel to these needy fields, but I am constrained to believe from my own observations, as well as from the testimony of some of these workers, that a sister from the Valley who is teaching her sixth term in the vicinity of the above named station is doing more effectual work among these children than the evangelists or other Sunday school workers are able to do. She has over forty children under her care five days in the week. Her scholars have memorized hundreds of Scripture verses and they have learned to sing many Gospel songs. From our own experience with these children in the various stations that I have labored I can see the great advantage that these have over others who do not have such teaching. There is a great need of the Gospel everywhere, but I hope and pray that a number of our young, consecrated workers who are qualified to teach day school and have the English language, will seriously consider this needy field, where they could do efficient work with much less expense than in many other fields.

I also had the privilege of visiting the Eastern Mennonite School a few times. I was favorably impressed with the devoted Christian spirit manifested in the student body and was pleased to see that so many of these students atended the Church Conference at Springdale, Va., also other young brethren and sisters. This is commendable and encouraging.

We have many conferences in these days other than Church conferences, where many inspiring talks are given and enjoyed by many, but it is in the Church conferences where we meet with these hard problems that need to be solved in a way that we may uphold and maintain the doctrines and principles of Christ and His apostles which have been held dear by the Church of our choice for many centuries and are being cherished today by many of our people, old and young. Unless we are in close touch with the problems confronting the Church and the solutions thereof, we can not enter into full sympathy and love and forbearance with those who are bearing the burden of the day and need our support.

I had the pleasure of attending the Virginia Conference at Springdale, and was pleased to see the good attendance at all the sessions and to see the peace and harmony that prevailed throughout, in holding up the Gospel standard.

Oyster Point, Va.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville, Tenn.

(1308 W. Fourth Ave.)

The Lord be praised for the many good things which He has promised not to withhold from them that walk uprightly. Ps. 84:11. We here at the Mission are all enjoying reasonably god health. We were glad to have with us, from Oct. 6 to 12, Bro. Jos. W. Coffman of Virginia. During this time the brother preached the Word to us a number of times. Oct. 7, we had preparatory services. Following these services a number went to a stream, at which time Martha Byer was received into church fellowship by water baptism. October 8, we had Sunday school at the usual hour, 2 P. M., 105 being present. Communion services followed, Bro. Jennings and Bro. Coffman officiating. Last Friday, Lester Shepherd, one of our little Sunday school and day school scholars passed away to be with Jesus. Number of pupils now enrolled in our day school, 35. Sister Kauffman teaches free of charge. Any contributions for the support of the school would be helping a worthy cause. Altho we are not under the Mennonite Board of Missions and Charities, we beg to say the Knoxville Mission is also one with overchecked funds. .Contributions received during the month of September:

Lower Salford Cong Pa	$54 00
Warwick River Cong	2 00
Value of Garments received:	
Reid Sewing Circle	5 00
Maugansville	5 00
Cedar Grove S S C	9 00
Stryker O S C	15 00
Value of Provisions received:	
A Bro at Concord Tenn	3 50
A Bro at Concord Tenn	1 50

Gratefully acknowledged,
Oct. 24, 1922. The Workers.

Columbia, Pa.

Dear Herald Readers, Greeting in Jesus' name: We again have great reasons to thank the Lord, for His many blessings, and also that He has been with us in the past, and for the promise that He will be with us till the end.

Just a word about the building. We are glad to say that it is nearing completion. We expect (D. V.) to occupy the building in the near future.

There is good interest shown in the various meetings. The average attendance in Sunday school is about 135 or 140, and is steadily increasing.

We wish also to thank the brethren who have been here and preached for us at various times in the past, and also for the visits of the brethren and sisters who have been here.

In conclusion we would ask that your prayers might ascend to the throne in behalf of the work at this place. The workers,
Per C. D. Weaver.
Oct. 25, 1922.

Philadelphia, Pa.

(2151 N. Howard Street)

Greetings in Jesus' Name:—Sister Graybill and I have been called to assist in the work at this place. We would that we may remain faithful to the work, to the Church, and to God.

Brother and Sister P. A. Friesen were with us Sunday, Oct. 22. They gave some interesting talks concerning India. Bro. Friesen also sang in the Hindi language. In the afternoon Bro. Friesen preached to a large and attentive audience using

for a subject, "The Three Musts," John 3:7,14,30. In the evening he took as his text, Acts 4: 31-35. We certainly appreciated the visit.

In Christian love,
Oct. 24, 1922. J. Paul Graybill.

Peoria, Ill.
(900 Garden Street)

Greeting in the Master's Name:—Since our last writing, Sister Elizabeth Shantz of the Hopedale congregation has come to help out in the work.

Sunday afternoon Oct. 8, the writer and family with Bro. Unzicker and family attended the Quarterly Workers' Meeting held at the Union Church near Washington, Ill.

Sunday evening, Oct. 15, a large group of young people from the Metamora and Union congregations came in in autos and under the leadership of Bro. Walter Yoder gave an interesting and helpful program of song. The Mission hall was well filled and the service appreciated by all. Come again. The same evening Bro. Buzzard was present and preached a sermon after the song service.

Bro. Ezra Yordy, of Eureka, filled the appointment Sunday evening, Oct. 22, and on account of the rainy weather, he and his family who came with him in their car, stayed overnight, returning home Monday morning.

Bro. Unzickers and Sister Schooneart are having sickness in their homes, thus keeping some of them away from services. We hope all will be well again soon.

Pray for the work here. The Lord willing, we expect to have Bro. Samuel Gerber with us Sunday Oct. 29, and have communion services.

Yours in Him,
Oct. 4, 1922. John L. Harnish.

GLEANINGS

The Need of Japan

A misionary laboring in Japan since 1883 writes as follows:

"A complete Christian victory has not yet been won in Japan. Only about one percent of the people profess to be Christians. At least 35,000,000 in Japan have not had one fair chance to know our Savior. Dangerous forces are arising to oppose the old Gospel. The lack of Christian workers to meet the new demands is appalling. Japan begins to say: 'The Christian religion alone can meet the situation; if that fails, we are gone.' The deep longing for the best thought of the day for light from American Christianity has never been greater than at this hour. The old Gospel is being tested right now and is proving its power. Only Christ, the Son of God, can save men. Japan is the key to the East. The hope of China is in a regenerated Japan, for Japan will lead the Orient, but whither? This depends upon her adoption of the teachings of Christ as her standard."

Papal and Protestant Activity

Under the leadership of the new pope, Pius XI, the Roman Catholic Church is planning to do more aggressive work. Their program calls for: Greater activity in America; an increase in the number of missionaries in Africa and Asia; strong policies to counteract Protestant influences in Italy, France, Belgium, and Germany; and an effort to win the Russian Church back into the fold. To offset this work in America, the "Evangelical Protestant Society" has been formed in New York. It is the aim of this society to defend and promote evangelical Christianity and to defend America against any encroachment that would subordinate the authority of America to any authority but that of God. It is a commendable zeal, but God can easily maintain His own cause if His professed believers submit to His will. The only antidote to deception is the true light. Are we as Christians doing our duty in maintaining this in our lives?

A Modern Application of Mal. 3:8-10

"'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?' In tithes and offerings of souls from faraway lands whom I have bought with my blood, and whom you have not gathered unto Me. My Father has given Me the heathen for My inheritance and the uttermost parts of the earth for My possession, and I have given you the work of bringing My possessions to Me, and you have failed, and robbed Me by your indifference, of vast numbers of souls that should have been brought in. Bring ye all the tithes of precious sheaves from the foreign fields into my store house of salvation, and prove Me now herewith, saith the Lord, if I will not open the windows of heaven, yea, and the very golden gates of glory—and pour you out a blessing that shall flood the earth with the knowledge of the earth as the waters cover the sea. I wait till the harvest is reaped out of every kindred and tongue and nation and people till I can empty the blessings of heaven upon earth, yea, and bring the blessings down mine own self."—Adapted from Sunday School Times.

The Blessings of Missions

"Missions are like a blessed boomerang, for they invariably return to the one who has started them, with blessings untold. Israel was working out her own deliverance as she proclaimed the Lord's truths in heathenism. This is a sure cure for a weak Church."

The Power of the Word

The Missionary Review reprints the following interesting account that illustrates what the Word can do if it has opportunity to work:

"A young Japanese became a Christian and decided to be trained as a Christian worker. His father, an ardent Buddhist sixty-five years of age, did his utmost to deter his son by entreaties, anger, and by driving him from home. The father then bought a New Testament to fit himself to refute his son's arguments. Beginning with Matthew's Gospel, he read on, and the words, 'The Son of Man is come to save that which was lost' gripped him and led him to give his allegiance to his Savior. When he died he, a 'samurai' decorated by the Emperor, asked that his tombstone might bear the words, 'A 'servant' of Jesus, gone home to heaven.'"

Near East Relief

It is estimated that at least one million people in the Near East are alive that would be dead had it not been for American aid, and many lives are still being saved. The Near East Relief is conducting 124 orphanages, containing 64,107 children, and there are practically 50,000 others, outside the orphanages, who are dependent upon the Near East Relief for the necessities of life. No opportunity is lost to develop the largest possible measure self-support in connection with all relief work. The people are naturally frugal, thrifty, and eager for their industrial independence. Given a year of peace and stable government, free from the attacks of enemies, and the adult population would regain complete self-support.

Native African Commandments

The "Missionary Review" prints the following so-called commandments in vogue in one African province. It is said a failure to observe them is likely to result in death. The show the gross superstition, ignorance, and low civilization that grip the people in question:

"Thou shalt eat only the rump of the flesh of animals. The vitals and legs are for the women and children. Whoever eats forbidden meat shall die.

"Thou shalt not steal anything from a bushman. Whoever catches a strange woman or a child stealing has the right to kill the woman with a club and to tie the child to a tree and burn it alive. Thou mayest steal from a white man or a native enemy.

"When thou cuttest off thy hair, thou shalt cover it with earth, so that no one may use it for sorcery to thy hurt.

"If thou hast hurt thyself, thou shalt cover the blood with earth, so that no dog may lick it, for that would kill thee.

"Thou shalt not enter a grave, or even point to it with a finger, for that disturbs the rest of the dead and they will hurt thee."

A Consecrated Business

Some of the most earnest and valuable supporters of foreign missions are such as have been rejected for health reasons. A young Englishman who was rejected six years ago for health reasons made this resolve: "If, then, it is God's will for me that I must remain in this country in business, my business shall be the Lord's and all the profits shall be devoted to His work in foreign fields." He entered business. His first year's profit was £75. This he sent to the mission board. The next year he sent 480, the year following

1024, and successively 2500, 3,000, and last year 3,500, a total of 10,579. What counts most for the Lord is consecration and He can supply quantity. When we give all to Him, we will only be able to realize how much He can give to us.

Moslem Temple to be Demolished

The only Moslem temple in the United States, built a year ago at Detroit, Mich., at a cost of $55,000, is to be demolished according to a decision of the adherents of that faith using the same. Dissension within the ranks of its patrons is the cause for the action. The donor of the funds is said to be liberal toward Christianity, conceding many of its claims. This was the cause of the objection on the part of his co-religionists.

Recent Religious Statistics

According to the late year book of the Federal Council of Churches, of every 106 persons in the United States, 10 have no religious affiliation, and 96 are affiliated through membership, financial support, attendance, or other ties with various religious bodies as follows: Protestant, 75; Roman Catholic, 18; Other faiths, 3; No religious affiliation, 10; Total, 106. The year book gives the church population as follows:

Roman Catholic,	17,885,646
Eastern Orthodox,	411,054
Latter Day Saints,	587,918
Jewish,	1,600,000
Protestant,	75,099,489

The Protestant figures include 30,000,000 members and 40,000 adherents. Since the Catholic basis of computation is "population" it does not make a fair comparison to limit other statistics to communicants only. Accordingly, the three largest denominations are:

Methodists,	22,171,959
Baptists,	21,938,700
Roman Catholics,	17,885,646

Persecution in Mexico

Reports of fanatical outbreaks against workers in Mexico are coming from several sources. According to newspaper reports, two Protestant ministers were attacked by a mob which threatened to burn them as spies. Only the intereference of authorities prevented their being murdered. In another instance, a number of Christian workers entered a village to distribute religious literature. This is permissible, for religious liberty is granted in Mexico. As a matter of courtesy they notified the village authorities of their intentions, who were gracious. Soon after entering, the bells of the parish tolled loudly. A mob gathered, which not only insulted and robbed the party, but stoned and insulted them, finally driving them out of the village.

Nine Characteristics of Giving

Apostolic precept in I Cor. 16:2; II Cor. 8:1-15; II Cor. 9:7 emphasizes these nine points: (1) Personal—"Each one of you;" (2) Consecrated—"First gave their own selves to the Lord;" Start right! (3) Proportionate—"As he may prosper." (4) Systematic—"On the first day of the week" (5) Voluntary—"A willing mind." (6) Sacrificial—"Gave out of their poverty." (7) Joyful — "Their overflowing joy." (8) Urgent—"Praying us to receive the gift." Giving is a gift, one not to be avoided, but sought. (9) Growing—"The grace of God which is being bestowed." This is living, vital, energetic—bound to grow. Keep in touch with THE GREATEST GIVER—"God so loved the world that he gave—." What are WE willing to give to demonstrate our claim of being "good stewards?"—Sel.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For September 1922

GENERAL

A Sister Weaver Cong Va	$2 00
East Bend S S Ill	100 00
Union S S Ill	8 00
Emma Cong Ind	17 65
Albert Schmucker	25 00
Reuben R Brunk & Wife	20 00
Forks Cong Ind	21 10
A Sister Weaver Cong Va	4 00
David Burkholder	20 00
Mrs A M Zook	5 00
Salem S S Alta	33 59
Clearspring Cong Md	9 00
Sterling Cong Ill	8 07
Liberty Cong Ia	1 50
Sugar Creek Cong Ia	68 23
Roseland Cong Nebr	6 30
West Union Cong Ia	48 93
Lower Deer Creek Cong Ia	46 10
Weaver's S S Va	21 75
Mo-Kans Conf Offering	51 42
White Hall Cong Mo	3 05
Protection Cong Kans	5 00
Logan & Champion Co Mission Meeting Ohio	112 27
Leetonia Cong Ohio	24 59
Thomas Cong Pa	19 62
Kaufman Cong Pa	9 00
	$691 17

INDIA

General

Shore S S Ind Class 6	$1 80
Eva Getz	10 00
Wood River S S Nebr	19 03
A Brother Goshen Ind	1 50
John Cressman	10 00
Hagey Cong Ont	23 00
Christian Bergey	25 00
Floradale Cong Ont	50 00
Shantz Cong Ont	24 00
Snider Cong Ont	22 12
Clayton S Weber	30 00
Calkins Cong Mont	1 00
Coalridge Cong Mont	12 50
Spring City Cong Pa	49 00
Souderton T M Pa	25 13
Line Lexington Cong Pa	71 50
Souderton Cong Pa	35 60
Marion Cong Pa	12 29
Liberty Cong Ia	6 50
A S Eash	5 00
La Junta Cong Colo	12 04
Mt Zion Cong Mo	50
Zion Cong Ore	18 00
Blough Cong Pa	23 50
Kaufman Cong Pa	9 00
Stahl Cong Pa	14 10
A Bro & Sister Manheim Pa	25 00
Conestoga Cong Pa	52 75
L H Pa	2 00
	$591 86

India Missionary Support

Harper S C Kans	$1 90
Women's Missionary Society	250 00
A Sister from Canada	51 00
Levi Hostetler Est	100 00
Waldo S C Ill	120 00
Roanoke Cong Ill	100 00
Nappanee N Main St Cong Ind	38 75
Elkhart Cong Ind	30 18
West Liberty Cong Kans	91 50
Eastern Menn Board of M & C	100 00
	$883 33

Missionary Children Support

Logan Co S C Ohio	$3 50
Salem S S Alta	21 50
Clinton Frame S S Ind	9 00
Larned S S Kans	15 00
Penna S S Kans	20 00
Mrs Warren Farmers S S Class	8 20
	$77 20

Native Workers Support

A Bro & Wife No Lima Ohio	$60 00
Doylestown S S Pa	30 00
Geiger Cong Ont	22 35
Esther Groh	30 00
Baden Mission Ont	30 00
Spring Valley Cong N D	5 00
D L Leatherman	10 00
Mary and Esther Leatherman	5 00
Shore YPBM Ind	7 00
Manheim Bible Study Class Pa	7 50
2 Classes E Petersburg S S Pa	7 50
E Petersburg Pa YMBC	7 50
	$221 85

India Bible Women

Class 7 Howard-Miami S S Ind	$12 00
Reuben R Brunk & Wife	30 00
Dan & Alta Wenger	9 00
Logan Co S C Ohio	4 00
Doylestown S S Pa	18 00
Bowne Cong Mich	6 00
Salem S S Ohio	6 00
	$85 00

Native Woman Teacher

Mary K Zimmerman	$6 00
A Sister Souderton Pa	6 00
	$12 00

Medical Work

Berlin S S Ohio	$13 11
A Friend Minier Ill	1 00
Bethel & Guilford Congs Ohio	25 00
Women's Missionary Society	47 83
Tuleta S S Texas	6 00
Sarah Kurtz	10 00
C H Hummel	10 00
	$112 94

Native Nurse

Laura & Araminta Fuss	$8 00

India Orphan Support

Gortner Union S S Md	$12 00
Mr & Mrs Paul Jacobs	5 00
Ernest G Gehman	13 00
Class 11 Waldo S S Ill	7 50
Berlin S S Ohio	38 00
Peoria Mission S S Ill	2 50
I A Hummel	7 50
J Ira Eshleman & Family	6 50
O Bro & Sister Marion Pa	6 50
F R Kauffmans S S Class	2 50
A R Kauffmans S S Class	2 50
L C Honsakers S S Class	2 50
L C Honsaker	2 50
Ezra Benders S S Class	5 00
Ezra Bender	2 50
D D Stoltzfus	2 50
C B Metzlers S S Class	2 50
Class 3 Walnutcreek A M S S Ohio	2 50
Manitou S S Colo	12 50
Mrs Henry Kortemeier	12 50
S A Yoder	5 00
Stahl S S Pa	50 00
Class B Goshen S S Ind	18 75
Class 2 Martinscreek S S Ohio	6 50
Martha E Diller & S S Class	6 25
Gortner Union S S Md	8 00
Lydia H Smith & S S Class No 14	2 50
Lizzie Greiser & S S Class	75
Class 1 Clinton Brick S S Ind	4 00
Class 3 Clinton Brick S S Ind	5 00

Class 4 Clinton Brick S S Ind 2 50
Class 5 Clinton Brick S S Ind 2 50
Young Mens Class Pike S S Ohio 6 50
A Bro & Family Royersford Pa 25 00
Dohners & Gingerichs S S Pa 51 00
Salem S S Tofield Alta 15 00
First Menn S S Kitchener Ont 60 00
Weber S S Ont 45 00
Waterloo S S Ont 30 00
Mrs Angus Webers S S Class 6 25
Mrs Norman Snyders S S Class 6 50
Elizabeth Webers S S Class 6 50
Sherkstown Cong Ont 25 50
Stauffer S S Md 7 00
Bethany S S Mich 2 50
Holdeman S S Ind 5 25
10 Classes Shore S S Ind 15 52
Mrs Overholts S S Class 2 70
Classs 1 Yellowcreek S S Ind 12 00
Class 2 Yellowcreek S S Ind 1 85
Classes 3 & 4 Yellowcreek S S Ind 16 30
Class 5 Yellowcreek S S Ind 8 00
Class 11 Yellowcreek S S Ind 10 00
Class 12 Yellowcreek S S Ind 2 55
Class 14 Yellowcreek S S Ind 12 35
Class 15 Yellowcreek S S Ind 10 75
Class 16 Yellowcreek S S Ind 9 00
Class 17 Yellowcreek S S Ind 11 75
Class 18 Yellowcreek S S Ind 14 00
Prim Dept Yellowcreek S S Ind 12 10
Amanda Kauffman 4 00
Class 15 Middlebury S S Ind 6 25
Maple Grove S S Ind 11 30
Opening Buds C Elkhart S S Ind 3 10
Berean Class Elkhart S S Ind 12 75
Helping Others C Elkhart S S Ind 7 85
Golden Rule Class Elkhart S S Ind 3 50
Class 16 Elkhart S S Ind 2 75
M B C Elkhart S S Ind 6 50
Class 4 Liberty S S Ia 2 50
Liberty Cong Ia 7 50
Jos Kabaker 7 50
Cherry Box Cong Mo 15 00
Class 9 Sycamore Grove S S Mo 22 50
Prim Dept Hesston S S Kans 20 00
Volunteer S S Class Oakgrove S S O 5 00
Ever Ready Class Oakgrove S S O 2 50
Oak Grove S S Ohio 10 00
ZDZ Class Bethel S S Ohio 2 00
Class 6 Bethel S S Ore 6 77
Class 6A Bethel S S Ore 7 50
Class 5 Bethel S S Ore 6 50
Class 1 Zion S S Ore 2 50
Classes 4 & 5 Zion S S Ore 7 50
Junior Mission C Nampa S S Ida 12 75
Thomas S S Pa 29 21
Weaver S S Pa 37 50
Scottdale S S Pa 22 50
Cross Roads S S Pa 5 00

$981 35

India Widow Support

Womens Missionary Society $5 00
Stahl S S Pa 25 00
E T A Zooks S S Class 20 00
Girls Int Class Zion S S Va 5 00
Doylestown S S Pa 5 00
Bowne S C Mich 2 85
Olive S S Ind 10 00
Anna N Ranck 10 00

$82 85

India Famine Fund

Reuben R Brunk & Wife $10 00
Maple Grove S S Ind 36 75
West Center Church Hutchinson Kans 21 10
Sycamore Grove S S Mo 20 92
Bethel S S Ohio 12 05

$100 82

Sankra Church Building

C I Kilmer $5 00
Tillman Good 5 00
Matt 25 40 Dalton Ohio 2 00
J H Eigsti 6 00
Bethel & Sycamore Grove Cong Mo 174 51
D S Weaver 100 00
A D Miller 5 00
All Day Mission Meeting Los Angeles Mission Calif 102 00
F G Roupp & Wife 30 00
Firdale Cong Ore 62 00
E J Neschwander 1 00
A Burkhart 25
Mary Ritchie 25
Gladys Burkhart 35
Nurses of La Junta Sanitarium 10 00
Anna Rose Weaver 25 00
Frances E Weaver 5 00
Martins Cong Wayne Co Ohio 23 00
Larned Cong Kans 38 00
East Holbrook Cong Colo 28 00
D H Yoder 50 00
Eli D Yoder 25 00
Oak Grove Cong Ohio 58 00
J L Detwiler 25 00
Salem & Pike Cong Ohio 130 00
A Sister Ohio 7 00
A J Yoder 10 00
A Y Hartzler & Wife 10 00
A Friend Ohio 1 00
Tri Co S S Meeting O 20 86
A T Nafzinger 3 00
Bethel Cong Ore 25 55
M E Brenneman 10 00

$997 77

Balodgahan Church Building

Wilmot A M Cong Ont $46 00
Poole A M Cong Ont 29 00
East Zora A M Cong Ont 65 00

$140 00

Ghatula Dispensary

Perkasie S S Meeting Pa $53 00
Anna N Ranck 5 00

$58 00

Village Primary School

Mt Zion Cong Mo $17 60

India Personal

Kathryn Miller $10 00
East Scottdale S S Pa (to C D Esch for Child Hosp) 15 83
Chicago Gospel Mission Cong 50 00
Sara A Lehman 10 00
J H Lehman 5 00

$90 83

India Hospital Endowment

Silas Yoder $10 00
A Sister Forks Cong Ind 10 00

$20 00

Total for India $4,481 40

SOUTH AMERICA

General

I H Eigsti $5 00
Doylestown S S Pa 10 00
A Brother Salem Cong Alta 5 00
John Cressman 10 00
Clayton S Weber 30 00
Lower Salford S S Pa 39 00
Line Lexington Cong Pa 71 50
Middlebury Cong Ind 19 64
Alpha S S Minn 5 50
Erlis Guengerich 1 00
La Junta Cong Colo 12 04
Palmyra Cong Mo 1 00
Mt Zion Cong Mo 1 00
North Lima S S Ohio 27 50
YPBM Albany Ore 13 00
Pinto Cong Md 2 00
No 5834 Pa 5 00
A Brother & Sister Manheim Pa 25 00
L H Pa 2 00

$285 18

Missionary Support

Hildebrand S S Va $10 50
Levi Hostetler Est 100 00
Sisters of Reiff Cong Md 73 00
Sisters of Miller Cong Md 20 00
Weaver S S Va 52 25
Bank S S Va 25 00
Spring Valley S C Kans 25 00
East Holbrook Cong Colo 15 44
Eastern Menn Board of M & C 100 00

$421 19

Bible Readers Support

Old Sisters C East Union S S Ia $10 00
E Union Girls Missionary Society Iowa 10 00
Shore YPBM Ind 7 00

—$27 00

South America Publication

Sterling Cong Ill $5 00

Pehuajo Church Building

A Bro & Sister Orrville O $1000 00
George Weaver 5 00

$1005 00

Total for South America $1743 37

CITY MISSIONS

Altoona

Masontown S S Pa $10 00
Thomas Cong Pa 27 34
Scottdale Cong & S S Pa 29 93

$67 27

Canton

Martins YPBM O $6 06
Minnie Campbell 2 00
Beech YPBM Ohio 7 70
Sallie Yoder 1 00
Provisions
E F Hartzler 75
Harvey Miller 2 40
H J Yoder 50
Levi Weaver 30
Harry Shank 2 50
Fannie Tschantz 30
Sarah Lehman 30
Chris Miller 2 20

$26 01

Chicago Gospel Mission

House Income (Aug) $8 00
House Income (Sept) 20 00
Ill S S Conference 52 55

$80 55

Chicago Home Mission

Womens Missionary Society $1 00
Waldo Cong Ill 11 13
Ill S S Conference 52 55
Scottdale Cong Pa 9 94
Prim Dept Strasburg S S Pa 10 50
A Sister 1 25
A Friend 1 25
Lester Saltzman 2 00
Provisions:
W A Yordy 2 50
Wellman Cong Ia 8 00
Sterling Cong Ill 10 00
Freeport Cong Ill 12 00
Cullom Cong Ill 6 00
Flanagan Cong Ill 12 00

$140 12

Ft. Wayne Mission

Reuben R Brunk & Wife $5 00
Olive Cong Ind 25 25
Shore Cong Ind 11 26
Mrs Nancy Culp 5 00

$46 51

Kansas City Mission

Wood River S S Nebr 10 93
Liberty Cong Ia 1 00
Palmyra Cong Mo 6 00
West Liberty Cong Kans 13 06
Mt Zion Cong Mo 1 00
Bethel Cong Mo 7 00
La Junta Cong Colo 17 85
John J Shetler 10 00
A R Kurtz 1 00

$67 84

Lima Mission

Mission Meeting Logan & Champion Co Ohio $50 00
Aaron Bowman 5 00
Friends 18 00
Lima Mission S S Offering 11 84
Lima Mission S S eve Offering 3 71
Provisions:
C D Brenneman 1 10
Orlo Bexel 50
Mrs Lizzie Stoltzfus 1 25

Los Angeles Mission

Albany Cong Ore	$16 00
Hopewell Cong Ore	8 46
L A Mission Cong offer	
Henry Mueller	1 50
Mose Brenneman	80
	$93 70
(July)	89 00
L A Mission S S offer (July)	10 37
L A Mission Cong offer (Aug)	68 00
L A Mission S S offer (Aug)	13 46
L A Mission Cong offer (Sept)	61 00
L A Mission S S offer (Sept)	17 99
	$284 28

Peoria Mission

Ill S S Conference	$52 55
Harmony YPM Ill	3 46
Garage income	7 00
Provisions:	
A L Buzzard	2 20
Pleasant Grove Cong Ill	3 95
Amos Schertz	80
John Weaver	60
Bro Schantz	2 50
	$73 06

Toronto Mission

Floradale Cong Ont	$25 00
Shantz Cong Ont	16 00
Clayton S Weber	10 00
Merl Shantz	2 50
S Brownsberger	1 00
Wideman Cong Ont	16 67
Provisions:	
A Culp	2 00
I A Wambold	1 00
	$74 17

Youngstown Mission

Medway Cong Ohio	$37 94
Youngstown Mission S S Coll	3 30
Youngstown Mission S S Sun eve Coll	12 79
House Income	9 00
Day Nursery	4 90
J L Yoder	1 00
Harry Kauffman	1 25
Otis Johns	1 00
Rudy Metzler	1 75
Clothing:	
Lawrence Co Pa S C	15 00
	$87 93

Wichita Mission

Pleasantvalley Cong Kans	$12 00
Cherry Box Cong Mo	1 00
Mt Zion Cong Mo	2 00
For Building:	
J M Grove	10 00
M M Weaver	10 00
Liberty Cong Ia	5 00
Loma Kauffman	5 00
Palmyra Cong Mo	16 95
Fred Bitikofer	10 00
Edward Selzer	25 00
Bethel Cong Mo	5 00
S A Yoder	5 00
Mrs Susan Royer	25 00
	$131 95
Total for City Missions	$1173 39

CHARITABLE INSTITUTIONS

Children's Welfare Home

Plum Creek S S Nebr	$33 50
West Union Cong Ia	38 93
Liberty Cong Ia	50
S M Bender	5 00
Mt Zion Cong Mo	6 00
A Sister Zion Cong Ore	5 00
Blanch Ropp	5 00
Samuel Freyenberger	5 00
Special support	149 50
	$248 43

Orphans' Home, Ohio

Reuben R Brunk & Wife	$5 00
A Brother & Wife Millerstown Pa	5 00
Young Womens Class 6 Shore S S Ind	2 80
Mission Meeting Logan & Champion Cos O	200 00
Donald Grasier	1 92
Noah Thut	3 00
Perry Daniels	4 00
Eli Yoder	1 50
D H Yoder	1 50
Joseph Smucker	3 00
Farm Income	22 30
Special Support	328 41
Provisions:	
Doylestown Pa S C	12 00
S E Allgyer	2 00
Daries Kanagy	75
Marshallville Ohio S C	6 00
Reid Md S C	8 50
Mrs Amos Hartzler	5 50
Goshen Ind S C	16 00
Maugansville Md S C	28 00
Greencastle Pa S C	9 50
Sugar Creek Ohio S C	17 00
Elida Ohio S C	7 50
	$691 18

Old People's Home Expense Fund

A Bro & Wife Millerstown Pa	$5 00
Maple Grove Cong Pa	15 00
Lydia H Smith	10 50
Weaver Cong Pa	12 00
S King	20 00
Ezra Yordy	27 32
Mrs Henry Leidig	1 00
Lydia H Smith	40 50
Pasture rent	25 00
Provisions:	
F D King	10 00
Mrs S D Shertz	3 60
Mrs C J Gunden	4 00
Waldo Cong Ill	3 30
Per Ben Springer	28 65
Pigeon Mich S C	16 95
Per J R Fortney	4 00
	$226 82

Ill. Home for Aged Building Fund

Simon H Beck	$10 00
Geo Mann	5 00
Benj Eash	10 00
Dan Leaderman	1 00
C A Shank	15 00
Leander Weldy	1 00
Jonas Schlatter	15 00
Rudolph Bellar	5 00
Elgie Husband & Wife	5 00
Menno S Richer	5 00
Arthur Smith	5 00
Levi Schrock	10 00
Emanuel Schiffler	5 00
A J Stutzman	10 00
Morrison Cong Ill	8 00
Freeport Cong Ill	50 00
Jacob Gingerich	50 00
Chris Yordy Est	50 00
Ill S S Conference	157 65
Peter Garber	100 00
Frank Snavely	15 00
Sterling Cong Ill	86 00
	$618 65

Ill. Home for Aged Furnishings

Mrs Debolt Householder	$6 50
Metamora S C Ill	11 50
Mrs Kate Steider	4 00
Mrs B Ferguson	17 75
Manson S C Iowa	13 00
Mrs C Orendorff	8 00
Ashley S C Mich	10 00
per Ben Springer	4 00
per Sarah E Hershberger	18 00
	$92 75

Sanitarium—La Junta

Metamora Cong Ill	$35 27
Martinsburg Cong Pa	2 00
Enos Miller	10 00
Hospital Fees	1004 00
	$1051 27

City Hospital—La Junta

Hospital Fees	$493 37
Total for Charitable Institutions	$3,422 47

OTHER FUNDS

District General Fund

Bowne Cong Mich	$18 81
Midland Cong Mich	5 58
White Cloud Cong Mich	2 91
Maple Grove Cong Ind	19 00
Clinton Frame Cong Ind	29 39
Shore Cong Ind	5 00
Spring Valley Cong N D	14 30
Lakeview Cong N D	2 00
Calkins Cong Mont	2 50
Coalridge Cong Mont	12 50
Cherry Box Cong Mo	1 30
Milan Valley Cong Okla	4 35
Mt Zion Cong Mo	2 50
Bethel Cong Mo	2 00
Larned Cong Kans	1 25
Sycamore Grove Cong Mo	17 07
Firdale Cong Ore	2 97
Scottdale S S Pa	20 00
Albany Ore Cong	11 05
Hopewell Cong Ore	13 17
Creston Cong Mont	2 47
Bethel Cong Ore	2 13
Nampa Cong Ida	4 31
	$196 56

Rural Missions

Howard-Miami Cong Ind	$20 00
Berea Cong Ind	5 00
Shore Cong Ind	5 00
Salem Cong Ind	15 92
Leo Cong Ind	18 60
Joseph Grabill	6 17
Mt Zion Cong Mo	3 50
Kaufman Cong Pa	15 00
	$89 19

Church Building Fund

Yellowcreek Cong Ind	$22 00
Clinton Brick Cong Ind	16 10
Shore Cong Ind	5 00
Berea Cong Ind	6 63
Zion Cong Mich	9 50
Manitou Bldg:	
La Junta Cong Colo	4 00
Mt Zion Cong Mo	3 00
L H Pa	1 00
	$67 23

Menn. Board of Education

Martinsburg Cong Pa	$3 00
Roanoke Cong Ill	10 12
	$13 12

Johnstown Bible School

Scottdale Cong Pa	$21 03

Evangelizing Fund

Salem & Pike Congs O	$29 42

Personal Funds

Salem & Pike Congs O	$50 00
Logan Co S C Ohio	2 50
	$52 50

Russia Bible Fund

Springdale Cong Va	$24 55
Lower Deer Creek S C Ia	12 50
	$37 05

Annuities

W H Lehman & Wife	$500 00
Anna B Lapp	1000 00
	$1500 00

Mo-Kans Conf Expense

Larned Cong Kans	$1 25

So-West Pa Conf Fund

Martinsburg Cong Pa	$4 43
Casselman Cong Md	4 32
	$8 75

So-West Pa S S Conf. Mission Fund

Kaufman S S Pa	$13 00
Blough S S Pa	14 00
Martinsburg S S Pa	9 16
Weaver S S Pa	12 92
Masontown S S Pa	12 09
Scottdale S S Pa	36 13
	$97 30
Total for Other Funds	$2113 40

SUMMARY

Alta-Sask Dist Board	$75 09
Canadian Treasurer	677 22
Dak-Mont Dist Board	49 80
Eastern Menn Bd of M & C	388 95
Franconia Dist Mission Bd	367 73
Franklin Co Pa and Wash Co Md Dist Board	121 29
Illinois Dist Board	678 22
Ind-Mich Dist Board	654 16
Ia-Nebr Dist Board	251 99
Middle Dist Virginia Board	99 00
Mo-Kans Dist Board	638 09
Ohio Dist Board	903 13
Pacific Coast Dist Bd	175 63
So-West Pa District Bd	438 55
Menn Board of M & C	8106 35
Total received for month of September	$13625 20

Gratefully acknowledged,
V. E. Reiff, Gen. Treas.
1711 Prairie St. Elkhart, Ind.

For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?—I Cor. 4:7.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 9, 1922 (Gospel Witness Established 1905) No. 32

EDITORIAL

"I was glad when they said unto me, Let us go into the house of the Lord."

Mission Study Classes.—The Mission Committee of the Mennonite Board of Missions and Charities has recently published a new circular of information explaining its work in organizing and conducting mission study classes. This circular is being published later than the committee desired, but we trust that it may be in time to encourage the organization of many classes. The circular will be sent free, in any quantities desired, upon application. Address Mennonite Publishing House, Scottdale, Pa.

Helping Others. — A Christian worker, meditating upon our relations and obligations to others, wrote:

"If I feel assured that the way I am taking is right, I will walk in it confidently, cheerfully. If I feel assured that the way in which some one else is walking is wrong, I am very narrow and selfish if I make no effort to show such person the right way—especially in a matter of so much seriousness as religion."

To this corresponds the instruction of Paul when he says, "If any man be overtaken in a fault, ye which are spiritual restore such an one." Our two-fold duty toward God and man consists in being right ourselves and helping as many others as lies within our power to get right.

Indoctrination.—One of the most pressing needs of the present time is the indoctrination of our people. Even most of our Bible study courses are **about** the Bible instead of **what the Bible teaches.** There are too few people who can give you an intelligent reason why fallen man needs a Redeemer, what it means to be saved, what the mission of the Church is, why a complete separation from the world is essential to holy living, why they believe as they do about church ordinances, etc., etc. These things are necessary for the deep-seated conviction that is necessary for the most effective service. Home and Church should unite in the work of properly indoctrinating the rising generation.

The Church today is suffering, not so much from lack of knowledge as from a lack, on the part of her members, of doing as well as they know. This is not saying that there is no lack of knowledge. In our present age of many institutions and organizations dedicated to a study of the Bible, there is a widespread ignorance of its message. But the crying need of the present is a quickened conscience, which troubles the soul whenever anything is done that is contrary to the Word and will of the Lord. If every one who names the name of Christ would suddenly begin in all things to do as well as he knows it would bring about a revolution such as the Church and the world have never known.

If there is strife in your congregation, here are a few things you can do pending the settlement of disputes. You can pray continually that God may have His way in all things. You can pray for your ministers, for your fellow members, especially those who are not very friendly toward you. You can talk kindly to and of everybody, avoiding controversy, careful that you are not used as a stool pigeon in spreading neighborhood gossip. You can live a pious, peaceable, upright life, obedient to God, loyal to the Church, working for peace, and abstaining from all appearance of evil. You can confess your faults, and ask the prayers of the brotherhood that you may be kept free from them hereafter. You can examine yourself frequently to see that it is not vengeance but a desire to win others from the error of their way that prompts your criticisms of others' shortcomings. When some one has gone so far wrong that it becomes the painful duty of the Church to rebuke or to excommunicate him, you can take the side of the Church rather than the side of the one thus disciplined or expelled.

If all members would follow this course, how long would it go until all difficulties would be wiped away?

Discipline.—The idea which many people have of discipline is that it consists of a set of rules with penalties attached for violating them. Even this would be preferable to an utter disregard of rules with no thought of punishment for evil doing. But better still is the idea that discipline is a training which keeps us in paths of righteousness, helps us to form correct habits, aids us in overcoming evil influences, strengthens character, and gives us a commanding influence over others. It is the disciplined mind that is best fitted for the active duties of life.

The natural man shrinks from the restraining influence of discipline, not thinking that this disposition is simply the baser passions of his being clamoring for unbridled license to "do as we please." For this reason lawlessness, anarchy, and ruined lives are the natural results of a lack of discipline. Well may we tremble for the fate of every home, school, church, or nation where discipline is neglected.

Children should be trained, disciplined, from infancy up. Schools should maintain strict discipline, not merely for the sake of keeping order, but

for what this restraining power means for the character and lives of the children. No parents who love their children and are awake to their best interests will allow them to grow up untrained, undisciplined. That church betrays a sacred trust which neglects the discipline of its members. Most of the ills of churches and of nations can be traced to the fact that somewhere along the line there has been a neglect or abuse of discipline.

"Ensamples to the Flock."—Peter uses this expression in his message to elders or bishops. It applies with equal force to all church leaders, no matter what their official name may be. If there is any one thing that demoralizes a congregation it is a bad reputation on the part of its ministers. We know full well that the enemy of souls tries to besmirch the purest of characters with an unsavory reputation, but that does not lessen the importance of living in such a way that damaging things can not be said with truth. Every minister should see to it that his life is above reproach morally, in social affairs, in business life, in personal habits, in devotion to the cause of Christ and the Church. The standard set forth in I Tim. 4:12, while written to a young man, should be the goal of all Christian workers, especially those who hold responsible positions in the Church. Here are a few reasons why every minister should seek, in all things, to be "an example of the believers:"

1. The Word of God enjoins it upon him.

2. That kind of a life, in itself, is worth the living.

3. It means a wholesome influence over others.

4. It makes it more difficult for the slanderer's tongue to undermine his reputation.

5. It enables one to hold the confidence of his people.

6. It calls for the continual subjugation of the flesh, which strengthens character and aids in withstanding temptation.

7. It is a betrayal of a sacred trust for any leader not to lead his people heavenward. This he can not do without setting a proper example.

TWO WAYS OF APPROACHING THE WORLD

Here is an incident which, with a few variations, has taken place on many occasions: Two men are out in the deep, on the verge of drowning. Two men on shore rush to the rescue. One of the men allows the drowning man to grapple with him, and after a desperate struggle both sink to the bottom. The other man holds the drowning man at arms' length and brings him safely to the shore.

In this we have an illustration of two views of how best to win the world for Christ. Some tell us that if you would have an influence over the worldling you must put yourself on his own level—take part in his sports, conform to his social customs, wear the world's attire, and from this plane of common fellowship lead him to higher ground. Another view is that we have the best influence over the people of the world when we hold ourselves entirely aloof from every form of worldliness, reinforce our teachings by a consistent life, and show by proper example what we mean by what we teach.

As a further illustration throwing light on these two views, let us compare Lot with Abram. Lot pitched his tent toward Sodom, Abram staid in the land of promise. Lot moved into the city, intermingled with the Sodomites, his family intermarried with them, and the fact that the angels of God found him "sitting within the gates" leads us to believe that he held an honored position there and was held in high esteem. Certainly, we must conclude, he was in a much better position to help reform the people and save them for God and godliness than his uncle, Abraham, was. But was that the case? When the four kings made war upon the five kings of whom the king of Sodom was one, Lot was among those captured with his chief. But Abraham, the man of God who had held himself entirely aloof from the affairs of Sodom, rescued the captives and restored the king of Sodom and the rest to their freedom. When the wickedness of Sodom became so pronounced that God could endure it no longer, it was through Abraham, not through Lot, that the Lord worked. And when Lot, finally awakened, began to work in a way that God approved, it was found that his influence was gone, his former friends turned into an unfriendly, vicious mob, and he went down in the general wreck, barely escaping with his life, and even that tainted.

Like the man who allows the drowning man whom he tries to rescue to grapple with him, becomes helpless in the struggle, so Lot, entangled in the affairs of Sodom, was helpless to rescue those poor, deluded victims of sin and death. Abraham, free from all entangling alliances, proved that in the case of Sodom he had more power with God and man than Lot had. "Unspotted from the world" is not only the standard of godliness but it is also the secret of real power with God and man. "No man that warreth entangleth himself with the affairs of this world."

There is an old proverb which says, "A stream can not rise above its fountain." The theater patron can never lift the victims of theater influence above their level. The moderate drinker is a continual snare to his weaker brother who lacks the power to resist the continual growth of a thirst for strong drink. Like the man who struggles in the embrace of a drowning man is not only helpless in delivering the victim but goes down with him, so the man who descends to the level of worldlings in social and domestic life is powerless to raise them on to a higher plane of living but is himself entangled in things which as a heavy load about his neck continually bear him downward.

This is of necessity so, because every compromise with worldliness fastens the influence of worldliness upon him. When the young man first puts his foot inside a moving picture show he is one step nearer the underworld than he was before he took that step. There he not only has new experiences but he is ushered into new associations of a decidedly lower type—socially, morally, spiritually—than he was used to before. Familiarity with the ways of sinners leads him to look upon sin with greater tolerance. So the associations formed at moving picture shows and kindred places mean simply the forging of another link which binds him to the underworld.

The history of the struggle for temperance is one of the many illustrations proving that total abstinence is the only safe course to pursue in connection with any evil. As there are many moderate drinkers who never become drunkards, so there are many patrons of theaters, movies, billiard halls, etc., who never sink into the depths of vilest sins. But the connection between a moderate taste of sin and lowest forms of vice is so marked, the chain of influence from the highest to the lowest forms of sin and vice so strong, and the loss of souls because of such influences so tremendous, that no one can afford to take the risk of trifling with

even the more popular and apparently innocent forms of worldliness, to say nothing of the influence over others. Total abstinence from every form of evil is the only right course, the only safe course, the only course wherein we may exercise heaven-approved power with God and men.

But will not this aloofness put us out of touch with the people whom we desire to reach? That depends entirely upon the things wherein we practice aloofness. If our aloofness consists in a stiff, distant, unfriendly, unsympathetic, I-pity-you-poor-sinner attitude, we are most assuredly out of touch with those whom we desire to reach. But if, while holding entirely aloof from the world's social impurity, the world's carnal pleasures, the world's pride, the world's fashions, the world's selfishness, the world's covetousness, and the world's other things that are degrading and ensnaring, we manifest a friendly, helpful attitude toward all we meet, make it a special point to return good for evil and show special kindness toward those who evilly entreat us, improve every opportunity to relieve suffering or distress, and prove ourselves diligent in promoting the cause of Christ by bringing the lost to Jesus and encouraging the saved to rise in the realm of spiritual life, this very aloofness will help strengthen our influence over others, not only because of proper examples but because an evidence of sincerity always inspires confidence on the part of others. It is to the Christians who practice aloofness from every form of sin that sinners invariably go when they get into trouble and want real help. Remember that it is not compromise but total abstinence from sin that gives you power with God and man.—K.

THE CHURCH OF GOD

By Salome Yordy Woodward

For the Gospel Herald.

Christ also loved the church and gave Himself for it.—Eph. 5:25.

Read Matt. 16:18. This is the first the Bible mentions the Church and it is not built at this time, for "will" is in the future. In the first chapter of Acts we find just before Christ's ascension that He promises the apostles power, when the Holy Spirit is come upon them; and tells them they are to be witnesses in Jerusalem, Judaea, Samaria, and the uttermost part of the earth. In the second chapter we find this promise fulfilled on the day of Pentecost and all Christ's believers received the power. And as we go through Acts we find that the Church is "built" and many saved.

The Church is the body of Christ. Eph. 1:17-23. In I Cor. 12:12, 13 we are told how this body is constituted. The Church is composed of called out people. John 17:6; Acts 15:14. God has many purposes for the calling out of the Church. In Ephesians we find some. One purpose is as the bride of Christ, another the earthly habitation and temple of God, another an object-lesson and an illustration of the grace of God.

"What the Church is, her mission and business in the world, constitutes another body of testimony." This is the part of this subject that I want every professor to give special thought. I will copy another writer's views for I think it is best I have read or heard. And I never realized that the Church is so far from accomplishing her mission as she is until I read this, and I agree with the writer that we may all do our best to make "Christ known to every creature."

"I believe that the failure of the Church to see that she is a separated, a called-out body in the purpose of God, charged with a definite mission limited in its purpose and scope, and the endeavor to take from Israel her promises of earthly glory, and appropriate them over into this Church period, has done more to swerve the church from the appointed course than all other influences put together.

"It is not so much wealth, luxury, power, pomp, and pride that have served to deflect the Church from her appointed course, as the notion, founded upon Israelitish promises, that the Church is of the world, and that therefore, her mission is to improve this world. Promises which were given to Israel alone are quoted as justifying what we see all about us. The Church, therefore, has failed to follow her appointed pathway of separation, holiness, heavenliness, and testimony to an absent but coming Christ; she has turned aside from that purpose to the work of civilizing the world, building magnificent temples, and acquiring earthly power and wealth, and in this way, has ceased to follow in the footsteps of Him who had not where to lay His head. Did you ever put side by side the promises given to the Church, and to Israel, and see how absolutely in contrast they are? It is impossible to mingle them.

"The Jew was promised an earthly inheritance, earthly wealth, earthly honor, earthly power. The Church is promised no such thing, but is pointed always to heaven as the place where she is to receive her rest and her reward.

"The promise to the Church is a promise of persecution, if faithful in this world, but a promise of great inheritance and reward hereafter. In the meantime, she is to be a pilgrim body, passing through this scene, but not abiding here.

"Again, the Church is to be a witnessing body. Acts 1:8. That is the commission the Church received, to witness for Christ; yet today, there are 800,000,000 beings on this earth who never heard of Christ. Who are we that we should point the finger of scorn to Israel and say that Israel failed? After 1900 years we are a great Church, with an open Bible, and boundless wealth; yet so faithless that 800,000,000 of human beings on this earth have never heard of Christ or the Bible."

In the New Testament we have the history of the church down to the year 96. After A. D. 96, comes the period of persecution, etc. (The history is given briefly, but it is too much to write it out.)

It now remains for me to point out, in conclusion, the destiny, the final end, of the true Church of God on earth. It is found in many places, but very distinctly and compactly in I Thess., fourth chapter. Here we have the end of the true Church on earth. I do not say the end of the vast mass of profession that calls itself Christian but is not.

I believe that that day is drawing very near. Oh that in the last remnant of time, before we hear the shout of our descending Lord and rise to meet Him in the air, we might come back with holiness of heart to the simplicity of our mission, the evangelization of the world! Matt. 28: 19, 20.

Kirkland, Ariz.

"SEARCH THE SCRIPTURES"

By D. S. Yoder

For the Gospel Herald.

"Search the Scriptures," is a Divine command. The more we search the more we find. They are like some mines, the deeper we search the richer they prove.

There is gold even in the stones and rocks which are used to build our roads; but there is too little to be worth extracting. Alas, how true of too many of our books and sermons. Christ is the Gem of the Scriptures. "What a babe's clothes are when the babe has slipped out of them into death, and the mother's arms clasping only the raiment, would be the Bible if the Babe of Bethlehem, the truths of deep-heartedness that clothe His life, should slip out of it." We read the Bible to find Christ.

Johnstown, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

IS IT NOTHING TO YOU?

Sel. by Mable Groh

Is it nothing to you that the days pass by,
And the Master's last command
Is still unobeyed, and His work is staid,
While His servants idle stand?

Is it nothing to you that He left commands,
And that God in His love doth call?
Is it nothing to you, is it nothing to you,
Is it nothing when it cost Him all?

Is it nothing to you that each passing day
A hundred thousand go
Into Christless graves, and no one saves
From the brink of endless woe?

Is it nothing to you that the millions die,
While Christ in His love doth call?
Is it nothing to you, is it nothing to you,
Is it nothing when it cost Him all?

Is it nothing to you that our precious Lord
Will come back to us that day,
When His Gospel Word, through the earth is heard,
And His cause has right of way?

Is it nothing to you to bring back our King?
Hark! God in His love doth call;
Is it nothing to you, is it nothing to you,
Is it nothing when it cost Him all?

Is it nothing to you that by and by
We must stand before His throne,
And tell Him why we let others die,
For whom His blood could atone?

Is it nothing to you, God's judgment day?
Oh! still His love doth call;
Make it something to you, make it something to you,
Make it something, though it cost you all.

Preston, Ont.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(Home Mission)

Our communion services were held Oct. 29, and we are glad that fifty-eight participated. On the same day, three young girls were received by baptism, and one young man reclaimed. Bro. J. S. Shoemaker officiated at both services.

Sister Mary Burkhard gave two interesting talks on India, one at our Children's meeting on Sunday evening, and one at our Mother's Meeting on the following Monday evening. There were forty-six women present at the latter.

Esther Buckwalter of Hesston, Kans., is in the city taking a course at Lindlahr's Sanitarium. We are glad for her help in our Sunday school.

Yours for His cause,
Nov. 1, 1922. Anna Yordy.

West Liberty, O.

Dear Readers of the Gospel Herald:—A few lines from this place may be of interest to you, especially a few notes about our school. This is the eighth week. Have 49 enrolled, from the ages of 5 to 17. Twenty-one of these are above the fourth grade. Many not having school privileges before coming here are retarded to some extent. Two teachers have charge of the work, each teacher having four grades. As a whole, we feel that the children are taking a great interest and doing splendid work. Our schoolrooms are very pleasantly located in the new building, but are too small, for the number of children. A separate school building would be a very great help. The supplies are all furnished by the Home and this means added expense, but we feel that it is money well spent, because it is our greatest desire that our boys and girls may have every advantage we can give them.

In spite of its difficulties and discouragements we feel that the work here has great rewards both now and in the future. We are never able to do all that we would like to, but we feel that our efforts to implant noble ideals in our boys and girls cannot be in vain.

Anyone wishing to help brighten the Home, provide recreation or reading matter for our boys and girls would find many opportunities.

The health of the children here has been found to be above the average, when examined by the State Board of Health, but some corrections will be made soon.

We are enjoying our work to the fullest extent, and invite you to visit our school during this school year.

Yours in behalf of our boys and girls,
Nov. 1, 1922. The Teachers.

OUR NEW GOSPEL MISSION IN PORTLAND, OREGON

For the Gospel Herald.

We arrived in Portland, Oreg., Sept. 29. After a two weeks' canvass of the city, we decided to locate at 739 Savier Street. There were several other locations that appealed to us from different angles, but when we considered all favorable points this seemed to have the most, and we seem to feel confident that this was the leading of Spirit, so we asked the Mission Board Members to come in and look over the location with us, and they seemed to be favorably impressed.

How to find the location: If you come to the Union Station, walk two blocks south, take a North and South Portland Car going west, get off at 22nd and Thurman, walk one block south and one half block west. The 23 street car runs just one block west of us. Get off at 23 and Savier, walk one half block east.

We are very busy cleaning up the house. Bro. John Miller and his daughter Edna, of Pettisville, Ohio, are kindly helping us. The house was very dirty and we have all put in a pretty hard week. We hope to be able to have our first meeting Sunday afternoon, Nov. 12th.

We are enjoying our stay in Portland very much—lovely weather, no frost yet, a few showers, lots of vegetables, and fruit in abundance.

We ask an interest in your prayers in our behalf and the Portland Mission activities, that we may do His will in all things,

Yours in His Glad Service,
Allan Good and Wife.
Oct. 23, 1922.

WEEKLY LETTER FROM SOUTH AMERICA

By Emma H. Shank

For the Gospel Herald.

As I write the rain patters on the roof. It is a very welcome sound for we have had very little rain this spring. Bro. Shank has hurried out to plant some cabbage. The warm spring days and showers make us all feel like stirring in the ground but the sparrows are so numerous it is hard to have gardens in town.

Bro. Hershey has had sore throat and could hardly speak but gave a message as best he could on Sunday night. In the audience were at least five persons who were present for the first time, a source of satisfaction to the workers, for it means that the circle of influence has widened a bit.

Pehaujo Sunday school has this report to give for last Sunday (Review Sunday): "Eight native members each gave an interesting synopsis of a lesson. Attendance, 117, and offering 6.90 pesos. For the first three quarters the offerings have amounted to 134.80 pesos. The expenses for Sunday school supplies for the year have amounted to 184.95 pesos. Thus we have 50.15 pesos to make up. We hope to do this during the next quarter. Teachers and pupils are making special efforts to increase the attendance and offering for next Sunday." A very good report. The Sunday school has always been

one of the encouraging features of the work in Pehaujo.

This week we received a good supply of tracts, Testaments, and Gospels from the Bible House in Los Angeles, Cal., U. S. A. The director of this work visited Argentina in the early part of the year. He is sending us the bulk of our Spanish literature for free distribution. We request your prayers for the proper distribution of all this, and also that means may be supplied the Bible House to continue the production of this splendid literature.

On account of repairing the Mission Ford, Nueva Plata has not been visited very regularly.

Now that the weather is getting nice the children are getting over the whooping cough and colds and the seats are all filled again in the school and kindergarten.

In Carlos Casares Bro. Lauvers are getting everything in readiness for the series of meetings to begin next week. Bro. Luayza will be with them and also a number of young people from Pehaujo. The meetings will be over by the time this reaches you and so we can not invite your prayers especially for them, but **all** the stations are **always** in need of your prayers. The work needs us all—God in heaven, you at home, and the workers on the field.

Trenque Lauquen F. C. O. Argentina, South America.

THE WORK AT COLUMBIA MISSION

By C. Z. Martin

For the Gospel Herald.

There may be many who are wondering about the work at the Columbia Mission. Most Herald readers know that the Church thru the Mission Board is erecting a large and commodious building to meet the needs of the work which is being carried on at the Mission, and for the workers, and all those who stop off here while passing thru the city.

The Sunday School

The Sunday school is going along as usual. During the summer the average attendance would amount to about 150, there being about 50 in the infant department alone. The boys and girls have done much better in attendance this summer then in previous years. Sometimes we feel that our efforts are in vain in this work, but, as some brethren have told us, the reward is only to be seen over yonder. However we see that the boys and girls keep themselves much cleaner than they did before they came to the Mission and the parents also take a much better interest in them in this respect than they did before. When a boy or girl comes in with dirty face and hands they are sent out into another room to be washed by a brother or sister who may be asked to do this work. The Bible Class is growing in interest and attendance also since Bro. Miller has consented to take charge of it. At present the Sunday school is again growing and we are anxiously awaiting the time when we may get into the new building where better accomodations and comforts may be had.

The Teachers

At present there are a number of teachers coming from various congregations regularly every Sunday and are having very good success with the classes, especially the first class of girls out of the primary department which ranges from 18 to 25 in number; also the first class of boys out of the primary department is divided into two classes. When we get into the new building we will need about ten or twelve more teachers as they will again be divided into about twice as many classes. Thus you see the need of more teachers. Any who wish to volunteer for this work may do so by letting us know.

The Workers

This is an important part at any mission station, as there is much to be done at all times. During the past summer we have been short of help, but the Lord has always given us enough grace and strength to meet the renewed obligations of each dawning day and thus the evenings were closed with blessed rejoicing. Now there may be some sister who may feel impressed by the Holy Spirit to come to Columbia Mission to help us out over the winter at least, or permanent if you feel so directed. If so let us know as there is work here for two or three sisters at all times. Now picture before you the great number of boys and girls, (and especially the girls) who have careless fathers and mothers, and who are exposed to the vices and sins which exist in all cities with no one to guide them. Will **you** come and be their friend and guide and fulfil the Master's will?

The Members and Converts

At a place of this kind many come into the missions and hear the Gospel and are touched and yield to it, but then comes that old environment in which they have traveled for years and many even from a child have never known better because it has been born into them. Then we have those who have been converted lately who had been members of the Mission Sunday school when it first opened its doors and have been taught the true Gospel principles. Later they drifted away and now have families and have come back for the old time religion which they learned while attending the Mission Sunday school when but mere children. Hence the Scripture: "Cast thy bread upon the waters and after many days thou shalt find it."

Beloved brethren and sisters, so many think that the city mission work does not pay and that our labors are all in vain, but it is a great joy to me to see this kind of souls saved and the pay is more than dollars and cents, because it is more lasting and no man taketh away. This applies not only to us but to all who support the work. In conclusion we wish that every one who reads this article may utter a silent prayer (before doing any thing else) for these converts, the work, the worker, and your unworthy brother and sister who have charge of this work.

Columbia, Pa.

GOD CAN USE THE WEAKEST

"We have this treasure in earthen vessels that the excellency of the power may be of God and not of us" (II Cor. 4:7). Methought I looked and saw the Master standing and at his feet lay an earthen vessel. It was not broken not unfitted for service, yet there it lay powerless and useless, until he took it up. He held it awhile and I saw that he was filling it, and anon I beheld him walking in his garden whither he had "gone down to gather lilies." The earthen vessel was yet again in his hand, and with it he watered the beauteous plants, and caused their odors to be shed forth yet more abundantly. Then said I to myself, "Sorrowing Christian, hush! peace, be still! thou art this earthen vessel; powerless it is true, not broken, still fit for the Master's use. Sometimes thou mayest be laid aside altogether from active service and the question may arise, what is the Master doing with me now? Then may a voice speak to thine inmost heart, 'he is filling the vessel, yes, only filling it ready for use.' Dost thou ask in what manner? Nay, be silent. Is it not all too great an honor for thee to be used by him at all? Be content, whether thou art employed in watering the lilies or in washing the feet of the saints. Truly it is a matter of small moment. Enough, surely enough, for an earthen vessel to be in the Master's hands and employed in the Master's service."—Selected.

"Salvation is a heart matter."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

OUR TWO FAMILIES

By Mary Schload

For the Gospel Herald.

What comprises our family? Is it not those individuals whom we call father, mother, brothers and sisters? In childhood to us it was all those who lived at home. As we grew older many changes entered our homes. Our family became somewhat broken as brothers and sisters left us for the various fields to which they were called. Some of our family circle may be called to the great Beyond. We are made to realize how precious the moments are which are given to our earthly family. It therefore behooves us to live lives of appreciation to them while time is granted to us.

But as we longingly and lovingly linger in thought of our loved ones, we do not want to be selfish. We owe our ardent devotion to all of them but we must love One greater than all these if we want to be one of the other family. God has given us our homes and so has He also given thru Christ another home — our church home. This home is also composed of a family, a family of believers with Christ at the head. We may be a blessing or a detriment to either family. These are the two most vital of God's institutions and thus we want to meditate upon them.

The home is the family. No matter what the grandeur of the structure or the humbleness of the appearance of the house which shelters the hearts of our loved ones, memories, meditations, and desires are to be with the lives within. It is the place where our hearts are sure of one another; where envy and rivalry are unknown; where, when one's best efforts have failed, when seasons of discouragements come, the burden is lightened and comfort is given. It is the temporal haven of rest from the turmoil and strife of the world. Is time too precious for self to Mother? Mother will give her all for her family. Father will spend his time and energy to provide for his family. And shall sister or brother hesitate to give their best to those who comprise the family? No, none will desire to shrink from filling his place in the hearts and lives of the others; all wish to promote the happiness of the others.

Whether Christian home or non-Christian home, we know the home ties are the strongest cords and yet the tenderest. What a pleasure it must be to fathers and mothers to gather their families around the family altar, especially so when the family is composed of members of God's family. The concern for those near to us along temporal lines may be great, but how much greater should our concern be for those outside of God's family. The wandering child may not realize the great concern he may be causing, or he may ignore it. Regardless of his attitude, there remains confidence, interest, and concern which knows no end.

Words fail to describe the affection toward our home, our family. Under no circumstances do we want to be severed from our family circle relations. We want our family ties burning with love. But are we just as longingly having thoughts about our other family? It is indeed a sad picture to think of children wandering about homeless. We consider home a great blessing but what about our Church home, our heavenly Father, our Elder Brother, our brethren and sisters of like precious faith, and what of those wandering about without a Church home, with no heavenly Father? When we pause to meditate upon this family we are entering upon a vital issue of our lives. When we think of God, the Father of this family, self is lost. Christ has established this family upon earth. It is He who has redeemed us, made us heirs of God, joint-heirs with Himself. To be a member of this family places us to a holy calling. Are we filling our place faithfully in this calling? Are we loyal to God, to the Church, to others?

To be loyal to God means to love and serve Him in spirit and in truth. Keeping in mind I Cor. 10:31, means keeping loyal to God. To be loyal to the Church means devotion and service to her. We must keep in remembrance that Christ instituted the Church upon earth. We place our first loyalty to God and loyalty to the Church and others will be the natural result.

Ere we decide upon our Church home, we must decide whether or not we are in harmony with its doctrines and discipline. Is it based entirely upon God's Word? If this is our conclusion, we will find ourselves satisfied with our home, not harassed by discipline but yielding willing submission to Christ and the Church.

And the third great question of being loyal and devoted to those inside this family of believers, as well as the wandering children outside in the cold and cruel fields of sin is still confronting us. We may often hear of the necessity of being loyal to God and the Church and the value cannot be overestimated, but we sometimes fail to keep in mind the so-called small, insignificant acts of "giving a cup of cold water." Many who are considering themselves in this family of God's children shall be sent away in that day never known,—because of the sins of omission.

Upon arrival at home, how would you feel when discouraged and disheartened, you would find no encouragement, no word of sympathy—simply be ignored by your very own? Life would seem a bitter sting. To be loyal to those in our Church family means to give the sympathizing tear, to point to a crucified Savior, a Brother, a Comforter; to lighten another's care. It does **not** mean to see a brother struggle until he has lost hope and then criticize him for his attitude. When we see Mother, Father, Brother, or Sister distressed and struggling over their problems will you not offer a confiding heart or will you ignore their burden and make them feel miserable. Is our concern for our family—God's family—what it ought to be? Is not this one reason why many churches are dying in spirituality?

We are all human and it is well for all to look to characters such as Nehemiah and see how God's work was prospered through him—though there was a depression, yet with a concern and a confession, including self, the work was prospered. We often hear the verse quoted, "The effectual fervent prayer of a righteous man availeth much." But why not consider the entire verse? "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). Salvation to a soul must come alone thru Christ but we may help to point a soul to that Christ. There is **God's** part in our great family and there is **our** part. Then we also have a distinctive duty to those outside of our family. Our commission is to live and tell the Gospel of our God and Savior to all.

May we as individual members of our two families consider the wants and needs of one another more carefully and prayerfully, and whether we find them to be temporal or spiritual, may we by God's grace live for the good of the **Others.**

Scottdale, Pa.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.—Eccl. 12:7.

To everything there is a season, and a time to every purpose under heaven.—Eccl. 3:1.

Sunday School

For the Gospel Herald.

Lesson for Nov. 19, 1922—Luke 7:37-48

JESUS THE FRIEND OF SINNERS

Golden Text.—This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—I Tim. 1:15.

Introductory.—The Great Teacher of last lesson is here held forth as the Great Friend of sinners. We have here a remarkable contrast between the vile sinner, who, as a "down and out," is despised by practically all people, and the polished, self-righteous sinner who stands well among the people because of wealth, moral character, or social connections. Jesus is a friend of both. Notice His attitude toward both classes, as revealed in this lesson.

What the Pharisee Thought (37-39).—While Jesus was in the house of a Pharisee, there came a woman with an alabaster box of ointment, stood behind Him weeping, washing His feet with her tears, wiping them with her hairs, and anointing them with ointment. The explanation is that she was a great sinner, and took this way of manifesting her deep repentance. But the Pharisee saw only one side of the incident: He knew that she was a sinner and thought that Christ was ignorant of her character. Naturally he thought within himself, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him," and under no circumstances would He have permitted such attentions. But Jesus not only understood the circumstances, but He understood also that this woman was now penitent and as such merited His deepest sympathy and help. The Pharisee was not quite as wise as he thought himself to be.

Two Sinners Contrasted (40-48).—Jesus knew not only the character of the penitent woman but He also knew what was in the Pharisee's heart. So He said to the Pharisee, "Simon, I have something to tell you. There was a creditor who had two debtors. One owed him a big debt and the other one just a little. He forgave both of them. Which, do you suppose, loved this creditor most, the one who had been forgiven a big debt or the one that had been been forgiven a little one?" "I suppose that he, to whom he forgave most," answered Simon. Jesus then proceeds to make the application. He says, in substance: "Simon, this illustrates the case of you and this sinful woman. I came into this house, and you gave me no water for my feet; but this woman has not ceased to wash my feet with tears. You gave me no kiss; but she has repeatedly kissed my feet. You did not offer oil to anoint my head; but this woman anointed my feet with ointment. Her sins, being many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little. Simon, do you get the point?

Simon certainly did get the point, and so should we. That woman, tho a vile sinner, had access to grace, and in the blood of Jesus Christ her soul was made as white as that of any other redeemed sinner. Simon, a man noted for self-righteousness, hospitality, and social standing, did not feel the need of repentance, and therefore had little for which to be grateful. That woman, forgiven and cleansed, had now a higher standing than did Simon who was still the impenitent, unforgiven sinner, even though his sins appeared trifling with the former sins of that now forgiven woman. The more completely we recognize our vileness before God the deeper our humiliation before Him and the more sincere and fervent our repentance.

Sometimes people "confess in meeting," saying among other things, "I have never done anything bad." Such converts will never amount to much until they come to a knowledge of their real selves. Not until we recognize that of ourselves we are nothing, that all that we are we are by the grace of God, that without Him we are depraved, helpless—abhorring ourselves in dust and ashes, can we rise to a full height of our realization of God's grace toward us and gratitude for what He has done for us. Simon, like the woman, would have had many things to repent of had he really come to God and let the Lord reveal to him his many imperfections and shortcomings. His failure to show his gratitude was due to his failure to realize what a poor, unworthy sinner he was. His form of sinning resembled that of a dry rot rather than that of a deep moral degradation.

Jesus Christ is the friend of sinners, no matter what class they belong to. The self-righteous Pharisee as well as the degraded woman had in Him a friend. The woman was forgiven and the Pharisee heard the reproof from the Master in tones of greatest kindness. He is the "Friend that sticketh closer than a brother," and the more fully we realize what He has done for us the more deep-seated our gratitude and love for what we owe to Him.

The greatest boon that can possibly come to man is that message from this Friend of men: "Thy sins are forgiven."—K.

"God wants a clean heart, then a clean body made beautiful."

Our Young People

THE CALL OF MISSIONS AND ITS CLAIMS UPON THE RESOURCES OF THE CHURCH.—Matt. 5:13-16; Rom. 12:1-8.

Topic for November 19

MOTTO

"Let your loins be girded about, and your lights burning."

MEDITATIONS ON THE TOPIC

I. The Mission Situation.—During the year we have considered the appeals from a number of the fields of activity in the Church of today. As we have noted the great needs of the fields and the remedy that is to be found in Christ Jesus, it would not be of much profit to us unless we have heard with Paul the call, "Come over and help us."

God wants us to listen to the many needs of the world, not in the way people are entertained with a story, but in the way you would be concerned if the one in need were the nearest and dearest of your own friends who could not be relieved without your earnest action. It is literally true that many souls will go down to darkness and despair when you or I have not contributed our part in God's great plan in bringing them the message of good tidings. When Christ said, "Lift up your eyes and look on the fields; for they are white already to harvest," it was that the disciples might feel the deep concern which He himself felt as He gave Himself in full consecration to the great task before Him. When He said the "Harvest truly is great and the laborers are few," it was that they might feel the need of the further command, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest." A fervent and effectual prayer implies that the one praying is fully consecrated to work in line with the prayer which they offer that God may work effectually for them and through them to the accomplishment of that for which they make petition.

II. The Text.—Matt. 5:13-16; Rom. 12:1-8.—1. It is God's plan that the believer should be to the world such a power in a spiritual sense as salt and light are in a natural sense. 2. It is God's gift to each individual believer that is to be exercised according as God has distributed. We are all responsible according to the gift we receive for service.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Give."**
2. Blessings from God to Share with Others.

For Young People

1. The Call of God to the Church.
2. The Appeals of Needs as Seen in the Light of the Word.
3. Claims which Rightly are Made Upon the Church.
4. Resources Entrusted to Us as Stewards of Grace.

For Older People

1. Faithful Stewardship.
2. True Instruments of God.

PERSONAL THOUGHT

"Use me Lord as pleaseth Thee."

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 9, 1922

Field Notes

Next Sunday is the time appointed for communion at Forks Church near Middlebury, Ind.

Ordination.—Bro. Wilson M. Oberholt was ordained to the ministry at the Deep Run, Church, Franconia District, Pa. May the Lord bless him in his new duties.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions & Charities, submits the following receipts for October, 1922: Missions $7529.56; Relief, $1736.22.

Bro. Clayton F. Derstine conducted communion services at his home congregation, Eureka, Ill., Oct. 29; also spent a week with his family.—Z.

A Sunday School meeting will be held (D. V.) at the Diller Mennonite Church near Newville, Pa., beginning on the evening of Dec. 2, and continuing all day, Dec. 3.

The Lord willing, an all-day Sunday school meeting will be held at Stumptown, Pa., on Saturday, Nov. 18. May the Holy Spirit have full sway in the meeting.

Attention is again called to the Bible Conference to be held at the Stahl Church near Johnstown, Pa., on Nov. 26 to Dec. 3. Judging from the program a live meeting is in prospect.

A letter from Hesston, Kans., dated Oct. 31, says: "Our meetings were quite good. Baptismal services were held on Thursday night and communion Sunday. We are in the midst of our mission work."

Baptismal services were held at the East Bend Church, Fisher, Ill., Oct. 22, when two young souls sealed their covenant with the Lord. Communion services are announced at the same place to be held Nov. 5.—S.

Sunday, Oct. 29, was communion day in many of the churches in northern Indiana. Among these were Yellow Creek, Olive, Emma, and Shore. Communion services were announced for Clinton Brick and Middlebury churches a week later.

Arrangements have been made to hold a three-day Bible meeting at the Slate Hill Mennonite Church, near Shiremanstown, Pa., Dec. 5-7 inclusive. Bros. J. F. Bressler, Lancaster, Pa., and E. M. Detwiler, Columbiana, O., are to be the instructors.

"We held a fine, spirited communion service," writes one brother concerning the communion service held at Bethel Church near Wadsworth, Ohio, on Sunday, Oct. 29, "such meetings give one courage." May many such experiences come to the growing flock at Wadsworth.

The regular Fifth Sunday mission meeting was held at the Mennonite Church, Concord, Tenn., Oct. 29. A very profitable meeting is reported. Bro. Matt Dowling was moderator and also gave a helpful talk. Other members of the Knoxville Mission took part in the meeting.

A two-day Bible meeting will be held at Hanover, Pa., Nov. 29, 30. Among those on the program are Bros. John W. Weaver and Henry G. Bechtel.—F.

New Mission Station. As will be seen from the communication elsewhere in this issue, a new city mission has been started in Portland, Oreg. The Pacific Coast Mission Board took the initiative in starting this work and Bro. Allan Good has been appointed superintendent. May God bless the work.

Correspondence

Mattawana, Pa.

The Sunday school and Mission Meeting at the Mattawana Church closed in the evening of Nov. 1, with many inspiring thoughts. The speakers filled their places well. The Spirit was present and Gospel truth was proclaimed. Every person seemed to be encouraged to more active service for the spreading of the Gospel.

Bro. Ed. Miller is staying with us a while in a series of meetings. Remember us in prayer for the work for it is much needed. Cor.

Millersville, Pa.

Dear Herald Readers, Greeting:—We have been blessed in being privileged to have two weeks of special meetings conducted by Bro. I. B. Good. Bro. Good faithfully broke to us the bread of life night after night. The visible result was one confession, and four others who wish to renew their covenant. Let us remember them at the throne of Grace. Let us pray for those who were not willing to surrender their all for Christ that they do so before it is forever too late.

On Sunday, Oct. 22, we commemorated the death and suffering of our Lord and Saviour. About four hundred partook of the sacred emblems.

The time of our Young People's meeting was changed from 7:30 to 7:00 o'clock, so we may devote more time to song service. We hope and pray for better attendance.

Washington, Ill.

(Union Mennonite Church)

Some time ago the quarterly Christian workers' meeting was held here. Bro. Harry Weber of Sterling, Ill., was with us. In the morning meeting he gave a talk on the four gospels, showing to us the different pictures and idea each writer had of Jesus.

In the afternoon session Bro. C. F.

Derstine spoke on the subject, "Jesus as a Man." Sister Mary Summer read an essay on "Jesus Christ as a Teacher," and Bro. Henry Neuman gave a talk on the same subject. Bro. Harry Weber spoke last on "Jesus as a Missionary." Each speaker gave us a different picture of Jesus and truly we must say He is "The mighty God, the Everlasting Father, the Prince of Peace."

In the evening Bro. Walter Yoder led in a thirty minute song service. An open meeting, led by the moderator, Ed Oyer, was held, the subject being "The Mennonite Church and Her Message." About six brethren responded and gave interesting talks. Bro. Harry Weber spoke on "Christian Fellowship." May we make some of the truths presented practical so that others may see our "good works and glorify our father in heaven."

Mattie Bachman.

La Junta, Colo.

(East Holbrook Congregation)

Greetings:—While we are in the midst of sugar beet harvest we are also reminded of the words of Jesus, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, 'Lift up your eyes, and look on the fields, for they are white already to harvest."

Four public confessions were made while Bro. C. F. Derstine was with us. His lessons on "From Egypt to Canaan" proved both interesting and heart searching. Bro. Derstine visited or called on seventy homes in two and a half days in the east end of Holbrook valley. From here he began a series of meetings in the La Junta Church.

At this time the Mexicans, laboring in the beets make quite an increase in the population of the valley. Most of these people are open to the Gospel message and they need our prayers that many may find Him who said, "I am the way, the truth and the life."

The Sunday school was reorganized the first of this month with the following officers: Supts., Ezra Good, A. H. Evers; Chors., Timothy Thut, Chas Snyder; Sec-Treas., Ethel Lantz, Walter Plank; Librs., Abram Thut, Mary Jones; Primary Supts., Isaac Kulp, Elmer Hartzler.

Oct. 20, 1922. Wm. N. Nunemaker.

Hubbard, Oreg.

(Hopewell cong.)

Dear Herald Readers Greetings:—We can again thank our heavenly Father for the many blessings He has bestowed upon us as a band of his followers.

Communion services were held at this place on Oct. 15. Our minds were again drawn back to the death and suffering of our Lord. Bro. Allan Good of Portland preached a very helpful sermon to us at the meeting. Bro. N. A. Lind of Albany, Oreg., was also with us and helped in the services.

Steps will be taken in the near future for the obtaining of a minister in this congregation and we ask an interest in the prayers of God's people that the Lord's will may be carried out in full in this great undertaking.

The Sunday school at McMinnville seems to be prospering at this time, Bro. D. F. Shenk having charge of the work at that place. Communion services will be held there on the coming Sunday, Oct. 29, the Lord willing. There are many needy fields here in the west but the laborers are few. Pray ye therefore the Lord of the harvest that he may send forth more laborers into His harvest.

Baptismal services were held here several weeks ago. Bro. Jack Gable was received into church fellowship at this time. We are still made to see that God's Spirit will and is still striving with men in these days of wickedness and ungodliness. We are longing and praying for a real Spirit-filled revival in the near future that the souls of others may be stirred and awakened.

Oct. 23, 1922. R. M.

Carver, Mo.

Dear Readers of the Gospel Herald, Greeting. The brotherhood in these parts has just passed through a season of refreshing. Bro. J. C. Driver held communion services at Mt. Zion near Versailles, Oct. 15, came to Holst schoolhouse the evening of Oct. 16, and held a preparatory service with the brethren at that place. A communion service was held at the home of Bro. Protus Brubaker the next forenoon, in which ttwelve persons partook of the emblems of the body and blood of our Lord, including Bro. Driver and the writer. Bro. Brubaker's parents being in feeble health could also have the privilege of taking part through this arrangement. On the following evening, we were at the Carver Church where Bro. Driver preached to a goodly number. On Wednesday a truck driven by Bro. Waisher, with his wife and daughter, took us to Sagrada, where on Wednesday evening a communion service was held with a few members at that place. Thursday evening we returned and spent an evening in service at the Good Will Church with a little community of worshipers. Friday evening again at Carver in preparatory service we met a goodly number of brethren and sisters. And on Sunday forenoon we had a communion service at this place also.

Besides these special services we had the privilege of visiting a number of brethren and sisters in their homes. Our aged brother, John Brubaker, requested that he be anointed with oil, having been in ill health for some time and desiring to commit his all into the Lord's hand that, if it be His will, he might be healed. This service was granted at the time of the communion service there. The mind of the brotherhood was also inquired into with reference to the advisability of the ordination of a minister, which will be further considered later, the Lord willing.

We hope ere long to have Bro. I. S. Mast in this field to assist in special meetings. We crave the prayers of the brotherhood in behalf of all our efforts for the upbuilding of His cause in this field.

Yours in His service,

Oct. 28, 1922. J. R. Shank.

Wayland, Ia.

Dear Herald Readers:—We had the privilege of having Bro. D. H. Bender of Hesston, Kans., and Bro. J. W. Hess of Manson, Ia., with us during the second week of October as instructors for our Bible Conference. The two main themes discussed were the Church and Salvation. The attendance and interest were very good thruout. Many timely admonitions and truths were gained from the sermons. As a result of the meetings nine were willing to stand on the Lord's side.

On Oct. 15 communion services were held. We were again reminded of the death and suffering of the Lord and Savior. In the afternoon the vote of the church was taken for the ordination of a minister. Bro. Chriss Graber was selected. May the Lord help him in his new responsibility.

Yours in His Service,

Oct. 29, 1922. Ivan R. Wyse.

Colorado Springs, Colo.

(Manitou congregation)

Greetings in Jesus' Name:— On Oct. 15, Bro. Miller, Limon, Colo., was with us and preached two sermons.

On Oct. 23, Bro. C. F. Derstine came here and stayed two days, preaching both evenings and spending the day out in the mountains, enjoying some of God's handiwork. We were very glad for these services and encouraged to press on in the Lord's work. We appreciate having visiting ministers stop at this place. We had our first snow yesterday

(Continued on page 636)

Miscellaneous

THAT NAME

Sel. by Mary W. Ebersole

That Name I just heard is delightfully sweet,
Jesus is Christ! and Him you must meet,
Now He is meeting poor sinners in grace,
He knocks at your heart, Oh give Him a place.

He hears you blaspheme; but O, if you knew,
How much He loves sinners, how much He loves you,
You would fall at His feet and adoringly sing
Jesus! my Savior! my Lord! and my King!

'Twas for this that He died on Calvary's tree,
That sinners, the chief, might from judgment be free,
He's now up in glory—a man on God's throne,
But He's coming again—it may be quite soon.

He left us this message, while He is above,
A message of mercy—a message of love,
Tell sinners I love them—tell Adam's whole race
And this is the day of My Patience and grace.

Yea, more—go, beseech—beseech them for Me,
Beseech by My blood—by My death on the tree,
It cleanses from sin and fits them to be
At once and forever in glory for me.

Oh, these are sweet words, and wondrous to tell
How God in His mercy saves sinners from Hell,
The story's so simple—so plain to the lost,
To be saved without doing—saved at God's cost,
To be as ungodly, unrighteous, undone,
To be saved by faith in the blood of His Son.

Elizabethtown, Pa.

GAIN THAT IS LOSS vs. LOSS THAT IS GAIN

By Mrs. A. R. Miller

For the Gospel Herald.

After Naaman the leper was cleansed by dipping seven times into the Jordan, in obedience to the bidding of Elisha, he returned to him and begged him to take a gift of the gold, silver, and changes of raiment which he had brought with him. Elisha being one of God's prophets did not wish to be paid and stood firm altho Naaman urged him. Then Naaman made a vow to Elisha that he would offer neither burnt offering nor sacrifice to any other God than the Lord Jehovah. Whereupon Elisha bade him go in peace. Before he had gone very far the servant of Elisha, Gehazi, did a very mean and low thing. He had viewed with covetous eye the gold, silver, and changes of raiment which Naaman had brought. So he ran after Naaman and the noble general seeing him stopped his chariot, stepped to the ground, and said, "Is all well?" Now Gehazi had to frame up a story. "Yes all is well but Elisha has changed his mind. He has unexpected guests. Two young men from Mount Ephraim, sons of the prophets," said Gehazi, "and he would be glad to have a talent of silver and two changes of raiment for them." The whole of this was a lie and an outrage to Elisha. Naaman gladly gave him the changes of raiment and two talents of silver and sent two servants to carry them to Elisha's house. Gehazi took great care that Elisha should know nothing about it and hid the treasures in his own house. Then at the proper time he came and stood meekly before Elisha. Elisha asked him where he had been. One sin always leads to another. He replied boldly, "I have been nowhere." Elisha looked at him with piercing eyes and said, "Went not my heart with thee, when the man turned from his chariot to meet thee?" Now comes a very severe loss for his unjust gain. "The leprosy of Naaman cleave to thee and thy house forever," Elisha sternly said. And Gehazi went out from Elisha a leper as white as snow.

At the time of famine, Elijah was sent by the Lord to a woman who was to sustain him. As he came to the gate of the city he saw a woman gathering sticks. He asked her to fetch him a little water to drink, and as she went he asked her for some food also. She said, "As the Lord liveth I have not a cake, but I am gathering these two sticks that I may make a little cake for my son and me and when this is all gone we must die." But Elisha said, "Go and make a little cake, but bring it to me first, and afterwards make for thee and thy son for thus saith the Lord God of Israel, "The barrel of meal shall not waste neither the cruse of oil fail, until the day the Lord sendeth rain upon the earth." The woman had great faith and did as the prophet said and thru all the famine there was enough meal in the barrel and enough oil in the cruse to feed herself and son. A still greater reward came to her. Her child fell sick and died. She was in great distress as she wept over her dead boy. But Elisha said, "Give him to me." He carried him to his room and worked vigorously and prayed for God to bring back the boy's soul into his body. His prayer was heard and the boy was restored to his mother. Surely a great gain for the gift of a little food to a stranger.

In Luke 12:20 we have the story of a certain rich man whose ground brought forth plenteously and he thought within himself what he should do, because he had no room where to bestow his fruits and he said, "This will I do, I will tear down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years. Take thine ease, eat, drink, and be merry." But God said unto him, "Thou fool, this night thy soul shall be required of thee."

A rich young ruler came to Jesus saying, "What shall I do to inherit eternal life?" Jesus said, "Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven." But when he heard these things he was very sorrowful, for he was very rich.

Judas betrayed his Lord for thirty pieces of silver. He then tried to undo his wrong. He brought back the money and threw it down before the chief priests and said, "I have sinned, I have shed innocent blood." Little did they care. They spurned him. What was his gain? He went out and hanged himself. When the disciples decided to have all things in common, many pious men sold all and put the money into the common treasury. Then Ananias and Saphira sold their possessions but agreed to keep back part of the price by fraud. For this they were both stricken dead, not because they kept back part of it, but because they pretended they had given the full price.

"The love of money is the root of all evil." Never was this more true than at the present age.

A sailor in a sinking vessel in the Caribbean Sea, eagerly filled his pocket with Spanish dollars from a barrel on board while his companions, about to leave on the only boat, begged him to leave the shining metal which he had so longed for and idolized. But when the vessel went down, he was prevented by his riches, from reaching the shore.

In excavating Pompeii a skeleton was found with his fingers clenched round a quantity of gold.

A man in business in the town of Hull, England, when dying pulled a bag of gold from under his pillow which he held between his clenched fingers with a grip so firm, as scarcely to relax under the agonies of death.

A man who has no money is poor, but the man with nothing but money is poorer.

What does our money say to us? What message does it bring to us? Does it say to us, "Eat, drink, and

be merry, for tomorrow we may die?" Does it bring an opportunity to help our fellowmen, or is the message, "More land, more money?" Is it a message of clothes for the naked, bread for the starving, hospitals for the sick, asylums for the orphans, or of more of self and none of others? Does it speak to us of character? Does it mean a broader manhood, a nobler ambition, or does it cry, "More, more, more?"

Gain that is loss. When you are not a clearer, finer, larger man on account of your life work; when you live only to eat, drink, have a good time, and accumulate money; when you do not carry a higher wealth in your character than in your pocket book; when there is a deceitful dollor in your possession; when you go on the principle of getting all you can and giving as little as possible; when you rob those who work for you of what is their just due, and then contribute a small fraction of your unjust gain to some charity—that is gain that is loss.

One of the lessons to be taught in this century of sharp competition and survival of the fittest, is how to be rich without money and learn how to live without success according to the popular standard.

Elkhart, Ind.

A DOUBT CURE

By L. C. Miller

For the Gospel Herald.

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: Otherwise it is of ---- no strength at all, while the testator liveth.—Heb. 9:16,17.

Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.—Jno. 16:7,8.

To Christ was once offered to bear the sins of many; and unto them that look for him shall He appear the second time without sin unto salvation. —Heb. 19:28.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, or ye reconciled to God.—II Cor. 5:20.

Christ the Testator died on Calvary. His Testament has been left on record for us. It is a legal document compiled and endorsed by His faithful ambassadors. You are included as a lawful heir. "Whosoever will, may come." Will you come and accept your legacy? Before you say, "No," pause and consider.

"Come let us reason together:" If a certain rich man were to die and in his will were to provide you with a stately mansion, surrounded by a beautiful landscape, besides many faithful servants and money to supply all your wants while your life lasts and you would refuse to accept of his bounty you would derive no benefit from the will. So if you refuse to accept your inheritance willed you by the Son of God you shall receive no benefit. You will deserve none.

"Yes but," you say, "Does this will leave us anything worth having?" "Yes, thank God, everything worth having now or striving for hereafter. Read it." You have read it but doubts arise. If you could only know that all it contains is true. "Come and see." You need not remain long in doubt; there are provisions of the testament that are effective as soon as you are willing to come. The Testament of Jesus Christ gives us pardon for sin, joy unspeakable and full of glory, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, peace, gentleness, goodness, meekness, and longsuffering in this present life; and in the life to come, mansions in glory, heirship to His throne, union with Christ as His Bride, and eternal life in the presence of God and the holy angels.

Accept of the "Surety" and your doubts of the future will vanish and instead you will "rejoice in hope of the Glory of God."

Our Testator is One, who when tried by a "world court," assailed by many false witnesses, yet was found faultless; One, who though tempted in all points like as we are, yet remained sinless; One, who though put to death and buried, arose victorious over death, hell, and the grave and now is at the right hand of The Father interceding for you and me; One who has the testimony of many witnesses who have suffered death rather than deny Him. And yet men deliberately school their minds to disbelieve.

"Why will ye die?" For he that believeth not shall be damned. "O taste and see that the Lord is good." The doubter is unfair, unreasonable, in league with Satan, the author of all evil and the arch enemy of Christ's will and men's souls.

The doubter deserves to be damned!

Come and see Jesus. Accept His free gift to you and your doubts will flee and finally you shall be made ruler over many things and enter into the joys of the Lord. Amen.

Limon, Colo.

For now we see through a glass darkly; but then face to face; now we know in part; but then shall I know even as also I am known.—I Cor. 13:12.

HASTEN THE MESSAGE, BROTHER!

By Geo. J. Lapp

For the Gospel Herald.

The world, though tossed about by dissension, revolution, and strife, is yearning for something better. The Christian (so-called) nations either control or largely influence the whole world. Practically all countries are open to Gospel influence. The emissaries of the Cross may go unhindered into nearly every valley and mountain pass. The Bible carries with it reverence and respect. The Lord blesses it with added power when carried with holy hands. It is less trampled under foot today in non-Christian lands than ever before in its history. Attempts at destroying its influence have in most instances only quickened eager search into the depths of its divine truth. Instance after instance could be given of intense reverence for this sacred volume. An influential leader of Indian thought said, "We have no quarrel with the Bible."

Then hasten the message! The spiritually starving are legion. The physically starving appeal to us as they stare with dazed eyes and hold out their emaciated hands begging for food. The millions who are famishing for the want of heavenly manna are as truly in need of our kindness and they too are holding out beckoning hands to the thousands of Christendom. They are uncertain regarding their future destiny and are conscious of the terrible hold evil has upon their lives. Carnage and bloodshed, corruption and Bolshevism, disappointing and disintergrating to the extreme, are bringing about reactions which if taken advantage of now will enable the messenger of the Cross to bring many to the feet of Jesus.

The overworked missionary can do no more than he is doing. After using up all means at his disposal and every bit of energy both night and day, he must let many a precious opportunity slip by and cry out, "Oh Lord how long" till our treasuries can be better filled and more recruits be forthcoming in these fields which are so ready for the harvest? Souls are dying, the sick are perishing, the starved are famishing, the ignorant and misled are perdition-bound and the Church by practicing greater self-denial can release millions of dollars and hundreds of her sons and daughters for this important work of soul-saving abroad and at home.

Let none refuse the call of God or help to carry the message. "And they that be wise shall shine as the brightness of the firmament and they that bring many to righteousness as the stars forever and ever."

Sihawa, via Dhamtari, C. P., India.

CORRESPONDENCE

(Continued from page 633)

morning — but the mountains have had their coat of snow for several weeks. We ask an interest in your prayers.

Oct. 30, 1922. Ada Shetler.

Haven, Kans.

(Yoder congregation)

Greeting:—We are expecting, the Lord willing, to begin a series of meetings on Nov. 3, with Bro. L. J. Miller of Garden City, Mo., in charge. The brother expects to stay with us at least till Nov. 12 and possibly longer. Brethren, pray that these meetings may be just what God wants them to be.

On Oct. 29, Bro. D. Y. Hooley and wife and their son Paul, wife and two children, of Jet, Okla., worshiped with us, at which time Bro. Hooley preached a very interesting sermon. In the evening of the same day they expected to worship with the Hesston congregation.

Health is good except a few light cases of scarlet fever with the families, which are reported better.

Interest in Sunday school good. Pray that the work at Yoder may increase spiritually and that souls might be won into the kingdom of God. Yours in Love,

Oct. 30, 1922. A. Jay Miller.

Goshen, Ind.

(Yellow Creek congregation.)

Dear Herald Readers, Greetings:—On Sunday, Oct. 22, we reorganized our Sunday school with the following results: Supts., Elmer Christophel, Clarence Lehman; Chors., John Weaver, Harvey Wise; Sec.-Treas., Norman Weaver, Aaron Mumaw.

Sunday, Oct. 29, we had our communion services. Nearly all the members partook of the sacred emblems for which we are glad.

Oct. 30, 1922. C.r.

Eureka, Ill.

(Metamora Cong.)

Communion services were held Oct. 29, at Metamora Church, with most members present, Bro. Andrew Schrock officiating. May we appreciate what Jesus did for us in order that we might have eternal life.

Sincerely,

Oct. 30, 1922. S. E. Smith.

Lancaster, Pa.

Dear Herald Readers, Greeting in the Masters' Name:—We have great reasons to be thankful to the Lord for the many blessings He is bestowing upon us as His children.

On Sept. 24 council meeting was held and peace expressed, and communion services will be held (D. V.) on Nov. 19. All the brethren and sisters are earnestly requested to be present.

On Sept. 24 in the evening at the church here Bros. Jacob Moyer of Souderton, Pa., and Ira Landis of Neffsville, Pa., preached from Rev. 2:11 and 3:21.

On Oct. 1 five precious souls were received into the visible church by water baptism. Remember them at the throne of grace, that they may be bright and shining lights in His service. One was also reclaimed.

On Oct. 15 we had with us in the evening Bro. J. C. Habecker who preached from Rev. 5:10. Glad for the visits of these brethren and invite them to come again.

A two-d- Bible Meeting will be held (D. V.) at the church here on Nov. 29-30. Among those that appear on the program is Bro. A. D. Wenger of Harrisonburg, Va. All are invited to attend. Remember us in your prayers. Yours in Him,

Oct. 30, 1922. Lloyd S. Kemrer.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings in Jesus' name:—Another Virginia Conference has come and gone, and we hope the work done may have made many lasting impressions on the large number present, that can not be estimated for good to each individual and also the Church in general. It surely seemed to us that it was good for us to be there.

The weather was ideal, and one of the older members of Conference said he never saw a larger number present for the Friday morning session; and we know they heard many rich truths. Those present from other conferences were the brethren, J. D. Mininger, N. E. Miller, C. Z. Yoder, Henry Baer, C. R. Strite, and Daniel Horst. There were others not members of Conference; all were welcome, and we were glad to have them with us to enjoy the many blessings.

Bro. J. D. Mininger preached twelve inspiring sermons for us. There were eight confessions, and the brotherhood was much strengthened.

Bro. N. E. Miller preached for us on Friday night, Oct. 24, and Bro. C. Z. Yoder on Sunday night, Oct. 26. He also had two children's meetings, which were enjoyed by old and young. We certainly enjoyed a spiritual feast in the two weeks' services, and we feel better equipped for God's service. May we by His grace go forth witnessing for Him who did so much for us.

Yours humbly,

Oct. 31, 1922. Maggie M. Driver.

Topeka, Ind.

(Emma congregation.)

Dear Readers of the Gospel Herald:—On Sunday afternoon, Oct. 15, we had preparatory services. Nearly all the members expressed peace. On Oct. 22 Bro. Jacob P. Miller from the Shore congregation preached to us.

On Oct. 29, communion services were held at this place, at which time 74 members partook of the sacred emblems of the shed blood of our Lord and Savior Jesus Christ.

Pray for us at this place.

In His name.

Oct. 31, 1922. Alta Bontrager.

Bowmansville, Pa.

Greeting in Jesus' name:—Communion was observed at this place Oct. 29, with the members nearly all present. Bishop Benj. Weaver had charge together with the home ministers, Bros. N. B. Bowman and Moses G. Gehman. Deacon Charles Kolb and wife of Spring City, and John Kolb and wife were also present.

Monday evening, Oct. 30, Bro. J. C. Clemens of Blooming Glen, preached to a well filled house. To my mind it would be upbuilding if more ministers would visit among the various congregations. I would like to see more correspondence from different parts of the field, so one can keep in touch with the work better.

Oct. 31, 1922. I. G. Musser.

Vestaburg, Mich.

(Zion congregation)

Greeting to all Herald Readers:—On Oct. 25, Bro. D. D. Troyer of Goshen, Ind., came to this place. He preached for us each evening from the 26th to the 29th. Also had council meeting one evening, and communion on Sunday, Oct. 29.

We feel very much encouraged and may we put forth more effort for the work of the Lord.

On Oct. 30 the brother left for Midland, Mich., where he will conduct meetings. May the Lord bless his work as he goes from place to place. We give a hearty invitation to ministering brethren to stop here, also any one else. We make an appeal to any one desiring to locate in Michigan to come and look this community over. There are a number of farms for sale at reasonable prices. We need more church workers, both old and young. This is a large field.

Nov. 2, 1922. Susanna Switzer.

Scottdale, Pa.

Communion services were held here on Sunday, Nov. 5. Preparatory services were held on Saturday evening

(Continued on page 640)

IOWA-NEBRASKA CONFERENCE

For the Gospel Herald.

The second annual meeting of the Iowa-Nebraska Church Conference was held on Sept. 27, 28, 1922, at the East Fairview Church near Milford, Nebraska.

The Moderator called the meeting to order and appointed Bro. Abe Stutzman to have charge of the song service. After the congregation sang several hymns Bro. J. K. Yoder of Wellman, Iowa, read from Eph. 1 and Psa. 148 and Bro. J. W. Hess of Manson, Iowa, led in prayer. Each succeeding session was opened by song, Scripture reading, and prayer, and closed by a benedictory prayer in which the meals were remembered.

Organization

D. G. Lapp, Moderator; N. M. Birky, Assistant Moderator; D. J. Fisher, Treasurer; Simon Gingerich, Secretary. The foregoing brethren were elected at the close of last year's meeting and were all present to fill their respective places. Bro. D. J. Fisher was elected to assist the secretary at this meeting.

Committees Appointed

Subject Assigning: J. K. Yoder, Peter Kennel, C. J. Garber.
Nominating: J. W. Hess, W. R. Eicher, P. J. Blosser.
Resolution: S. C. Yoder, A. G. Yoder, J. W. Hess.
Auditing: A. G. Yoder, L. O. Schlegel.

Conference Sermon

The Conference sermon was delivered by Bro. Simon Gingerich using as a text Psa. 48:12-14. Emphasis was placed upon the purpose and exalted position of the true Church in the world. Because of the present day apostasy the standard of the Church is lowered, and in many instances is little more than a social center and is placed somewhat on a commercial basis. This should not be so. The language of the text was applied to the Church as spoken of in Heb. 12:22. The foundation of the Church is laid (I Cor. 3:11) and cannot be changed; the towers of the text are typical of the ordinances of the Church and when these are neglected and not kept in the true spirit the individual loses out spiritually and the Church will lose her power. The bulwarks are the fundamentals of Christian faith and the promises of the living God. This faith was brought to us by our forefathers. Our responsibility lies in promulgating the cause of Christ and maintaining the doctrinal purity of the Church today that the generation following may have the same faith and thus the work of the Lord be perpetuated.

After the sermon the bishops, ministers, and deacons present were called on one after another for testimony. Many helpful thoughts were added and all gave a hearty testimony to the sermon.

Report of the Constitution Committee

At the first meeting of this Conference which was held at the Lower Deer Creek Church near Kalona, Iowa, Sept. 14, 15, 1921, a committtee was appointed to draft a Constitution and Discipline for this district and present it to the ministerial body of this meeting for consideration. Upon motion it was decided in the meeting of the ministerial body that the constitution as finally passed by that body should be read in open Conference. Acccordingly the Secretary read the constitution by articles and upon motion each article was adopted and the following action taken:

The Secretary of Conference shall make enough copies of the constitution as adopted by Conference to supply each congregation in the district with a copy. The ministers of the different congregations shall confer with their overseeing bishop as to presenting them to their congregations, being understood that this is an important work and each congregation shall report back to the Secretary of Conference as soon as possible.

Report of the Mission Board Constitution Committee

A committee composed of three brethren was appointed (at the same place and time as the above committee) to draft a constitution for the District Mission Board. The Ministerial Body of Conference also passed upon the work of this committee and asked that the proposed constitution should be read in open conference for adoption. The chairman of the committee read it by articles and upon motion each article was adopted and the constitution went into effect by its adoption by Conference.

Questions Discussed

I. **According to the Scriptures, what advice does this Conference give to congregations in dealing with members who repeatedly absent themselves from communion.** Opened by J. E. Zimmerman.

Ans. Since the Scripture teaches that it is the duty of the ministry to "Take heed unto themselves and to all the flock over the which the Holy Ghost has made them overseers," and since God's purpose concerning all men is that "They might be saved;" therefore we believe that those who show signs of lukewarmness to the extent that they repeatedly absent themselves from communion, should be visited and a faithful Christian effort be put forth by both ministry and laity to restore them to full fellowship. After diligent effort has been put forth in their behalf and no fruits of repentance are forthcoming and they absent themselves from communion for three successive times without giving satisfactory reason to the Church their membership shall cease, in all ordinary cases, and the Church shall be so informed. Acts 20:28; II Pet. 3:9; Rev. 3:15, 16; I Cor. 11:26; Luke 22:19, 20; Gal. 6:1; I Jno. 3:22; Luke 13:6-9; I Cor. 10:17-21.

II. **The Believer's Assurance of Salvation.** Opened by Wm. Guengerich.

Ans. According to the Scriptures we are not saved by good works, but salvation is a result of faith in the Lord Jesus Christ and a personal acceptance of Him as the Savior. Acts 16:13; Jno. 1:12; Gal. 2:8, 9. The Scriptures also give various evidences whereby the believer may be assured that he is saved. 1. The witness of the Word. 2. The witness of the Spirit. I Jno. 3:24; Rom. 8:16. 3. The witness of conscience. I Jno. 3:19, 20. 4. The witness of changed affections. I Jno. 3:14. 5. Victory in temptation. I Jno. 5:4. 6. Power in prayer. I Jno. 3:22. In view of the foregoing plain teachings we urge the ministry to teach this doctrine for the edification, encouragement, and comfort of Christians and endeavor to lead them into that experience whereby they may know that they "have passed from death unto life."

III. **What shall be the authority of Conference Decisions and Regulations.** Opened by A. G. Yoder.

Ans. Since the authority was given to the Church by Christ Himself (Matt. 16:19) and He said "All power is given unto me in heaven and in earth" (Matt. 28:18) and the apostle Paul also says that "Ye are fellowcitizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone" (Eph. 2:19, 20), therefore be it

Resolved, That we, in reverence and submission, regard Conference decisions and regulations as God-given and Word-directed. and that we as ministers take them to our homes and home congregations for the instruction and edification of the entire Church. Acts 15.

IV. **The Place of our Young People in The Church.** Opened by S. C. Yoder.

Ans. Since there are so many young people in the Church, and since so much of the present and future prosperity of the Church depends upon them; we earnestly exhort them to take a position in full harmony with the Gospel as understood by the Church, in all their activities; and since the decisions which they make now affect their future usefulness and happiness, we earnestly beseech them to consecrate themselves fully to the Lord and take counsel of Him in laying plans for their life. The Church should give due recognition to her young people and endeavor to give them such work in her activities as they are qualified to do. Young people should have due regard for the counsel of the more experienced and perform faithfully the duties assigned them. Eccl. 12:1-14; I Tim. 4:12-16; II Tim. 2:22, 23.

V. **The Beauty and Power of a Holy Life.** By J. W. Hess. Upon motion it was decided that Bro. Hess write up in concise form the substance of his talk. The following is given in response to the above decision:

Man by nature is unclean (Matt. 15:18, 19; Jer. 2:22) and of himself is unable to bring about his cleansing (Jer. 13:23). But we may escape this corruption through Christ (II Pet. 1:4; I Jno. 1:9) and by obedience to the truth (I Pet. 1:22, 29). Having attained unto righteousness and the image of our blessed Savior, we are filled with joy and reflect the beauty of the Perfect One (Psa. 17:15; 16:11). Being thus filled with His grace and holiness we will manifest the beauty and possess the power as manifested in the lives of Moses (Ex. 34:29), Christ (Matt. 17:2), and Stephen (Acts 7:55, 56).

Reports

1. **Manitou, Colorado, Station.** The church is located on the corner of Deerpath and High St., Manitou, Colo. Bro. D. J. Fisher has been the minister in charge of the work at this place for several years. Bro. Sam Miller, Jet, Okla., assisted in the work during this summer, which was much appreciated. Bro. J. A. Heatwole, La Junta, Colo., had the bishop oversight of the work. There is no organized church here but there have been about thirty members here all of the year and about twenty-five more for the summer only. Four more families are expected to locate here soon. Bro. L. J. Miller conducted a series of meetings in August resulting in four souls accepting Christ which were received into church fellowship by baptism. The work is encouraging and needs our support. Since March 23, 1922, $330.83 have been contributed to the work which was applied on the interest and principal of the debt on the property. There remains a debt of $2304.56 on the property. We appreciate very much the support and interest taken in the work by the brotherhood.

Gratefully submitted,
D. J. Fisher, Treas.

The above report was accepted as read and the following action was taken:

Resolved, That the Secretary supply each congregation with the necessary subscription blanks, and that the ministers of the different congregations in counsel with their bishop circulate them as soon as possible, making an honest effort to raise our full

share of the debt on the Manitou property, thus relieving the brethren who have obligated themselves for the above amount. (It being understood that this Conference is equally obligated with the Missouri-Kansas Conference to pay the debt on the Manitou property.) Any surplus amount raised by this Conference for the above purpose shall be at the disposal of the Executive Committee of Conference.

2. **Sewing Circles' Report** for the year ending Sept. 1, 1922.

Number of circles reporting	12
" " meetings held	102
" " garments made	2846
" " pieces of bedding	277
" " miscellaneous articles	437
" " new garments bought	226
" " " bedding "	6
Quantity of needles, buttons, thread, etc.	
Material Donated:	
New garments	174
Pieces bedding	20
Material	219 yds.
Large quantities of used garments for Russian relief.	
Provisions:	
Eggs	60 doz.
Canned Fruit	142 qts.
Butter	25½ lbs.
Finances:	
Money received	$2320.69
Money expended	$2293.03
Secretary's expenses:	
Printing	$5.00
Stationery	.87

The foregoing report of the sewing circles of the district is not complete inasmuch as but twelve of the sixteen circles reported. Most of the work was done for the benefit of the Old People's Home at Eureka, Ill., and Russian Relief. Some work was also done for city missions and as local charity. Trusting that this report will be acceptable, I remain,

Yours in the Interest of the work of the Sewing circles,
Ella Fisher, Sec'y,
Kalona, Iowa.

Upon motion the above report was accepted as read and Sister Ella Fisher reelected secretary of the sewing circles of the district.

3. **The Mennonite Children's Home** at Kansas City, Kans. The superintendent, Bro. C. J. Freyenberger, gave a report of this work in which he gave a summary of the work and expressed an appreciation for the way the brotherhood in general supported the work. (Not having a copy of the report as given I am unable to give it more completely.—Sec'y.)

4. **Treasurer.** Bro. D. J. Fisher, Kalona, Iowa, Conference Treasurer gave an itemized statement of the finances of Conference, the summary of which follows:

Last year's balance	$199.82
Received during the year	283.05
Total to account	482.87
Expended	241.80
Balance on hand Sept. 27, 1922	241.07

5. **Auditors' Report.** The following auditors' report was read by the Secretary:

We, the undersigned appointed by Conference to audit the accounts of the Treasurer, hereby report that we have examined them carefully and find them well kept and that the balance indicated in his report is correct.

Abner G. Yoder
L. O. Schlegel

6. **Treasurer of District Mission Board.** Bro. D. B. King, Treasurer of the District Mission Board gave an itemized statement of his work the summary of which follows:

Contributions: Missions, $5244.21; Relief Funds, $1855.44; Charitable Institutions, $492.28; Educational, $11.00; Church Building, $50.00; General District, $61.98; Total contributions $7714.91. Total cash on hand Aug. 31, 1922, $27.48.

Bro. C. C. Miller, Kalona, Iowa, was requested to audit the above treasurer's books and submitted the following report:

Kalona, Ia., Sept. 22, 1922.

To the Moderator of the Iowa-Nebraska Conference, Greetings: I hereby certify that I have made a careful examination of the books of D. B. King, Treasurer of the Iowa-Nebraska Conference District Mission Board, and find that with the exception of a few small discrepancies, his cash account agrees with the amount of money deposited in the bank. I also find that his entries in both the cash account and in the distribution of funds account agree with the original items as sent in by the donors, and that the vouchers of moneys sent to the General Treasurer, and other expenses agree with his book as well as with his monthly statements.

Respectfully,
C. C. Miller.

Conference Appointees

Member on General Mission Board, Wm. Guengerich, Wellman, Iowa.
Member on Board of Education, D. G. Lapp, Roseland, Nebr.
Member on Publication Board, Simon Gingerich, Wayland, Ia.
Member on Relief Commission, S. C. Yoder, Kalona, Iowa.
Members on Children's Welfare Board: A. G. Yoder, Parnell, Ia.; W. R. Eicher, Milford, Nebr.
Members on Local Board of Kansas City Mission: Daniel Graber, Noble, Ia.; Amos Weaver, South English, Ia.
Members on Local Board of Manitou Station: D. J. Fisher, Kalona, Ia.; N. M. Birky, Thurman, Colo.
Sunday School Field Worker (For 3 years), A. G. Yoder, Parnell, Iowa.
President of District Mission Board, J. C. Brenneman, Kalona, Ia.
Treasurer of District Mission Board, D. B. King, Parnell, Ia.
Secretary of District Mission Board, Peter Kennel, Jr., Strang, Neb.
Delegate to the Dakota Conference, Peter Kennel, Sr., Strang, Neb.
Member on Committee on Arrangements for General Conference, S. C. Yoder, Kalona, Ia.
Conference Treasurer (For 3 years), D. J. Fisher, Kalona, Ia.
Secretary of the Sewing Circles, Ella Fisher, Kalona, Ia.

Attendants

Bishops.—J. K. Yoder, D. G. Lapp, Peter Kennel, J. E. Zimmerman, S. C. Yoder, J. Y. Swartzendruber, P. A. Friesen, Simon Gingerich, *Christian Rediger. *Visitor.

Ministers.—Daniel Graber, Joe C. Brenneman, D. J. Fisher, J. W. Hess, P. J. Blosser, Ammon Stoltzfus, Jacob Staufer, Joseph Rediger, W. R. Eicher, Wm. Schlegel, Milo Stutzman, Wm. Guengerich, J. H. Birkey, David D. Miller, Chris Garber, J. W. Oswald, Geo. Miller, N. M. Birky, J. L. Hershberger.

Deacons.—L. O. Schlegel, Geo. Reber, A. G. Yoder, Levi Schrock, Abram Stutzman, Ben Schlegel, *Henry Albreicht. *Honorary member.

Next Annual Meeting

Upon motion it was decided to accept the invitation of the Sugar Creek congregation near Wayland, Iowa. The Lord willing the next annual meeting will be held at the above place.

Election of Officers

Moderator, J. E. Zimmerman; Assistant Moderator, C. J. Garber.

The spirit of Christian charity and unity pervaded during this entire Conference and each session was crowded with work. On Thursday evening a program was carried out as prepared by the District Mission Board. The general subject was "Essential Elements for Successful Missionary Work." A number of brethren were assigned sub-topics and many helpful thoughts were presented. Sister Florence (Cooprider) Friesen also gave a most interesting talk about her work in India. The above program was followed by a missionary sermon by Bro. P. A. Friesen from India.

At the close of Conference the Moderator, Bro. D. G. Lapp, spoke briefly but impressively of the importance of the work and the responsibility of each member, after which he led in a benedictory prayer.

Simon Gingerich, Secy.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following clipping from a daily paper refers to the shipment of tractors and plows sent by the Central Committee into southern Russia:

American Tractors Help Ukrainians

Peasants Surprised by Big Battery Plowing Their Fields

ALEXANDROVOSK, Russia, Sept. 4.—Town folks and peasants alike of this part of southern Ukraine were scarcely able to believe their eyes recently when 25 American tractors, with ploughs attached, were put to work in the fields near here to prepare thousands of acres for the fall planting.

Peasants of the Alexandrovosk district, one of the famine areas, had become discouraged because of lack of work animals and the summer's crop failure, but the arrival of the tractors gave them a new lease on life. In pre-war days Alexandrovosk was the center of a thriving agricultural community, with many factories in operation turning out agricultural machinery. But these implements were all

horse-drawn, and the natives knew of nothing else. So when the queer-looking tractors were set up in the fields, and without being urged by cries or whip, began the task of ploughing, the pheasants shook their heads and said such crawly things just could not last. But before many days the peasants had become tractor converts, and now most of them are hoping the day may come when they themselves will be able to own a steam horse for their fields.

The tractors and ploughs were brought here by the American Mennonite Relief Organization, which is endeavoring to work out a plan for the upbuilding of Russan agriculture.

Additional shipments are contemplated, but the necessary funds have not yet been raised. Why not show your appreciation of God's blessings to you by presenting our needy brethren in Russia with a tractor and outfit? If you cannot do it as an individual, why not as a Sunday school or a congregation?

* * *

If the relatives of Dorothea Martens see this notice they will observe that their help will be very much appreciated.

Widow Dorothea Martens (maiden name Schauern) of Neudorf, South Russia, whose husband died in January, 1919, and who with her seven children is in very indigent circumstances, herewith earnestly asks her parents and brothers and sisters who immigrated to America before the war for help by sending food drafts. In consequence of the invasion of the uncivilized tribes from the Caucasus in the German colonies of the Terek District, the Martens family was suddenly compelled to flee, leaving all behind; hence they have lost the letters, photographs, and addresses of their friends in America. (Follow names of relatives in America).

* * *

Address of Thanks

To the Central Committee of the Mennonite Relief Action at Scottdale, Pa., from the Mennonites at the Mennonite Home at Constantinople

With these few lines we desire to express our most sincere thanks to all our kind benefactors in America for the great help which you have extended to us in the way of material support on our difficult journey. Through this action in our behalf we are today housed in acceptable quarters and have our daily bread,—the needed means of prolonging our lives. Therefore we express to you who are in any way whatever taking part in this relief action, our most heartfelt thanks. May the Lord reward you.

Our number in the Home is at present time 56 souls. It is a minority of those who in the months of February and March of this year arrived from various villages in the Crimea and Molotschna, Batum and the Caucasus. Some of us, indeed the great majority, left our home in consequence of the extraordinarily difficult economic conditions, while others fled from their former homes in order to escape from the terrible influences of extreme Bolshevism. On our trip from our homes to Constantinople the Lord has wonderfully helped us in dangerous circumstances, and the proverb "When men's extremities are greatest, the help of God is nearest," has been verified repeatedly in our experience. All the experiences which we were permitted to make of divine help are to us a proof that the Lord will help us further; for we find ourselves in further needs.

In conclusion we again thank you heartily and would remind you, dear brethren, of the verse II Chronicles 15:7: "Let not your hands be weak, for your work shall be rewarded."

In the name of the group,
Abr. Siemens; J. Nickel.
Constantinople, Oct. 19, 1922.

* * *

In times of distress our thanks is very often the most effective. These expressions, should give us a greater appreciation of our blessings, as well as a desire to make conditions such, by our help, that there will be even more occasion for thanksgiving.

Klubnikovo,
Aug. 27, 1922.

A. J. Miller, Director in Russia:

In the name of the people of this district we, the Uran Relief Committee, would herewith again express our thanks for the great help which the A. M. R. has given us.

Especially are we thankful that by sending to us Bro. Hoeppner you have rendered us a great service. His work here is much appreciated. We would ask that Bro. Hoeppner be permitted to remain over the coming winter, for help from abroad will be very much needed. About seven hundred persons have not sowed, and many have sowed only some millet, which is here a very light crop.

An especially great advantage it would be for our wolost if we could by September 15 get a few tractors. There are here many farmers who cannot make a living because of the lack of draught animals. If for such some ploughing could be done this autumn, they would at the last moment be saved from complete economic ruin.

Today we had at our church in Klubnikovo an enjoyable harvest service. It was held with great solemnity. Since we have experienced how sad it is when the Lord withdraws His hand and closes the windows of heaven, we now are especially thankful for the blessings.

To Him, the Lord, be praise and thanksgiving. We believe that He lets all things work together for good.

Peter P. Kornelsen,
Chairman of the Uran Relief Committee.
Nov. 4, 1922.

Married

Alderfer—Landis.—On Oct. 28, 1922, Bro. Alvin D. Alderfer and Sister Edith H. Landis, both of the Franconia congregation, were united in marriage at the home of the officiating bishop, Bro. A. G. Clemmer.

Tyson—Derstine.—Bro. Elwood B. Tyson of the Souderton congregation and Sister Sallie D. Derstine of the Franconia congregation were united in the bonds of matrimony on Oct. 22, 1922, Bro. A. G. Clemmer, Fraconia, Pa., officiating.

Finkbuier—Hershey.—On Thursday evening, Oct. 26, 1922, by Bishop Abram L. Martin at his residence Bro. Samuel H. Finkbuier, Jr., and Sister Lena L. Hershey, both of Lanc. Co., Pa., were united in the holy bonds of matrimony. May the Lord richly bless this union.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake; Rejoice, and be exceeding glad; for great is your reward in heaven."

Obituary

Denlinger.—Amanda B., daughter of Martin W. and Emma Denlinger, was born May 5, 1921; died Sept. 27, 1922, at their home in Lancaster Co.; aged 1 y. 4 m. 21 d. She leaves her parents, three brothers (Paul, Martin and Titus). One sister and a brother are in heaven. She was sick only one week of dysentery, followed by inward convulsions. Little Amanda was so happy and a joy in the home. It was hard to give her up, but when God sees fit to take these jewels we can only say with Job, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Funeral services at Mellinger's Church, Sept. 27, conducted by Brethren Sanford and David Landis.

Snyder.—Lydia Ann Snyder (Nee Groff) was born near Waterloo, Ont., March 13, 1872; died at the same home Oct. 11, 1922; aged 50 y. 6 m. 28 d. On Sept. 12, 1894, she was married to Abram Snyder, to which union were born 3 sons and 5 daughters, all of whom, with the husband, mourn the loss of a kind wife and loving mother. Early in life she joined the Mennonite Church, of which she was a faithful member till death. She underwent an operation some time in August, which apparently was successful. She was quite well till about 2 days before her death when inflammation set in and developed into meningitis. She was unable to speak anymore, suffered intensely, and seemingly was unconscious most of the time. She will be greatly missed in the home, as well as in the church and community, but we trust our loss is her eternal gain. Funeral services were conducted at the home by Jonas Snider and at the Waterloo Mennonite Church by Oscar Burkholder, assisted by Newton Weber.

King.—Nonie Pearl King, daughter of Elmer and Libbie King, was born near East Lynne, Mo., Nov. 30, 1903; died at the home of her parents, near Garden City, Mo., Sept. 18, 1922; aged 18 y. 9 m. 18 d. On Sept. 7, she was taken sick with diphtheria, from which she suffered much, until Oct. 15. At one time she seemed to be slowly improving, but was suddenly called away. She leaves to mourn her early departure, her parents, six sisters, two brothers, one grandmother, and a large circle of relatives and friends. In her youth she accepted Christ as her Savior, and united with the Sycamore Grove congregation. She was an obedient daughter, a loving sister and friend, and will be missed by all who knew her. The home circle truly feels that

A loving one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

There were short funeral services at the house on Oct. 19, conducted by Bro. L. J. Miller of the home congregation, after which the body was laid to rest in the Clearfork Cemetery nearby.

Mast.—Jacob N. Mast was born at Sugarcreek, Ohio, Jan. 7, 1854; died near Fairview, Mich., Oct. 10, 1922; aged 68 y. 9 m. 13 d. On Jan. 3, 1875, he was united in marriage to Polly Anne Miller. They both united with the Mennonite Church in Aug., 1875. He remained faithful unto death, leaving his bereaved companion, 8 children, 36 grandchildren, and 2 great-grandchildren to mourn his loss. One daughter and two grandchildren preceded him to the great beyond. His sickness which was not long and everything was done for him that willing hands could do, without any help. He was taken to the hospital but was brought home again after a short stay there and in a few weeks God called him to come up higher where pain and suffering are unknown. Funeral services were held on Friday, Oct. 13, 1922, by Brethren M. Esch and M. S. Steiner, after which he was laid away in the cemetery nearby, in the presence of many sympathizing friends and neighbors. We need not mourn as those who have no hope.

Farewell, dear, but not forever,
There will be a glorious dawn,
We shall meet to part no never,
On the resurrection morn.

CORRESPONDENCE

Continued from page 636)

previous. All the members partook of the sacred emblems and engaged in the ordinance of feet-washing. There were also a few visitors with us from near-by congregations.

Among those who have been in our community in the recent past are Bro. I. W. Royer, of Orrville, Ohio, who was here in the interests of Sunday school work; Brethren Fred. W. Bender and Fred. Lohr of Springs, Pa., who were here on a business trip; Bro. Michael Horsch, brother of our John Horsch, who is making preparations for going back to his home in Germany and continue at first hand his work for the needy; Sister Elizabeth Dingee of Columbiana, Ohio, a guest in the Ressler family; Bro. W. B. Stoddard, active as ever in turning light on the dark places called lodges; Bro. A. J. Mast of Gassport, N. Y., who brought a carload of apples to our town and dispensed them with good cheer—for a consideration; Bro. Walter Horsch, a student at Carnegie Institute, Pittsburgh, Pa.; Brother and Sister Raymond Berkshire with their children, Sister Bertha McCann and her daughter, and Bro. Alex. Cameron, all of Masontown, Pa. The Masontown visitors were with us in the communion service.

Brethren Michael Horsch and Aaron Loucks are in Kansas attending a meeting of an important committee which is considering the intricate problems in connection with Russian immigration.

As the end of the age draws nigh, the enemy seems to be more than ever active and our responsibility correspondingly increases. Pray for us.

Nov. 6, 1922. Correspondent.

La Junta, Colo.

To all Herald Readers, Greetings:—We can truly say the Lord has done great things for us whereof we are glad. Last evening was the close of a one-week series of meetings. Bro. Clayton Derstine was the instrument thru whom God sent us thirteen heart-searching messages, not soon to be forgotten. He gave a lecture each evening on vital subjects before the sermon. Saints were encouraged to press on, others who had backsliden, or were not having victory in their lives, renewed their vow with God, and sinners confessed Christ. There were in all about 18 public confessions for which we praise God. But our hearts are sad because there are those who are not right with God, and are not yet willing to say "No," to the adversary of souls, and "Yes" to God. Oh may God have mercy upon such and may they become willing to take the way of life before it is eternally too late!

Our Sunday school was reorganized recently for the coming year. The following officers were elected: Supts., Edward Miller, Earl Showalter; Sec.—Treas., Ernest Grimm; Chor., Tilman Erb; Librarian, Fanny Hershey; Mission Sec., Martha Hershey; Supt. of Cradle Roll, Stella Erb; Supt. of Primary Dept., Anna Rhodes. We desire an interest in your prayers that all our efforts in God's service may meet His approval.

Oct. 23, 1922. Cor.

Goshen, Ind.

Dear Gospel Herald Readers:—In looking back over the first seven weeks of our school year, we feel that we can confidently declare that our labors have not been in vain, but that we are realizing profit from the efforts expended.

As was expected, our number has increased within the last month. The most recent addition to the student body is E. E. Gindi, a native of Cuba. Also, Sister Anna Kreider, of Palmyra, Mo., has arrived and is filling the office of matron, which had been, previous to her arrival, occupied by student substitutes.

Bro. D. D. Miller, of Middlebury, Ind., filled the regular appointment on Sunday, Oct. 29, and delivered a practical, helpful sermon for us. Also, Bro. O. O. Miller, of Akron, Pa., addressed the student body in a chapel service within the past month. He used as his subject, "What the Mennonite Board of Education is doing for Goshen College." We greatly appreciate the presence of visiting ministers, and trust that many more may come here during the school year.

Cor.

ANNOUNCEMENT

Because of the success of and the deep interest of all concerned in our Bible School held at the Stahl Mennonite Church last winter, the demand for another term this coming winter, and by Conference granting us the privilege to maintain the Bible School, we the committee (Hiram Wingard, Abram Metzler, and Wm. C. Hershberger) with Bro. Jno. F. Bressler as principal have arranged the course of study and a bulletin relative to the work which will be distributed generally in a few weeks and especially to those who desire to become more familiar with the working of the school.

For further information please write to or interview Wm. C. Hershberger, R. 7, Johnstown, Pa.

Your inquiries and help will be appreciated and attended to. The term begins Jan. 1, 1923.

We should never get the idea that the only live meeting is a noisy meeting.—J. P. Brubaker.

ANNOUNCEMENT

The Canton Bible School will convene (D. V.) for six weeks, Jan. 3 to Feb. 16, 1923, at the Canton, Ohio, Mission. Courses of study will be offered in Bible, Missions, Personal Work, Teacher Training, and Vocal Music. A number of the Bible courses are adapted to give help on the S. S. Lessons for 1923. One of the special features of the Bible School is the practical work—cottage meetings, services at the jail, work house, County Home, Rescue Home, also visiting the various Missions of the city.

Information concerning rooms write to N. E. Troyer, 1935 Third St., S. E., Canton, Ohio. Information concerning courses of study write to Jesse Smucker, Smithville, O.

I. W. Royer, Chairman.

NOTICE

To our Ministers and Sunday School Superintendents: The Third Sunday in November has been designated for our Annual Missionary Day by our General Sunday School Committee. The day has been set apart for boys and girls to bring in their missionary earnings, also for special programs that may be planned to encourage missionary interest and activity. The Sunday school session may be made missionary in its opening and closing services. A missionary sermon would be very appropriate for the occasion. If the third Sunday in November is not convenient some other Sunday can be used. A booklet with information, statistics, and suggestions for the observance of this day may be secured by writing to Vernon Smucker, Chairman, Scottdale, Pa.

The New Turkish Woman

The Association Monthly states that women in Turkey who are contemplating marriage insist that they be the only wife, and that many women in Constantinople in particular, are discontinuing the wearing of the conventional veil characteristic of Mohammedan women. Women are also being employed as workers in various clerical positions in business enterprises

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 16, 1922 (Gospel Witness Established 1905) No. 33

EDITORIAL

Practically all Christian professors believe that the child of God should be prayerful, devout, upright, honest, pure, obedient to God, and loyal to the Church. If in our home life, our church life, our business life, and in our social life we prove ourselves true to this standard we have proven the sincerity of our professions.

"What shall it profit a man if he shall gain the whole world, and lose his own soul?" There are several things forcibly brought to mind by this question:

1. Life without salvation is a failure regardless of apparent success financially or otherwise.

2. The vehement claim of future annihilists that man has no soul is here set at rest by this declaration of our Savior Himself.

3. The most disastrous sacrifice which any one can make is to sell his heavenly birthright for a mere mess of worldly pottage.

4. The most serious problem in profit and loss is that pertaining to the soul.

"The Fundamentalist."—This name is heard quite frequently since unbelievers are making their desperate efforts to capture the Christian Church. One is liable to get a wrong impression if not on his guard, thinking that the fundamentalist is but one among a number of classes belonging to the Church of Christ. Since this term is applied to those who believe that the Bible is God's revelation to man that all of it is inspired, authoritative, and reliable, that Jesus Christ is without human Father, and died as the Lamb of God which taketh away the sin of the world, that the righteous will show the glory of God in eternity while all who die as impenitent sinners will suffer the torments of an endless hell, it leaves no other Christian ground for any one else to stand upon. Instead, therefore, of the fundamentalist being but one among a number of classes belonging to the Chistian Church, all of God's believing children are fundamentalists. The rest are described in Gal. 1:8, 9 and II John 10.

When a congregation is convulsed in strife the worst thing that can be done is to fight it out to the bitter end. Another thing about as bad is to compromise for the sake of peace. There is a better way than either.

"Let the wicked forsake his way, and the unrighteous man his thoughts." Let contention give way to prayer, self give way to God, malice give way to love, radicalism give place to moderation, and the gossip of the winds be hushed in a reverential desire for the truth. Let self be brought to the altar, all our own actions be measured by the Gospel, the Bible be made our daily companion, and no adverse criticism be passed upon others without the Golden Rule having first been brought into evidence. Let the heart be filled with love for truth, love for righteousness, love for God and fellow men, for "out of the abundance of the heart the mouth speaketh."

"All this," says one, "is very good; but it does not stop the disobedient, the disloyal, the 'busybody in other men's matters,' the troublemaker. What about him?" The Bible gives us four things to do in this case which should not be neglected: "Pray one for another." "If any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." "In meekness instructing those that oppose themselves." "If he neglect to hear the church, let him be unto thee as an heathen man and a publican." Follow these in the spirit in which they are given, and church troubles are reduced to a minimum.

Safe and Unsafe Books.—It is recognized by all men of faith that no book, outside the Bible, is perfect. In some the imperfections are manifest in weaknesses, in others unscriptural doctrine is the greatest handicap. The question has often been raised, How pronounced must be the unsoundness of a book before it should be discarded altogether?

That depends upon two things: (1) the character of the book; (2) the character of the proposed reader. It sometimes happens that a book is most excellent in most respects, gives just the kind of teaching and information that you need, but it happens to be weak or unsound in one or more spots. In this class you would place most commentaries as well as some of our best books in common use. Such books should be recommended or rejected, depending upon whose hands they are to fall into.

But here is a class of books that should never be recommended: If an author is unsound on such points as the inspiration of Scripture, the deity and virgin birth of Christ, the necessity of the new birth and the eternal punishment of the wicked, his books are never good so long as he writes on anything bearing on the fundamentals of the Christian faith. Such a man is both unsafe and unfit for a religious teacher, whether he proposes to teach through tongue or pen. He may write good books, helpful books, along other lines, but never on religion. When a man is unsound on the fundamentals of the Christian faith his whole spiritual system is unsound and he is totally unfitted as a religious teacher.

Doctrinal

THE MAN WHO DIED FOR ME

O blessed Lord, what wondrous love,
So great, so full, so free,
That brought from His bright home above,
The Man who died for me!

What matchless love, what grace divine,
Shone forth from Calvary,
The love and grace that made Him mine—
The Man who died for me!

I cannot comprehend it, Lord—
I cry, "How could it be!
That He should shed His precious blood,"
The Man who died for me.

And yet I know from thine own Word
There hanged upon a tree,
Beneath the awful wrath of God,
The Man who died for me.

The rocks were rent, the sun was hid,
When in deep agony,
Beneath my guilt He bowed His head,—
The Man who died for me.

But now His sufferings are all o'er,
Before the throne I see
That One now living evermore,—
The Man who died for me.

Because He liveth I shall live
Through all eternity;
Unceasing praise to Him I give,—
The Man who died for me.

Low at His pierced feet I'll lay
Whate'er my crown may be,
And worship and adore for aye
The Man who died for me.

O, cloudless morn, O, glad, glad, day,
When I His face shall see;
"I quickly come," I hear Him say,—
The Man who died for me.

"E'en so, Lord Jesus," be my cry;
Come now, I wait for Thee;
I long to be with Him on high,—
The Man who died for me. —S. F.

THE DOCTRINE OF SALVATION

By J. A. Ressler

For the Gospel Herald.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3:18, 19.

No truth of Scripture is more plainly set forth than the fact that mankind is lost by nature. The favorite doctrine of the world, that man is ever on the upward trend, ever improving in morals, in religion, in nearness to God, finds no support in the sacred Word. Mankind by nature is lost, away from God, condemned to eternal death.

But on the other hand it is also clearly evident from many scriptures that God desires above all things for our race that we be delivered from the condition in which we are by our sinful nature and be brought back into that intimate relationship with Himself which He describes as sonship—being born from above. By sin mankind was made corrupt. By a divine miracle it is possible to be freed from the terrible consequences of sin and be made pure and holy, fitted for fellowship with God thru eternity.

That process or change by which a sinner, under condemnation and utterly wicked, becomes a living and holy child of God, an heir of heaven and eternal glory, is called SALVATION.

The central theme of all the revealed Word of God is the plan of God for the salvation of the human race. Thru all the Old Testament the thread of history winds in and out and around that thought of redemption. The New Testament completes the revelation of the divine plan and shows how the Old Testament prophecies pointed to Christ as the Redeemer. And the divine record closes with a revelation of what is to come to pass in the end of time, leading up to the beginning of the eternity of eternities. We know by this that God's record in the Bible is complete.

A number of distinct and very precious doctrines cluster around the theme of salvation. All are centered in Christ.

There is **Justification.** Justification is used in contrast with condemnation. The wicked are under condemnation and the righteous are justified according to the teaching of God's Word. But again, (Rom. 3:9, 10, 22, 23) we see the whole race wicked and utterly devoid of righteousness; hence all are under condemnation. Here the grace of God thru Christ steps in. In Rom. 3:24 we see that justification of the sinner may take place thru grace. It is not given on the merits of the sinner nor of his deeds, for (see Gal. 3:10; Rom. 3: 19, 20) by the deeds of the law th: shall no flesh be justified. Men and women are counted righteous on certain conditions on the ground of the shed blood of Jesus Christ (Rom. 5: 9). See also II Cor. 5:21. The condition on which our sins as individuals are counted or imputed to Christ and His righteousness is imputed to us is **faith** (Rom. 3:26; 4:5; 5:1; Acts 13:39).

This leads us to **FAITH** as an element in salvation. So large a place does the faith of the individual hold in the plan of salvation, that some have asserted the gross heresy, "It matters not in what you believe, just so your faith is genuine." But faith, in order to bring salvation, must be in Jesus Christ (Rom. 10:9, 10). See also the references at the close of the preceding paragraph, and Acts 16: 31; Jno. 20:31. Genuine faith which brings salvation is manifested by a changed and pure life and good works and deeds. Heb. 11, the chapter of faith, abounds in illustrations of faith proved by works. James 2:14-25 is a striking argument for the true faith that shows forth in works. See also Gal. 5:6.

Repentance is another element in the great work of salvation. This appears very early in the process of change. In fact, so important is this in the heart of the sinner turning to God that many have given repentance priority over faith itself. Awakened faith in a sinner leads to repentance. A true realization of the sinful condition of the heart brings repentance, and this shows the need of saving faith. Faith and repentance are very closely associated. True repentance sees an injured God, an insulted Savior, an offended law, rather than the fear of punishment as the actuating motive in seeking salvation. Repentance that manifests itself only on detection in guilt is not genuine. Genuine repentance leads to confession of and restitution for all wrongs committed, not only in the case of those that are publicly known. Genuine repentance always is followed by a forsaking of sin. A few of the scriptures on this very important doctrine are: Acts 26:20; I Sam. 7:3; Matt. 3:8; Acts 2:38; 11:18; 3:30, 31.

Two very closely associated and important elements in the scheme of salvation are the **NEW BIRTH** and **ADOPTION.** So important is the new birth that it is often, and with much good reason, placed first in the list. In fact, it is essential to salvation just as much as is faith or repentance or justification. The new birth is the theme of the conversation of Jesus with Nicodemus in John 3. It is the element in salvation that shows how our new relationship with God is brought about. God **adopts** us as His children when we accept Jesus Christ as Savior by faith in Him. That process by which we are adopted is called regeneration or the new birth. By this change we are made new creatures. It is not a change of the old nature, for that is utterly corrupt and unworthy of recognition by a just and holy God. The new birth, and consequent adoption as sons of God, is a miraculous new creation. It cannot be brought about by our own will, nor by our

works, nor even by our penitence and prayers, but it is given by the will of God when we accept His Son Jesus Christ by faith. In addition to John 3, see Eph. 2:1, 4, 5; I Pet. 1:23; James 1:18; Titus 3:5. The fruits of righteousness follow regeneration as naturally and as certainly as good fruit is produced on a healthy vine or tree under normal conditions. I John 2:29; 5:4; John 1:12, 13. On adoption see Eph. 1:3-6; Gal. 3:25, 26; Rom. 8:17.

SANCTIFICATION is a much misunderstood term, as it is related to the plan of salvation. In its primary sense it means a setting apart for God or His holy use. Thus, under the old dispensation an altar was sanctified, when set apart for God's use. Similarly the tabernacle and the temple were sanctified. The priests were sanctified—set apart for God's service. Under the New Testament dispensation all believers are priests unto God and should be—and all true believers are—sanctified unto God. A secondary sense in which the word is used is cleansing, or separating from a ceremonial or moral defilement. Sanctification is the work of God, just as regeneration and adoption are His miraculous work. Among many Scripture passages see Lev. 27:14, 16; Num. 8:17; Jno. 10:36; I Thess. 5:22, 23; Heb. 9:13.

God offers salvation to all on His own terms. People may plan for themselves a scheme by which God ought to save them—good works, righteous parentage growth into God's favor by gradual learning, and a thousand other ways—but there is one defect in them all. They are not God's plan. God is still as jealous as He was when He uttered the decalogue. He takes second place never. It is a question of taking His plan entire or rejecting it entire—there is no middle ground.

Saved people associate themselves with the Lord Jesus Christ in His ordinances and with each other in their observance. In these things they manifest their obedience to Him, their acceptance of Him, and their life in Him. Hence we have the Church of Jesus Christ which He himself founded and built. We have the ordinances of God's house, baptism, communion, feet-washing; and we have the divine order of living in peaceful fellowship with one another.

These ordinances do not save us. They cannot. Our poor deeds are an unmentionable substitute as compared with the blood of Jesus Christ, which was paid as our ransom.

Any human institutions that would bring any element into the plan of salvation not placed there by the Lord Jesus Christ Himself, and revealed in His Word, are a barrier to us in our accepting Christ in His fullness.

Hence it is that lodges and similar institutions are working to the detriment of the Church. The more religious they claim to be the more they militate against Christ. Christ has only one organization on earth, and that is His true Church, in which are included all those whom He owns as His.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

And it is the promulgation of this message of salvation that constitutes the great work of the Church on earth.

"Ye shall be witnesses unto me."

Scottdale, Pa.

WILL A MAN ROB GOD?

By J. E. Kurtz

For the Gospel Herald.

While studying Mal. 3, thoughts came to our mind in regard to robbing God. The Children of Israel were reproved for robbing Him in tithes and offerings. How many of us are robbing God in some way or other?

Everything we have is God's—our wealth, talents, time. We are stewards of His possessions, and whatever we use to His dishonor is robbing Him. When we think of the vast sums of money that are spent yearly for luxury and foolishness, compared with that which is spent for the cause of Christ, we must say, God is being robbed.

God has given us talents that we may be of use to Him. How often may we be robbing Him by the misuse of these?

How much are we robbing Him in our time? God has given us six days in which to work, and one to be devoted to Him. When we see the disregard for the Sabbath, we must say that by many, God is being robbed of even this day.

But the day is coming when the cases of robbery shall be settled before the Judge who is God, and there will be no need for juries and attorneys.

Morgantown, Pa.

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—I Cor. 6:20.

For my mouth shall speak truth; and wickedness is an abomination to my lips.—Prov. 8:7.

"INSTRUMENTAL MUSIC IN THE WORSHIP"

All improper restrictions having been removed, I will now proceed to state my views on this subject.

In my youth I was a member of a choir in a sectarian church, and sat beside a bass viol, the least thought of impropriety not having entered my mind. After I became a member of the Church and began to preach, I made the subject a careful study and I ascertained the following facts, which I enumerate without regard to the order in which I learned them:

1. That the use of instrumental music in the worship under Christ originated in the Roman Catholic church. I know of nothing good that has thus originated.

2. That none of the Protestant churches, except those which came out of Romanism and brought this practice with them, tolerated it until the present century, having rejected it in their earlier and purer days.

3. That it was not tolerated among the Disciples until after the year 1869. The first organ used among us was introduced in the Olive Street church, St. Louis, at the cost of a division in the church; but its disuse was ordered by the decision of a committee of arbitration composed of Isaac Errett, Robert Graham, Alexander Proctor, and J. K. Rogers.

4. That in the Greek Catholic church, which is older than the Roman Catholic, and has ever opposed many of the innovations of the latter, it has never been employed to the present day.

5. That in the Church established by apostles and their successors it was unknown, and continued to be unknown for more than 600 years.

6. That its absence from apostolic churches, established as they were by men who had been accustomed to its use in the Jewish worship, and composed as they were of members (both Jews and Gentiles) who had been accustomed to its use in their former modes of worship, implies a deliberate rejection of it by the Holy Spirit as being among the things of the Old Covenant that were to pass away.

7. That as acts of public worship are matters of divine prescription, the introduction of an unauthorized element among them is will-worship, which is condemned by the Holy Spirit.—J. W. McGarvey in Christian Evangelist.

I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.—Psa. 143:5.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

A MISSION TO MANKIND

Sel. by Mabel Groh

And should I not at God and duty's call,
Fly to the utmost limit of the ball,
Cross the wide sea, along the desert toil,
Or circumnavigate each Indian isle?
To torrid regions fly to save the lost,
Or brave the rigors of eternal frost?
I may, like Brainerd, perish in my bloom,
A group of Indians weeping round my tomb,
I may, like Martyn, lay my burning head
In some lone Persian hut or Turkish shed;
I may, like Coke, be buried in the wave;
I may, like Howard, find a Tartar's grave,
Or perish, like a Zavier, on the beach,
In some lone cottage out of friendship's reach;
I may, but never let my soul repine;
"Lo, I am with you"—heaven is on that line,
Tropic or pole, or mild or burning zone,
'Tis but a step to my eternal home.
—Anon.

Preston, Ont.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Ft. Wayne, Ind.

The last month has been a season of great blessings at the Mission. Bro. Abram Metzler labored with us 13 days and every day from the first to the last was marked with a special outpouring of the Holy Spirit. Sinners sought the Lord as their Savior and many Christians sought a closer walk with God, as our brother preached the Word by the power of the Holy Spirit.

The Lord willing, baptismal services will be held on the evening of Nov. 25, and communion services on Sunday morning, Nov. 26. Bro. J. K. Bixler is expected to officiate at these services.

We continue to ask the prayers of the Church that many who heard the Word and are under conviction may turn to the Lord and seek Him while He may be found.

Nov. 10, 1922. Workers.

Altoona, Pa.

The Lord willing, Bro. E. F. Hartzler, Marshallville, Ohio, will begin a series of meetings at the Mission on Sunday, Nov. 12. Your prayers are solicited that there may be a real revival among the congregation and sinners.

Yours for the Cause of Christ,
Nov. 10, 1922. J. M. Nissley.

WEEKLY LETTER FROM SOUTH AMERICA

(Oct. 5, 1922).

By Mae H. Hershey

For the Gospel Herald.

There was a general heavy rainfall last Saturday night and Sunday morning which affected all our Sunday Schools. In the afternoon, it cleared and the sun was shining at the Sunday School hour. The attendance was good considering the condition of the streets, as some are almost impassable directly after a heavy rain.

Pastor (a Christian, or given name) Bertolone, one of the Trenque Lauquen members, gave the Pehauja Mission a pleasant surprise by ringing the door bell Saturday morning. He returned home Monday afternoon. Such visits are always appreciated, especially by the members.

Tuesday, Bros. D. Parke Lantz and T. K. Hershey visited one of the converts, who has been sick for several days. They also made a call on a widow with four children who has been dependent on the charity of others for a number of months. The Y. P. M. of Pehaujo has been furnishing her the means for bread and milk for the months of August and September, and will continue for the month of October. She told us that she will soon marry again. Whether it will be for the better or worse, will be seen later. We were reminded of another experience which I will give.

Two years ago, a woman with two children came to our door telling us of her pitiable condition. Her husband died and she then worked in gathering corn, but now the sum of money was exhausted and the landlady was going to turn her out on the street. We went to her home and found things bad enough. About all we saw was a bedstead full of rags, a broken chair with a few more rags strewn over it. We paid the rent for a month and gave her a little besides. No more was heard from her until this winter. She came to the door this time with three children asking for help, saying she has another man, but he has a sore hand and cannot work. We went to the house, saw as many rags and not more furniture than when she had no man. The man with the sore hand was down town loafing around some saloon. Some do not have very high ideals and have no ambition to get out of the "rag stage." They work when they feel like it and live off the money they may have earned, then when they are out of money, they think up some kind of excuse and go out begging.

Another Adventist colporteur made his appearance in Pehaujo. He came to the Mission for an interview on Monday. Formerly he had been a Methodist, but was made believe that he was not doing his full Christian duty by not keeping the Law, especially the seventh day. After some citing of Scripture and prayer on the part of the missionaries, he seemed to see the deception, and prayed earnestly that God would lead him into the Light. He was seen the next day and said he was going back to headquarters, leaving Pehaujo before he had planned to. In the first place their doctrines are not wholly Scriptural, and second their method of working is very annoying to all missionaries. They make it a business to disturb and molest especially the converts of other missions with their false teaching. Proselyting is their principal method.

Oct. 3 Albano Luayza left Santa Rosa en route to Carlos Casares to open public services in that town. He was accompanied by their Bible Reader, Maria Bovio. The latter is on her way home in Nueve de Julio, where Bro. Luayza was formerly located. They were joined at Pehaujo by T. K. Hershey and wife who also will spend several days in Casares during the evangelistic meetings. May the Lord bless the work to His honor and glory that many souls may be added to His kingdom.

Bro. and Sister Lauver are glad to have received some Hebrew literature. May the Lord bless the senders. Interest is continually growing. More are asking for religious literature, and there are more requests to read the Bible in the homes.

Recently the Lauver family had the privilege of a pleasant visit with an English speaking family, formerly from Ireland. Visits with some of our own tongue seem homelike.

The children in the Buenos Aires Schools are counting the weeks until the last of November, when vacation days come again. We are very thankful to our heavenly Father that they have kept well during the school year.

Pehaujo, Argentina.

THE JEWS—GOD'S CHOSEN PEOPLE

By Florence B. Lauver

For the Gospel Herald.

We find many Jews in this city. We know God's Word is for all people and if we neglect one part of the work He has for us we are responsible. It is true the Jew is a more difficult class with which to work, but nothing is impossible with

God. Therefore we need your prayers in our dealing with them and that the Lord may open their hearts to receive the true Christ as their Messiah.

Our work at present is entirely among the Gentile part of the town. In our visitation of a number of homes people eagerly hear the Word and seem touched by the Gospel in song and the prayers offered. We continually hear of others who wish us to come to their homes too.

Altho we do not regularly visit any Jewish homes, we have them as neighbors and have the privilege of quite intimate association with them. Two families live in the same house with us. Quite a coincidence occurred as I had met the ladies of both of these homes in the station on our first visit to see this town and had quite a conversation at that time.

The eighteen-year-old daughter is considerably interested in reading our Spanish religious books. After reading the first I gave her she said she was not interested in these things, but when I showed her it was about Moses, Cain, and from these leading to Christ, she said, "This is the same as ours," and took it. We often hear her reading aloud to the others, and usually it is of the New Testament and about Jesus. We often feel impressed, as we hear them reading, to offer a prayer that His Word which is so powerful may be the means of their salvation. What a blessing it would be to have some Jews converted to work among the others! She also has read most of the library books we have, which are touching stories of people who found Christ as their Savior, and their trials and joys in His service. All will be the means of fixing Christ more in their hearts and when they once begin these stories, they find them so interesting they cannot stop until all is read, even if it is not according to their view.

Even tho it is harder to enter their homes with the Word, we believe the hearts of some will be opened. Usually, when Bible reading is offered, they say they are Israelites and seem to think that settles the question. Many say, "What a pity you have a town where there are so many Jews," and think it is hardly worth the while. Even tho many say this, I cannot feel sorry but rather glad we have the opportunity to work among God's chosen people. In this town the Jews, or Russians, as they are called, own much property and are seemingly looked down upon by most people. The papers often say they are here just for money and are so stingy. But half or more of the population are Argentines and we see so very many poor homes on all sides. We feel there is a large field of labor before us, both among the Jews and Gentiles.

In studying the subject of the Jew in the Bible prophecies, also in the world's history, and the current events of today, we certainly find prophecy is rapidly being fulfilled concerning the Jew. It is prophesied that in the last days when Christ is to again come to this world the Jews will again be in their own land, Palestine. They are going back today by the thousands. At the cross, the Jews rejected Christ, crucified Him, and are today despising the name of the only begotten Son of God. They must reap what they sowed. God will permit their violent and merciless slaughter at the hands of the Gentiles. In this the age of grace, they have been scattered and persecuted among all nations. Altho they have been scattered among all nations, they do not mix as other nations. A Jew remains a Jew always. They have been suffering these years during the age of grace, especially during the war. Those in Europe have especially been among the starving class.

At present the Jews are pouring into Palestine from all parts of the world. In reading current events, we find in the year of 1921 that 8,517 Jews entered Palestine. Later 5,500 passed through a certain city of Europe on way to Palestine. They represented every country in Europe, from some parts of South America they are also leaving in crowds. It was reported that they now have Jerusalem. On receiving this news, the Jews in this town had a big celebration. It is said they will make Palestine the most prosperous country in the world by their farming, canals, etc.

They are accepting the Christian religion in all parts more than in past years. A Damascus correspondent of a Hebrew daily paper of Jerusalem says: "Many cases of conversion to Christianity have been traced during the past few months in Damascus. All efforts on the part of the chief rabbi to prevent it have been fruitless. Alas poor Israel."

A certain writer says, "Never was there more to encourage us to give the Gospel to the Jew. Every Jewish missionary should be strengthened, the forces should be doubled and trebled, and the treasury should be filled."

The following is copied from the studies of a converted Jew. According to the image in the book of Daniel:

"There were three steps in the Jews going under Gentile dominion:

Question Drawer

Does Paul, in I Cor. 5:11, have reference to eating at the communion or just an ordinary meal? Do you think that Paul refers to the communion at all in the former part of the chapter, or is he simply using figurative language? Please explain fully. A reader.

To understand this verse it is necessary to take the entire chapter as a connected whole. Paul writes of a grievous, heinous sin found in the church at Corinth, a sin more grievous than any found among the Gentiles. For this he urges expulsion from the Church (v. 7). He goes on farther, recalls what he had formerly written concerning fornicators, and then emphasizes the fact that this should not be confined to the "fornicators of this world," but that church members especially who are found guilty of such flagrant sins should be avoided — not only in church fellowship but also in the social circle. We believe that this language refers to literal eating as well as to the communion. Notice, this is addressed to "any man that is called a brother," guilty of flagrant sins. After excommunication the rule as laid down by Christ is, "Let him be unto thee as an heathen man and a publican." In other words, treat an expelled member precisely as you would any sinner under like circumstances.

(1) The capture of the land in B. C. 605; (2) the departure of the shekinah glory about B. C. 594; (3) the destruction of the temple and of the city of Jerusalem in B. C. 586. So we may expect three steps in its deliverance. The one, "The giving back of Palestine, and then we can expect that the Church the Bride of Christ may soon be caught away. I Thes. 4:13-18. There is no date for this but it must occur before the antichrist appears. II Thes. 2:7-12.

Let us strive to bring all to Him we can while it is yet day, soon the night cometh when no man can work. "Go ye into all the world and preach the gospel to every creature." We are responsible either to go or to give that others may be sent to rescue from hell those who have no way of knowing the true way. May we say with Paul, "For I am not ashamed of the Gospel of Christ for it is the Power of God unto salvation to every one that believeth to the Jew first and also the Greek."

Carlos Casares, F. C. O., Argentina S. A.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HOME LIGHTS

The fairest lights on earth are lights of home;
So common are they, oft we fail to know
The peace, the beauty in their quiet glow,
Until afar from them our footsteps roam.
From homeless one, sad-hearted, wandering,
There came the sweetest song of home we sing.

In city highways or lone country lanes,
I love to watch the home-lights through the storm;
Catch glimpses now and then, past streaming panes,
Of curly-headed children safe and warm,
Of her whose love is heart of home and charm,
Of him who lives to guard it with strong arm.

Though fortune tarries late, do not repine,
If thru the rain the dear home lights you see,
And say rejoicing: "One of them is mine;
There peace and love and solace wait for me."
Our God is good. His own who homesick bide
Shall not forever, wistful, stand outside!

—Maud Frazer Jackson.

FIDELITY

By Anna Loucks

For the Gospel Herald.

The pages of past history seemed glorified to us as children. Chivalry and knightliness were real—idealism was not a figment of the imagination, but was real. Modern history showed a great dearth of these characteristics. The blossoms of life with their rare fragrance had withered and died, in the cold air of the cruel, matter-of-fact materialism of the present age. Life no longer held the delight and charm of the "long ago;" life was now a dreary making-the-best of present circumstances.

Altho it is true that a historical glamour did and still does enhance the past, we cannot but feel that certain virtues of the past have eluded us, and that we are indeed desolate. In the olden days the home was a unit, every member working to the same end. The father was chief craftsman, artisan, or manufacturer, and the family were his helpers; with at times, certain others joined to the group as apprentices. Aims, service, and ideals were similar.

Contrast with that sixteenth century home the home of today. Interests are diversified; father, mother and children each going their individual ways, and busied in their individual pursuits, fail to cement the home into a unit. Home oftentimes is but a place to eat and sleep. Contrariwise however, the conditions of the day should make the home the very center of the diverging interests, which would make them universal in sympathy,and broad in understanding. The salon of Louis XIV should be dull in comparison to the home of our day.

Present day living is wrong because present day thinking is wrong. "As a man thinketh in his heart, so is he" is true today. Vacillating, wavering, doubting, recanting—our position of a month ago, is intolerable now. And this fundamental weakness is infidelity. Infidelity not alone of the marriage relation, which serves as a more or less sure index—but infidelity in every phase of life. It matters not whether you look into the business, social, educational, or religious worlds, you find infidelity. A close analysis of self will reveal oftentimes an undreamed of infidelity.

Let us look closely at the word itself. Coming from the Latin it means faithfulness. Some of its other synonyms are constancy, exactness, integrity, an absolute conformity to fact. Fidelity is like, yet unlike faithfulness. Crabb makes a most splendid distinction between these two words. "Faithfulness is a mode of action, fidelity a disposition of the mind. We keep our faith, we show our fidelity. Faithfulness therefore concerns the public as it commends or condemns our actions, but fidelity is essentially a private or personal concern."

An ever increasing wave of infidelity threatens the home. A light, inconsequential thinking has encouraged it. Shallow ideals which are directly opposed to God's Word are largely responsible. The whole fabric of our social system is often permeated by infidelity. Friends of last year are no longer the friends of this year. Today we like a certain group or groups of people; tomorrow we do not. The people have not changed, but due to natural fluctuations of character we change. God's fidelity stands out in bold relief against this human frailty —"the same yesterday, today, forever." The Church likewise suffers. A shifting of position, a lack of assurance, of conviction, a fear of consequences of public opinion, has robbed religious fidelity of its virility.

There is a constant shifting, a retrenchment, everywhere. Shakespeare with his almost uncanny perception, used generically in this instance, says: "Men are constant never. One foot on land, and one foot in sea, to one thing constant never." Women worked hard and long for equal suffrage, and now those very leaders are questioning whether it was worth the labor.

Some one may argue that in a period of ever-increasing knowledge and science, opinion must change and vitally so. Entirely true as regards opinions, but certain principles should be as steadfast and immovable as the Rock of Gibraltar. But such steadfastness cannot be the result of a vacillating, changeful thinking. "A sober judgment ought to mark Christians." It should be manifested in every phase of their thinking. Some one has said, "Let it be ours to be self reliant amidst hosts of the vacillating, real in a generation of triflers, true amongst a multitude of shams; when tempted to swerve from principle, sturdy as an oak in its maintenance; when solicited by the enticement of sinners, firm as a rock in our denial."

Fidelity is far removed from stubbornness, from a narrow, conceited bigotry—it is rather the mind's integrity. The root of all fidelity is consecration to God. A mind thinking God's thoughts after Him, never attempts to think God's thoughts first. "Thy will be done," is not the abject cry of fear of a weakling, but the real expression of fidelity.

Looking within and about us, and realizing the decadence of that chivalrous virtue of Fidelity, may we gird on our armor, engrave on our banner "Fidelity," be undeterred by failure and scorn, but really strive to reach that plane of thought life, where we literally obey the injunction to think on those things which are good, pure, noble, lovely, and of good report."

"And heaven is kind to the faithful heart;
And if we are patient, brave and calm,
Our fruits will last tho our flowers depart."

Scottdale, Pa.

A MOTHER'S PRAYERS

A great man relates how on one occasion he suddenly opened the door of his mother's room and saw her on her knees beside her chair and heard her speak his own name in prayer. He quietly withdrew with a feeling of awe and reverence in his heart. Soon he went away from the home to school, then to college, then into life's sterner duties. But he never forgot that one glimpse of his mother at prayer, nor the one word—his own name—which he had heard her utter. He well knew that what he had seen that day was but a glimpse of what was going on every day in that secret closet of prayer and the consciousness strengthened him a thousand times in duty, in danger and in struggle. And when at last death came and sealed those lips, the sorest sense of loss he felt was the knowledge that no more would his mother be praying for him. —The Ram's Horn.

Sunday School

For the Gospel Herald.

Lesson for Nov. 26, 1922—Luke 8: 1-56

JESUS THE GREAT MISSIONARY

Golden Text.—The Son of man is come to seek and to save that which was lost.—Luke 19:10.

Introductory.—In past lessons we have studied Jesus as an example, as a teacher, as the Great Physician; in this lesson we notice Him as a missionary. Not "What would Jesus do?" but what **did** Jesus do? is the theme before us. Let us study His attitude, follow His example, and we will find ourselves followers of the greatest and safest of all missionaries.

The Missionary Message (1).—Two things are especially mentioned in this verse: (1) "He went throughout every city and village;" (2) "The twelve were with him." Thoroughness and faithful training of others were parts of His missionary program. The message which thrilled the souls of the faithful was the "glad tidings of the kingdom of God." It was the same message which the pious shepherds heard on the night of our Savior's birth: "Behold, I bring you good tidings of great joy ..... unto you is born this day .... a Savior, which is Christ the Lord." It is the message that ought to resound and rebound throughout the length and breadth of the earth. Let the "glad message of salvation" be heard in every city, in every land.

Faithful Women Serving (2, 3).—The fact that these women had been "healed of evil spirits" and afterwards became faithful and heavenly-minded servants of God shows the marvelous grace which our loving Savior is ready to bestow upon all who call upon Him in faith. He can make the vilest sinner whole, and raise the lowliest of people into the most exalted positions in Christian service. They who "minister unto the Lord of their substance" have a most practical way of manifesting their devotion to Him.

A Notable Miracle (26-33).—The miracle-working power of Jesus was nowhere shown to better advantage and in brighter luster than in the case of the poor demoniac out of whom were cast a legion of devils. The pitiable condition of this poor man is thus described: "A certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs ..... he was kept bound with chains and in fetters ..... and was driven of the devil into the wilderness." It was out of this man that Jesus cast the legion of devils, and he was made perfectly whole. The devils went by permission into a herd of swine which ran down a steep bank into the river and perished in the waters. The most remarkable thing about this case was that the man, bad as he was, became better than the best man in that whole country. Of the man who was healed it was said that Christ found him "sitting, clothed, and in his right mind." Furthermore he was willing to follow Him who did so much for him. But the citizens of that country sent a delegation to Christ and begged Him to leave their coasts. They could not bear even the Savior, if that meant any interference with their business. The business world today is cursed with Gadarenes; that is, with people who have no use for any kind of religion that interferes with their business.

The Healed Man's Mission (38, 39). — The man out of whom the devils were cast gave a practical demonstration of his gratitude, when he requested of Jesus that he might continue with Him. But Christ had another mission for him. "Return to thine own house," said Jesus, "and shew how great things God hath done for thee." The man was true to his mission. He testified for the divine Healer, not only in his own home but in his home country. Throughout the whole city he proclaimed the wonders of this wonderful Friend to whom he owed so much. From this notable incident we learn a number of lessons, among them the following:

1. Christ can take the vilest of sinners, cleanse him from all iniquity, and make of him a better man than the best of men outside the Kingdom.

2. One of the evidences of true conversion is a desire to be with Jesus.

3. It is not the easy or desirable places that God wants us to fill, but the places where we may be of best possible service to Him.

4. Do you feel that God has done great things for you? Tell it to others. If we tell them about other good things we have had and others may have, why not tell them of the greatest of all blessings, the salvation of our souls?

5. The best place to test the genuineness of our own conversion is in our own homes. If you stand the test there, you are liable to stand it away from home. Tell your home folks what God has done for you, and prove the truth of the telling by having your life and testimony agree.

6. The heart filled with overflowing love to God will not be satisfied by simply doing all that we are told to do. That man whom Christ commissioned to tell his home folks about his conversion told not only his home folks but also the folks of his home community. Do all that is asked of you, and more besides.—K.

Our Young People

BLESSINGS THAT HAVE COME TO ME DURING THE PAST YEAR.—Ps. 145.

Topic for November 26

MOTTO

"The earth is full of the greatness of the Lord."

MEDITATIONS ON THE TOPIC

I. Personal Experiences of Blessing.—Not every blessing that I enjoy is enjoyed by all of my fellowmen. And some of my fellowmen enjoy some things that I do not. There are many blessings that all enjoy in common. There are some which all may enjoy if they will. There are some which others may enjoy if we will share with them of the bounties given into our hands.

In considering this topic it is well to remember the blessings that are often forgotten because they are so usual, as well as the special blessings that have been marked because they are not so usual. Some special blessings are very common in the experience of God's people but are nevertheless marked because of their significance in our life. The birth of a child may be common, but it is an experience that means much to all who come in touch with the child. The conversion of a soul is common, but exceedingly precious. Answers to prayer are common, but Oh, how blessed to the one who feels the special favor from the Father of spirits! Revealed truth from the Bible is a common experience but exceedingly important for the individual, affecting the whole life if rightly received. Deliverance from great danger is possibly not the usual experience of everyday life though very common to us all. How we do remember with gratitude any who may have been connected with our deliverance! Finding a friend is so common and yet means so much to us often as to change the whole course of life. Thank God for all good gifts.

II. The Text. Ps. 145.—This Psalm sets forth reasons for praise and thanksgiving throughout all generations both for natural and spiritual blessing.

SUGGESTIVE ASSIGNMENTS

For Children
1. "Blessing" as textword.
2. My Blessings.

For Young People
1. Temporal Blessings.
2. Spiritual Blessings.

For Older People
1. Special Experiences that Have Been a Blessing.

PERSONAL THOUGHT

May we seek to realize more fully what God is doing and has done and is willing yet to do for us, that our hearts may be filled with gratitude toward Him.

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Editor
Daniel Kauffman, 1484 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY NOVEMBER 16, 1922

Field Notes

A mission meeting is to be held at Elkhart, Ind., Church on Nov. 19.

Communion services are to be held at Nappanee (North) Church on Nov. 19.

Bro. Jos. E. Lehman, Chambersburg, Pa., spent Sunday, Nov, 12, at Hanover, Pa., if previous plans were carried out.

Bro. Silas Yoder, Goshen, Ind., began a series of meetings at Salem Church near New Paris, Ind., on Nov. 5, the same to continue until Nov. 19.

The congregation at Pleasant View Church, near Chambersburg, Pa., expects to hold a Bible meeting, Nov. 25, 26. Brethren Abram Metzler and J. C. Clemens are the instructors.—H.

The Herald office was favored by a visit by Bro. Daniel Kauffman, the editor-in-chief, on Monday, Nov. 13. He spent a few days in the vicinity of Lima and Orrville, Ohio, and intends to remain in Scottdale until Wednesday morning. The editor's desk once more resumes its natural appearance.—H.

The congregation at Middlebury, Ind., held a communion service on Sunday, Nov. 5.

Bro. C. Z. Yoder of Wooster Ohio, was engaged in evangelistic work at Fentress, Va., the past week.

The Lord willing, beginning Nov. 9, Bro. C. Z. Yoder will labor for a few days with the congregation at Westover, Md.—M.

An all day Thanksgiving service will be held at the Landisville, Pa., Mennonite Church on Nov. 30. All are welcome.—E.

Revival meetings were held at the Holdeman Church, near Wakarusa, Ind., Nov. 5-19, with Bro. A. H. Leaman, Chicago, Ill., in charge.

A Bible conference will be held (D. V.) at the Casselman Church near Grantsville, Md., on Nov. 29 to Dec. 3. A general invitation to attend is extended.

The semi-annual Sunday school meeting for the Nappanee-Salem-Yellow Creek district, Elkhart Co., Ind., is to be held at Nappanee (West) Church on Nov. 26.

Ordination.—Bro. Enoch Zook was ordained bishop at Maple Grove Church near New Wilmington, Pa., on Nov. 5. Brethren J. S. Mast and E. B. Stoltzfus officiated.—S.

Ordination.—Bro. S. E. Hostetter of Denbigh, Va., was ordained to the office of deacon to assist Bro. A. P. Shenk of that place. The service was performed Nov. 5. May God's blessings attend.—H.

According to previous plans, Bro. J. D. Mininger, Kansas City, Kans., stopped at Hagerstown, Md., Monday evening, Nov. 13, and at Scottdale, Pa., Tuesday evening, Nov. 14, filling appointments. He was en route west from Virginia.

Bro. Aaron Loucks of this office who attended the meetings of the Immigration Committee at Newton, and Hillsboro, Kans., visited both Hesston College, Hesston, Kans., and Tabor College, Hillsboro, Kans., while in the community.

Bro. J. M. Kreider, Palmyra, Mo., was engaged in Bible conference work at the Spring Valley congregation, Canton, Kans., last week. One confession is reported. From there Bro. K. intended to go to Larned, Kans., to hold evangelistic meetings, beginning Nov. 14.

Brethren A. G. Clemmer, Menno Sauder, and Bro. Freed preached at Holly Grove Church, Westover, Md., on the evening of Nov. 2.—M.

Brethren D. J. Johns and D. D. Troyer of the Clinton Frame Church near Goshen, Ind., are at this time attending to the ministry of the Word in some of the smaller congregations in Michigan.

Lord willing a Bible Conference will be held at the Belleville A. M. Church from Nov. 30 to Dec. 2. An interesting program has been prepared. Brethren J. S. Mast and J. A. Ressler are the instructors.

A refreshing communion service was held with the Clinton Brick congregation near Goshen, Ind., on Sunday, Nov. 5. It was in charge of the home bishop, Bro. John Garber, assisted by Bro. A. E. Kreider.

A meeting of the Immigration Committee was held at Newton, Kans., on Nov. 7, and at Hillsboro, Kans., on Nov. 8. The most important matters considered were relative to the bringing over of 3000 Russian Mennonites and locating them somewhere in Canada.

Bro. N. E. Miller, Springs, Pa., planned to begin a two weeks' series of meetings at Maple Grove Church, near Topeka, Ind., on Nov. 11. Following this he is to hold similar meetings at Yellow Creek Church near Goshen, Ind., and at Howard-Miami Church near Kokomo, Ind.

A Correction.—In last week's issue of the Gospel Herald the types made the correspondent from Scottdale say that all the members took part in the communion. As there were a number of members absent from the service, from various causes, this statement was not correct. The expression should have been, "all the members present," etc. A word more or less often makes a great difference.

The annual Illustrated Catalogue issued by the book department of the Mennonite Publishing House is now off the press and a copy will be mailed to each Gospel Herald subscriber at once. A number of reductions in prices will be noted this year, especially in the list of Bibles and Testaments. It is the aim of the book department to supply our people at the lowest prices possible on all the items offered. Your patronage is respectfully solicited. We suggest that your orders be sent in at once to avoid the heavy rush of business close to the Holiday season.

Bro. E. J. Berkey, Oronogo, Mo., is at present engaged in evangelistic work, at Fairview, Neb. During Thanksgiving week he will be in Cass Co., Mo., in Bible Conference work.

A Bible Instruction meeting is arranged for at the Millwood A. M. Church near Gap, Pa. The sessions will be held Nov. 17-19 and the instructors are Michael Zehr and Noah H. Mack.—K.

At the time of this writing Bro. J. W. Hess of Manson, Iowa, is conducting a series of meetings at the Mennonite Mission in Lima, Ohio. It is the intention of the brotherhood in the vicinity of Elida, Ohio, to have Bro. Hess conduct another series of meetings among them as soon as he is through at Lima.

Correspondence

Airlee, Oreg.

(Firdale congregation)

Dear Herald Readers:—We will again write a few lines from this place. Altho we are meeting with many trials and temptations we are determined to press onward. It seems as tho the devil is very busy and to rescue souls we must get busy too, or they will be lost. We are having a nice fall; so far no killing frost. Health in general is good, excepting our aged grandfather (Emanuel Weaver), who had a stroke of paralysis recently. He is unable to talk or move his right side. May the Lord bless him during his last days. He has reached the age of 87 years and was unusually active for a man of his age.

Uncle Menno Weaver is quite poorly. We was intending to go to the hot springs next week, thinking perhaps it would help him. The Lord's will be done.

The Lord willing, we will have our communion services Sunday. May the Lord's presence be felt and our prayer is that all may partake of the sacred emblems.

Yours for the Master,
Orva Kilmer.

Protection, Kans.

Dear Herald Readers, Greetings:—We are thankful to God for His wonderful manifestations of love towards us.

On Sunday, Oct. 15 council meeting was held at our church. Almost all present expressed peace. The following Sunday, Oct. 22, communion services were held, nearly all of the members partaking of the sacred emblems of Christ's suffering and death. May we ever remember the great price Christ paid for us thru love.

Pray for us that we may be faithful and true, "always abounding in the work of the Lord."

Nov. 1, 1922. Cor.

Albany, Oreg.

Greetings in Jesus' name:—Sunday, Oct. 29, communion services were held at the Fairview Church. Bro. C. R. Gerig, assisted by Bro. A. P. Troyer of Hubbard, officiated. Bro. Troyer forcibly reminded us to examine ourselves. All the members present, excepting a few partook of the sacred emblems and the ordinance of feet washing. My prayer is that those who could not partake this time may speedily make the things right that were in the way. We ask an interest in your prayers.

Yours in the Master's service,
Nov. 1, 1922. J. M. Schlegel.

South English, Ia.

Dear Herald readers, Greeting in His name:—Our series of meetings closed on Oct. 8, with one convert. There was good atendance, and we had very good meetings, bringing forcibly to our minds many thoughts of the duties and privileges of the Christian. We wish Bro. Hess God's blessing, and trust the Lord may use him to His honor and glory.

On Oct. 17 and 18, Bro. E. J. Berkey gave us a short visit and preached two sermons. We are always glad for visiting brethren.

On Oct. 28, P. M., we had preparatory and baptismal services, and the Sunday following communion. Bro. Simon Gingerich was with us during these services.

We have been having fine fall weather, almost too warm to husk corn; but the last few days it has been rainy. Health is good in general throughout the neighborhood.

Yours in His service,
Nov. 2, 1922. Lizzie Erb.

Westport, S. D.

(Beulah Congregation)

Dear Herald Readers, Greetings in Jesus' name: — We can truly say, "Bless the Lord, O my soul, and forget not all his benefits," for "the Lord hath made known his salvation." Even tho our earthly hopes fail we still may rest upon and believe the promises of God.

On Oct. 29, Bro. D. G. Lapp of Roseland, Neb., and Bro. I. S. Mast of Ulen, Minn., came into our midst. Four sermons were preached and two afternoon meetings were held, at which time Bro. Edward Sonday was elected as trustee and Jason Miller as member of the district mission board. Nearly every member was present at these meetings.

Pray for us that the cause may not suffer. Yours in His service,
Nov. 2, 1922. Jason Miller.

Chappell, Nebr.

Dear Herald Readers: — We are thankful to the heavenly Father for the many blessings we have been permitted to enjoy thus far. On Oct. 20 Bro. E. J. Berkey, Oronogo, Mo., came into our midst to hold a series of meetings. Three more souls were added to our little flock, for which we are thankful. Let us remember them before the Throne of Grace that they may be shining lights to the world.

On Oct. 26 an all day meeting was held, instruction and baptism in the forenoon, communion in the afternoon, and a sermon in the evening.

Oct. 27 Bro. Berkey left for Thurman, Colo. We all enjoyed the meetings very much. The weather was nice all through the meetings. Remember the little flock at Chappell in your prayers as we want to do our part in the Lord's work.

Nov. 3, 1922 Bess Stutzman.

Hesston, Kans.

Dear Gospel Herald Readers:—God has made His power and goodness very manifest to us recently. Our fall revival meetings began Oct. 15. Brother S. M. Kanagy had charge of these and preached the Word with a sympathetic persuasiveness. The meetings closed on the 26th, and as a consequence not only the student body but the Church in general was strengthened. A number who had never known the Savior appropriated this blessing to their lives. Several students attended Bro. J. M. Kreider's meetings at Canton, recently.

On the evening of Nov. 2, two little girls were baptized and received as members of the Church. Nov. 5 another person was reclaimed. We are praying the Father to keep these precious young lives free from all sinful contamination.

Nov. 5, about 225 persons observed the sacred ordinance of communion. Bro. J. D. Charles assisted Brother Bender in this service.

Brother L. J. Miller made us a brief visit on his way to Yoder, where he is now holding meetings.

A number of new students have registered within the last two weeks. School is progressing nicely. The first term examinations will be given this week. Bro. Oyer is to give the second term address Nov. 13.

May we solicit your continued interest in our work here at Hesston?

Nov. 6, 1922. Margaret Horst.

(Continued on page 652)

Miscellaneous

JOHN THE BAPTIST

By Ursula Miller

For the Gospel Herald.

Colossal greatness stands distinctly alone!
Urged by his zeal into the vast wilderness,
Urged by a hungering and thirsting for God,
Away from the world to holy quietness.
John the Baptist whom the Highest One calls great,
Boasts in honor of his rank, not a thing.
Possesses no pride for his priestly position;
Only a voice with announcements from a King.

Only a messenger and zealous for God,
(Unique his renown whom the Lord entitles great)
Immersed in his message and mission for Him,
He heralds sin, sin, in spite of tragic fate.
As only a voice he was most unique!
Of all men greatest yet withal so meek.

Hesston, Kansas.

WHOLE-HEARTED SERVICE—IN STUDY

By Almeta Good

For the Gospel Herald.

As we approach the subject of "Study" our minds think of the chief study of the Hebrews, as that was always the law of the Lord.

The practice of this is recommended throughout the whole of the Old Testament. Moses commanded that the law of the Lord should always be in their mouths day and night, that it should be a memorial before their eyes, and a sign upon their hands. He would have them engrave it on their hearts; that they should teach their children, that they should always meditate on it, whether sitting in their houses, walking in the fields, in the night time, and when waking in the morning — they should wear it as a bracelet on their arms, and write it upon their door-posts.

Josephus tells us that from early childhood they were accustomed to study the laws of God, to learn them by heart, to practice them, and they were so attached to them that they were ready to lay down their lives for their observance.

Is this true of us? If not, why not? Is it not because we did not start to study the Bible as early and not as whole-heartedly and reverently as we ought?

When we read the Word of God, we should remember that God is speaking to us, and that we are to believe and act upon what He says. There are four things necessary in studying the Bible: Admit, submit, commit, and transmit. First, admit its truth; second, submit to its teachings; third, commit it to memory; and fourth, transmit it to others.

By whole-hearted service we receive the "Holy Spirit," which flows only thru channels that are clean and pure, and if the student would be a power for God, he must have a heart full of the love and spirit of sacrifice of the Master, whose we are and whom we serve.

Some one has said, "There are many silver books, and a few golden books, but I have a book worth more than all other books, the Bible, and that is a book of bank notes."

Books are not a luxury, but one of the necessaries of life, but we need to be careful that other books do not cause us to neglect the Bible.

We may be judged more truly by the books we read, than by the company we keep, for our associates are sometimes, (in a measure at least) imposed on us; but our books we can choose of our own free will, and as we read them we are liable to become rooted in their opinions, and to have our minds fettered to their views. If they are false, weak, and foolish, we will be false, weak and foolish too; but if true and tender and inspiring, then something of their truth and tenderness and inspiration will grow into our souls, and become a part of our very selves.

Let us then give first place to the **one Book,** whose contents are given by inspiration of God.

Since God has placed us in a land where the Bible and conscience are free, and blessed us with minds to conceive, believe, and receive His Word, and since He also has repeatedly warned us to beware of false teachers, and invites us to "search the Scriptures," there is a responsibility resting upon us which we can not overlook.

Let us then read it reverently, and study it prayerfully, diligently, and whole-heartedly, and thus daily refresh our souls at its pure and precious fountain of instructions and promises, and not defile ourselves by drinking at the mud-holes of fiction and foolishness, nor by giving heed to the false teachings and damnable heresies which are being scattered over the world today. We need to study the Bible in earnest, so as to be able to resist that which is false and misleading, and we need to remember the warning of the prophet, where he says: "Cursed is he that doeth the work of the Lord deceitfully," or, according to the German translation, "carelessly," and as we study,we need to remember that God means just what He says, and that we dare not neglect any of His commands, lest we share the fate of many before us.

Remember the case of King Saul. "Remember Lot's wife." Just the neglect of observing one small part of God's command, but it meant death.

May we then study with an earnest desire to know God's will, for if we do not know it, how can we do it? We have in II Tim. 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Let us draw nigh to God in reading and meditation, and by His grace learn of His wisdom and heed His instructions.

Jno. 3:16: "Whosoever believeth in Him should not perish but have everlasting life." God's part is completed. Do we believe in Him, with all our heart, mind, and soul? Do we love the Lord enough to give Him our whole-hearted service? Do we believe in Him? Do we have everlasting life? The promise is here! It is mine! It is yours!

Ontario, Can.

THE RAINBOW OF PROMISE

By Fannie Ulrich

For the Gospel Herald.

It is the rainbow of Promise that enables people to endure the clouds of life. The rainbow was a familiar sight in the time of Noah and was given a new meaning. God made a new covenant when justice and mercy, His forbearance and all-embracing love met. If we only see the clouds and never the rainbow our life is sad. God's rainbow is found in the cloud. God gave Noah a pledge that in wrath He would remember mercy, that where sin abounded His grace would more abound. We cannot thank God for the cloud of sin but for the rainbow. Sin is no light, but a terrible thing. God hates sin, but loves men. All men have sinned and come short of their privilege.

Science may say that we do not know we have a soul. This view is not of much service. God is in nature and gives it unity, service, and moral significance. The Scriptures teach us that the mountains ought to teach us the faithfulness and steadfastness of God, the sea His majesty, the stars His wisdom, and the thunder God's voice. God tried to get Noah to see this truth. We sometimes are quick to say we do not love this or that person; they have been a hindrance in our Christian life or because of some strange peculiar trial we have gone through accidentally or against our will and the criticisms, gossip, and dishonesty, in the Church, it is beyond our power to resist com-

mitting sin in some little act or form against our will. Gossip is one of the greatest sins that has taken root in our Church. It is a deadly disease; it defiles the whole system; it is contagious; it acts like a cancer. We have no desire to indulge in this sinful habit. We associate with church-members who are affected with this terrible disease. We must have a strong faith and do much praying or it will refile the purest individual. There are many so-called Christian workers and ministers who are skilled in deception and addicted to deceit. Because of these things, many are being tempted to lose their first love against their will. It is love that conquers. Without this true pure Christ-like love your teachings, talks, and singings will be looked upon as filthy rags in the sight of God, and considered by people merely as an entertainment that is done in a "hit or miss fashion."

There is power in song, if sung with a feeling of love, prayer and sympathy. Many souls have been brought into the fold of Christ by the singing of some sweet Gospel hymns.

We all know the cloud, but we must realize that the rainbow is there. It seeks to unite heaven and earth. It is the rainbow in sorrow that brings us hope. We sometimes speak of some being our best friends. Jesus speaks of friends being His enemies. But he loved them. I would rather stand all alone with God and a praying mother, suffer all manner of persecution, be deceived, fooled, slandered, mocked, scoffed, be called "goody-goody," "religious crank," "old foggy," if you please, even martyred than murmur. It is far, far better to put our trust fully in God than confidence in humanity. But a mother's love is nearest heaven. A mother understands. The rainbow seeks to embrace all the world. There are clouds of difficulties but the rainbow brings us good cheer. Temptation comes to many, making life one ceaseless fight, especially when one has a desire to stand alone with God. We will be misunderstood—Jesus was nearly all the time. Paul speaks of a thorn in the flesh. Perhaps His greatest foe was persecution. There is a rainbow in the judgment awaiting us. We must all appear before the judgment seat of Christ to render an account of the deeds done in the body. But it is the white throne of truth in which mercy and truth have met. We must see God in Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Manson, Iowa.

THE PRAYER LIFE

By Sarah Kliewer

For the Gospel Herald.

Every thoughtful person from time to time takes up the question of prayer. Breathing is necessary for any human being in order to live, for without breathing there is no life. So prayer is the breathing of the soul, when prayer is neglected and finally ceases, the spiritual life will gradually die. There is nothing about which we ought to think so exactly and carefully as the subject of personal religion. Jesus told men to search the Scriptures (John 5:39). Some say they do not have time or give other excuses or reasons for this neglect. How can they know what God requires unless they search the Scriptures? Then only by searching the Scriptures and prayer life can God reveal His ways and His truths to us.

The prayer attitude is a child-like state of mind and heart. "Except ye become as little children ye shall not enter into the kingdom of heaven" (Matt. 18:3).

What is an answer to prayer? We do not always realize or understand when God answers our prayers. God sometimes says, "Yes," and sometimes, "No." I am reminded of a woman whose husband was seriously ill and a few days later died. This woman said she had prayed nearly day and night and had asked God to spare her husband, but God would not answer her prayer. God did answer her prayer; He said, "No." Since God had refused to answer her prayer her way, she said she had no confidence in Him.

Our prayer may sometimes not be answered instantly, but praying continually, it will not be in vain—God will answer prayer.

A short, earnest, sincere prayer often means more than a long prayer. We should have faith in God and fully trust in Him, and He will certainly help us. Often when we are in trouble, when sickness comes, there is no one who can comfort us as our dear Savior. It is true that hardships draw us closer to God. We should not only come before God in times of distress or when hardships come, but talk with Him day after day to keep in close communion with Him.

It is a wonderful story which we find throughout the Bible, what a dependable weapon prayer is. Through Bible examples and from our own experiences we see how easy it is for Christians to fall if they become slack in prayer. It is through prayer and being in close contact with God that the Holy Spirit can work in and through us and guide and direct our ways.

We should ask ourselves over and over, Has prayer the place in my life that God really means it to have? Do I day by day definitely turn with confidence to God and so give Him the longed for opportunity to manifest His power in and through me?

What a different thing life is when we understand God so fully that we just go to him confidently about everything, and live and work in His strength continually.

Scottdale, Pa.

IS THE CHURCH SEVERE ON THE LODGE?

Criticism has come from various sources that the Church should not be so severe in her criticism as to the religious side of the lodge. If criticism must come, they say, let it be from another angle.

Men tell me they join the lodge not for religious purposes, but for financial benefits they hope to get. No doubt this statement is true, but under the present system of religion, men cannot be free from the influence of the rites of the lodge. This influence makes them helpless in expressing themselves as individuals and tends to smother their convictions. Christ is denied and their personal liberty is gone. If men are benefited in a financial way, what does it profit them if they gain the whole world and lose their souls, or what can they give in exchange for their souls?

The church to be true must warn from pulpit and press against the religious rites in the lodge, for the lodge has taken the sacred things of God and trampled them under the foot of men, and has robbed Christ of the worship due to Him and transferred it to men. So long has the Church been courting the friendship of worldly organizations that now she seems helpless in the warfare against the powers of darkness.

Our citizenship is in heaven and we must be careful that we do not become smothered by a system that brings ruin to the blood bought Church of the Redeemer.—A. H. Leaman in Christian Cynosure.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.—Heb. 12:5.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.—Prov. 15:13.

CORRESPONDENCE

(Continued from page 649)

Kitchener, Ont.

Greetings to the Herald Readers:—Bro. S. C. Yoder of Kalona, Ia., was with us at the regular Sunday morning service on Oct. 22, taking for his text, "What lack I yet?" On Monday evening Oct. 30, he was with us again and gave a vivid description of conditions as they exist in South America. At the close of the meeting, contributions and pledges were taken for the support of our missionary work in that needy field.

Yesterday morning Bro. Christian Shultz and wife, together with his brother and wife, of the Poole A. M. congregation were in our midst. Bro. Shultz preached an acceptable sermon to us in the German language.

Today being our national Thanksgiving Day we again assembled together in our house of worship where our ministering brethren U. K. Weber and Samuel S. Bowman presented many thoughts on the subject of Thanksgiving after which it was a real pleasure to listen to the testimonies given by many of the brethren and sisters both old and young. For some it was perhaps the first time to stand up to testify in public, but we feel all were pressed by the Spirit to give utterance to thanks and praise. Surely we have many things to thank our heavenly Father for.

A number of young converts from this congregation together with a number of others are at present receiving instructions weekly at the Waterloo Church and will shortly be baptized and received into the Church. May we pray for them to remain steadfast and to become strong in God's service.

Nov. 6, 1922. Cor.

Palmyra, Mo.

Dear Herald Readers, Greetings to you in our dear Master's name: —"The Lord hath done great things for us whereof we are glad." The Lord has blest us here with a good shower of rain.

On the evening of Oct. 6, Bro. Bender gave us a short visit and preached to us; we all enjoyed having him with us.

On Oct. 18, Bro. Levi Miller began a series of meetings. There were no confessions, but we were all very much benefited by his sermons. We also had Bible Conference and studied the book of James.

On Oct. 22, communion was observed. Bro. Miller was here to partake of the sacred emblems with us.

Bro. Amon Ramer's of Dutchess, Alta., are expected most anytime to join us in our small congregation. We will appreciate their help very much. He with his family are moving to Palmyra.

Bro. J. M. Kreider has been preaching the Gospel in Kansas. We pray that many may find the way of light out of darkness.

We ask an interest in your prayers.

In His Name,

Nov. 7, 1922. Mrs. John F. Kreider.

Holsopple, Pa.

Dear Herald Readers, Greetings:—On Oct. 16, Bro. J. F. Bressler of Lancaster, Pa., came into our district and began a series of meetings at the Blough Church. He preached the plain Gospel in the power of the Spirit until Oct. 29. He also preached at the preparatory service and the communion sermon at the Weaver Church, Oct. 28 and 29. The meetings were well attended and with a good interest. We believe the Church was revived and strengthened. Thru these meetings there were 2 public confessions, who were received in the Church by baptism, Nov. 5. May God's richest blessing accompany Bro. Bressler and all other faithful workers in God's vineyard. Truly the harvest is great but the faithful laborers are few.

Nov. 7, 1922. L. A Blough.

OUR PLACE IN SERVICE

By Clara Augsburger

For the Gospel Herald.

In the service of the kingdom of God there is place for all man's powers of heart, mind and will, and after we have settled our standing with the Lord and have yielded all to His direction, we are ready to be directed into our place. No one need fear that any real gift will be wasted in the enterprise. But a variety of powers need control.

Christian self-control is the harmony and directing of all the forces of life in the service of God and man. "And seekest thou great things for thyself: seek them not." "Not looking each of you to his own things but each of you also to the things of others." The laborer must be unselfish. If we have life in Christ and have His life in us the spiritual balance and proportion which were His have become ours also.

Alone among the religions of the world, Christianity is a religion of service. The more a Christian directs his life on a service basis the more natural and sincere his religion becomes. The great need of the world is for spiritual quality in men, for depth and altitude of soul, for wealth of inward life, out of which special deeds shall come with power. This was the secret of the Master's influence and the sources lie far back in His life of prayer and fellowship with God.

Some have wondered why we should pray if God knows better what we need than we do and is more than willing to bestow it. Remember God cannot crowd His real blessings on us unless we are open-hearted toward them. Reception of God's ideals for us, His will for our life, His power to endure and achieve, is vital work, and prayer is the best name for that kind of receptive labor.

In Romans 12 Paul pictures the life of an ideal Christian which includes the qualities or spirit of the laborer. These are truth, purity, love, enthusiasm, patience, generosity, sympathy, humility, meekness.

Flanagan, Ill.

JUDGE GENTLY

"It was a liberal education in charity to go to her with a bit of gossip." The speaker laughed softly over the memory. "She was the gentlest hearer and the kindest judge you ever saw. No matter how dreadful and how true the news might be, she always managed to find some pity or some praise to mix in and sweeten it. She always sent you away with the shamed and chastened resolution to gossip no more, or to go back to every one to whom you had told the tale and modify it after her pattern."

Such a gentle hearer and kindly judge would be a blessing in every community—aye, in every household. For we all need more or less training and reminding to gentleness and kindliness of thought and word in our dealings with those about us. It is so easy to fall into the habit of faults and allowing them to obscure the virtues; of gossip and criticism instead of praise and encouragement.

Suppose we try instead to ignore the faults that we cannot remedy by notice, and bring forth to the light every virtue we can find, in everybody we know. Would it not make a wonderful and splendid change in our view of friends and neighbors? Who knows but it might make them all rally to the standard we set for them, really growing out of the faults ignored and into more than the virtues noticed—and taking us right along with them.—The Continent.

God shall bless us; and all the ends of the earth shall fear him.—Psa. 67:7.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Attention is again called to the great need for funds at the present time. Our Unit in Russia earnestly requested an allowance of $25,000 for the month of December, but the amount of funds on hand was such that only $20,000 could be supplied. In some sections conditions during the winter and spring will again be very serious and much help is needed. The one prayer of the Russian brethren is that we Americans may not become tired of giving and cease our support. The hope of life for thousands depends on what we do in this matter.

* * *

How about a special Thangsgiving offering? Do we appreciate the blessings we have enjoyed during this past year? We may not have been able to lay up as much money as in former years, but how does our lot compare with that of our brethren in Russia? Let us share our blessings and help those who are in need, and we shall receive greater blessings for it.

* * *

Another shipment of clothing is to be sent to Russia probably in December. Those who wish to contribute articles for this shipment should get them together at once and send them on to Scottdale, Pa., so they may arrive here by December 1. Clothing will be one of the great needs in Russia during the cold winter months.

* * *

The following is from a news release sent out by the American Relief Administration:

Americans who have been in Russia for several months helping to carry on the work of American relief to the famine sufferers often comment upon the willingness of the Russian people to share what little food and shelter they have with others who may be in even more desperate circumstances.

Two of the most recent instances of this generosity that have come to the attention of the American Relief Administration workers in the Moscow District are these:

A large class of medical students from the first Moscow University voted to give their Government "piock" (monthly food ration) to one of the orphanages of this city. The ration was so small that it was insufficient for an adult but when all these rations were thrown together they made a great difference in the feeding of the sixty boys and girls in the orphanage. Recently this students' ration was either withdrawn or greatly retarded in delivery, so they had nothing to contribute to the orphans. Then they came to the A. R. A. asking help for these children, for whom they felt personal responsibility.

A soldier from an engineering battalion of the Red Army came to the A. R. A. today, asking them to help provide food for eight refugee orphans from the famine district, which the battalion had "adopted." They took these children from the Pokrovski Priemnik,—the largest refugee collection home in Moscow,— and provided them with food. But recently their own ration has been cut so low that they have nothing which they can possibly spare to feed these children. He asked if any help could be given to them, and Donald Renshaw, Moscow District Supervisor told him to send the children to the Hermitage for medical examination, and if they complied with the requirements, they could be admitted to one of the A. R. A. kitchens in the city.

Nov. 10, 1922.

ILLINOIS SUNDAY SCHOOL CONFERENCE

For the Gospel Herald.

Report of the Annual Mennonite Sunday School Conference of Illinois, held at Hopedale, Ill., Wednesday evening, Sept. 13, and all day and evening, Thursday, Sept. 14, 1922.

The Conference was well attended and a spiritual feast was in store for all.

The following subjects were discussed:

The Victorious Life: What it is; How Attained; Blessings Derived from, A. C. Good.

Sermon (II Tim. 1:6), A. E. Kreider.

Helpful Suggestions for Better Sunday Schools, C. E. Martin.

The Effect of Christian Principles Implanted, Charles Fricke, Harry Weber.

Our Obligations to the Neglected Rural Districts, Alma Roth, Harvey Nunemaker.

The Place of the Holy Spirit in all our Work, P. A. Friesen.

How Make our Singing More Effective? Alvin Yordy.

Present Opportunities for Training our Young People for Service, Florence Friesen, S. C. Yoder.

Enlisting our Young People for Christ, A. M. Eash.

Exalting the Christ the Goal of all our Endeavors, C. F. Derstine.

Present Needs of our City Missions, H. R. Schertz.

Missionary Sermon (Mark 16:15), P. A. Friesen.

Many thoughts were presented that were not only enjoyed while there, but will long be remembered as a help in propagating the work of the Sunday school and the mission cause.

The following is a summary of the thoughts expressed by the speakers:

That our Sunday schools might prosper it is necessary that we live the overcoming life, and grow in grace and the knowledge of our Lord Jesus Christ. We should be helpful to those about us, exercising the spirit of love in all humility. This can be accomplished only when we are "crucified with Christ" through Whom we "can do all things." This brings glory to the Father, and satisfaction to the child of God; the world is convinced of the reality of the religion of Jesus Christ and His kingdom is extended.

God has given us gifts which we need to stir up from time to time, lest we become indifferent and fail to enjoy the breadth of spiritual life which is so essential to qualify us for the service of the Master.

The Sunday school is the greatest institution the Church has to disseminate the truth; thus it is necessary that it be well organized, with Spirit-filled officers and teachers, who will not only by their teaching, but also by exemplary lives, lead those who are under their care to a realization of a higher life. Ministers, superintendents, teachers, and others should be in close co-operation in the work of the Sunday school. Other things are helpful, such as separate departments for the various classes, blackboards, and maps. Bulletin boards which give information are helpful to the progress of the work. Teachers' meetings are necessary as they are helpful in bringing about a spirit of co-operation.

The Sunday school in co-operation with the Home has an opportunity to implant Christian principles in youth, which will create characteristics that will shape the life to stand against evil, which is possible only by proper training. Solomon said, "Train up a child in the way he should go and when he is old he will not depart from it." Joseph, Samuel, and Daniel are some of the Bible examples we have of proper training in youth. Our obligations do not end when Christian principles are implanted in our own children, but there are those about us who are not so fortunate, to whom we need to extend our love and sympathy. We have a debt we owe for the love God has shown toward us. They need Christ and we need them in the Church that our vision may be enlarged, our love increased, and that the world may be evangelized.

We need the Holy Spirit in all our work because He is the source of wisdom and power. We need much wisdom to impart the truth of the Gospel and power to speak with boldness, like the disciples did when "the place where they stood was shaken." The Holy Spirit directs us in our work. He is our Comforter and convinces men of sin. We need to have Him in our lives that Jesus may be glorified by lifting Him up to the world.

We have many opportunities for training our young people for service that our older people did not have. The Sunday school is a means of the Church by which our young people get a knowledge of the Bible, while in our young people's meetings they have an opportunity to exercise themselves in Christian service. Then too, our church schools are a means by which those who can attend are trained for service. There are also opportunities in the medical world. Doctors and nurses can go out and help in a spiritual way, as well as physical. But in all our training we need to keep humble, with our eyes fixed on the goal, asking the Lord for guidance.

There never was a time in the Christian Church when more calls were made for help to enlist our young people for Christ and the Church. We need to enter their confidence and interest, that they may understand the interest of the leadership and feel the importance and greatness of the work.

We need to exalt the Christ as the disciples did on the Mount—"We saw no man, save Jesus only;" and like Paul, who said, "God forbid that I should glory save in the cross of our Lord Jesus Christ;" because He is the Creator of all things and He is our Redeemer. We should exalt Him through unselfish service, through Christian character, and by making Him our all in all.

In our city missions money is not the greatest need, but the Gospel needs to be preached and exemplified. "How can they believe except they hear?" There are many erroneous doctrines held up in the city. A great many of the people are foreigners who bring with them low morals. We need to spend much time in secret prayer that we might become more concerned about the salvation of their souls.

Not only does the city have its needs but Jesus outlined the field for us; He said the world is the field. Thousands of people in India are anxious for the Gospel, and Jesus said "Go." First, "Go home and tell." Mission work begins at home, then branches out to the uttermost parts of the world.

To do mission work is to do the will of God. The will of God is that all men should be saved.

Mission work is exalting Jesus Christ; it means making a sacrifice. You may be called to go; it may mean that your son or your daughter is called to go; it may mean that you should give some of your money. We all have a part in this great work. We must not think the work we are called into is too small. We need to

work together. What a strong force we could be! We need to look to Jesus as the Christ.

H. R. Schertz, Moderator.
E. H. Oyer, Secretary.
W. E. Yoder, Chorister.

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

Report for October, 1922

Report of Receipts

Columbia Mission Building Fund

J H Simmons	$50 00
Rissers Cong	113 50
Clayton Shenk	10 00
Columbia Mission S S	6 55
Abr L. Gehman	5 00
	$185 05

General Mission Fund

Hersheys S S	71 00
New Providence S S	58 68
Goods Y P M	9 25
Conestoga Cong	50 00
Mt Pleasant Cong	30 00
A Brother	10 00
Christian Hostetter	10 00
John D Burkholder Rent	35 00
Byerland Cong & S S	125 00
N B Leaman	50 00
Mellingers Cong	352 93
Stumptown Cong	185 16
Old Road S S	14 00
	$1001 02

India Mission

E Chestnut St S S Lanc Pa	32 00
Gehmans S S	39 87
Bowmansville Missions Friends	63 22
Maple Grove S S	27 25
Ira S Miller	25 00
Amanda S Shertzer	5 00
E Chestnut St Cong Lanc Pa	75 05
Joseph K Charles	20 00
	$287 39

India Support of Native Worker

Manheim Bible Study Class	7 50
Two Classes E Petersburg S S	7 50
E Petersburg Y P B C	7 50
	$22 50

India Orphan Support

Cross Roads S S Snyder Co	$5 00

India Support of Fannie Hershey Lapp

Mount Joy Pa S S	$115 09

India Support of Lois Lapp

E Petersburg S S Sisters B C	$14 40

India Bible Women

Dorcas Class Mummasburg S S	$10 00

India Widow Support

A Sister Millersville Pa	$20 00

India Dhamtari Church Bldg

Abr L Gehman	$5 00

India Balodgahan Church Bldg

Abr L Gehman	$5 00

Knoxville Tenn Church Bldg

Abr L Gehman	$5 00

Wm. Jennings (Personal)

Weaverland Y P M	$63 00

South American Mission

Amanda N Shertzer	$5 00
Mount Joy Y P B M	8 00
E Chestnut St Cong Lanc Pa	75 05
Strasburg Pa S S	122 36
	$210 41

South America Wm M Lauver Support

Two Classes E Petersburg S S	$8 00
Sister No 7718 Pa	5 00
Delaware Cong	11 31
	$24 31

South America Trenque Lauquen Bldg Fund

Abr L Gehman	$5 00

Stricklers Church Bldg Fund

Risser Cong	232 20
Kraybill & Mount Joy Congs	313 50
	$545 70
Total for October	$2523 87

Gratefully Acknowledged,
Eli G. Reist.

SPECIAL MEETINGS

Lititz, Pa.

Report of Sunday school meeting held at Hammer Creek Church, near Lititz, Pa., Sept. 30, 1922.

Organization: Mod. Benj. Wenger; Secy., Elam H. Risser; Chors., Elias Eby, Clayton Erb

Address of Welcome, John Bucher.

Sermon (I Cor. 3:9), Noah Landis.

Subjects Considered: **Why Do We Have Sunday School?** I. B. Good; **Spiritual Discernment in Sunday School Work,** C. M. Brackbill; **Talk to Children,** Christ Mosemann; **Responsibility of Laity to Sunday School Work,** David Landis; **Our Opportunities for Service thru the Sunday School,** Ira Landis.

Workers' Meeting, conducted by Daniel Gish.

Sermon, John H. Mosemann.

A Few Thoughts Presented: Let those who are taught forget the teacher, that is, his weakness, and learn the truths of God's Word, and see Christ back of all. Twenty-seven millions of those under 25 years, in the United States, receive no religious instruction whatever. Eight millions under 10 years are living in non-Christian homes. We are responsible for a good many things that we ask the Lord to excuse us of. It is a sad thing when bright minds are not directed in the right channel. Show people by pious example and precept that you have something you would not be without. Our daily life should be consistent. We are ambassadors getting power thru the Holy Spirit. We should make use of our spare time to improve our line of work. Lay strong hold on prayer.

The meeting was interesting and inspiring. The day should long be remembered.

Tofield, Alta.

Report of 22nd Quarterly Sunday School Meeting at the Mennonite Church near Tofield, Alberta, on Sunday, Sept. 24, 1922.

Devotional, Jos. Burkholder.

I. **Lessons We Learned from Ezekiel as a Watchman,** W. S. Stutzman, J. B. Stauffer, Essay by Uarda Brenneman.

II. **Relate in Brief Daniel's Experiences as a Captive Boy and His Faithfulness to God While Holding a Secular Office,** Will Wideman, F. S. Brenneman, Essay by Barbara Lauber.

Children's Exercises, conducted by Kate Kauffman.

III. **The Secret of Nehemiah's Success against Opposition in Building the Walls of Jerusalem,** Dan Burkholder, Jacob King, Essay by Gertrude Yoder.

IV **What the Bible Teaches about Giving,** A. A. King, Noah Detwiler, Essay by Ruth Detwiler.

Organization:—Moderator, Ezra Stauffer; Secretary, Nettie Stutzman; Chorister, Mary Reil.

Baden, Ont.

All Day Sunday School Meeting held at Geiger's Mennonite Church on Oct. 15, 1922.

Organization: Mod., Osias Cressman; Chor., Simeon Shantz; Secy., Henry Gingerich.

Subjects Considered: **Harvest Sermon** (Ps. 116:12), Curtis Cressman; **Sunday School Lesson for Oct. 15,** Lincoln Shantz; **Sunday School Work, The Christian's Opportunity,** Leslie Witmer; **Children's Meeting,** led by Vera Hallman; **Value of Memory Work,** John O. Jantzi; **How to Become a Real Bible Student,** Oscar Burkholder; **Blessings Derived from Regular Attendance in Sunday School,** Round Table Talk; **Whole-hearted Service** (In four parts), **In Study,** Essay by Almeta Good; **In Personal Work,** Essay by Barbara Martin; **In Teaching,** Essay by Katie Cressman; **In Living,** Talk by Dilman Snyder; **The Last Call** (Luke 14:15-24), J. W. Witmer.

A Few Thoughts Presented: It is only through the power of prayer that our work will prosper in our Sunday Schools. We are all invited to the great Gospel feast of the Lord. Secretary.

Cherry Box, Mo.

Sunday School Meeting, held at Cherry Box, Mo., Oct. 8, 1922.

Organization:—Mods., L. J. Miller, H. R Buckwalter; Secy., Ruth E. Buckwalter; Chor., Uriah Johnson.

Subjects Discussed:—**God's Call to Service; Value of Memory Work in the Sunday School; How we may Deepen Our Spiritual Lives; United Effort of Old and Young in Sunday School Work; Value of Mission Study; Purpose and Outcome of the Home.**

Sermon, (Hosea 8:12), L J. Miller.

Speakers: Geo. Bissey, H. R. Buckwalter, Jesse Kreider, J. R. Buckwalter, I. E. Buckwalter, J. M. Kreider, L. J. Miller.

A Few Thoughts Presented: Jesus served His fellowmen by helping them physically, mentally, and spiritually. He healed all manner of diseases, those possessed with devils representing those bound by the fetters of sin, the lunatic, representing the mentally deranged, the palsied, representing the physically ill. The Church of God is not fully following the example of Jesus if she is not relieving the suffering of her fellowman in these three forms. Memorizing God's Word, will give us much to think about that will be valuable in overcoming the wiles of the devil. As one would study the laws of nature to make vegetation successful, how much more necessary it is to study closely the laws of God to deepen our spiritual life that we may grow and prosper? It is impossible to work successfully when the old take one stand and the young an opposite stand; it takes united effort with old and young to be successful. Secy.

Mattawana, Pa.

Report of the Sunday School and Mission Meeting held Oct. 30, to Nov. 1, 1922.

Organization:—Mods., Harry E. Kauffman, Joseph M. Nissley; Secy., Emma Yoder, Ruth Yoder; Chor., John D. Byler.

Subjects Considered, **What Should Be the Real Purpose of a Sunday School? How Raise the Standard of Reverence for God's House? How Can We Promote and Safeguard the Interests of Our Young People,**—(a) In the common walks of life? (b) In social gatherings? (c) In spiritual life? **The Relation of the Sunday School to the Home; Today's Greatest Need; The Need of the Holy Spirit; The Missionary and His Mission; What is My Privilege as a Christian to Help the Mission Cause? What is a Misionary's Reward? Life Problems of Young People; According to Prophecy, Why is Missionary Work Especially Necessary Now?**

Speakers:—John D. Yoder, Ed. Miller, O. H. Zook, Elmer Yoder, Abram Metz-

ler, J. F. Bressler, J. B. Zook, Orrie D. Yoder, John E. Kauffman, Joseph H. Byler.

Sermons by J. F. Bressler. Texts, Prov. 25:45; Jno. 21:21; Acts 9:6.

Missionary sermon by Ed. Miller, Rom. 10:13, 14.

Some Thoughts Presented: The purpose of the Sunday School should be to give the boys and girls the knowledge of God and His Word, and show them the importance of living the spiritual life. There should be co-operation of teacher and parents. There must be a good foundation, also the presence of the Holy Spirit. The workers must have a real knowledge of the Bible and spiritual things to successfully teach it to others. The house of God is a sacred place, is dedicated to the worship of God, and should be used for that purpose only. The interests of the young people should be guarded and guided in natural things and spiritual things. Good literature should be provided. The Bible should be taught in the home. Everyone has a part in helping the mission cause. The missionary receives many blessings in this life and a sure reward in the world to come. He must live a life of sacrifice. According to prophecy we are living in the last days, therefore missionary work is especially necessary. It is very important that young people choose to live right and to be of God's people rather than to live in sin. Moses chose right and received blessings. Marriage should be only in the Lord.

Workers' meeting was conducted by O. H. Zook.

Children's Service, by Ed. Miller.

The Secretaries.

Obituary

Chambers.—Beatrice Elizabeth Chambers, daughter of Roy and Orpha Chambers, was born near Wakarusa, Ind., Jan. 19, 1922, died Oct. 21, 1922; aged 9 m. 2 d. Although she was merely a bud while in this life, she has gone to her heavenly Father to blossom in her fullness in the presence of the Father thru the ceaseless ages to come. She leaves a father, mother, sister and a host of relatives and friends to mourn her early and unexpected departure. The parents of the deceased child being mutes, an interpreter was employed who interpreted the services at the house and at the church. There were a number of mutes present. Services conducted by Bro. Silas Weldy from text Matt. 18:1-10. Burial at the North Union Cemetery.

Stayrook.—Archie Stayrook was born Feb. 15, 1906, in Somerset Co., Pa. He met with a sad accident in the Jerome coal mines, Oct. 30, 1922, of the effects of which he died in the Johnstown hospital the same day. His age was 16 y. 8 m. 15 d. He was a member of the Mennonite Church for four years. He was a bright and healthy boy but it brings to us the fact that in the midst of life we are in death. This is a loud call to the careless and the unconverted. He is survived by grandfather, grandmother, father, stepmother, 2 brothers, 3 sisters, 3 half brothers, and 2 half sisters. His mother died April 20, 1912. Funeral services were conducted at the Blough Church on Nov. 1, by Bros. Jas. Sayler and L. A. Blough. Burial in cemetery near the church.

Shaddinger.—Sister Ruth Elizabeth, daughter of Bro. A. W. and Sister Katie Shaddinger, was born in Bucks Co., Pa., June 25, 1899; died at Fentress, Va., Sept. 24, 1922; aged 23 y. 2 m. 28 d. She leaves to mourn, her father mother, 3 brothers, and many friends. Sister Ruth had been a faithful member of the Mt. Pleasant Mennonite Church near Fentress, Va., since the age of nine years. For about three years she had been a patient sufferer from a complication of diseases brought on by an attack of influenza. Her gentle, loving disposition endeared her to all who met her and her deep spiritual life assures us that she has gone to be with her Master. Funeral services were held at the church by Bro. Clayton Bergey from Isa. 35:10, assisted by Bro. S. H. Brunk.

Mast.—Amos Mast was born near Morgantown, Berks Co., Pa., Feb. 12, 1842; died near Gap, Pa., Oct. 8, 1922; aged 80 y. 7 m. 26 d. He was married to Sarah Kauffman in 1863, who preceded his departure nearly 4 years. To this union were born 6 sons and 2 daughters. Two sons and 1 daughter died in their early years and the following children survive: Malinda, wife of Jonas Neuhauser; Samuel, of Parkesburg, Pa.; John of Gap, Pa.; Aaron of Westover, Md.; and Levi, of Gap, Pa.; also one sister who is now nearly 90 years of age. On May 18, while at his daily toils he suddenly had an attack of paralysis of which he lingered until the time of his death. He was a faithful member of the Amish Mennonite faith, to which he united in his youth, and his seat in church was seldom vacant. The funeral services were held at the home by Amos B. Stoltzfus, and at the Millwood Church by Jonas D. Yoder and John S. Mast. Interment in the adjoining cemetery.

Livingston.—Hiram Livingston was born in Cambria Co., Pa., in the year 1848; died Oct. 31, 1922; aged 74 y. 10 d. He came with his parents to Michigan in 1866. He was united in marriage to Christina Kauffman, Aug. 18, 1870. To this union were born 8 children, 3 of whom died in infancy, 5 grew to manhood and womanhood. Louiza preceded him in death 3 years ago. There remain to mourn his departure his wife and 4 children: Alice of Gladwin, Mich.; Walter and Austin of Campbel township; and Charley of Grand Rapids, Mich.; also 22 grandchildren, 3 sisters, 1 brother, and a host of relatives and friends. He and his wife united with the Mennonite Church in the year 1873, and he lived a consistent Christian life to the time of his death. He expressed himself as waiting for the change to come to be with the Lord. Funeral services were conducted at the Mennonite Church near Elmdale, Mich., by Bro. Aldus Brackbill. Text, Heb. 2:6. His body was laid to rest in the adjoining cemetery.

Martin.—John Jacob, son of John J. and Fannie (Horst) Martin, was born in Lancaster Co., Penna., Sept. 28, 1855; died at his home near Chambersburg, Pa., Sept. 16, 1922; aged 66 y. 11 m. 18 d. In November, 1878, he was united in marriage to Sarah Rife. To this union were born 7 children, 4 sons and 3 daughters, 1 son (Eber) preceded him to the home above, 13 years ago. There remain to mourn the departure of a kind husband and a loving father and grandfather, his companion, 6 children, 17 grandchildren, 1 brother, and two sisters, with many other relatives and friends. He united with the Mennonite Church over forty years ago and was a faithful and consistent member until death. He bore his sufferings with much patience and was resigned to the Lord's will and was ready to go to be with Him. His last wish was that the Lord would take him home. Funeral services were held Sept. 8 at the Chambersburg Church conducted by Bros. J. S. Burkholder, Denton Martin, and David Lesher. Text, II Cor. 4:17, 18. He was laid to rest in the adjoining cemetery.

Father, again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tears are shed.

Kreider.—Bro. Martin L. Kreider, son of Michael and Mary Leachy Kreider, was born in Lancaster Co., Pa., April 26, 1865; died in Strasburg Oct. 19, 1922; aged 57 y. 5 m. 23 d. He died of heart trouble and his end come very unexpectedly. The day before his death he was engaged with the help of several others, in excavating the cellars for two houses. In the evening he retired at about 10 o'clock. About midnight when his companion awoke, she noticed something was wrong. She turned on the lights and saw that he had just died. A loud call to all. He was a member of the Strasburg Mennonite Church for over thirty years and an attendant from childhood till he was called home. He is survived by a sorrowing companion, who before marriage was Miss Annie L. Ranck, 1 brother, 4 sisters, and 1 step-sister. Funeral services were held on Oct. 22, with brief services at the home by Bro. Frank Herr, and at the Strasburg Mennonite Church by Bro. C. M. Brackbill. Text, "Ye believe in God, believe also in Me." Interment in adjoining cemetery.

Peaceful be thy silent slumber,
Peaceful in the grave so low,
Thou no more wilt join our number,
Thou no more our songs shalt know.

Houser.—Sister Sue R. Houser, widow of Bro. Jacob B. Houser was born Jan. 2, 1849, near Strasburg, Pa., entered into rest Oct. 3, 1922, at her home in Lampeter, Pa., aged 73 y. 9 m. 1 d. She was in failing health about four months from general debility. Brief services were held in the home and public services at Strasburg meeting house Oct. 5, conducted by Bro. C. M. Brubaker. Text, Rev. 14:12, 13. She is survived by these children: Frank R., Mary (wife of D. B. Book), Lampeter; Lillian (wife of Emanuel Ranck), Strasburg; Ada S. and Jacob R., Lampeter. Eight grandchildren and 1 brother also survive. She was a member of the Mennonite Church for many years, leading a faithful and consistent life. Her patient, gentle nature had endeared her to a host of friends. With a gifted mind and an insight into the beauty of the spiritual, her life was a living example of patience, love and virtue. Her counsel and advice were much sought and valued by those who knew her best.

"Whose love can equal the love of a Mother,
Whose the devotion so loyal and true?
Who suffers so much with such love for another
Who works with such pleasure as Mother for you?

"We hail with delight the friendship of others,
We revel in love of the friends we have won,
Yet where do we find a friendship like Mother's,
Unbroken till death calls, and life's work is done?"

L. L. M.

Married

Miller—Yoder.—On Nov. 1, 1922, Bro. Lester Miller and Sister Claire Yoder, both of the Westover, Md., congregation, were united in matrimony at the home of the bride's parents, Bro. Aaron Mast officiating.

Miller.—Maurer.—On Nov. 2, 1922, Bro. Truman A. Miller of Louisville, Ohio, and Sister Alice Maurer of Maximo, Ohio, were united in the bonds of holy matrimony by Bro. John D. Miller. May the richest blessings of God be with them.

Cullar—Metzler.—On Nov. 2, Bro. John Cullar of North Lima, Ohio, and Sister Rena Metzler of Columbiana, Ohio, were united in marriage at the home of the officiating bishop, Bro. A. J. Steiner. May the Lord bless them with a happy Christian home.

Cable—Livingston.—On Oct. 14, Bro. Ralph Cable of the Thomas congregation of the Johnstown, Pa., district and Sister Minnie Livingston of the Blough congregation of the same district were united in holy matrimony by Bro. L. A. Blough. May God's richest blessings accompany them through life.

Heshberger—Griffith.—On Oct. 21, Bro. Milton Hershberger and Sister Anna E. Griffith, both of the Kauffman congregation of the Johnstown, Pa., district were united in holy matrimony by Bro. L. A. Blough. May God's richest blessings rest upon this union.

ITEMS AND COMMENTS

Rubber block paving is to be placed on one of the leading streets of London. This material, though expensive, is noiseless, and is said to give a hard, solid foundation and last longer than ordinary paving material.

President Harding has issued a call for an extra session of Congress, to convene Nov. 20. This will be two weeks before the regular session would have begun. This action is taken in order to get an earlier start as well as to consider important measures left over from the last session.

A disastrous explosion occurred at the Reilly coal mine at Spangler, Pa., Nov. 6, in which 80 men were killed and 31 others injured. Menthane, or "marsh gas" is said to have been the cause of the explosion. The actual explosion is thought to have been comparatively slight. Most of the men were likely killed by the after damp and their inability to make their way through to pure air.

A violent earthquake occurred recently in Chile. The focus of the shock was apparently about 200 kilometers from Santiago. Terrific tidal waves resulted which swept the coast and wrought destruction in some quarters. It is estimated that 1,000 are dead and many thousands in need of food and shelter. The shock lasted three hours and forty minutes. "There shall be earthquakes in divers places."

November 7 was general election day thruout the United States. Congressmen and United States senators were elected as well as governors of states and assemblymen to state legislatures. The results showed a decided swing toward the Democratic party. The Republicans, however, still hold control of Congress, but their majorities in both houses have been much reduced. A number of Democratic governors were elected to succeed Republicans. The results are variously interpreted. Some say it is a repudiation of the Harding administration, others that the "wet" sentiment is gaining,, and still others that it is a general feeling of discontent which has existed ever since and as a result of the World War. "Wet" leaders claim to have a majority in Congress but their "dry" opponents stoutly maintain that their gains, if any, are inconsequential.

The situation at Constantinople continues to be very grave. The Turks under the leadership of Mustapha Kemal are little inclined to respect the wishes of the allies. Nov. 30 has been set by the Turkish Nationalist government as the time limit when all Christian inhabitants must have left Turkish territory in Asia Minor. Repeated reports have gone out that the sultan has abdicated, but latest information says that he is still in his palace. The Nationalist government, with its headquarters at Angora, however insists that he has been shorn of all but spiritual powers over the Islamic peoples. Constantinople has been likened to a powder magazine which the British are trying hard to keep from exploding. A peace conference will soon be held at Lausanne. If conditions can be controlled until that time, strong hopes are entertained that danger of hostilities will be averted. All Christians should unitedly pray that the dove of peace may once more rest upon the troubled country of the Near East.

If you believe in rules, put the Golden Rule near the top of the list.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G. Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations; Sunderganj, Leper Asylum, Balodgahan, Sankra Mahod, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W Benner, Supt
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas J. D. Smith, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., City, Kans., C. J. Freyenberger, Supt.

ANNOUNCEMENT

Because of the success of and the deep interest of all concerned in our Bible School held at the Stahl Mennonite Church last winter, the demand for another term this coming winter, and by Conference granting us the privilege to maintain the Bible School, we the committee (Hiram Wingard, Abram Metzler, and Wm. C. Hershberger) with Bro. Jno. F. Bressler as principal have arranged the course of study and a bulletin relative to the work which will be distributed generally in a few weeks and especially to those who desire to become more familiar with the working of the school.

For further information please write to or interview Wm. C. Hershberger, R. 7, Johnstown, Pa.

Your inquiries and help will be appreciated and attended to. The term begins Jan. 1, 1923.

The hoary head is a crown of glory, if it be found in the way of righteousness. —Prov. 16:31.

ANNOUNCEMENT

The Canton Bible School will convene (D. V.) for six weeks, Jan. 3 to Feb. 16, 1923, at the Canton, Ohio, Mission. Courses of study will be offered in Bible, Missions, Personal Work, Teacher Training, and Vocal Music. A number of the Bible courses are adapted to give help on the S. S. Lessons for 1923. One of the special features of the Bible School is the practical work—cottage meetings, services at the jail, work house, County Home, Rescue Home, also visiting the various Missions of the city.

Information concerning rooms write to N. E. Troyer, 1935 Third St., S. E., Canton, Ohio. Information concerning courses of study write to Jesse Smucker, Smithville, O.

I. W. Royer, Chairman.

NOTICE

To our Ministers and Sunday School Superintendents: The Third Sunday in November has been designated for our Annual Missionary Day by our General Sunday School Committee. The day has been set apart for boys and girls to bring in their missionary earnings, also for special programs that may be planned to encourage missionary interest and activity. The Sunday school session may be made missionary in its opening and closing services. A missionary sermon would be very appropriate for the occasion. If the third Sunday in November is not convenient some other Sunday can be used. A booklet with information, statistics, and suggestions for the observance of this day may be secured by writing to Vernon Smucker, Chairman, Scottdale, Pa.

He that overcometh shall inherit all things; and I will be his God and he shall be my son.—Rev. 21:7.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 23, 1922 (Gospel Witness Established 1905) No. 34

EDITORIAL

"Ye are my friends, if ye do whatsoever I command you."

"Thou shalt love thy neighbor as thyself."

"Know ye that the Lord he is God: it is he that hath made us and not we ourselves; we are his people, and the sheep of his pasture."

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God."

"Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods."

One point to be borne in mind in connection with all series of evangelistic meetings is that the more time you devote to prayer, holy meditation, and personal work between meetings the more the public messages will grip the hearts and lives of the pople.

Thanksgiving.—Once more the annual proclamation of the chief executive of our country has gone out that a day of thanksgiving should be observed thruout the land. It is quite fitting that we should devote one day of the year to consider our many blessings and in a special way to give thanks for them. It is hoped that our churches will make it a point to have special services on Nov. 30.

There are many things that we should be thankful for, both temporal and spiritual. As a nation, the past year has had its difficulties and its discordant things but the hand of the Lord has guided His people safely thru it all and we enjoy peace and quietness and freedom of worship to a degree that is found in few, if any of the other nations.

As a church the Lord's blessing has been upon us altho the enemy, too, has been busy. The Lord has blessed His Word and souls have been gathered into the fold of the Master. The missions and charitable institutions have been cared for both in means and in workers, in spite of difficulties that may have threatened. And we still have His strength and never failing riches to supply our every need.

As individuals our blessings have been many and varied. It will help us each one to meditate over them and recount them. No doubt we have had our trials and possibly reverses. Our plans may not have reached the fruition for which we had hoped. But then we should remember, as some one has paraphrased, "The stops as well as the steps of a good man are ordered of the Lord." Let us thank Him, too for the things He has withheld from us. His unerring wisdom knew better what to grant than we knew what to ask. If the "thorn" that pierces us has not been removed we have, as of old the unfailing promise, "My grace is sufficient for thee." Elsewhere in this issue you will find a collection of thoughts from various writers and an article by Bro. Shoemaker on the subject of thanksgiving. They merit your careful perusal.—H.

The servant of the Lord must not strive." "Strive to enter in at the straight gate."

"Whence come wars and fightings among you? Come they not .... of your lusts that war in your members?" "Fight the good fight of faith."

"Resist not evil." "Resist the devil."

Are these statements contradictory? Not if we understand them right. The first list tells of carnal warfare; the second, of the war fought with weapons that are not carnal. In the first, hatred is the animus that spurs on the conflict; in the second, love is the propelling power. The first is destructive while the second is a constructive warfare. The first must be subdued before the second can have a place. "Peace on earth, good will toward men," is always promoted where people wear "the full armor of God."

Workers Wanted.—Once in awhile an unfriendly critic voices the unfounded charge that the Mennonite Church does not want its young people in active Christian work.

As evidences throwing light on this question we have only to think of our Sunday schools, young people's meetings, Bible conferences, Bible meetings, Sunday school meetings and conferences, Bible normals, Church schools, books, and numerous appeals from pulpit and press to all our people, old and young, for faithful, diligent active service in the cause of Christ and the Church.

But this we can say with truth: The Mennonite Church is not in favor of any of its members, young or old, to engage in any kind of service that is not in accord with Bible teachings, not conducive to spiritual growth, not helpful in drawing people toward the Church rather than away from it. It is both reasonable and Scriptural that our young people should not only be set to work for the Lord as soon as they come into the Church but that their talents be employed in something that will be to their own spiritual interests as well as the highest interests of the Church.

Wanted! 10,000 young people, having the qualifications set forth in I Tim. 4:12, for immediate service for God and the Church.

"Enter his gates with thanksgiving, and into his courts with praise"

Thanksgiving Meditations

"Bless the Lord, O my soul, and forget not all his benefits"

Give Thanks and Praise

"O that men would praise the Lord for his goodness and for his wonderful works to the children of men."

Has God blessed your labors? Has He preserved you from a downward career or a life of selfishness to that of useful service? Have you a knowledge of His blessed favor upon your efforts? Do not mar your happiness nor sever your sweet communications with the Giver of all good by withholding the rapture of thy heart in unthankfulness. "Sing unto the Lord a new song"—not a song which some one else has composed, but something new from within. Speak forth the rapture of thine own heart.

Silvanus Yoder.

Giving Thanks

The giving of thanks to God for His goodness to us and for His many, many blessings is neglected more today than ever before. People do not realize where their supplies come from. They get clothing, food, and shelter and never say thanks for anything. How grateful God is to all, "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). If men would be made to realize the power of God more fully, surely they would be more thankful. God is gracious and kind to all. He is no respecter of persons. His atonement was made for all mankind, but they are so ungrateful and do not thank Him nor accept Him. May we be more thankful not only on Thanksgiving Day but every day in the year strive to show our thankfulness more by doing and telling "even to the least" and to all with whom we come in contact. Stella Jennings.

Reasons for Thanksgiving

When we pause to consider what a wonderful Provider the Lord is, we have great reasons to be thankful. He has provided for us homes for shelter, raiment, food, air, and all the necessities of this life. Furthermore He has provided a country and government wherein we can worship Him in peace, according to the dictates of our conscience. Let all men praise the Lord for His goodness, and let those, particularly, to whom God has granted a new life, spend it in His service that they may declare His works with rejoicing to His honor and for the encouragement of others. B. N. Gamber.

Fellowship with God

When we as a Christian people realize our privilege of friendship with Christ it should awaken in our hearts a sense of gratitude, praise and thanksgiving. That we have neither wisdom nor strength in ourselves is no disadvantage, for we are connected with infinite wisdom and almighty power. The Lord whom we serve proportions our strength to our day whether it be a day of service or suffering. Those tasks that may seem hard or even impossible to us, if they occur within the compass of our proper duty and calling, become possible, yes, easy when we depend upon God. Is it not fitting then that at this Thanksgiving season we thank God for our privilege of communion with Him through Jesus Christ?—that Christ who said, "I have called you friends."

Hettie Shoup.

Thanksgiving Translated into Deeds

'Tis a wonderful chorus of praise that ascends to the Father each Thanksgiving day. We can almost hear it echo and re-echo across the heavens until it reaches the throne. Yet it may bring to the heart of God a feeling of disappointment, because it bears but the language of words, and not the language of life. Songs and prayers of praise are but meaningless phrases if they are not translated into deeds of helpfulness. Feelings of gratitude are but idle emotions if they are not expressed in lives of service. The only offering that can adequately express true thankfulness is the offering of life on the altar of self-forgetfulness. Our way may lie along the little brown path of commonplace duties, but the sweet incense of deeds that spring from a heart of love will satisfy the heart of the Master.

Elva Schrock.

Be Thankful

We are again at the time of the year when the proclamation is issued by the President that all people give thanks to God for the blessings received during the past year. Surely we need to thank God for the many blessings bestowed upon us. To some the past year has been a blessing in the way of abundance of crops and success in various ways, while to others it has been the reverse. May we not look upon what we term a failure, as a blessing from God, as in that way we are led to look to God from whence cometh our help? Again our hearts are made sad for the many who never thank God for blessings they receive. But God still sends them showers of blessing, "for he is kind unto the unthankful and to the evil." B. L. Neff.

Expressing Thanks by Our Deeds

As Thanksgiving Day is approaching we begin to think more of the blessings God is showering upon us. They are so many we cannot enumerate them. Yet, are we truly thankful for these benefits? How are we expressing our thanks to God? Do we praise Him only with our lips, or is it from our hearts that we express our gratitude? We are not truly grateful unless we have an earnest desire to show to Him and to our fellowmen how greatly we appreciate His blessings.

Should a friend bestow a gift upon us or do for us a kind deed, we do not simply say, "I thank you," and then act as tho we are ungrateful and do what we know will grieve them. Instead we are constantly watching for an opportunity to repay the kindness or show our gratitude to them. But is this the way we are thanking God, our truest Friend, the One who does so much for us? When we are indifferent to His wishes, disloyal and disobedient to His commands, surely we are not grateful to him.

May God help us, not only on Thanksgiving Day, but every day of the year, to render unto Him the gratitude of our hearts, give Him a life of true service, and thus show our appreciation for what He has done for us. Lula Wenger.

Friendship

"Life offers no joy like a friend." Friendship is one of those blessings which God gives us that is so very often taken for granted. How often when we remember to express our gratitude for God's material gifts to men do we forget to thank Him for our friends! Yet how wonderful is the miracle of friendship—that communion of soul with soul which is made more sacred for its being grounded in that higher friendship which is with Christ. Would that

we might remember to voice our appreciation of those friends who, "looking through all the rubbish of our imperfections, love in us the divine ideals of our natures."

Esther E. Smucker.

Thanks for Trials

It is easy to be thankful for the things that bring us joy and comfort; for the experiences that bring us pleasure and happiness. But do we feel gratitude in our hearts to God for those experiences that cause the clouds of sorrow to hang over us? God knows the human weakness of selfishness, and His wisdom provides for our safety by sending us trials—in the form of unfaithful friends, failure in enterprise, disappointments, grief, sickness, etc.—that we may be driven to **Him,** and that we may be better fitted to work for the interest of **OTHERS.** He never gives His children greater trials than they can bear; for He has promised to care for them even to the extent that the "days have been shortened for the elect's sake" (Mk. 13:20). Thank God that He keeps His word.

Edith Driver.

Song

Did you ever stop to think what this world would be without song? What would it mean if God would take from all His creatures the gift of song? What if all the children and the birds were not here to make us happy with their song? In song we express our happiness, our joy, and our gladness, and cheer up those about us,—and what is more blessed than to be a blessing? When we are happy one of the first things we do is to sing. Together in song we raise our voices in prayer, in thanksgiving, and in praise and adoration to God. How lifeless our worship seems if we have poor singing, and on the other hand how inspiring and full of life when it is good. Is it not really the life of our worship? Moreover, many a weary soul has been brought to conviction and later salvation by song. The heart of the sinner and the hard-hearted responds to the beautiful melody of song and music when a sermon cannot reach him. Song is indeed a rare blessing and gift from God which we can truly be thankful for.

Ellis R. Zook.

Christian Homes

How thankful we should be that we have had the privilege of being brought up in Christian homes with Christian parents to teach us the right way to go. What an inspiration it is to us when we are away from home and know that they are expecting us to live a true Christian life; it makes us want to do our very best and live the highest kind of life so that they will not need to be ashamed of us. Let us thank God that he has given us Christian homes and parents and that they have taught us to live the Christian life.

Esther Hartzler.

The Christian Home

What greater, nobler and more sacred institution has God instituted on earth than the Christian home? Should not our hearts beat every day with a feeling of thanksgiving for what our homes have meant to us? Thanksgiving for life itself, for which that most devoted and loving one in the home has made a great sacrifice; thanksgiving for the tender care that the home gave us, that we might gain in strength, health, and in stature; thanksgiving for all the sacrifices that have been made during all those years until we were strong enough to ourselves take up the duties of life; and then thanksgiving for the greatest of them all, the great Christian ideals, which have been taught to us from youth up, and which have led us to learn to know God, and to live noble Christian lives.

Ernest Bohn.

Publishing Interests

Having just enjoyed a visit thru our new Publishing House at Scottdale, Pa., I was very forcibly reminded of how splendidly the Church is now equipped to produce sound literature in comparison to what she had been in years gone by. The genuineness of the interest of the editors and workers here is plainly manifest. Among God's best gifts to the world are good men (Eph. 4:11, 12). As a Church we surely need to thank God for faithful church leaders who count not their own lives dear unto them and willingly spend and are willing to be spent in order that the Gospel might be furthered.

J. D. Mininger.

Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit.—I John 4:13.

My soul, wait thou only upon God; for my expectation is from him.—Psa. 62:5.

"Times of refreshing come to us in loving service for others."

I THANK THEE

I thank Thee for the Hope that gives from sorrow sweet surcease,
I thank Thee for adversities, they teach me love and peace,
I thank Thee for Thy panoply with which Thou'lt help me win
Against the Prince of Darkness and his wiles to make me sin.
I thank Thee for the power in prayer, prayed in humility;
I thank Thee for the answers that Thou never failest me.
I thank Thee for Thy promises, Thy love, Thy tender care,
I thank Thee Thou art manifest and workest everywhere.
I thank Thee Lord for all Thy gifts, for life, for health, for food,
I thank Thee Lord for all things, for I know that they are good.

—E. G. Gehman.

THE THANKFUL SPIRIT

Giving thanks always for all things to God.—Eph. 5:20.

This preacher was true to his text. He never says much of his hardships and sufferings. When he does mention these, they are incidental. But the mercies of God, the blessings he received, the promises he had proved true—these he often mentions.

Three hundred years later than Paul lived John Chrysostom, a good and brave man who preached very plainly against iniquity of all kinds. The empress was not a good woman, so she schemed to have him falsely accused and banished. He died an exile from his home. Chrysostom's motto was, "Praise God for everything!" When he was driven from home, when he was a stranger in a strange land, his letters would often end with that doxology, "Praise God for all things!"

Where did Chrysostom get his motto? From Paul. And where did Paul get his rule of life? From Christ. In the institution of the sacramental supper it is twice recorded that Jesus "gave thanks." The shadows of the Crucifixion were gathering around him, yet he gave thanks.

It would be well if we were always thankful. We could change the weather to suit ourselves, for however cold and dark the days and nights, it would always be warm and bright in our hearts. Riches and poverty, comfort and discomfort, are more dependent upon the mind than upon circumstances, just as peace and strife are interior and experiential rather than external and circumstantial. There is no darkness on earth that God and we working together cannot make bright.—Charles C. Albertson.

"Perfect love shows itself in sacrifice."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FALLOW FIELDS

By Grace Hamilton

I saw a fallow field low-lying
And over it a stray bird flying,
An evening sky with light slow-dying,
While cold winds mocked the echoes, crying:
"The field stands waiting, yellow,
For storm and sun to mellow."

I saw a heart bowed down with sorrow
Weep bitter tears that could not borrow
Surcease, nor see beneath the harrow
The unblown roses of tomorrow:
"Thou hast been plowed today,"
I heard a low voice say.

O field, lie still and rest,
The plowman knoweth best.
O heart, be still and know
Peace is Pain's afterglow.

—S. S. Times.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Millersville, Pa.

Four children were admitted recently and one was placed into a private family on trial, leaving thirty-one in the institution.

Those of school age are again attending school at the First State Normal School of Pennsylvania, located in our village. The supervising principal of the school of practice, and his assistants welcome our children and take a great interest in them, placing them into proper grades.

We have had several applications for children from other states, recently, but can not place children outside of our state until we have a definite decision handed down by the Department of Public Welfare. The law, forbidding the bringing in or placing children into other states from this state was passed several years ago, but was not enforced.

The fall donations are coming in and we are again reminded of the fact that winter is close at hand. A large root cellar is under construction at this time and we hope to be able to finish it before cold weather sets in. On account of having two hot air furnaces in our basement, our potatoes and other vegetables could not be kept in very good condition through the winter. We thank the brethren who came in and helped in excavating, etc. May the Lord bless the congregations that are sending provisions, is our prayer.

Yours for the needy,
Nov. 13, 1922. Levi Sauder.

Philadelphia, Pa.
(2151 N. Howard St.)

Greeting in Jesus' name:—Visitors coming by train to the Philadelphia Mission will please note the following: The new elevated trolley line is now in operation, making another handy way to get to the Mission. In taking the old route, as usual take the No. 3 surface car at Thirteenth and Filbert (which is but a short distance from Broad St. station or Reading terminal), get off at Susquehanna Ave., walk west to Howard Street and find 2151 N. Howard. When taking the elevated, take cars marked Frankfort in the subway running below Market St., at either Fifteenth, Thirteenth, or Eleventh streets, get off at the York-Dauphin station, walk west to Howard St. and then south to number given above.

Yours for the Cause,
The Workers.

WEEKLY LETTER FROM SOUTH AMERICA

(Oct. 11, 1922)
By Mae H. Hershey

For the Gospel Herald.

In spite of the rain and muddy streets, the first night of the meetings at Carlos Casares, the new mission station, was well attended. The following morning, one of the Jews who was present, came with a request for Jewish literature. We hope they will continue to come and more, that they will receive Christ as their Savior.

The attendance increased. Each night the seats were taken up and most of the standing room in the rear. It was estimated between 150 and 200 were present. The attention was good.

The first Sunday there were 43 at Sunday School. Bro. Luayza explained the purpose of the Sunday School and gave the lesson for that day. So we are expecting the Lord to do great things for us at Carlos Casares. Will you pray to that end?

Bro. T. K. Hershey left on the early morning train on Thursday for Santa Rosa to fill the appointments in Bro. Luayza's absence.

Bro. D. Parke Lantz and wife are spending a few days in Carlos Casares during the evangelistic meetings.

The young people's meeting in Trenque Lauquen voted to give five pesos from the treasury to aid a widow whose husband died recently, leaving her with five children.

Recent heavy rains make walking very difficult, and have hindered the Bible readers because of much mud and water in the streets. One morning Bro. Shank's found a sink hole in their new lawn a cubic meter in size which was caused by the heavy rains.

They still find families in Trenque Lauquen away off from other meeting places, who offer their homes for cottage meetings. The main difficulty is to find a suitable hour for all. The nights are all taken up. Some afternoon hour must be the meeting time.

Last Sunday was Concentration Day in the Argentine Sunday School, when special effort is put forth to increase the attendance in the Sunday schools. In Trenque Lauquen there were 155 present. Among them were eleven mothers whose children were added to the cradle roll. The attendance at Central Sunday school at Pehuajo was 225. We are sorry to say we have not added the cradle roll, but expect to do so in the near future. We are also working to have a more regular attendance. It is pleasing to notice the growing interest in Sunday school work.

In the absence of the superintendent of the Pehuajo Mission, Bro. Lantz conducted the Bible Study Wednesday night, and Bro. Pablo Cavadore spoke at the Northeast Hall Thursday night.

The sick lady of Pehuajo is better, and the widow who had received support for bread and milk from the young people's meeting informed us that she is being provided for.

Pehuajo, Argentina, S. A.

NOTES FROM INDIA

By Fannie Hershey Lapp

For the Gospel Herald.

The first term of the Bible School closed on Thursday, Sept 28. The attendance has been very good. Several of the students had attacks of malaria but some of them came to their classes even when they had fever. However none of them were seriously ill at any time for which we are thankful.

Early on the morning of Sept. 29 some of the men started for Dhamtari, a forty mile walk. Bro. Lapp and I started for the same place later in the forenoon but we went by horse and buggy instead. The road is not in condition yet for motoring. That night we stopped at a traveler's bungalow and went on to Dhamtari the next day. The road thru the jungle is beautiful now, everything is so fresh and green. The rains have closed but the grass has not yet begun to dry. We had to get out and walk at several places in the road and at one stream we removed our shoes and stockings and waded to the other side. Coming home we drove for some miles after night. There was a bright full moon which

lit up the road and the jungle. Bro. Lapp had his gun ready for any animal which might show itself but we saw nothing. Our colporteurs and Bible women who had attended the three weeks' Bible Normal at Dhamtari and who came along the same road with a cart that night, were not so fortunate as a leopard came out and grabbed a dog which belonged to one of the couples. They said they saw three or four but none of the workers had a gun.

At Dhamtari there were committee meetings to be attended and on Oct. 5 the Quarterly Christian Workers' Meeting was held. There was a good evangelistic program and the subjects were well handled. At the close of the meeting a number gave their testimony as to the help the Bible Normal had been to them. Our prayer is that they may all return to their stations with a new infilling of the Holy Spirit and with a new zeal and inspiration to win souls for the Master.

Last week was the time for the new missionaries to take their language examinations. Bro. and Sister Wayre took First Year and Sister Miller and Sister Wenger were going to take Second Year but when the questions were opened they were found to be all for First Year. The Second Year questions were wired for and they were going to take the examinations as soon as the questions came. Sister Wayre took ill after finishing her papers and has been quite ill with gastritis. We hope she is recovered by this time. Bro. Smucker has been suffering from malaria. We are thankful that the Lord has kept us in good health all during this rainy season so that we did not need to miss any of our classes.

The second term of Bible School opened on Oct. 9 and the students are all hard at work again. There are eighteen students, six will finish the four year course in December.

Our village school is still suffering from the non-cooperative movement. A rival school has been opened by the non-cooperators in Ghatula which draws the children of three villages away from our school. The parents would prefer sending their children to our school but are intimidated by the non-cooperators. We are quietly waiting for the school to come to an end of its own accord. It is being supported by private means but when those stop, it will have to close its doors.

A family of six members are applicants for baptism and others are counting the cost. How we long to see many whom we have learned to know, come to the Savior. Several weeks ago the old mother of the landlord of Ghatula died suddenly. Her body was taken to the side of the stream and burned. The following day her ashes were gathered up and put into an earthen vessel and hung on the limb of a tree until such a time as some member of the family makes a pilgrimage to one of the holy places of India when her ashes will be taken there. She was a pleasant old woman and heard the story of salvation thru faith in Jesus Christ many times from the Bible women but still did not accept it. At her death there was a great wailing and beating of drums. How differently it would all have been if she had died believing in the Lord.

The compound wall around the bungalow is being built. Vegetable and flower seeds have been sown for the cool season garden. The Bible School building is all finished with the exception of the cement floors which are to be put down in another month or two. We have been using odds and ends of furniture this year but expect to have new furniture made by the opening of school next year.

Remember the work at Ghatula in your prayers.

Oct. 14, 1922.

WHAT THE LEADERS IN THE RUSSIAN ORTHODOX CHURCH ARE THINKING

By Arthur W. Slagel

For the Gospel Herald.

On our way home from Sagradowka we arrived very late at the Russian dorf Pokrowsko—too late to risk going much farther into the night on an unknown road. On our stopping at the "dorf" church to inquire the way out of the "dorf," we were told by the priest who lived across the street that the way was very difficult to find. He urged us to spend the night with him, he himself being connected with the child-feeding work of the Americans (A. R. A.). We accepted his invitation, and drove into the yard. He told us to bring everything we had in the auto into the house. "Why?" we asked, "will your people steal from their spiritual adviser?"

This opened the way for a very interesting discussion. "Yes," he said, in substance, "that is true. In the old days we made no effort to teach our people how to live. We simply conducted the services, baptized the children, and buried the dead. We failed to link up with the formal side of religion—the public service and worship—any teaching along moral lines. We simply satisfied the instinct to worship. These past few years have shown us clearly our mistake, and we are now teaching our people that it is wrong to steal or to tell an untruth. Being truly religious involves not only 'Thou shalt love the Lord thy God,' but also, 'And thy neighbor as thyself.' Before, a muzhik always thought, 'What I steal is mine, even though some one else catches me in the act, unless he gets it away from me, and then it is his.' Now we are trying to show him that he has no right to take what belongs to his neighbor. Until we succeed in doing that, there is little hope that things will go differently in Russia. We see our responsibility toward our people, and are doing everything possible for them, to lead them into higher ways of thinking and living, but—and then the fatal fatalism of the Slav mind again manifested itself—there is little hope that we can do much. The task is too great."

This is a very true commentary on actual conditions here. Slavery no longer exists, as in the old days of serfdom. But the slave psychology does. The people do as they must, when they must, but the rest of the time (which is most of the time) they deliberately act like a naughty child—with moral sense only partly awakened, and not discerning clearly the line between right and wrong. In Russia the flame of moral consciousness is burning very low—almost extinguished. To nurture that flame, to lead the people to God, will take as much patience in Russia as in Africa or India. What is America going to do for the Salvation of Russia?

THE PASSION PLAY TO BE SUPPRESSED

According to late press reports, the Passion Play, at Oberammergau, Germany, is to be discontinued by papal decree, after due deliberation of the matter in all its phases. The decision of the Roman Pontiff states that the Passion Play—at one time wholly of a religious trend and entirely unobjectionable—has become commercialized, and has been turned into a mere money-making affair. Profiteering and wild speculation in seats have been all too prominent, according to reports of tourists. Exorbitant prices have been charged for food and lodging, and souvenirs have been sold at extravagant figures. Apparently no undertaking of that sort, however praiseworthy it may be at the start, is able to withstand the lure of commercialism. The greed for gain soon eclipses all worthy impulses.—Gospel Messenger.

"Pray and obey God."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THANKSGIVING IN THE HOME

By Daniel Kauffman

For the Gospel Herald.

"I don't believe in Thanksgiving," said a man rather petulantly as the idea of repairing to the house of God to render thanks for blessings received was pressed upon him; "If I feel like keeping on with my work it is nobody's business; and if boys want to go hunting it only makes them worse by compelling them to go to church."

That man had never entered into the spirit of thanksgiving. With him the idea of reverently giving thanks for blessings received was at best a formal religious duty; and the custom of setting apart a day in which the people of God are to repair to the house of the Lord and worship Him in joyful praise for blessing us with the bounties of earth is most beautiful in sentiment but rather laborious in practice.

You have a friend. Back of that friendship is something which he has contributed to your life. He may be of such a congenial disposition that you never get in his presence without a feeling of gladness. He may have the capacity of helping you so that you never turn to him without being helped. He may have befriended you in times of sore distress and dire need, so that you have never forgotten it. You have a kindly feeling toward him, you love to be in his presence, and often do you manifest your feeling of good will and gratitude by an expression of thanks. It needs no rule, no reminder of duty, no president's proclamation to compel you or persuade you to act civil toward him. The feeling is genuine, the action is spontaneous, and you delight in letting him know that you appreciate his friendship and benefactions.

We have a "Friend that sticketh closer than a brother." From Him all blessings flow. Not a single blessing we get but that comes from God. The air that we breathe, the water we drink, the food we eat, the sun and the rain, the fuel and warmth, the shelter of home, the comfort of friends, the blessings of family life, the fellowship of God and of saints, the blessed hope of a blissful eternity, and other blessings innumerable are ours because the grace of God has been extended to us—we owe it all to Him. If we feel so closely attached to friends and gladly thank them for their favors, how much more closely should we be attached to our heavenly Friend who is a friend indeed though all people may forsake us. Well has the poet admonished us to

"Praise God from Whom all blessings flow,
Praise Him all creatures here below;
Praise Him above, ye heavenly hosts,
Praise Father, Son, and Holy Ghost."

The spirit of thanksgiving should be cultivated in every home, should be instilled into the heart of every child. To do this it is essential that parents have this spirit in its fullness. To teach thanksgiving as a solemn duty is like solemnly exhorting people that it is their duty to laugh every time they run across something that is funny. Where the spirit of thanksgiving abounds in the parents, the overflowing gratitude in the heart will find its way to the lips. When parents refer in tones and terms of thankfulness to the blessings that are daily received from God, it can not but leave its impress upon the minds and hearts and lives of the children. In returning thanks at the table, in the daily devotions around the family altar, in the ordinary conversation in the home, the spirit of devotion and thanksgiving is sure to be manifest provided it has a prominent place in the heart. And such it will have if we live in daily consciousness that every blessing comes from God.

The spirit of thanksgiving should be cultivated, not alone because it is a duty which we owe to God, not alone because it shows smallness of soul not to give proper thanks for what we get from God, but also because it causes our souls to expand and arise in the service of our Master, because it enables us to get the best out of life, because it means an overflowing joy that puts a like spirit into the hearts and lives of others.

Who can doubt the effects when those who come from homes where the spirit of thanksgiving is a daily fact come together in a public Thanksgiving service? We thank God for the privilege. The people of Canada had the privilege, several weeks ago, to come together in national thanksgiving. In another week the people of the United States will have a similar privilege. Let us make the most of our opportunity. As the spirit of thanksgiving in the home adds to the richness of the public service, so a refreshing public service will stimulate the growth of the proper spirit in the home.

"Praise ye the Lord." "In everything give thanks."

Goshen, Ind.

"HE OFT REFRESHED ME"

I find these words written in God's book: "He oft refreshed me." They were penned by a man who, having drank deep of sorrow, had been graciously helped by another. We have here a glimpse of a grateful heart paying tribute to a life beautiful. Our attention is called to a ministry much needed in a world like this; namely, the fine art of refreshing people. This work can be easily done, even by the one-talented folks of earth. Nor does one need to search long to find a life that needs this service.

Refreshing people! Making them fresh, new, fit! Reviving, re-creating them! I am wondering if this is not, after all, everybody's great, big task!

It takes so little to refresh a life. A smile, a word of appreciation, a friendly greeting, just a manifestation of kindly interest—how eagerly does the discouraged heart feed upon these and such as these!

And there are so many lives that need to be refreshed:

That man who, having been overtaken in a trespass, questions whether it is worth while to try again.

That woman who is making a brave fight against hard circumstances, and wonders whether she will find the courage and strength for tomorrow's battle.

That white-faced invalid down the street who would count it a most blessed thing to forget, even for a moment, the heavy burden of pain.

That young girl who would not venture in the wild ways of sin if she knew that some one really cared.

That young man, far away from home, who would face the right way with noble courage if only some one would make him think of mother.

That tramp who came to your door this morning and, asking for bread, was, because of the cold, loveless way in which it was offered, given a stone. He ate the bread, indeed, but went away silently cursing the bestowing hand.

All these—who are just a small part of an innumerable company—await the coming of the One who brings refreshment and renewed strength.

"He oft refreshed me." To have such words honestly spoken of your life, would not this be precisely the highest riches? For the life refreshed by you will, in turn, refresh another, and the beautiful contagion will continue until all the ages shall be your debtor!—E. C. Baird in Christian Standard.

For this corruptible must put on incorruption, and this mortal must put on immortality.—I Cor. 15:53.

Sunday School

For the Gospel Herald.

Lesson for Dec. 3, 1922—Luke 10: 1-11, 17

CHRIST SENDING OUT MISSIONARIES

Golden Text.—The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.—Luke 10:2.

Lesson Story.—After Christ had sent out His twelve disciples He also sent out seventy others. Their mission and territory to be worked were about the same as that of the disciples. These were sent two and two into the Lord's harvest field, and directions given as to what they should say when entering a home and under what conditions they should stay. They were to heal the sick, were given power over unclean spirits, and their message was that the kingdom of heaven was at hand. They were not to crowd themselves on to any city or home, but where there was no welcome they should take their leave, shaking off the dust from their shoes as a testimony against such an attitude toward the Gospel of peace.

The seventy were especially blessed in their ministry, and returned to Jesus stating that even the devils were subject unto them.

Points for Meditation.—This lesson is rich in practical lessons for present day application, a few among which are the following:

1. Christ the great Missionary was diligent in training and sending forth other missionaries. The number sent out, compared with the territory, indicated that He believed in thoroughness as well as truth.

2. Going out in pairs, two and two, has many points in its favor. It means sympathetic companionship, counsel in every time of doubt or perplexity, reinforcement in the face of opposition. Why not follow the same practice today, especially when new territory is entered?

3. The most effective means of supplying the field with laborers is that of prayer. Planning is all right in its place, but planning without prayer is the pagan way. Pray earnestly, and the laborers will be forthcoming.

4. Do you see the connection between the prayers and service of these people? Their first commandment was "Pray;" next, "Go." They who pray earnestly that laborers may be sent are also willing to be sent in case the Lord so directs. There never was a simple-minded praying Church having the simple faith that was not also well supplied with laborers.

5. The disciples were commanded to carry neither purse nor scrip. Theirs was the labor of faith. There was neither a demand for salary from the people served nor for bargained support from the church that was sending them. The Lord was relied upon to see that the necessary living expenses were supplied, and did not fail them.

6. Theirs was the message of peace. "Peace be to this house" was their salutation. And it was the kind of peace to which the world is a stranger. Being sent by the Prince of Peace, they could not be in harmony with Him without bearing the message of peace. Let the messengers of the cross be diligent in proclaiming to all the world the message of "peace on earth, good will toward men."

7. "Behold, I send you forth as lambs among wolves." "Utter folly," says the man of the world, "those wolves will have them devoured in a little while." But God says, "My grace is sufficient for thee." The conquest of love is the most effective conquest that can be made. With this powerful weapon the inoffensive lambs of the fold are able to bring the wolves of the world to their feet. The unnumbered millions of ransomed souls in glory will be an everlasting monument to the conquering power of love.

8. The lamb-like mission of the disciples is further emphasized in the instructions they received as to how they should enter the homes of the people. No effort was to be made to force themselves on to unwilling hosts. If a welcome awaited them, well; if not, they took their leave peaceably and went on to the next house or city. God forces no man to be a Christian, neither do the people of God attempt to force people to become converts through sheer force of argument or superior intelligence. Unless the Spirit does His work, all forms of religion are vain.

9. Wonderful success marked the effects of the disciples. Upon their return to Jesus they remarked, "even the devils are subject unto us." This was our Savior's opportunity to impress another important lesson. Rejoice not in apparent success, He says; rejoice not in power; but the one thing in which we have the right and privilege to rejoice is the fact that our names are written in heaven. To rejoice in the works of our own hands means the exaltation of self, but to rejoice because of what God has done for us means to exalt Him from Whom all blessings flow. "Rejoice in the Lord alway; and again I say, Rejoice."—K.

Our Young People

GOD THE FATHER.—Jno. 14.

Topic for December 3

MOTTO

"Abba, Father."

MEDITATIONS ON THE TOPIC

I. Father.—The term father bears with it the idea of one who is the head of a family. One who is a father is looked to as the natural provider, and protector of his family. As a provider and protector, he has the qualities of kindness, faithfulness, and compassion toward his own. We also think of a father as one who has experience that enables him to instruct and train his children in the paths of righteousness and truth. Along with such instruction goes correction and discipline. Every fatherly father will correct and discipline or punish with the welfare of his child constantly in view.

When we think of God as the Father we may think of His fatherhood as a Creator of all men. And as such, we think of Him being the upholder and sustainer of all in the world. As such, He has a right to expect of all submission and obedience. He also has the right and power to punish and discipline as well as to instruct.

But the most precious sense in which God is the Father is when He becomes so in begetting children after the character of Jesus Christ the only begotten Son of God. When we are born again, we can truly say, "Our Father" because His Spirit is within us giving us the feeling of children. Before we are born again, we partake of the nature of our fallen ancestor, Adam and all his descendants who have come under the power of Satan to that degree that they will be forever banished from God without a plan of redemption in Christ Jesus. "Blessed be the God and Father of our Lord Jesus Christ."

I. The Text. Jno. 14.—Jesus taught the disciples more about God as the Father of Himself than they had ever known by any former revelation. Through the relationship of Jesus to God the Father, they were led to understand what He is to the believer also. It was easy to translate the love and compassion of Jesus into the terms of Father. And Jesus had but to say, "If ye have known me, ye should have known my Father also; and from henceforth ye know him and have seen him."

OUTLINE STUDY

I. The Father of Our Lord Jesus Christ.—Eph. 3:14; 1:3.

II. The Father of Jesus' Brethren.—Jno. 20:17.

1. Because of faith in Jesus Christ.—Gal. 3:26; Jno. 1:12.
2. Because they were begotten of God.—I Jno. 3:1, 2, 9, 10.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Father"**
2. God, the Heavenly Father.

For Young People

1. God the Father of Saints.
2. God the Father of Jesus Christ.
3. God is Fatherly Toward All Men.

For Older People

1. Fatherly Things Which God Does.
2. Our Need of the Heavenly Father.

PERSONAL THOUGHT

Do I know the Father through a real living connection with the Son so that I can truly say, "Father?"

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 23, 1922

Field Notes

Last Sunday was the time set for communion at Pike Church near Elida, Ohio.

Communion services were held at Orrville, Ohio, on Sunday, Nov. 12, with Brethren J. S. Gerig, A. J. Steiner, and I. W. Royer in charge.

Bro. R. F. Yoder, Wakarusa, Ind., closed a series of meetings at White Cloud, Mich., recently. May the Lord bless the work in that community.

Bro. A. J. Steiner of North Lima, Ohio, preached for the Martin's congregation near Orrville, Ohio, on Sunday evening, Nov. 12.

Bro. Clayton F. Derstine is scheduled to fill an appointment at the Columbia Mission on Sunday afternoon, Nov. 26.

Bro. Sanford Landis, Lancaster Co., Pa., began a series of evangelistic meetings at the Mummasburg, Pa., Church Nov. 13.

The home ministers in the Virginia district are engaged in evangelistic work in the adjoining mountain sections at a number of different places. May the Lord bless the efforts.

Bro. E. C. Shank of Waynesboro, Va., is now in Hardy Co., W. Va., laboring for the salvation of the lost and in the building up of believers in that field.—D.

Bro. Wesley Witmer and wife of Petersburg, Ont., visited over Sunday, Nov. 12, with the brethren at Akron, N. Y., the brother preaching two sermons while there.

Bro. Milo Ressler and wife of Wadsworth, Ohio, were visitors in Scottdale last week. They were recently married and are taking a trip thru eastern Pennsylvania.

The Lord willing opening services will be held at the Plain Church, Lansdale, Pa., Thanksgiving morning. The congregation has not been together since the old house was torn down in April.—C.

Brethren S. E. Allgyer and A. I. Yoder of West Liberty, Ohio, and P. E. Brunk of Elida, Ohio, met with the Lima, Ohio, Mission on Sunday, Nov. 12, expecting to organize the members of the city into a regular congregation.

Ordination.—On Friday, Nov. 17, Bro. J. Irvin Lehman was chosen by lot and ordained to the ministry at the Marion congregation near Chambersburg, Pa. Bro. J. S. Burkholder had charge of service. May the Lord abundantly bless Bro. Lehman in his responsible calling.

The meetings at the Lima, Ohio, Mission, conducted by Bro. J. W. Hess, proved to be quite helpful to the cause at that place. A number of souls confessed their Savior, and the membership was greatly strengthened. From this place Bro. Hess expected to go to the Blanchard Church to labor for a season.

Bro. J. D. Minninger, Kansas City, Kans., closed a series of meetings at Lindale Church, Va., Sunday evening, Nov. 12. Communion services were observed the same day. Baptismal services were held Saturday afternoon preceding when two persons were received into Church fellowship. Other applicants will be received later.

Bro. John Horsch of this office, author, historian, and German translator left Scottdale Nov. 18, intending to join his brother Michael in the eastern part of the state. Together they intend to sail for Germany on Nov. 21. Bro. Horsch intends to spend an indefinite time in Europe in historical research work. He has the best wishes of his friends here that the Lord may bless his efforts in the cause of Mennonite history. Among those who were here to see him off were his son, Bro. Walter, Pittsburgh, Pa.; his daughter Sister Elizabeth, Johnstown, Pa.; and his sister, Mrs. Ulrich Hege, Wellington, Ohio. Sister Horsch and two sons, Bros. Menno and Paul remain in Scottdale. Bro. Michael Horsch, who has spent some months in America in the interests of relief work in Germany is now returning to his home in Hellmansberg, Germany.

Correspondence

Spencerville, Ind.

Greetings to all Herald Readers:—On Oct. 29, Bro. J. Kurtz of Ligonier, Ind., was with us, breaking to us the bread of life, at which time we also held our communion services. Nearly all of the members partook of the emblems of the body of Christ and His shed blood, which was given for many. We expect to hold a series of meetings, starting on Nov. 23 and continuing till Dec. 3, conducted by Bro. D. A. Yoder of Elkhart, Ind. We also expect to hold a Sunday school meeting on Thanksgiving Day at the Mennonite Church in Leo, Ind., program is arranged, but not yet printed. May these meetings be an inspiration to all who may attend, and may souls be saved and all redound to the honor and glory of God. Pray for us and the work at this place.

Yours in Christian Love,
Nov. 13, 1922. A. S. Miller.

Souderton, Pa.

Bro. and Sister P. A. Friesen while taking Bible and medical work in New York, have been spending several Sundays in the Franconia district, being with the Souderton Church on the evening of Oct. 29,

and afternoon of Nov. 5; also with the teacher's meeting evening of Nov. 4. We trust their further appointments may be filled as arranged.

We again have several applicants and trust there will be many more to join this number. Bro. and Sister R. W. Benner and family have returned from the West Virginia field to spend the winter months with home folks. Sister Martha D. Moyer who spent some time in Los Angeles, Calif., returned home a few weeks earlier than arranged, because of the serious illness of her father, he passing away five days after her arrival.

About 20 of our number are taking some New Testament book study by correspondence from the Eastern Mennonite School at Harrisonburg, Va., and finding is profitable.

The attendance in S. S. is increasing during the winter months, 323 present Nov. 12. Cor.

Hydro, Okla.

To all Herald Readers, Greetings: We again have many reasons to thank God for His loving kindness toward us. On Nov. 3, 1922, Bro. I. G. Hartzler of East Lynne, Mo., came into our midst and remainied with the brotherhood until the morning of Nov. 9, 1922. During this time the brother preached for us every evening, and on Sunday morning he held council meeting and on Tuesday evening he conducted communion services. He also held ordination services on Wednesday afternoon, at which time Bro. Alva Swartzendruber was ordained bishop. May we pray for him that he may ever be true and faithful to God in his new calling. We greatly appreciated Bro. Hartzler's kind help and visit. May the Lord bless him for the same.

Weather is nice. The Lord blest us with rain, which was needed. Health is fair.

Nov. 9, 1922. Nora Eichelberger.

Lancaster, Pa.

(Mellinger's congregation.)

Dear Herald Readers, Greeting in His name:—We have great reasons to be thankful for the many blessings He is bestowing upon us, as His children. We have just closed a series of meetings, conducted by Bro. Noah Mack of New Holland. He has warned both those inside and outside of the fold to "Prepare to meet thy God!" which was God's Word to Israel long ago.

The visible results were ten confessions. May we remember them in our prayers and may they ever stand firmly for Him who said, "I am the way, the truth, and the life." Salvation is a heart matter. God wants a clean heart, then a clean body made beautiful. "For God shall bring every work into judgment, ... whether it be good, or whether it be evil" (Eccl. 12:14). Let us send prayers to the Most High for those yet out in the world of sin, and give them the invitation to come in, before it is forever too late. "Use me Lord as pleaseth Thee."

Mary Rohrer.

Elizabethtown, Pa.

Programs for the monthly workers' meeting to be held at the Elizabethtown Church, Wednesday evening, Nov. 29, 1922.

Lesson for Dec. 3, Christ Sending out Missionaries, Bro. Lehman Graybill.

Lesson for Dec. 10, Story of The Good Samaritan, Bro. David Garber.

Lesson for Dec. 17, Jesus Among Friends and Foes, Bro. Ira Miller.

Lesson for Dec. 24, Birth of Christ, Bro. Harry Longenecker.

Nov. 13, 1922. Ada E. Garber, Sec.

Imlay City, Mich.

(Bethany congregation)

Dear Herald Readers, Greetings in the name of our Redeemer. From May 6 to 9 and again from Nov. 3 to 6 Bro. D. D. Troyer of Goshen, Ind., was in our midst to conduct communion. Nearly all the members were present and participated in commemorating the Lord's suffering and death, and in feet washing.

During the last summer we had very few ministering brethren visit us. Why? We had visitors from Canada and from Huron Co., Mich., at various times.

Crops are generally fair, health is good, and we have abundant reason to rejoice.

As we are approaching Thanksgiving Day we are reminded that the year is rapidly drawing to a close.

We may reorganize our Sunday school on Thanksgiving Day for the year 1923.

Our Sunday school attendance is generally from 60 to 80 depending on the weather, distracting influences, etc.

Remember the work and the workers at this place when you send your petitions to the One who saves to the uttermost.

Nov. 15, 1922. Cor.

Altoona, Pa.

Dear Brethren, Greeting:—We can praise the Lord for His blessings. On Sunday, Nov. 12, communion services were held here. Glad we could again commemorate the suffering and death of our Savior. Each time we observe this ordinance it brings us into close fellowship with the Savior and His saints. Bros. J. N. Durr, Martinsburg, Pa., and E. F. Hartzler, Marshallville, O., officiated, Bro. Hartzler beginning a series of meetings in the evening services. The attendance is very good with spiritual interest. The Word is preached with Holy Ghost power convicting sinners to tears but so far there are no public confessions. Our prayer is there will be before the close of the meetings.

The writer and wife had the privilege of worshipping with the Allensville and Belleville congregations Mifflin Co., also attending the mission meetings held at Mattawanna and Rockton. It affords us great spiritual pleasure to have the privilege of getting to the rural congregations and these extra meetings to drink in the spiritual truth and fellowship with the brethren.

Cash received During Month of Oct.

Thomas Congregation	$27 34
Scottdale Congregation	9 93
Conestoga A. M. Congregation	10 99
Scottdale S. School	20 00
Springs S. School	10 22
Mattawanna A. M. S. School No. 456	10 99
	5 00
	$94 47

Tract Fund Acct.

Masontown S. School	$10 00

Cash Value Clothing and Provisions

Martinsburg Congregation	$ 8 50
Beech S. Circle Ohio	12 00
Belleville S. Circle	11 50
Crown Hill S. Circle O.	12 00
Hanover S. Circle	8 00
Mellingers S. Circle	20 00
Allensville Cong.	25 00
	$96 00

Many thanks for Support. We ask continued interest in support and Prayers.

Nov. 17, 1922. Jos. M. Nissley.

TAKE YOUR PLACE

Somewhere the world has a place for you
That is all your own;
Somewhere is work that your hand can do,
And yours alone.
Whether afar over land and sea,
Or close at your door may the duty be,
It calls for your service full and free—
Take your place!

Somewhere the world has bitter tears
Your smile might dry;
Somewhere the burden of doubts and fears,
The hopeless sigh.
There are steps that falter, weary weak
For the strong, brave arm they vainly seek;
Will you pass them by on the journey bleak?
Take your place!

Somewhere the world has a desert spot
Your toil might till;
Somewhere a life whose loveless lot
Your love might fill.
If the place that waits be high or low,
Question not, cry not—onward go!
The world's great battle needs every blow—
Take your place!

—Publisher Unknown.

Miscellaneous

PRAYERS

By Ursula Miller

For the Gospel Herald.

There are each day breathed various kinds
of prayer,
From hearts as different as the green-
house rose,
Is to the desert sage.

The publican with knees a-tremble,
Lifts up his cry but not his eyes to heav-
en;
Admittedly a wretch, and unforgiven,
Having no claim to that which he implored
Yet begging mercy as the rain is poured
Upon the thirsty ground.

He prayed as we when first conviction
came,
Condemning us with overcoming shame,
Till we, despairing, sent our cry to heav-
en:
Our heart-break healed, we also were for-
given!

The Pharisee lifts head and eyes!
He also lifts his proud, self-righteous
heart;
Applause and admiration his soul's part·
He thanks his God that he is not as other
men!
(I think he smoothed self-righteous robes
just then,
He was so proud!)

He prayed as those of us who have no
zeal
For others who the need of cleansing
feel,
For those who long, yet know not how to
come;
He proudly prayed his prayer, and then
went home!

Our Savior's precious prayer included all
Disciples who have named His name,
Through each day of the ages!

Hesston, Kans.

"GIVE THANKS UNTO THE LORD"

By J. S. Shoemaker

For the Gospel Herald.

O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy.—Psa. 107:1, 2.

In this psalm David exhorts the redeemed of the Lord to render the sacrifices of praise and thanksgiving unto Him whose lovingkindness toward such is infinitely great and never ending.

Well could God refer to David as a man after His own heart, because the spirit of thanksgiving within his heart gave continuous expression of gratitude, in songs of praise unto the Giver of all good. These offerings were not spasmodic on the part of the psalmist. Note what he says in Psa. 145:3: "Every day will I bless thee; and I will praise thy name forever and ever."

David truly appreciated both the temporal and spiritual blessings which he received of the Lord. We in like manner should at all times show our appreciation of the manifold blessings which we are constantly receiving from His bountiful hand. In the heading of this article, David refers to a few of the many reasons why the redeemed ones should give thanks unto the Lord.

1. Because **"He is good."**—Our finite minds cannot comprehend His infinite goodness so wondrously extended unto the human family. His goodness is constantly manifested toward His children in abundantly supplying both their physical and spiritual needs. We shall briefly notice a few of the countless blessings which our Lord hath kindly bestowed and continues to bestow upon us.

He hath created the earth with all its fullness; the sun with its marvelous rays of warmth and light; the moon and all the planets which beautifully bedeck the visible heavens—which all are divinely given for the benefit of man, whom He hath created in His own image.

The earth with its land and water; mountains, hills and valleys; forests and prairies; orchards and vineyards; rocks and minerals; coal, oils, and gases; beasts and creeping things; fowls and fishes; cereals and vegetables; fruits and flowers; and vegetation of almost endless variety, were all created for the comfort, support, and best temporal welfare of humanity.

He hath endued man with intelligence and other extraordinary gifts, talents, and powers thru which he is enabled to reason, convey thought, develop plans, communicate to others, seek out inventions, transact business, and above all bring honor and glory to His most excellent Name.

The greatest of all blessings which the Father hath bestowed upon humanity is the gift of His Son Jesus, whom He hath sent to redeem a lost world, thru the shedding of His blood to atone for the sins of all who truly repent and by faith accept the offers of His divine grace.

The will of the Father and Son hath been revealed to us thru the inspired Book called the Bible. How true the word of Paul to Timothy! "Our Saviour Jesus Christ, ... hath brought life and immortality to light through the Gospel." David's appreciation of God's Word is repeatedly expressed in Psalm 119. Note the following gems which are found in said psalm: "Thy Word is a lamp unto my feet, and a light unto my path." "The entrance of Thy Words giveth light." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" "I love thy commandments above gold; yea, above fine gold." "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart." What God's Word was to David, it should be to all His children.

All those who have been redeemed and saved by grace divine are "sealed with that Holy Spirit of promise" thru the impartation of the Spirit, by whom all such are divinely guided in the paths of truth and righteousness.

When we consider the foregoing our hearts should overflow with sincere gratitude toward our God and Father for the abundant provision He hath made for both our temporal and spiritual needs. We can truly say with Paul "My God shall supply all your need, according to His riches in glory by Christ Jesus."

If we would begin to count the blessings which the Lord hath so lavishly bestowed upon us, we would find that they are as numberless as the sands of the seashore, and as countless as the stars in the heavens. We should ever ask the question with David, "What shall I render unto the Lord for all His benefits toward me?" and being made conscious of His infinite goodness continually extended toward us, we should be constrained thru love to render unto Him the sacrifice of thanksgiving continually.

2. Because **"His mercy endureth forever."**—His abundant mercies are revealed to us in manifold ways, not only for a day, or week, or month, or year, or for a century, but **forever.** Therefore praise and thanksgiving should be the constant employ of the redeemed on earth, that their tongues may be tuned to sing His praise to perfection in the kingdom above, "Saying Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever. Amen."

3. **"Whom He hath redeemed."**—Having been sold under sin thru the disobedience of our first parents, and thru pursuing a sinful course in open violation to God's law, we were all brought under the curse of a broken law with the death penalty hanging over us, but God in His infinite love sent His "only begotten Son" to pay the penalty of our sins. Therefore, being bought with a price, we should ever glorify God in our bodies and in our spirits, which are God's. We are God's by creation, by redemption, and by adoption, hence God's altogether. Therefore, all honor,

praise, and adoration is due Him forever and ever.

It is indeed commendable on the part of those who are in authority in the national and state affairs to set apart at least one day in each year as a day of thanksgiving; but it is feared that the day set apart by the civil authorities as a day of praise and worship, will by many be made a day of feasting, gluttony, and revelry, rather than a day of fasting, prayer, and thanksgiving. As Christians we should indeed be grateful that the rulers of our nation recognize a Supreme Being to whom belongeth adoration and praise, and we can best show our appreciation of the privilege that we as Christians have in making the day a season of true worship and special thanksgiving for the numberless blessings received of the Lord, in sunshine and showers; summer and winter; heat and frost; rain and snow; light and darkness; health and sickness; plenty and poverty; evil and good report; temptations and victories; defeats and successes; joys and sorrows. In all these things may we all make practical Paul's admonition and give "thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

Dakota, Ill.

WHOLE-HEARTED SERVICE—IN TEACHING

By Katie Cressman

For the Gospel Herald.

May it be the attitude of all of us, as God's children, that when He wants us to do something for Him, let it be whatever it may, that we will answer, "Here am I, Lord, send me." If it is to teach a Sunday school class, that we might be ready to enter whole-heartedly into the new service, realizing, of course, that there will be added responsibilities, but remembering too, that there will be added blessings and possibilities.

We are called to handle the precious Word of God and work with never-dying souls. The Word of God is spoken of as being more powerful than a two-edged sword; and a soul is referred to as being worth more than the whole world. What a responsibility!

In our own strength it would be impossible to do it, but if we just ask God, that His Spirit may fill us and show and tell us what to do, and then put our trust wholly in Him, He will not fail us.

By the way, that is the prime essential in this work of teaching—that the individual who is called to teach is a Christian, in the fullest sense of the Word, one who knows by experience, what the New Birth means and does; for how can one expect to lead others to Christ and into the kingdom, if he has not first found the way there himself?

And then, second, we know that prayer stands out as an essential in this great work of teaching; prayer for strength and guidance, grace to keep us ever at our Master's feet, in lowly, obedient service for Him.

Truly, it may mean that we will need to study a little more than we had to before but that, too, is a blessing in disguise. It may be a "have to" at first, but once we get down to studying the Bible as a whole, aside from the separate Sunday school lessons, it will only make us hungry for more of it.

One writer, in speaking about Sunday school work, and particularly about the study of the lesson, made these statements: First, study the lesson (from the Bible, of course) to get all the facts connected with it, firmly fixed in your mind; second, study it again with a view of applying it to your own life, making spiritual applications; and lastly, after you have a firm hold on the lesson, and the lesson has a firm hold on you, then study it with the thought of how best to present it to the class. That was the way that writer put it, and the Bible tells us too, to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

It may mean a sacrifice to most of us, in this that we feel that we would be greatly benefited by being a pupil under some other teacher, but in this too, there is the possibility of occasionally getting out into another Sunday school and hearing how some other teacher goes about teaching, and the different methods used; being so interested in our work that we want to learn how to do it in the best possible way, and always bearing in mind that it is all for the advancement of Christ's kingdom on earth, that we are doing it at all; not for the praise and honor of men, but for the honor and glory of God.

We just now think of those classes composed of pupils of the teen age, and younger (or others too, of course, among whom there may be any unsaved pupils), but more especially of the boys and girls who will be the young men and young women of tomorrow. What a responsibility is resting on that teacher! And, as is often the case, a young brother or sister is appointed to teach those classes. There may be those among them who have already accepted Christ as their personal Savior, and are just longing for a word of encouragement along the way; or, as is more often the case, there are those among them who do not know Jesus' love personally, have not yet accepted Him; but whatever the case may be, saved or unsaved, if they love their teacher, they will look up to him or her as a model, as an ideal almost, one might say, of Christian living. They see some things, possibly, that their teacher may not even realize. So it is all the more necessary that we enter more and more whole-heartedly into the work of living the Christ-life aside from teaching it, and praying earnestly for the salvation of those young souls, and for their steadfastness once they have accepted Christ.

There are many, many problems and often there are discouragements too, that anyone who has taught a Sunday school class will have experienced, but through it all, there is the thought of being able to work for the Master in that way, and there may be seed sown that, under the Master's care, may some day spring up and bring forth fruit. Even tho we may never see the results of our labours, it is ours to labor on, never wearying "in well-doing, for in due season we shall reap, if we faint not"—which applies equally as well to the work of teaching in Sunday school as to any other phase of our Christian life.

Might we all then as workers together in our Sunday schools, superintendents, teachers, and pupils alike, pray for each other, encourage one another in whatever way we can. Above all, let us ever keep before us, the "Ideal Teacher"—Jesus Christ Himself—an ideal so perfect that we cannot expect ever to attain to it, but still so loving and sympathetic, that, with our eyes fixed upon it, it gives us new courage and strength to "press on toward the mark for the prize of the high calling of God in Christ Jesus," even in the face of discouragement sometimes, and the thought of having failed and made many mistakes, or whatever else it may be, each teacher has his or her own individual battles to fight in his or her own life, but the nearer we can come to our Ideal—Jesus Christ—the nearer we can expect to draw others to Him, our blessed Master, "whose we are,—and whom we serve."

Jesus, Master, Whom I serve,
Though so feebly and so ill,
Strengthen hand, and heart and nerve
All Thy bidding to fulfil;
Open Thou mine eyes to see
All the work Thou hast for me.

Lord, Thou needest not, I know,
Service such as I can bring,
Yet I long to prove and show
Full allegiance to my King:
Thou an honour art to me,
Let me be a praise to Thee.

Jesus, Master, wilt Thou use
One who owes Thee more than all,
As Thou wilt! I would not choose,
Only let me hear Thy call;
Jesus, let me always be
In Thy service, glad and free.

Ontario, Can.

HOW ARE WE MAKING CHOICES LIKE LOT?

By Anna Groff

For the Gospel Herald.

We each have the privilege of making our own choices. Our future life is destined upon the choices we make today.

What a poor choice we make when we think only of earthly gain, without considering others and without considering whether we are choosing to please God.

Lot had a selfish motive when he made his choice, he looked on the well watered plain of the Jordan and saw the earthly gain, without considering Abraham or without taking the matter to the Lord, asking for divine wisdom and guidance. His choice brought him very near the wicked city of Sodom and very soon we find him in the city. We read in I Thes. 5:22, that we should "abstain from all appearance of evil." Paul said, "All things are lawful for me, but all things are not expedient." In making our choices it is necessary to look beyond the present moment and consider what will be the future outcome.

Those who choose selfishly, choose for their spiritual loss, but those who choose for God's glory and the good of others, choose for eternal gain.

"What shall it profit a man if he gain the whole world and lose his own soul?"

How many of us when choosing a vocation in life see only the earthly gain in dollars and cents and have no thought for the well being of their own soul? "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Was not Lot choosing for earthly riches, and was he not pierced with many sorrows? It was thru the prayers of Abraham that Lot himself was spared. But what had he lost? Everything but two daughters. He even lost the strength of uprightness in himself and those who were left.

He had a vision as he looked out upon the plain; he saw fat cattle and an easy life in the world. But he had a blind spot in his imagination that needed the touch of a divine hand that it might be opened.

Abraham also had a vision, but he had taken the way of peace and trusted in God and found his future full of rich blessings both temporal and spiritual.

Lot was brought into bad company thru his choosing. There is a mighty gulf between those who love and those who do not love God. To one class we owe civility, courtesy, kindness and tenderness. It is only those who love the Lord who find in our hearts a home. Some one has said, "You may depend upon it that he is a good man whose intimate friends are all good, and whose enemies are decidedly bad."

When we choose certain forms of indulgences that may please us and not to what class of individuals these indulgences cling and what effect it has upon their character and life, we can estimate as to the effect it has upon our own character. Those who delight in certain forms of pleasure are drawn together thru the pursuit of that pleasure. Dancers meet at the dance hall, drunkards at the drinking places, fools meet at the house of mirth. Men and women of similar tastes are drawn together and enjoy one another's company.

What is true of evil associations is a law also in good associations. If we take delight in things noble, true, and good, we shall be drawn into association with that character of people, and will receive encouragement upon the way of righteousness, in the development of our character. Good company and good discourse are the very sinews of virtue. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Do you think if Abraham had been so near to wickedness and temptation that he would have resisted from them or would he have fallen into the vileness and wickedness of the city? We believe Abraham had a stronger will power than Lot. What is true of Abraham and Lot is true in many cases of people today. Many even tho brought into the very presence of sin and temptation, can resist evil and choose for that which is good, but thousands are choosing for self and earthly enjoyment and pleasures, which leadeth unto destruction.

What a beautiful illustration we have in Ruth, how she chose and confessed to her mother-in-law, "Thy people shall be my people and thy God my God." And do we not find that Ruth was a direct ancestress of our Lord Jesus Christ?

Lancaster, Pa.

Christian stewardship demands a surrender of our bodies, our children, our money, our service, and our all to God.—J. A. Heiser.

THE EVIL OF NOT HAVING THE SPIRIT OF CHRIST

By S. V. K.

For the Gospel Herald.

"To return evil for good is satan-like; to return evil for evil is beast-like; to return good for good is man-like; to return good for evil is Christ-like."

The spirit of Christ is manifest when He gathers up His expiring breath to plead for His foes—"Father, forgive them." Even His disciples forsook Him and fled in a time when He needed their sympathy, but no sooner does He rise from the dead than He hastens to assure them that His affection is still unchanged. The great principle of Christianity is love that knoweth no revenge, that "worketh no ill to his neighbor."

Christ's command to Peter—"not only once but if need be until seventy times seven," also God's example, "I forgave thee all that debt because thou desiredst me, shouldst thou not have had compassion on thy fellow-servant as I had pity on thee," and still another, the liability of our own selves—"Consider thyself, lest thou also be tempted,"—these three things in mind, there will not be much room for revenge. We may in earnest prayer seek the help of Christ's guiding Spirit that we may be enabled to bless those who persecute and forgive those who injure. There is power in forgiving love; a weapon of defense against all malice and every injury that may be inflicted.

The apostle James says, "Grudge not one against another, lest ye be condemned." When King Ahab wanted to get Naboth's vineyard and could not he went home with a grouch, heavy and displeased. Jezebel encourages his sulkiness by promising to grant his wish. He received the vineyard, but his joy is short-lived—he lost his throne because he sold himself to do evil to satisfy covetousness — the evils of himself and those of his sons, being a tool of Satan instead of being governed by the Spirit of Christ. Lives today are allowed to be shadowed because some Naboth denies them a vineyard. They indeed lack one thing, but it is not without them, it is within. Those in whom the Spirit of Christ is lacking sometimes "harbor a grouch" or some particular displeasure until it seems they must "take their spite out" on some person or object. They get relief in beating some dumb animal, scolding some one, growling, pouting, or performing some mean trick on some one. "Vengeance, to them, is sweet, but terrible." The Spirit of Christ in the heart is the

way of overcoming such a desire for revenge. "I can do all things through Christ which strengtheneth me," says Paul, and there is not one living today who cannot by His help become master of self, so that his disposition will be to return good for evil, which was the Spirit of Christ.

One great test of whether we have the Spirit of Christ will be 'loving the unlovely'—some who are disagreeable to us. God can many times get along with folks whom most persons cannot. Think of the evils of war because the Spirit of Christ was lacking. Eternity alone can reckon the cost. The happiest life is the one which is willing to be led by the Spirit of Christ, which is governed by the wisdom of Him who made us and is ever willing to lead us in the way of eternal life. Many a true heart that would have came back like the dove to the ark, after its first transgression, has been frightened beyond recall by the angry look and menace of an unforgiving soul. Cold words fell on the loving heart, thus freezing the first warm emotions of repentance, instead of being the first one to wipe the tear from his eye, and pour the balm of consolation in the wound that guilt had made.

Last, by not having the Spirit of Christ, we injure ourselves. "Those who injure me injure themselves most. Will I then injure myself by injuring them." A Christian man once threatened to "get even" with another Christian, but on second thought reasoned thus: "If my neighbor has really trespassed against me—he has stepped down from the plane of his Christian life—If I propose to carry out my intentions of getting even with him, I must step down too; I shall change my vow; instead of seeking to get even with him, I shall make a determined effort to get him even with me."

Cullom, Ill.

"STOP, THIEF!"

There is a stolen cup in your sack, my respectable, moral, reputable friend. You are probably unconscious of it. You pride yourself upon your blameless life. You suppose that Christ has no controversy with you. But if you only knew, you would see that you are robbing Him of His own. You use for yourself time and money and talent which He bought with His own precious Blood. It is remarkable that you, who are scrupulous in paying every man his dues, should be so careless of the daily treachery of which you are guilty in defrauding the Lord of His own purchase.—F. B. Meyer.

Question Drawer

What does Jesus mean in the latter part of Luke 22:32? Some say that Simon was converted before this. Can a person be truly converted more than once? If so, would not this Scripture contradict Heb. 6:4-6? W. G.

Answer.—When Jesus said to Simon Peter "when thou art converted, strengthen thy brethren," He did not have in mind regeneration or the new birth, but He meant, when thou hast repented and turned from the sin of having denied me, then "strengthen thy brethren." The words convert, converted or conversion, mean a change of mind, opinion, purpose or course; a turning from that which is evil to that which is right and good; to turn from a worldly, erroneous and sinful course to a life of faith, piety and godliness; the change of mind and heart expressed in words and actions.

According to the Scriptural interpretation of the term "converted" a person may be converted more than once, and it is very evident that Peter had been truly converted before he passed thru the trying experiences predicted by his Lord and Master, as recorded in Luke 22:31-34. Peter had left all and followed Jesus as a devoted disciple of His.

Our Lord states definitely in Jno. 6:47, that, "He that believeth on me hath eternal life," and Simon Peter followed with a positive declaration in verse 69 of the same chapter, saying, "We believe and are sure that thou art that Christ, the Son of the living God." These Scriptures make it clear that Peter had a living faith in the living Christ, hence was both converted and regenerated, and in possession of saving faith and everlasting life. The first sentence in Luke 22:32 gives positive evidence that Peter was a man of faith, since Jesus prayed that his "faith fail not" in the testing experience he was about to pass thru. Trusting in his own strength Peter was led to sin by denying his Lord, but he had not lost faith in Him or he would not have repented of his sin and have been converted, or turned from the error of the sinful course he had pursued.

It is evident that a person may be reconverted in the sense that Peter was, providing sin has been committed and repented of, and there will be no contradiction between what Jesus said to Simon Peter and what the Author of the Book of Hebrews was inspired to say in Heb. 6:4-6. The word converted is not mentioned in this passage of Scripture, and the nature of Peter's sin cannot be compared to the sin referred to in Heb. 6:4-6. The class spoken of here, are those who "were once enlightened" in the knowledge of the Gospel, and had "tasted of the heavenly gift" of Christ and His saving grace, and "were made partakers of the Holy Ghost" thru His divine infilling and power, and afterward wilfully renounce Christianity, turning against Christ and the doctrines of His Word, and openly apostatizing from the true Christian religion.

"It is impossible for those" to be renewed again unto repentance, because "they crucify to themselves the Son of God afresh, and put Him to an open shame" and thus commit an unpardonable sin—a sin of which Peter certainly was not guilty. Peter's faith in Christ was unshaken, but not knowing his own weakness, and failing to look to Christ for strength in the time of testing he fell, but did not fall away, hence repented of his sin and was reinstated in full fellowship with the risen Lord.

—J. S. S.

IS THE MATTER SETTLED?

"Is the matter settled between you and God?" I asked solemnly of one whose declining health forewarned us to expect her early removal from this world.

"Oh, yes, sir," was her calm reply.

"How did you get it settled?"

"Oh! the Lord Jesus Christ settled it for me."

"And when did He do that for you?" I inquired.

"When He died on the Cross for my sins."

"How long is it since you knew this blessing and consoling fact?"

The answer was readily given, "About twelve months ago."

Anxious, however, to ascertain the grounds of this confidence, I asked, "How did you know that the work which Christ accomplished on the Cross for sinners was done for you?"

She at once replied, "I read in the Bible that Jesus died for sinners, and that He was freely offered to such. Through grace I was enabled to receive Jesus as mine, and casting myself on Him, found salvation."

And now, dear reader, have you read in the Bible, and believed what you have read? It is written, "Christ Jesus came into the world to save sinners" (I Tim. 1:15). Does this bring comfort to your soul? Do you believe this "faithful saying?" Have you come to the Lord Jesus?—The British Evangelist.

Character is higher than intellect. A great soul will be strong to live as well as to think.—Emerson.

CONTRIBUTIONS

Received by the Mennonite Relief Commission for War Sufferers' Relief during month of October, 1922

For the Gospel Herald.

General Relief Fund

S D Guengerich (interest)	$4 17
Brethren of Roanoke Ill	6 00
Maple River Cong Mich	30 44
Salem S S Ind	48 94
Mt Zion Cong Mo	50
Palmyra Cong Mo	19 00
South Union & Walnut Grove S S O	87 93
Creston Cong Mont	3 12
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	$203 72

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	$1,477 68
Total amount of contributions received for Relief during month of October	$ 1,871 47
Previously reported	606,050 18
	$607,921 65
Previously reported by E M B of M & C	$179,897 11
Grand Total	$787,818 76

Gratefully acknowledged and reported by the
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REPORT OF MENNONITE HOME, LANCASTER, PA.

For Sept. and Oct., 1922

For the Gospel Herald.

The following brethren and sisters contributed to the Home: Seth Ebersole and wife, Harry E. Longenecker and wife, Henry F. Eshbach and wife, John H. Becker, Jacob Hershey and wife. The following sisters helped to clean house: Lillie Kauffman, Anna Good, Mrs. Elmer Kauffman, Mrs. Warren Farmer, Mrs. H. R Cassel, Mrs. Clayton Hershey, Annie Miller, M. Ruth Hershey, Fannie K. Good and Stella Stoner from the East Petersburg Church. Daniel H. Good and Henry Hershey a lot pumpkins.

Cash:—Henry R. Clemmer, $2.00; H. B. Delp, 2.00; Annie Snavely, 1.00; Edna K. Weaver, 1.00; Sarah A. Miller, 1.00; Frank G. Detwiler, 5.00; Wilson G Detwiler, 5.00; Lewis L. Springer, 5.00; Jacob F. Springer, 5.00; D. M. Wenger, 5.00; Jacob Musser, 1.00; Charles B. Stauffer, 2.00; Lizzie Sauder, 2.00; Emanuel C. Hertzler, 1.00; Daniel G. Gabel, 2.00; John Groff, 1.00; Ben Lehman, 1.00; H. L. Landis, 1.00; C. R Strite, 1.00; Geo. A. Coss, 1.00; Simon Garber, 1.00; Sister Kreider, 1.00; Bro. Garman, .50; Amos L. Kauffman, 1.00; Susan Stauffer, 1.00; Charles Benner, 1.00; Harry Eshbach, 1.00; Emma Eshbach, 1.00; Allen Hernley, Albert Erb, 2.00; Peter Hess, 5.00; Aaron Groff, 1.00; Henry Bender, 1.00; A Sister in Faith, 1.00; Lizzie F. Musselman, 1.00; Eva D. Minninger, 1.00; Alverda D. Minninger, 1.00: Ira Longaker, 1.00; A Sister in Faith, 1.00; Ida L. Rutt, 1.00; Daniel L. Landis, 2.00; Maria Hess, 1.00; Contribution Box, 7.50.

Services:—Sept. 2. This evening we held the funeral services over the remains of Henry Stineman who died on Sept. 1, from the effect of being hit by an automobile by a man from Philadelphia. He was aged 79 y. 5 m. 18 d. Services conducted by Bros. Frank Kreider and Seth Ebersole. Text, Matt. 24:42-44.

Sept. 10. Today regular services were conducted by Bros. Harry Longaker and D. D. Metzler. Text, Rom. 8: 1-14.

Sept. 24. Today regular services and council meeting were conducted by Bros. Henry Longaker, Hiram Kauffman, and Jacob Moyer (of Souderton) and Deacon Amos Kauffman. Text, John 21: 22. Peace was confessed and communion desired.

Oct. 8. Regular services were conducted this afternoon by Bros. Daniel Gish and Abram Brenner. Text, Heb. 3:6, 14.

Oct. 21. This evening we held our preparatory services previous to communion, conducted by Bros. Frank Kreider and John Gogenauer. Text, Matt. 6.

Oct. 22. This afternoon we held our communion services. Bishop Benj. Weaver and Deacon Daniel Metzler had charge. Text, I Cor. 15:3. Both communion and feetwashing were observed.

We are blessed with very good health at present, and also woth good help. We praise God for these blessings. Our home is just about full at this time and we are all the time asked by others for admittance. It seems that for the last few years there are more applications for admission than there used to be. What is the reason?

Yours in His service,
T. E. Moyer, Supt.

HIS IMAGE

Would you beauty bring to mind,
See the flower, the leaf, the grass,
Waving in the passing wind.
See what Nature doth amass.
People send us there to find
Great Jehovah, e'er we pass.
In our path we meet a soul
Clothed with mortal mold of dust,
And as we behold the whole
Of the form, both heart and crust;
We, amazed, behold our goal—
God's own image 'neath the rust.

Lo, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosom take,
What parched grounds revive as with a shower!
We kneel, and all around us seems to lower:
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel, how weak; we rise, how full of power! —Archbishop Trench.

Married

Deiter—Herr.—On Nov. 8, 1922, Bro. W. Clair Deiter and Sister Anna E. Herr were united in holy matrimony by Bro. Frank M. Herr at his residence, Willow Street, Pa. May the blessing of the Lord rest upon them.

Bauman—Leichty.—On Nov. 4, 1922, Bro. Guy Bauman and Sister Anna Leichty were united in marriage at the home of the officiating minister, Bro. A. S. Miller, Spencerville, Ind. Both are members of the Mennonite Church at Leo, Ind. May God's blessings attend them through life.

Zimmerman—King.—On Sept. 10, 1922, at the home of the bride's parents, C. K. King, Bro. Joseph Zimmerman of Protection, Kans., and Sister Clara King of Harper, Kans., were united in marriage, the bride's brother, H. J. King, officiating. May God's blessing attend them through life.

Weaver—Grove.—On Oct. 5, 1922, at the home of Bro. J. M. Grove near the Pennsylvania Church, Harvey Co., Kans., occurred the marriage of their daughter, Ruth, to Albert, son of Bro. and Sister Mose Weaver. The ceremony was performed by Bro. T. M. Erb. They are both members in good standing of the Pennsylvania congregation. May the Lord abundantly bless them and make them a blessing in their new relation.

Obituary

Stauffer.—Daniel W. Stauffer was born in Columbiana Co., Ohio, Jan. 29, 1843; died at Walton, Kans., Oct. 29, 1922; aged 79 y. 9 m. He is survived by his wife, who is in feeble health, and seven children as follows: Frank, Noah, Samuel, Minerva, Mrs. Tressa Wilson, Mrs. Barbara Harris, and Aaron at Portland, Oreg.; also eight grandchildren survive. Funeral was held at his home on the afternoon of the 31st, conducted by J. M. R. Weaver assisted by D. D. Zook. Text, Heb. 9:27. Interment at the Pennsylvania burying ground.

Brubacher.—Mrs. Jonas Brubacher was born in Waterloo County, Ont., March 31, 1847; died Nov. 6, 1922, at Brutus, Mich. She was a constant member of the Mennonite Church. In 1866 she married Jonas Brubacher who preceded her to the spirit world 7 years ago. She leaves to mourn her loss 4 sons. 2 daughters, 26 grandchildren, and 17 great-grandchildren. Funeral services were conducted at Eli Burkhart's, where she had her home. Text, "I have fought a good fight,....I have kept the faith." Interment in Maple River cemetery.

Toman.—Samuel Toman was born in the County of Waterloo Ont., on March 28, 1833; died in the County of Oxford, Ont., on Oct. 29, 1922; aged 89 y. 7 m. 1 d. He was a faithful member of the Mennonite Church for sixty years or more, and it is confidently hoped by his many friends that he fell asleep in Jesus. He was the father of 16 children of whom 12 survive him. There are also 44 grandchildren, 24 great-grandchildren and 1 sister to mourn his loss. Funeral services largely attended at the Blenheim Mennonite Church on Nov. 1, 1922, conducted by the brethren M. H. Shantz and M. Hallman from Heb. 4:9. Interred in the cemetery adjoining.

Grabill.—Ephraim, son of Samuel and Sussana Grabill, was born in Rockingham Co., Va., March 3, 1848; departed this life near Hart, Mich., Oct. 30, 1922; aged 74 y. 7 m. 27 d. after a lingering illness. He was married in 1870 to Helena Grantz, who died March 31, 1883. Six children were born to them, two of whom survive. Jan. 1, 1885, he was married to Catharine Christophel and to them were born 7 children, 6 of whom survive. He also leaves 13 grandchildren, 1 brother, 6 sisters, and many friends to mourn his loss. Bro. Grabill was a life long member of the Mennonite Church. Funeral services were held at the Mennonite Church near White Cloud, Mich., Nov. 1, 1922, conducted by T. U. Nelson, assisted by Ray Yoder of Wakarusa, Ind. Burial in the Big Prairie Cemetery.

Yoder.—Polly Eash Yoder, daughter of Henry and Elizabeth Eash was born in Lagrange Co., Ind., March 26, 1857; died in Kansas City, Mo., at the home of her daughter, Oct. 30, 1922; aged 65 y. 7 m. 4 d. She was united in marriage to Benjamin Stahl, Jan. 22, 1881. To this union were born 4 children. Her husband died in June, 1891. In 1892 she was united in marriage, to Stephen Yoder, who died in March, 1907. She moved with her mother and step-father to Kent Co., Mich., about the year 1872, and later on to Ionia Co. A year ago she went to Kansas City, Mo., to live with her daughter. She is survived by 4 children and 6 grandchildren. The remains were brought to Elmdale, Mich., to the home of her son. Funeral services were held at the Bowne Mennonite Church, Nov. 3, conducted by Andrew Hoffman. Interment in the Mennonite cemetery.

Kauffman.—Anna K., daughter of John E. and Linnie (Kurtz) Kauffman, died at the home of her parents near Elverson, Pa., Oct. 16, 1922; aged 1 y. 11 m. 22 d. She is survived by her parents and one little sister. She was of a quiet and pleasant disposition which made her a blossom in the home and dearly beloved in the family. She was sick about five weeks with a tumor on the spleen, and was very patient in her sickness. Funeral services were conducted Oct. 19 at the house and at Millwood Church in the afternoon by Bros. J. S. Mast and J. A. Kennel. Interment in adjoining cemetery.

We had a little treasure once,
She was our joy and pride;
We loved her, ah! perhaps too well,
For soon she slept and died.
All is dark within our dwelling,
Lonely are our hearts today,
For the one we loved so dearly
Has forever passed away.

Coffman.—Anna Frances Showalter Coffman was born at Elkhart, Ind., on Dec. 22, 1895; died Oct. 23, 1922; aged 26 y. 10 m. 1 d. In March, 1915, she was united in marriage with Orlie Kalb. They lived in matrimony less than a year. To this union was born 1 daughter. Dec. 3, 1919, she was married to Noble Showalter. To this union was born 1 daughter. She is survived by her husband, 2 daughters, father and mother, 3 brothers, 7 sisters and many relatives and friends. We mourn not as those who have no hope. She united with the Mennonite Church when 13 years of age. She was sick 7 months with a sarcoma of the head. The pressure on her brain caused blindness. She was blind for 13 weeks. Her hearing was also affected. She suffered intense pain but bore it with Christian patience. A week before she died she was partially paralyzed. Funeral services were held at the Forks Church on Oct. 25, conducted by Bros. John Garber and D. D. Miller. The body was laid to rest in the Forest Grove cemetery.

Stehman.—Lela Blanche Stehman oldest child of Jacob B. and Fannie C. Stehman was born in McPherson County, Kans., June 28, 1911; died of a complication of diseases Nov. 8, 1922, near Ste. Elizabeth, Manitoba, Canada; aged 11 y. 4 m. 11 d. She leaves to mourn her early departure father, mother, 2 brothers, 1 sister, and many other relatives and friends. Lela was of a kind disposition, obedient, and patient in her affliction. She was a pupil of the Ste. Elizabeth Mennonite S. S. and a regular attendant whenever health and weather would permit. A bud in its youth unfolding a flower of usefulness, cut down like grass by the grim monster Death. Lela's life of eleven short years however was not without leaving many impressions. Her spirit has gone to its long home but she will be remembered by what she has done. Several hours before her departure, in the midst of her pain and suffering, with the uplifting motion of the hand, and following with a satisfying smile she gave evidence that she was looking upon brighter things in another home, unseen to those at her bedside. Funeral services conducted by Bro. I. S. Mast. Text, I Pet. 1:4. Interment in the Morris Cemetery.

Slagel.—Benjamin F. Slagel was born near Pekin, Ill., Feb. 8, 1851; died at his home near Wayland, Ia., Nov. 10, 1922; aged 71 y. 9 m. 2 d. He accepted Christ as his personal Savior when a young man, uniting with the Amish Mennonite Church and remaining a faithful member until called by death. On Aug. 31, 1876, he was married to Catharine Steinman. This union was blest with nine children, four sons and five daughters. One son preceded him in death. Some six years ago it was discovered that he was afflicted with diabetes. For a time he seemed to baffle with the disease successfully but a few weeks ago his condition became worse and in spite of all that loving hands could do he passed away. While he still had full control of his mind he realized that his end was near, and gave instructions for the funeral and admonitions and warnings to the immediate members of his family. He leaves his wife, 3 sons, 5 daughters, 1 brother, 3 sisters, 19 grandchildren, and a large concourse of relatives, friends, and neighbors to mourn his loss. The funeral was held at the Sugar Creek Church near Wayland, Iowa, on Sunday afternoon conducted by the home minister. Text, I Sam. 20:18 the latter clause. Interment in the cemetery near by.

ANNOUNCEMENT

The Canton Bible School will convene (D. V.) for six weeks, Jan. 3 to Feb. 16, 1923, at the Canton, Ohio, Mission. Courses of study will be offered in Bible, Missions, Personal Work, Teacher Training, and Vocal Music. A number of the Bible courses are adapted to give help on the S. S. Lessons for 1923. One of the special features of the Bible School is the practical work—cottage meetings, services at the jail, work house, County Home, Rescue Home, also visiting the various Missions of the city.

Information concerning rooms write to N. E. Troyer, 1935 Third St., S. E., Canton, Ohio. Information concerning courses of study write to Jesse Smucker, Smithville, O.

I. W. Royer, Chairman.

ANNOUNCEMENT

Because of the success of and the deep interest of all concerned in our Bible School held at the Stahl Mennonite Church last winter, the demand for another term this coming winter, and by Conference granting us the privilege to maintain the Bible School, we the committee (Hiram Wingard, Abram Metzler, and Wm. C. Hershberger) with Bro. Jno. F. Bressler as principal have arranged the course of study and a bulletin relative to the work which will be distributed generally in a few weeks and especially to those who desire to become more familiar with the working of the school.

For further information please write to or interview Wm. C. Hershberger, R. 7, Johnstown, Pa.

Your inquiries and help will be appreciated and attended to. The term begins Jan. 1, 1923.

The hoary head is a crown of glory, if it be found in the way of righteousness.—Prov. 16:31.

Items and Comments

Steamship officials estimate that 28,000 American tourists crossed the Atlantic this summer.

It is reported that one hundred forty newspapers and periodicals went out of existence in Germany during a single month last summer, among them some which maintained high literary standards.

Angora, the seat of the Turkish Nationalist government is a city a thousand or more years old. It occupies the site of Greek and Roman towns, the ruins of which are seen on all sides.

An estimate made in behalf of the Carnegie Endowment for International Peace shows that the cost of the Great War exceeded $335,000,000,000. This amount is equal to the combined wealth of the United States, France and Great Britain when the war began.—Sel.

The recent election in England was a complete victory for the conservatives under the leadership of Bonar Law, the new premier. David Lloyd George who had been prime minister for seven years and who was recently forced to resign, failed to sway enough power to regain his former place.

A new invention in nautical circles has been perfected by Elmer A. Sperry, a marine inventor. This device automatically steers steampships and is said to steer six times more accurately than the best human wheelsman. The weak feature about this invention, however, is that it lacks judgment, a most important quality.

Large herds of wild caribou swimming the Yukon have interfered with the progress of steamers in that river. Thousands of them are now swarming over the hills through the suburbs of Dawson, Yukon Territory, for a radius of 50 miles from that town. The great herd travels thru the district annually on its way northward. Every home in Dawson is provided with fresh meat.—Sel.

Benito Mussolini, the new premier of Italy and leader of the Fascisti movement has recently been granted a vote of confidence by the Chamber of Deputies. He is hailed by his followers as one of the greatest leaders of recent Italian history. His rise into prominence has been very spectacular. Just how long he and the movement which brought him into publicity will continue in power remains to be seen.

As a part of the wave of dissatisfaction which has been sweeping over Europe, Chancellor Wirth of Germany has resigned and Wilhelm Cuno has been appointed to the position. Herr Cuno has been in close touch with the financial and commercial world as well as with foreign relations. His appointment has been very favorably received in Germany and by other countries and strong hopes are entertained that under his leadership political and economic conditions in Germany will be improved.

The general situation in the Near East continues to be very unsettled and serious. One of the recent developments is the flight of sultan Mohammed VI from his palace to seek refuge on board a British warship. This action was caused by the decision of the Angora assembly to place him on trial for treason. The Lausanne peace conference which is scheduled to begin Nov. 20, will have many weighty matters to consider, and it is hoped that satisfactory conclusions may be reached and further hostilities averted.

Among the latest developments with regard to the Ku Klux Klan is the statement by Governor John M. Parker of Louisiana that the state is under the control of that organization and that the state government has almost ceased to function. The governor is on his way to Washington to inform the Federal authorities of the alleged conditions and to ask the United States government to take over the administration of the law in Louisiana. The opponents of organized secrecy have in this instance further evidence that all such organizations are wrong in principle and do not work for good.

According to a recent news item, Kentucky Baptists pledged themselves to withdraw all financial sppport from their denominational schools in Kentucky in which the Darwinian or any other theory of evolution held to contradict any part of the Bible is taught in resolutions adopted by the General Association of Kentucky Baptists held at Middlesboro, Ky., Nov. 16. The resolution also provided that the southern Baptist convention be memorialized to withold financial support from all schools in which the rationalistic theory of evolution is taught as a fact. The stand for the old time faith is commendable.

ANNOUNCEMENT

The Christian Monitor for December contains among other things, an interesting and thrilling account of the early history of the Zug, or Zook, family. The November number contained a similar account of the Hooley Family. Other sketches to appear during the next year concern the Yoder, Stoltzfus, Blank, Gehman, Beiler, Hertzler, Smucker, Kurtz, Miller, and Neuhauser families. You will be interested in this series of Old Settler Stories. In all there are 32 pages of interesting and helpful reading matter each month.

New subscribers may obtain the Christian Monitor for 1923, together with back numbers for November and December while they last, for the sum of fifty cents. Gift subscriptions at the same rate. Why not remember your friends in this way during the Christmas season? Renewals one dollar. Send subscriptions to

Christian Monitor,
Scottdale, Pa.

UNITED SUPERINTENDENTS' MEETING

For the Gospel Herald.

The Executive Committee of the Ind.-Mich. District called a meeting of the Sunday School, Young People's Meeting and Junior Meeting superintendents which was held at Goshen College, Oct. 28.

This was the second meeting of its kind held in our district for the benefit of the superintendents, to help solve each others' problems and give and get new ideas in their lines of work.

The meeting was called to order by chairman, S. S. Yoder, and after prayer by Bro. Henry Weldy the following subjects were discussed:

1. How get the pupils into the Sunday school room before singing the first song?

2. Should the superintendent who has the work at heart lead in the opening prayer or should he call on others that may not have the work at heart to lead in prayer?

3. The minutes of the action taken by the Executive Committee of Sunday School Conference in arranging for a Vacational Bible School manual for the Ind.-Mich. District were read and as two of the Committee were present, they asked for some suggestions which were cheerfully given. Bro. Edwin Weaver, superintendent of the Holdeman Sunday school, gave an interesting report of the Vacational Bible School they had last summer at the Holdeman Church. This was the first one held in one of our churches in our District. The question arose who should teach the Vacational Bible schools.

4. The letter sent in by one of the superintendents suggesting that we have a superintendents' paper for our district to help solve each others' problems, and also have items written by some live workers in different lines of Sunday school work was read and after some discussion those present felt it best not to start a separate paper but rather use the Monitor or Herald to a greater extent. Was also suggested we use circular letters in helping solve some of the most important problems which will be more readily read than the papers.

5. It was suggested that our General S. S. Committee get pamphlets on various lines of S. S., Y. P. M., and Junior work and place them at the Publishing House where they could be had for the asking instead of having to get them from other publishing houses.

6. How to get teachers to attend teachers' meetings was discussed.

While the attendance was not as large as was expected those present were there for business and the time was too short to discuss all the problems that came up.

Those present suggested when we have another meeting, that we arrange a program for at least part of the day, which was thought would interest more workers to come.

This is a brief report of the day's work done. C. W. Leininger, Secy.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 30, 1922 (Gospel Witness Established 1905) No. 35

EDITORIAL

On another page Bro. Silvanus Yoder has a few things to say concerning "upside down solutions." Every "upsidedownist" ought to read this article. It is timely, practical, and goes straight home in turning the light upon a very common practice.

"Too much knocking, not enough teaching," is the criticism which some pass on present day methods. There may be something in it. The other day we took occasion to read a number of exchanges and other periodicals, and Whack! Whack!! Whack!!! seemed to be the tenor of them all. Then we remembered the instruction of Paul to Timothy: "In meekness instructing them that oppose themselves." It is right that we "contend earnestly for the faith;" so we must never let up in faithful testimony, consistent living, and work for the Master. And should the knock be heard too distinctly in our testimony, let us remember to season our speech with grace, our testimony with patience and love, and the knock—which sometimes is necessary to wake people up—will be effectually imbedded in wholesome teaching.

One of the things for which we may be truly thankful is the beautiful weather with which God has blessed us during the past few weeks. It is both delightful and furnishes many opportunities to get the fall work out of the way and prepare for winter. At the same time it affords many people an opportunity to attend public worship who would otherwise be confined to their homes. It also affords an opportunity for our congregations to hold continued meetings for the strengthening of the Church and the ingathering of the lost, with favorable conditions for large attendance. Let us not fail to praise the Lord for the way He is favoring us—and to make the most of present opportunities.

"All Religion is Bunk, says Sunday," was a headliner in a daily newspaper that attracted the attention of the writer recently. Reading down the column we read:

> Dayton, O., Nov. 12.—Pouring withering volleys into the churches of today, Billy Sunday, in his sermon at the tabernacle here tonight, declared that the church is facing the crisis whether the "bolshevism of unbelief and liberalism" should sweep the world or not.
>
> "If it does," he thundered, "then crime and anarchy will increase. You cannot go to church in the morning and then find a seat in the bleachers in the afternoon.
>
> "The world is wrong side up, and it needs to be turned right side up. Christianity is revolutionary. Its tendency is to turn the world over. It turned the saloons upside down and put them all in hell where they belong. The world is chuck full of religion, but it is all bunk."

To say nothing of Sunday's way of putting things, or of the reporter's misinterpretation of what he said, every man of faith can sound a hearty amen to this estimate of the popular religion of today. A religion that will not stand the test outside the walls of a church is not worth the name. When a man is really born again he has an experience which makes him a Christian in the home, in the social circle, and in business life.

A Contrast.—Quite frequently, when one is out soliciting in behalf of a worthy cause, he calls on the people to do one of two things (or both): to pray for the cause, to contribute of their means. Some people imagine that they can do the first easily, even though they have no inclination to do the latter. But this is impossible. If in your heart there is a burden for the success of any cause the pocketbook is sympathetic with the same cause. Where your heart is, there will your treasure be also.

This is not saying that we may not be in sympathy with any cause without giving financial support to it. It may be that we have no finances to give. Or possibly we may be tied up with other financial obligations so that we are not in position to give, however much we would like to. Again, we may have the means, but the cause is so well supported by others that we feel that the proper thing for us to do is to give of our means to other worthy causes not so well supported. But the point we tried to make is this: When we are in financial condition to support a worthy cause, yet we cling to our finances while we go through the motion of pretending prayer, our prayers are merely the saying of so many words—in short, they are no prayers at all. There is an inseparable connection between the heart and the pocketbook.

The Bible tells us of two cases where there was prayer without the giving of means. The first is recorded in Acts. When Peter and John were going into the temple to pray, and a beggar beseechingly desired financial help, Peter said, "Silver and gold have I none, but such as I have give I unto thee; in the name of Jesus of Nazareth rise up and walk." The second is referred to by James who tells of a brother who is ready to pray, "Be ye warmed and filled," yet withholds the things which he would be in position to give. Well may James say, "What doth it profit?" The difference between Peter and this other brother was that Peter had no money while the other one did. Peter's prayer was with power, while the other brother's prayer was a hollow mockery.

When our life, money, faith, and all our powers are wrapped up in our prayers, then, and then only, do our prayers reach the Throne in power.

Doctrinal

WE THANK THEE

Sel. by Alice Ash

We thank Thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And the blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—
The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father of all, for the power,
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand
And all the soul help that sad souls understand.

We thank Thee, O Father, for days yet to be;
For hopes that our future will call us to Thee.
Let all our eternity form through thy love,
One Thanksgiving Day in the mansions above.

THE UPSIDE DOWN SOLUTION

By Silvanus Yoder

For the Gospel Herald.

"I fail to see what is wrong with my figures. I have worked this problem a number of times with the same result. The answer as given in the text book is a fraction. I get the same figures only in an inverted form as given by the text. I am quite disgusted as I have gone over my work a number of times," said Samuel as he bent with studious anxiety over the figures of a somewhat difficult problem in algebra and thus expressed his doubt as to the veracity of the text.

Alas for the many incorrect solutions to the problems of life and for the many expressions of disgust cast upon the Text Book which alone gives the rules and correct solution of all problems. No anxiety or perplexity or ailment whatever but what the Text Book has the correct solution. The only mistake of the Text, dear friend, is the one which you in your incompetent manner have figured into it. Its solutions are correct and its rules infallible. Its methods of procedure are up to date and ill has been the fate of many who have attempted to improve thereon.

Paul was accused of "turning the world upside down" and many grievous and bitter complaints and accusations were charged against him. The bitter persecution culminated in a final call upon his life for turning the world upside down, as his accusers termed it, when in fact he was doing exactly the opposite, turning the world right side up. The truth of the situation really was that the world had been upside down and its inhabitants having become so accustomed to conditions were ill inclined to any restoration whatever. The warring condition of mankind was averse to the teaching of the Prince of Peace.

Dear friend, have you ever paused to consider the many upside down solutions to the problems of life? Our results are exactly inverted or upside down to that given in the Text and for all our painstaking toil and anxiety we, like the student of algebra, are unable to detect any error which our figures contain and because of our failures and incompetent life we become disgusted and cast reproach upon the Sacred Volume which alone is our infallible guide.

Christ has told us to "seek first the Kingdom of God and His righteousness" with the promise that "all these things shall be added" unto us —a splendid admonition for contentment and happiness in life; a splendid rule by which many cares and sleepless nights may be eliminated but the carnal mind applies this rule in the reverse. It seeks first "all these things," and if in later life a more convenient season presents itself they expect the Kingdom of God and its righteousness to be added to their possessions. The life of the worldling is lived and carried out on this plan. Every motive and question is solved on this basis. Their inclinations and desires are moulded and tempered by this delusive method and when at the close of life their fellowmen call upon them for a correct and reliable solution of difficult problems they have it in an inverted form and for all their intelligence and skill in financial matters they fail to see a mistake in their figures. Has the Text a flaw? Does it contain some minor imperfections? Is it erroneous? Only so to the extent of what you have figured into it.

The fact that men outside of the covenant of safety have obtained many inverted results is no surprise to those who have sought, by the instruction and tutorship of the Holy Spirit, the correct solution of all problems; but why should one who has accepted the divine teachings and adopted the Sacred Text fail and bequeath upon his posterity a heritage of distrust, unbelief, disobedience, and skepticism? Yea, preachers of righteousness who in their youth have given their heart to God and have later been ordained at Christian altars as ministers of the Gospel have sought to improve upon the Text Book by resorting to rules of popular sentiment and the wit of blue-eyed intelligence for the solutions of our twentieth century problems. Need we guess at the result? No, we know that from the beginning. The Text contains only the imperfections that men have figured into it.

Malachi, like many of the teachers of God who have been looking over the figures of many problems of an inverted result, vividly points out the mistakes so common in our manuscripts. He says in effect, "Ye have offered the blind and the lame and withheld the tithe and your problem figured out a curse instead of a blessing"—an inverted result. The preacher says, "Cast thy bread upon the waters, and it shall return again after many days;" but man says, "Why shall I expose my hard earnings to the dangers of loss? What possibility is there ever of any return of bread cast upon the waters?"—and instead of becoming rich, they, like Lot who pitched his tent toward Sodom, have lost their entire possessions—instead of joy, mourning; instead of happiness, sorrow; instead of blessings, curses—an inverted result.

Goshen, Ind.

SONS OF GOD

By Joseph B. Diller

For the Gospel Herald.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.—I Jno. 3:2.

The writer herein aims to show that it is God's will that we in an humble, submissive way give Christ the honor by claiming to be sons and daughters of God by adoption, and give Christ credit for saving us and for His keeping power, and hope of His coming to take us to Himself, and see Him as He is and be like Him.

John, the beloved apostle, makes a positive statement and says, "Now are we the sons of God." Was the apostle boasting? Verily, No! He was glorifying God by faith and expression. He says in verse 1: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." John spoke by inspiration and glorified God and not himself. It is when we wish to give ourselves credit for our goodness that boasting comes. Eph. 2:9.

To God through Christ belongs all credit and praise for our sonship, keeping power, and our privilege in the future to see Him as He is and

to be like Him. Thru Christ shedding His blood on the cross for us we have forgiveness of sins, and are kept by the power of God thru faith. I Pet. 1:5. Peter well knew that it was Christ that prayed for him. Luke 22:32. He denied Christ but Christ prayed for him and kept him, that his faith failed not; and Christ in His prayer to the Father in John 17:11, says, "Keep through thine own name those whom thou hast given me." And likewise the apostle Paul in II Tim. 1:12 says, "I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." That is the faith that keeps and enables us to live as it is described in Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Now being sons of God, kept by the power of God, John says, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." We hear people, seemingly sincere, say that we cannot know if God will accept us and give us a happy home in heaven. But John in positive language says, "**We know** that when he shall appear we shall be like him; for we shall see him as he is." Herein is our hope of eternal happiness.

The writer's aim and desire is that he may be an instrument in God's hand that the Holy Spirit may so lead that such words may be written herein that the light of Holy Scripture, which is for our guidance, may open to us that true way that we may be more of one mind in Christ.

Thoughts for Meditation

1. **We shall see Him as He is.** In Acts 1:11 we are told, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Notice, as He was when the apostles last saw Him, so shall He come again. "I will come again, and receive you unto myself, that where I am, there ye may be also" (Jno. 14:3). See also Jno. 6:39, 40, 44. "So shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken and the other left" (Matt. 24:39, 40).

How did the apostles see Christ after His resurrection? "As the disciples were talking of His resurrection, "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and **supposed** that they had seen a **spirit**" (Luke 24:36, 37). To prove that it was His resurrected body and not a spirit, He said, "Behold my hands and my feet, that it is **I myself**: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honeycomb. And he took it and did eat before them" (Luke 24: 39, 41-43).

So it is proven that Christ was in His glorified resurrection body (not only in spirit), in flesh and bones (but no blood, see I Cor. 15:50), and so shall He in like manner come again at His appearing. Matt. 24:39; II Tim. 4:1.

2. **We shall be like Him.** See Rom. 8:17; I Cor. 15:23, 42, 43, 44. "It is sown a natural body; it is raised a spiritual **body.**" Notice, not only a spirit, but a **spiritual body.** Now we see by what we learn from the Scriptures that Christ and His saints in their glorified bodies can be seen, can eat and drink and walk, and have flesh and bones. "We shall be like him; for we shall see him as he is."

3. **Do Christ's words reveal to us of a kingdom in the future, where He will eat and drink with His saints?** "And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30). "But I say unto you, I will not drink henceforth of this fruit of the vine (meaning "this," such as used then), until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). In Luke 22:18 we have practically the same statement. He told us it is yet future, and to see that this promise is not only for the twelve apostles, see Jno. 17:20-24.

Now we see the promise for the future kingdom of God—Christ in the kingdom with His saints, eating and drinking at His table with Him, also using the fruit of the vine. So we see the future kingdom is not a spiritual kingdom only. Now at present and since the beginning of the Church of God, His saints were in a spiritual sense in Christ's kingdom, (Col. 1: 13), and commemorated His suffering and death by partaking of the emblems of His broken body and shed blood, looking back to the time He suffered and died and in hope looking forward (I Cor. 11:26) till He come. "Thy kingdom come" (Matt. 6:10). "And so shall we ever be with the Lord" (I Thess. 4:17). See Matt. 13:43. In Rev. 20:4, 5 we are told of such that were beheaded for the witness of Jesus and they being resurrected, lived and reigned with Christ a thousand years.

In Luke 19:11-27 we learn that when His kingdom shall appear his faithful servants shall have authority over cities—reign with Him. But only to those that faithfully occupy till He come and live the overcoming life is the promise sure. Rev. 3:21. Oh, the great blessing in store for us, but the unbelieving and unfaithful shall be cast into outer darkness, "there shall be weeping and gnashing of teeth." "The rest of the dead lived not again until the thousand years were finished" (Rev. 20:5).

Let us live faithful lives until He come, then "we shall be like him; for we shall see him as he is."

Souderton, Pa.

WHEN GOD SAYS "IF"

Many of God's blessings are conditional. He promises to bless us "if" we do certain things to make it possible. By those "ifs" he limits Himself. But the limitations are placed in our hands, for us to act upon. "If ye abide in me," says our Lord, "and my words abide in you, ask whatsoever ye will, and it shall be done unto you." Do we want to have all the light we need? Again our Lord says, our Lord says, "If ... thine eye be single, thy whole body shall be full of light." Commenting on this word, E. W. Ainley reminds of the blessed fact that "Our Lord's 'ifs' are always possibilities." When God conditions a blessing upon one of his "ifs," he always shows us how we can at once meet the condition. The Way is Christ. As we yield our very beings to Him, and trust Him wholly, He Himself as our empowering life will meet the condition, or show us how to meet the condition. So God's "ifs" are always invitations to trust Him. His yoke is easy, and His burden is light.—S. S. Times.

So teach us to number our days, that we may apply our hearts unto wisdom.—Psa. 90:12.

What shall I render unto the Lord for all his benefits toward me?—Psa. 116:12.

For the ways of a man are before the eyes of the Lord, and he pondereth all his goings.—Prov. 5:21.

I am he that liveth, and was dead; and, behold, I am alive forevermore —Rev. 1:18.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

"WORK WHILE IT IS CALLED TO-DAY"

Go, labor on; spend and be spent—
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

Go, labor on; 'tis not for nought;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
The Master praises—what are men?

Go labor on; enough, while here,
If He shall praise thee, if He deign
Thy willing heart to mark and cheer;
No toil for Him shall be in vain.

Go, labor on, while it is day;
The world's dark night is hastening on;
Speed, speed thy work, cast sloth away:
It is not thus that souls are won.

Men die in darkness at Thy side,
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights time's thickest gloom.

Go on, faint not, keep watch, and pray;
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

Toil on, and in thy toil rejoice;
For toil comes rest, for exile home:
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, "Behold I come!"

—Selected.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers, Greetings in Jesus' Name:—In our regular service Sunday afternoon, Nov. 12, Bro. Enos Wismer preached to us using as his text, "Speak, Lord, for thy servant heareth."

On the evening of Nov. 18 we held our preparatory services and the following afternoon we commemorated the suffering and death of our Lord. Our bishop, Bro. Brackbill, was with us and had charge of these services.

We have had quite a few visitors this while past for which we are thankful. Bro. Joseph Ruth is expected to preach for us in the Thanksgiving evening services.

Yours for the Cause,
J. Paul Graybill.

Nov. 22, 1922.

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.—Psa. 92:12.

WEEKLY LETTER FROM SOUTH AMERICA

By Mae H. Hershey

For the Gospel Herald.

(Oct. 19, 1922.)

Columbus Day, Oct. 12, being a holiday, a number of the Pehuajo members went to Carlos Casares to take part in the meetings at the Plaza in the afternoon and in the evening in the hall.

Several of the brethren were busy distributing hand bills and announcing the Plaza (Central Square) open air meeting. Shortly before 5:00 o'clock P. M., we arrived on the spot selected to hold the service. Very few people had assembled. Just opposite, there were crowds thronging the entrance of the Teatro Espanol (Spanish Theatre). It looked as though they preferred the theatre to the Plaza meeting. Soon after we began singing, the stream turned our way. It was hard to make an accurate count, but the number was estimated to have been five hundred or more. The attention throughout was exceptionally good. Bro. Luayza contrived a very unique pulpit, a chair steadied by two of the brethren. He made a few brief remarks about the beginning of Mission Work in Argentina, then gave a stirring Gospel talk. T. K. Hershey was called on next, and later Emilio Cuellas, one of the recent Pehuajo converts.

That night the seven Pehuajo members took part in the services by reading Scripture verses and giving their testimony to what the Lord has done for them. This series of meetings closed Saturday night with 11 confessions. A number of others were almost persuaded. Bro. Lauver writes:

"Among the confessions were two Jews. We need to pray earnestly for them. The other Jews have already threatened them in various ways. Besides the ones who confessed, there are a number of other Jews who have expressed themselves as believing that we are teaching the true way, but fear of persecution has kept them from taking the step which they feel they should take.

"Early Sunday morning, Bro. Luayza left for Santa Rosa in order to take charge of his Sunday services. Thus we were left alone for the Sunday evening work. We felt unable to do so after listening to a native preacher for almost two weeks. But the Lord blessed the meeting and we felt the presence of His Spirit. Another soul confessed Christ as her Savior, and was here again to ask more about the way of salvation. Counting the one before the meetings, there are now 13 who have expressed their desire to follow Christ. Will you pray for them that they may not turn back again into the paths of sin?"

Bro. J. W. Shank also visited Carlos Casares during the meetings. From there he and Bros. D. Parke Lantz and T. K. Hershey went to Buenos Aires to attend the National Sunday School Conference, which was held from Oct. 12 to 15.

During the absence of Bro. Shank, the work in Trenque Lauquen was looked after by several of the native Christians under the direction of Sister Shank. Bro. Gonzalez, a young Christian of about 25 years of age, is rapidly developing into a good helper. He takes hold of the work without fear and those who hear him feel that his messages come from the heart and are based on the Word of God. He needs our prayers that he may continue to be faithful and be brought closer to God.

On Friday of last week, — Barker of the Mission in Nueve de Julio passed through Trenque Lauquen. He is a North American and was raised a Quaker. He is working with the Missionary Alliance Board. He gave a very nice talk which seemed to be appreciated by the native people.

Pehuajo, Argentina, S. A.

BIBLE HOUR IN THE GIRLS' SCHOOL

By Mary M. Good

For the Gospel Herald.

One of the pleasantest hours to the girls in the School is the Bible hour. The older girls come to school at 7 A. M. and have their prayers and begin work at 7:15. The little ones in the lowest divisions of the first grade do not come until 8:30, principally because there are not enough teachers and the lower classes must fit in the best they can. When they come to school two of the older girls, who are teaching until more teachers can be had, have prayers with them. They sing one or two of their favorite songs and then one of the student teachers offers a prayer or asks one or two of the little girls to pray. Sometimes they call for some one to volunteer to pray and there are always some who are ready. It is impressive to hear the prayers of these little girls, some of whom came to the Orphanage when they were babies and have learned to pray almost ever since they could talk and are beginning their work in school at the age of six or younger, and also of those who are much older and came to the Orphanage less than a year ago—famine stricken children—

and who, too, are having their first year in school.

After the little folks' prayers is the Bible period for the entire school. The girls of each class sit in a semicircle on the floor while the teacher sits on a low stool or on the floor and teaches the lesson.

A very good course of Bible study has been outlined for use in Mission schools by a missionary. It covers the stories in connection with the life of Christ, Acts, and much of the old Testament in the first five years of school and many sections of the Bible are memorized. The characters become very real to the children as the stories are told. A few days ago one of the teachers was telling the story of Joseph to a class of first grade pupils. They listened with sympathy plainly written in their faces while she told of the unkindness of the brothers. When she finally told of their putting Joseph in the pit it was too much for them, and two little girls began to cry.

The Indian teachers have their own way of teaching memory passages—a method that is used very much in the Indian schools. The teacher quotes a few words from the passage and the pupils repeat it after her in unison and so on going over the passage again and again until it is learned.

After five years of daily Bible study after this manner even if the student goes no farther in school the stories with their teachings and the passages memorized will remain with them. It is worthy of our gratitude that the government permits Bible teaching to be a part of the curricula in her aided schools and that our Mission children have a privilege that we did not have, that of supplementing the Bible teaching done in the Home and Sunday School by daily systematic study in school.

Dhamtari, C. P., India.

THE NEGLECTED RURAL FIELD

By Elsie Yoder

For the Gospel Herald.

Some debts we contract ourselves by choosing, while others are contracted by the circumstances of our lives. We think of people who ignore their obligations and debts as dishonorable, yet there are thousands who are passing by their moral obligations daily, and no one seems to think it anything unusual. All our debts along the lines of missionary possibility, are real obligations. Our salvation makes us forever obligated to the Lord.

Usually when we think of mission work we think of foreign or city fields. But there is another field which is sorely in need of help—the rural field.

Right at our door are those who do not know the true Light. Why are there numbers of country churches closed today? It seems the workers become negligent one by one, until at last there are only a few real live workers left. Then by and by these seem to become too weak to bear the burden of carrying it on. Then more sin is brought into the community. Do we not feel the responsibility for these souls? We become so accustomed to such coiditions that we merely take such as the ordinary circumstance.

Zeal for the deeper things is commendable, the desire for God's best should not perish with the death of carnal self. We are looking out for "number one." We have sung such songs as "Blessed Savior Hide me," "Jesus Savior Pilot Me," and songs of this type. But have we a passion for souls? At our elbow in every walk of life, there are people exposed to the wrath to come. It is for want of the missionary and soul-winning spirit that some of the deepest saints of our time have been mere ciphers in the work of winning souls.

The Caravans in the desert, when in great need of water, send a rider with the swiftest camel, another follows, soon another. When the first finds water he calls back to the next, and the word is passed until the whole caravan knows it. The call for the water of Life is stronger. How many more might receive the water of Life, and know His power, if we did our part in telling them?

Sin has brought into the world gloom and darkness, which only the light of the divine Truth can dispel.

Idolatry in its various forms, is the result of man worshiping the creature more than the Creator. In Acts 20: 20, 21 the method of bringing Christ to the lost is given by Paul.

There are many spiritual unfortunates in the world, yes, in your community, who do not know of the access they have to the throne of grace.

Christ has commanded to "Preach the Gospel to every creature." Then it is our duty to do so regardless of where such people are located.

There is a neglect on the part of someone. Is that one myself? Have I held back that which is in my power to give to those who call, "Come over into Macedonia (or elsewhere), and help us?"

Kent, Ohio.

I wait for the Lord, my soul doth wait, and in his word do I hope.—Psa. 130:5.

Question Drawer

Explain II Tim. 3:16, 17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works."

Is the teaching optional or binding that the man of God should or must accept reproof, correction, etc.? And does it teach two distinct types of Christians, imperfect and perfect?—D. S. T.

Answer:—"All Scripture" reveals to humanity in general the messages of divine revelation. To those who incline their minds and hearts to its teachings it is a means of enlightenment, indoctrination and instruction. To the wayward, rebellious, and sinful it administers reproof. To the inconsistent believer who errs in judgment and practice it comes with its correcting admonitions in order to direct such into the paths of righteousness.

The teachings of the inspired Word are left optional to humanity in general, because man was created a free moral agent having the privilege to either accept or reject the divine requirements. However, he that accepteth its divine messages is made partaker of its life-giving power, but he that rejecteth is spiritually blind and shall remain under condemnation.

"The man of God" will, by faith, accept all that has been spoken and revealed in God's Word, and he cheerfully submits to its messages, whether they are words of comfort and encouragement, or words of reproof and correction, realizing that to believe and obey the Scriptures is the highway which leads to perfection in Christian growth and service.

Paul makes it clear that the Scriptures are a storehouse of admonitions, warnings, instructions and teachings, given for the spiritual benefit of all who read and heed its messages. He also makes clear in I Cor. 3:1, 2, that there are Christians who are considered as babes and inclined to be carnal, and others who are more advanced in spiritual knowledge, and have attained to a higher standard of Christian perfection, because "grace and peace" has been multiplied unto them "through the knowledge of God, and of Jesus our Lord." The messages of reproof and correction do not apply so much to those who are spiritual, as to those who have a more limited knowledge of what is right or wrong, or have less spiritual discernment of the nature of true

(Continued on page 685)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THANKSGIVING

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling-place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious Lord and Father,
Praises this Thanksgiving Day.

For our harvests safe ingathered,
For our golden store of wheat,
For the bowers and the vinelands,
For the flowers up-springing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By the bounty full and flowing,
Take our praise this joyful day.

For the hours when heaven is nearest,
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praises this Thanksgiving Day.

—Margaret E. Sangster.

WHICH?

By Lina Z. Ressler

For the Gospel Herald.

Life is made up of choices.

Again and again we meet the appeal, Choose you this day.

And even tho our lives are His, He gives us the responsibility of many a daily decision that makes or mars our happiness and usefulness for that day and sometimes even for a much longer period.

I have thought so many times of a little incident in a busy office years ago. A Christian worker was going over his ordinary tasks, some of them perhaps mechanical and commonplace. A young Christian student entered the door, and his manner showed that he had something to tell—a problem, serious and momentous to him, was on his mind. He wanted to tell someone.

The two talked together a while, leisurely, thoughtfully, just an ordinary conversation. Then the young man said, "I had a letter from father today." His friend was interested, and quietly encouraged the confidence. "He's been buying cattle," he said, "fine, registered cattle; and he'd like to have me come home and take care of them." "Leave school?" questioned his friend, seriously. "That's what he said," replied the student. "He said I should decide." "Well," replied his friend, "it is for you to decide, John, cattle or souls?" The student smiled knowingly at one and another of those present, then walked out of the office, for a class-bell was calling.

In our daily work, in our common tasks, in our constant associations, in our choice of companions, in our attitude toward interruptions, today, every day, come the same decisions in your life and in mine—cattle or souls?

Evangelistic efforts are being made. People need to be invited to meetings. Mothers need to be helped with families. Children need to be loved and won and led to the Master. Have we time? Ask one, and she is not well. Another has a house to clean. Another has a garden to be cared for. Another, company to entertain. And the evangelist speaks for a whole afternoon and finds no one ready to help. Our tasks or our Master's, which?

There are dark, sinful homes, with weary, discouraged inmates, who need helpful, sisterly influence and counsel. Shall we go to them, or look for more of this world's goods for ourselves? Shall we sympathize and comfort, or draw our skirts more tightly about us, lest we become contaminated? Shall we stoop with compassion, and bathe and anoint and lift, or pass coldly by on the other side? It is just a matter of every day occurrence. The choice is yours and mine, and it comes so pathetically often—which shall we choose?

I like to remember the Master's busy life. In Him we see a pattern for our choices. But we so often forget that the ordinary everyday choices of our lives are as important to us now as were His choices at that time. When we are thru with this scrubbing and cleaning and working, when we go to render final account to Him who gave us our hands, our feet, our minds, and our hearts to be used for Him, and for His less fortunate ones, I wonder how we will remember the choices we made during the busy days of our little lives on His earth. Cattle or souls? How about our decisions today?

Scottdale, Pa.

THOUGHTS AND LIFE

Thoughts are builders, or destroyers—character-builders, life-builders, home-builders, nation-builders. God is the original spring of good thoughts, upon which all that is noble, good, and pure of the ages has been builded. No life is perfect that lacks good thoughts; no mind is clear that is deficient in good thoughts; no heart is pure that is not kept so by pure thoughts; no character is noble that is not made so by noble thinking. Purity is a farce without pure thinking; power is blind and dangerous unguarded by pure thought. All in life is a failure without the guiding star of pure thinking.

Think God and you climb Godward. Great men do not become so at a single bound, neither do wise men grow wise over night; they become so by continued thought-discipline. "What think ye?" asked the Master; how do your thoughts run? In channels of purity? Character is made up of pure thinking, individual or national. Noble lives are found with noble thinkers, and the abler one is in noble thinking, the nobler that one will be. Pure lives are found with pure thinkers alone. "As he thinks in his heart, so is he." No person can entertain impure thoughts and yet be pure. Such a course is impossible; impure thoughts and a pure life will not mix and hold their identity; they contain no common properties. When they are placed together they form an impure substance. Then if you would have a clean life and a spotless character, think such thoughts. Keep your mind and heart pure by such thinking and your life will be sure to correspond.

Impure thoughts are destroyers—destroyers of all that is good. They destroy manly power and purity as surely as do impure deeds. Impure thinking enervates the body, paralyzes the imagination, stunts the memory, trammels perception, and deadens the finer sensibilities of the soul. It leads to sin and degradation, misery and despair. Men and women of filthy speech are vulgar thinkers, and however much they claim to be pure, they are nevertheless vile. Words are only the product of thought, and "as he thinks, so is he." One is no more pure who is a slave to impure thinking than is one who is bound by vile, actual habit. The first and last downward steps are always preceded by downward thoughts. As long as King Solomon entertained great thoughts, he was a great man, but when he allowed his mind to run out after his heathen wives he went down in shame. All failure in life comes by the process of poor thinking. Think well.—J. R. Tackett in Gospel Trumpet.

Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.—Prov. 1:33.

"The pure in heart see God everywhere, and in everything."

Sunday School

For the Gospel Herald.

Lesson for Dec. 10, 1922—Luke 10:25-37

STORY OF THE GOOD SAMARITAN

Golden Text.—Thou shalt love thy neighbor as thyself.—Lev. 19:18.

Introductory.—The parable of the lesson today was evidently given during the last journey of Jesus from Galilee to Jerusalem, tho it is not clear as to the exact portion of the journey in which it was uttered. The class of people who have been hounding His tracks ever since His ministry attracted public notice are again in evidence. They have no desire for salvation themselves, and they are not concerned for the welfare of the people in general; but they do have a great love for ease and luxury, and a great pride in their own righteousness. Jesus taught a religion the exact opposite of that to which they had been accustomed and to which they were attached for selfish and carnal reasons. His religion was of the heart and required an outward manifestation corresponding with the state of the heart within. The teachings of Jesus interfered radically with the religion of self-exaltation practiced by the Jewish leaders, and they hated Him accordingly. They had no desire to know more of His way of life, but they did want to get rid of Him. They questioned Him, not in order that they might know the truth, but in order to find in Him some occasion for finding fault and bringing an accusation against Him. We do not know how much of self and evil there was in the heart of the lawyer in the lesson of today, but we know that he belonged to a class who, as a rule, were at enmity with Jesus and His teachings, and that he had a wrong basis for his hope of salvation.—J. A. R.

The Lesson Story Briefly Told.—A teacher of the law stood up one day and asked Jesus this question, "Master, what shall I do to inherit eternal life?" He asked because he wanted to test Jesus, and **not** for information. Jesus turned the question on the man himself and said, "What is written in the law? How readest thou?" Then the lawyer quoted that beautiful passage in Deuteronomy 6:5—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Then he added another passage from Leviticus 19:18: "Thou shalt love thy neighbor as thyself." Jesus approved the answer as right and said, "This do and thou shalt live."

But the lawyer wanted to justify himself for the way he was living and said, "Who is my neighbor?" Then Jesus gave the following incident to illustrate who a neighbor is:

A certain man went down from Jerusalem to Jericho. He fell among thieves who stripped him and wounded him and left him half dead by the way. A priest came along that way and saw him and avoided him by passing by on the other side. A Levite also came along and saw him and stopped to look at him but also passed by on the other side of the road. But there was a certain Samaritan who journeyed and came to the place where the wounded man lay. He pitied him when he saw him, and went to him and began to bind up his wounds and to pour in oil and wine to heal them. He put him on his beast and took him to a hotel and cared for him that day. The next day he took out some money and gave it to the hotel keeper and said, "Take care of him: and whatsoever thou spendest more, when I come again I will repay thee."

Jesus then asked the lawyer who of these three men was neighbor to the man who had fallen among the thieves. The lawyer said, "He that showed mercy upon him." Jesus told the lawyer to go and do likewise.—J. R. S.

Who is my neighbor?—A worker once approached a man of considerable means and tried to interest him in mission work in China. The man tried to excuse himself from responsibility by saying that he felt it his duty to help his neighbors and that the Chinese were too far off to have any claim on his charity. "And whom do you count as your neighbors?" asked the worker. "Those who join lands with me." "You own a farm, then, do you?" "Yes, several of them." "How far down do you own the land?" "I suppose half-way down." "So does the Chinaman. You join lands with the Chinaman, and by your own conditions you are neighbors. Do you think it right to have neighbors, joining lands with you, who bow down to dumb idols, who are grossly ignorant and superstitious, and make no effort to tell them the better way?" "I never thought of it that way before." "Perhaps not, but that does not change the facts. Perhaps you might think it hard to reach these 'neighbors' of yours. But with the present means of communication, the railways, the steamships, the international mail system, and other facilities for getting together, the Chinaman is not harder to reach with our message and our influence than people in the next state were a generation ago." "I really believe you are right. I never thought of it that way before. Chinamen my neighbors!" "But God did, and He holds you responsible, just as He did the priest and the Levite."—Sel.

Our Young People

LIFE LESSONS FOR ME FROM SAMSON.—Judges 13.

Topic for December 10

MOTTO

"Be ye not unequally yoked together with unbelievers."

MEDITATIONS ON THE TOPIC

I. **Successes and Failures of a Strong Man.**—From Chapter thirteen of Judges we learn the story of Samson's birth. There we see that God had left Israel fall into the hands of Philistines because of their sin. But He wanted to teach the people that He had power to save them and He wanted to teach the Philistines that He was God. So he told the mother of Samson that her son should be a deliverer of Israel from the Philistines. But He gave special charge that he should be a Nazarite. That meant that he should drink no wine or strong drink and that no razor should come upon his head. These were signs of his being God's servant for a special work. And God worked wonders by the power of His Spirit so that Samson became strong beyond measure.

Then the time came that he sought a wife and loved strange women. He sought them among the Philistines. This was contrary to the law of Israel from God, but when Samson did it and got into trouble, God allowed him to punish the Philistines because He wanted to punish them for their wickedness to Israel. But while He was punishing the Philistines He also had to show Samson the folly of playing with sin and trifling with the wonderful gift of strength which God had given to him.

OUTLINE STUDY

I. The Strength of Samson
1. Strong by the Spirit of God.—Judges 13:25.
2. Stronger than a lion.—Judges 14:5, 6.
3. Stronger than thirty men.—Judges 14:19.
4. Stronger than his enemies.—Judges 15:9-17.
5. Stronger than gates and bars.—Jdgs. 16:3.

II. How Samson was Overcome
1. He loved strange ungodly women.
   (a) A woman at Timnath.—Judges 14:1-3.
   (b) A harlot of Gaza.—Judges 16:1.
   (c) Delilah at Sorek.—Judges 16:4.
2. He told Delilah the secret of his strength.—Judges 16:5-19.
3. Because his vow of God was broken God forsook him.—Jdgs. 16:20, 21.

III. Samson Made Strong at Last.
1. His hair grew again.—Judges 16:22.
2. He prayed.—Judges 16:23-31.

IV. Lessons
1. All strength comes from God.
2. It is sinful to use God's strength for selfish lust.
3. When God forsakes us We fall into bondage.
4. If we repent and turn to God He will help and save and strengthen.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler
A. B. Christophel John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 30, 1922

Field Notes

Bro. E. H. Kauffman and wife of Mountville, Pa., were visitors at the Publishing House one day last week.

Bro. N. B. Stauffer, Aldersyde, Alta., is at present spending some time in Waterloo Co., Ont., in evangelistic work.

Sister Martha Mumaw, Wooster, Ohio, a former worker at the Publishing House has again joined our number and is rendering valuable service at the linotype.

The recent evangelistic meetings held at Mattawana, Pa., by Bro. Ed Miller of Pinto, Md., resulted in four persons confessing Christ. May the Lord bless and keep them.

A two day dedicatory service will be held at the Mennonite Mission Church, Columbia, Pa., (D. V.) on Saturday and Sunday, Dec. 9 and 10. All are invited to come.—H.

A Bible Meeting will be held at Cedar Grove Church, near Greencastle, Pa., on Thanksgiving day. Brethren N. H. Mack and J. F. Bressler are instructors.

Last Sunday was the date set for a Sunday school meeting at Nappanee, Ind., held by workers from Nappanee, Holdeman, Yellow Creek, and Salem churches.

THE YEAR BOOK

The Mennonite Year Book and Directory for 1923 is in course of preparation, and the help of everyone is solicited in order to make it as nearly correct as possible. A large number of requests for specific information have been sent out during the past two months and not all of these have yet been answered. If you have received such a request and have not yet attended to the matter, please do so at once. Anyone knowing of any corrections or additions that should be made will confer a great favor by sending same in promptly. Address, Year Book, Mennonite Publishing House, Scottdale, Pa.

The evangelistic meetings held at the Maple Grove Church near Topeka, Ind., closed recently, with two confessions as one of the visible results.

Bro. D. B. Raber of Aurora, Ohio, is making an extended visit through parts of Indiana, Illinois, and Missouri, visiting friends and relatives and preaching the Word as opportunity affords.

The brotherhood in Howard and Miami counties, Indiana, have arranged for a series of meetings, beginning on Saturday evening, Nov. 25. Bro. N. E. Miller will have charge. A Sunday school meeting will be held on Thanksgiving day and later a Bible conference under the instruction of Bro. Miller and Bro. E. L. Frey. May God abundantly bless the efforts put forth.

The evangelistic meetings held at the Marion, Pa., Church by Bro. J. C. Clemens, Lansdale, Pa., closed on Sunday evening, Nov. 26. There were three confessions, according to last reports.

Bro. Alva Swartzendruber was ordained to the office of bishop at the Pleasant View Church, Hydro, Okla., on Nov. 8, 1922. May the Lord bless him in the new work which had been assigned him.

Sunday school meetings are announced for Thanksgiving day, to be held in the following congregations in northern Indiana: Maple Grove Church, near Topeka; Clinton Brick Church, near Goshen.

A Sunday school meeting and Bible conference was held at the Masontown, Pa., congregation Nov. 24 to 26. Bro. E. F. Hartzler, Marshallville, Ohio, and Vernon Smucker, Scottdale, Pa., were among the speakers.

On Sunday evening, Nov. 12, the home of Bro. E. Z. Yoder of near Hubbard, Oreg., was destroyed by fire. Nearly all the household furnishings were saved by the neighbors and church people, who were attending services near by at the time.—E.

Bro. M. C. Lehman, Dhamtari, India sends the following interesting notes:

"Opportunties seem to be opening up on every hand now. We hope the money and workers will soon be secured so that those four new workers can come. Sister Warye has been ill, but is improving nicely."

Bro. T. K. Hershey of Pehuajo, S. A., writes under date of Oct. 25:

"Last night I returned from Trenque Lauquen where seven persons were baptized and received into the Church. The Lord still continues to bless our work, and souls in all the stations are being converted and prepared for church membership."

A Fundamental Conference, under the auspices of the Indiana-Michigan Conference, is to be held at Goshen College beginning Thanksgiving evening and continuing all day and evening on Friday following. Among those on duty are Brethren S. E. Allgyer and S. C. Yoder.

Evangelistic meetings are being held at this time at the following places in Franklin Co., Pa.: Cedar Grove, by Noah H. Mack; Pond Bank, by J. F. Bressler; Pleasant View, by Abram Metzler. May the Lord bless the preaching of His Word to the salvation of lost souls.

Bro. J. M. Kreider, Palmyra, Mo., is at present engaged in evangelistic work at the Spring Valley Church, near Canton, Kans. May the Lord bless the work.

Correspondence

* * *

Denbigh, Va.

Dear Herald Readers, Greeting:—The brethren returning from the conference held near Waynesboro, Va., bring some encouraging reports. The brotherhood seeing the folly of the unequal yoke are taking steps to separate themselves from these things—associations, unions, and companies, where believers are yoked together with unbelievers. Bro. S. H. Brunk of Fentress, Va., returned with Bro. Geo. R. Brunk and stopped with us over Sunday, favoring us with a sermon Sunday morning. Bro. Daniel Shenk visited other places before returning home. He also stopped to see the brethren at Washington, D. C. A number of our young men who have gone there for employment, find it a favorable place for mission work.

Bro. C. Z. Yoder preached for us Monday evening Oct. 31, and Tuesday evening, Nov. 1. A talk to the children Tuesday evening was especially appreciated. He left the next day for Fentress.

On Sunday Nov. 5, the church at this place took up the important work of ordaining a deacon, to assist Bro. A. P. Shenk in the work. After taking the voice of the church seven brethren were set forward. The lot fell on Bro. S. E. Hostetler. May the Lord bless him in the work.

The Brethren A. G. Clemmer, Menno Souder, and Jacob Freed, of Franconia, Pa., were with us Nov. 6 and 7. Bro. Clemmer preached for us Monday evening, and Bro. Souder preached Tuesday evening. We were glad for their short visit. Come again.

Nov. 12, is the date of the communion services at Fentress, and Nov. 19, for this place, the Lord willing.

"Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Cor.

Middlebury, Ind.

(Clinton Brick congregation)

Dear Herald Readers, Greetings:—We are glad to give this news to our many friends who have been with us in the past, that we have put a basement under our church building. We expect to enlarge the building later on.

We enjoyed a series of meetings Oct. 29 to Nov. 5, by Bro. Daniel Kauffman. A week later, Nov. 12 we held our semi-annual communion service, conducted by Bros. John Garber and A. E. Kreider. The brethren have left many good seed thoughts with us. May God bless them.

Cor.

Milford, Nebr.

(East Fairview congregation)

Dear Herald Readers, Greeting in Jesus' name:—Nov. 3 to 5 Bro. C. F. Derstine of Eureka, Ill., was with us, and gave five inspiring sermons. Attendance was good, according to weather conditions. I am sure we all feel thankful for the many blessings God has given us during these meetings. From this place Bro. Derstine went to Shickley, Nebr., and from there he will go to Adams Co., where he will hold a series of meetings. May God bless the brother as he goes forth spreading the Gospel of Jesus Christ. Let us prepare to meet the Lord when He comes to gather His people.

Pray for us at this place.

Nov. 8, 1922. A Brother.

Alpha, Minn.

To Gospel Herald Readers, Greeting:—We are grateful for God's kind providence for us in many ways. Bro. Simon Gingerich came to us Oct. 31, and the day following went to Hadley, Minn., for one day, coming back and remaining with us over Sunday Nov. 5, during which time he preached five impressive sermons and also held communion services. We also observed the ordinance of feet washing. Most of the members were present and participated and we believe received a blessing. We are thankful for the help of ministering brethren at all times and especially for this. May God's rich blessing attend our brother in his calling and labors so that much good may result therefrom.

We wish all His own much grace.

Fraternally,

Nov. 19, 1922. C. J. Garber.

Wakarusa, Ind.

To the Herald Readers, Greetings:—Bro. A. H. Leaman was with us at the Holdeman congregation during the two weeks from Nov. 5 to 19. We have had a series of helpful and inspiring services for which we are truly thankful. Bro. Leaman labored faithfully in preaching as well as in visitation work. Weather and roads being favorable people came from far and near. On Nov. 18 a special service was held for the sisterhood. Among the visible results of the meetings there were 7 confessions. May the Lord bless the good seed sown to a still further fruitage.

On Nov. 19, communion services were held, Bro. D. A. Yoder officiating, assisted by Bro. Leaman. The brotherhood was well represented and 192 resident members communed.

Our Sunday school reorganization resulted in the election of the following: Supts., Edwin Weaver, Andrew Miller; Chor., J. I. Weldy; Secy., Nellie Martin; Treas., Jos. Brown. Primary Supts., S. C. Hartzler, Rhoda Weldy.

May God bless our efforts in His service that the glory may be His own and a blessing ours.

S. C. Hartzler, Sec'y.

Nov. 20, 1922.

Gortner, Md.

Greetings to all Readers:—"The eyes of the Lord are upon the righteous, and his ears are open unto their cry." On Sunday, Nov. 19, a Peace meeting was held, which was well attended. There were talks given by the ministers, Obed Hamstead, Joshua B. Zook, L. H. Fike, Daniel Spaid, Washington Fike, and Chas. Beachy. There were special songs by the Sunday school, a recitation by Laurence Bittinger, and an essay by Mrs. Anna Bittinger. This meeting was conducted by the Church of the Brethren, their aim being to mold sentiment for peace.

Bro. Joshua B. Zook of Belleville, Pa., came into our midst Sunday, Nov. 19, and started a series of meetings in the evening. We are grateful to the Lord that He has permitted so earnest and zealous a laborer to come to this corner of His vineyard, and we feel sure that his labors will not be in vain in the Lord. The Word will surely spring up and bring forth good fruit.

Remember us at the throne of grace.

Emma Burkholder.

Nov. 20, 1922.

"TODAY—GOD'S AND MINE"

It isn't the experience of today that drives men mad. It is the remose of what happened yesterday, and the dread of what tomorrow may disclose. These are God's days. Leave them with Him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy way. That is the man's day. Nay, rather, it is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and All-loving takes care of yesterday and tomorrow.—Robert J. Burdette.

"Abraham was always reaching out to something beyond."

Miscellaneous

A SOLITARY WAY

Proverbs 14:10; Psalm 107:1-9; I Cor. 2:11.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel;"
Such is the cry of each of us in turn.
We wander in "a solitary way,"
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

Job. 7:17; Matt. 10:37.

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart He wishes to be first.
He therefore keeps the secret key Himself
To open all its chambers and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to Me."
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with Him from day to day,
Can never have "a solitary way."

Isaiah 48:16; Psalm 34:22.

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief, which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to Him again.
"The Man of Sorrows" understands it well,
In all points tempted, He can feel with you.
You cannot come too often, or too near—
The Son of God is Infinite in grace,
His presence satisfies the longing soul,
And those who walk with Him from day to day,
Can never have "a solitary way."

Sel. by P. R. E.

WHOLE-HEARTED SERVICE IN PERSONAL WORK

By Barbara Martin

For the Gospel Herald.

The question might be asked, "What is personal Work?" To my mind it means to work with a person, or persons, individually. Whole-hearted service in personal work, then, would be to put forth our very best efforts, or in other words, throw our whole heart and soul into working for, and with individuals, according to their particular needs.

I wonder if we, as children of God do not often fail to realize both the great need for, and value of personal work among those who do not belong to Christ, or also among those who belong to Christ and still do not have the assurance of salvation, and often doubt their relation with God. I believe there are many, many souls, professing Christians, who, if they were dealt with personally, could and would be of far more value to God and His Church. So often we meet with Christians who are perhaps care-burdened and weary, whom we could help so much if we would only speak a few comforting and cheering words, and make them see that we are willing to help bear their burdens. Much effective work could be done in that way. Those very people might often be the means of gathering some lost soul to Jesus. Thus, often the faithful may be encouraged to press on in the work, while the indifferent and careless ones will be awakened to a sense of their duty.

It behooves us to work more earnestly when we think of the many sheep who are still on the mountains far away from Jesus. To bring these back to the Cross, untiring efforts must be made by those of us who know of Jesus and His love.

Often personal work must be done because many unsaved ones do not attend any religious services; therefore the message must be brought to them some other way. Mark tells us in the second chapter of his Gospel of an instance where the efforts of four men were required to bring one man to Jesus. In this dark, sin-cursed world we must go forth to rescue the perishing, else many souls will be lost, and who will be held accountable?

Who should engage in Personal work? Torrey says, "Every Christian can do at least part of the work." We are Christians for a purpose; there is some work for each of us, and if we leave that work undone, we will be held responsible.

Then there are some Christians who have special ability to enter into the lives of others, who may do more successful work if they fully consecrate that talent to God's service, and ask His guidance where to work, who to speak to, and what to say, etc.

There are certain conditions which must be met in order to do real effective personal work. We must first be thoroughly converted ourselves. We cannot direct a man to a certain town if we do not know the way ourselves. It is the same in Christian work. We must be filled with the Holy Spirit and be conscious of having met the conditions of salvation and received pardon for sins, and have peace in the heart. Without this experience we will be unsuccessful in personal work.

"Can the blind lead the blind? shall they not both fall in the ditch" (Luke 6:39)? The Holy Spirit is sent to abide in the heart of the believer and is then the power by which we are able to do God's service. This power is given us by living a clean and holy life and by not grieving the Spirit; by obeying each impulse which the Spirit may bring to our conscience; by the still small voice which comes to us, which is the voice of the Holy Spirit. We must ask for that power. The disciples prayed that they might speak the word in power. (Acts 4:29-30.) Ask with a feeling of our need, realizing that we can do nothing of ourselves, but are only God's vessels or instruments in the work. Then have faith, believing that he who asks does receive.

After we have received this Holy Spirit we should go to work, in the faith of God being with us to supply the needed strength and courage to do any work which is sent to us.

If we are filled with God's Spirit, we very naturally live a prayer life. If we would give whole-hearted service in personal work, prayer must have an important place in our lives. In studying the life of our Savior, we notice that much of His work was preceded by prayer. At times He spent whole nights in prayer. If this was necessary in the life of that perfect One, how much more do we need to pray? Special work demands special power, and to obtain that power we must ask for it. Spend more time in prayer; work less, and accomplish more.

"The effectual fervent prayer of a righteous man availeth much." To pray keeps us in close touch with God and our Master and we must constantly commune with Him to do the very best service. While we pray, God works, and while we pray, He gives us soul-winning power. We should pray for the continuation of God's work in the hearts of men and then for the constancy of those who are won for Christ. God's promises are not to the beginning, but to those that remain faithful to the end.

Prayer may, and will, reach the hearts of men, who will not be spoken to about their salvation, and cannot be reached any other way. It is very hard for a sinner to avoid conviction. He may turn a deaf ear at first to the voice, but he cannot entirely avoid it. If we then pray enough, God will win.

By praying with, and for unsaved souls, we create a burden in our hearts for lost souls, and also create a real love for them. If we very

much love a person, we desire his salvation, and will do all we can towards rescuing him. If we can show our love, the work of winning his soul will often be much easier. If we do not have this love for souls, we can ask for it. Parents who do not love their children, have very little, or no influence over them. And especially is this true of Sunday school teachers or other Christian workers. If a teacher really loves each member of the class their hearts are usually open, and the seed that is sown will spring up and bring forth fruit abundantly. Such love and friendliness that wins the affection of others, is a treasure we should all seek.

Another very important part of Christian work is to study the disposition of the individual we are dealing with. We can work better if we know the interests of a person and know just how to present the message so as to attract their attention and hold it, in order to awaken an interest in salvation. Then after a soul is brought to Christ, teach the necessity of obeying the whole Gospel.

Let us not grow discouraged in this work, for we shall reap if we faint not. It will help us if we remember Who it is that strengthens us. "He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing" (Jno. 15:5). Does not that give us hope, and spur us on to more active and more earnest work? "Therefore my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

Ontario, Can.

A WORD OF FAREWELL

By Michael Horsch

For the Gospel Herald.

As I am about to leave America I desire to say a word of farewell to the congregations and to all the brethren and sisters whom it was my privilege to meet and to visit. May "God be with you till we meet again."

Everywhere I have found a warm, friendly, brotherly reception, a warm interest, hearts that are ready to respond to the needs caused by the war among the people of Germany, as well as among the brethren and sisters of Russia who are now as refugees in the fatherland. On the whole trip from coast to coast—East, West, and North—I have daily experienced the brotherly love and the hospitality for which our people are noted. Many thanks for the love you have shown me in this way. May our brotherhood in all countries ever follow the example of the fathers of the Church in this respect.

When I may again reach the homeland, I shall find conditions considerably changed, but not for the better. We know not what the future may have in store but let us put our trust in the Lord. May we on both sides of the waters endeavor to become more firmly established upon the only foundation that is laid—Jesus Christ. In the strength of a living, steadfast faith in Him, our crucified and risen Savior, our ever present Lord, let us continue in the work of alleviating the existing need, both spiritual and temporal, wherever it may be found and to the extent as the Lord may give grace and strength. May we work while it is day ere "the night cometh, when no man can work."

I hope to give, after my arrival at home, a report of my trip, as well as about existing conditions in Germany.

From the depth of my heart I thank the Lord our God for His gracious keeping and guidance on the whole journey.

New York City, N. Y.

MAN A RESPONSIBLE BEING BEFORE GOD

By Orrie D. Yoder

For the Gospel Herald.

If any man **will** do his will, He shall know of the doctrine.—Jno. 7:17.

For Ezra had prepared his heart to seek the law of the Lord, and to do it.—Ezra 7:10.

And he did evil because he prepared not his heart to seek the Lord.—II Chron. 12:14.

These expressions from God's holy Word show to us the privilege and responsibility of man in regard to his service to almighty God. It is also shown by these, that the reason why untold thousands have done and are doing evil, is not because the devil compels them to do so, but because they have wilfully refused to prepare their hearts to seek God and His will. The people who are enlightened with the Word and will of God and refuse to obey any or all of it, are doing so not because the devil or any other evil power compels them to disobey God, but because they will not **will** to do the will of God. Many people say they do not know or can not understand why this or that peculiar doctrine or ordinance must be observed. It is only because they have not yet willed to do His will. Only when the will is fully given up to do God's will, can God begin His work in the human heart. If any man will do His will, he shall know.

When Jesus was speaking to the Jews, as recorded in Matt. 23, He was not pronouncing judgment on the devil for the great sins which they had committed, but the judgment and condemnation was on them, because they wilfully disobeyed God and would not heed His pleadings (v. 37).

How about the Laws of God that are being broken today, by both the people of the world and also by thousands that belong to the professed church of Christ? Who will be responsible at the judgment day? Oh, some one says the devil will be responsible, because he is the author of evil. Yes, he is the author of evil, but God sent His Son into the world that He might destroy the works of the devil. He overcame the devil, and has now ascended to the right hand of God, and is calling to all the world, "Come unto me and I will give you rest." But what else does Jesus say? "Ye **will not** come unto me that ye might have life" (Jno. 5:40).

Jesus does not say, "Ye cannot," but, "Ye **will not.**" It is not because the professed people of God cannot obey God and keep all His commandments but because they will not, and because Jesus had to say, "Ye will not," He said also, "Ye are of your father the devil."

It is true that many people of today are deluded by the devil but delusion only comes when the truth is wilfully rejected. John 9:39; II Thes. 2:10-12. In Rom. 14:12, we read that every one of us shall give an account of himself to God. This fact proves that we and not the devil nor any one else, are responsible for our service to God. He has created us with the power of choice, to serve Him or refuse to serve Him, to prepare our hearts to seek Him or refuse to prepare our hearts to seek Him, to will to do His will or refuse to do His will, and as such we must give account of ourselves to Him.

Because God has created us with a will of our own, let us praise Him for it. Let us will to do His whole will; let us prepare our hearts to seek His law and do it; and give our will fully to Him, so that the joy that is unspeakable, the peace that passeth understanding, and the comfort of His Holy and divine Spirit, may abound in us, for only because God created us with a will and mind of our own, can we experience this joy and peace, and only when our will is fully given to Him are we prepared to receive it.

Mattawana, Pa.

For my God shall supply all your need according to his riches in glory by Christ Jesus.—Phil. 4:19.

Ponder the path of thy feet, and let all thy ways be established.—Prov. 4:26.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Final arrangements have now been made for the shipment of twenty-five more tractor outfits for South Russia. They will leave New York on the S. S. Manitowac for Odessa, about December 15, reaching Russia in plenty of time for the spring plowing. Another shipment of clothing will be sent at the same time.

* * *

Not all of these tractors have been pledged for. It is necessary, however, to send them at this time so that they may reach Russia in time to be of the most service, and so funds have been advanced from other sources. Sunday schools, congregations, or individuals, who can make themselves responsible for one or more outfits should write at once to Levi Mumaw, Scottdale, Pa., who will give further information,. Would not this be a splendid Christmas gift to give to our suffering brethren in Russia? The tractors are urgently needed. Think it over, and then act.

* * *

A letter has just been received from the Ford Motor Co., stating that their representative and expert at Constantinople is going to Moscow in the interests of the firm and will stop over in the communities where the tractors of the first shipment are now being used and will give all necessary aid and attention in increasing the efficiency of their operation.

* * *

The following, sent out as a news release all over the country by the American Relief Administration will be of interest for the information it gives concerning our tractors.

Moscow, September 23.—The American tractors sent by the Mennonite Relief to South Russia are now in successful operation turning the furrows for the reception of the fall planting, according to advices received here today from Alvin J. Miller, Mennonite representative on the staff of Colonel William N. Haskell of the American Relief Administration. Seventeen of the twenty-five tractors, Mr. Miller reports, have been sent to Molotchna, in charge of an American agricultural expert who will act as instructor in their operation. Eight of the tractors were tried out at Alexandrovsk and during their demonstration on September 15 and 16 ploughed thirty-three acres.

At the village of Chortiza the tractors have begun work on a twenty-four hour daily schedule and in two days ploughed 63 acres of a 400 acre field. It is expected that the work will be speeded up as the operators become more accustomed to their machines. The government is supplying fuel and oil for the tractors and the seed for planting.

* * *

Bro. A. J. Miller, in a special cablegram, again urges that publicity be given to the request that no packages be sent to individuals in Russia. As previously explained, they very frequently fail to reach their destination at all, and when they do the postage and charges that must be paid there are frequently much more than the contents of the package are worth, and sometimes much more than the individual to whom it is addressed can afford to pay. Send money through the regular channels of our unit, or send food drafts and clothing drafts through the A. R. A., but DO NOT SEND PACKAGES DIRECT TO RUSSIA.

* * *

The following important announcement concerning clothing drafts or remittances, similar to the food draft plan, should be read with great care and interest by those who have relatives or friends in Russia whom they would like to aid directly. Clothing drafts can be purchased now, but deliveries in Russia are not guaranteed before January 1. 1923.

1. The American Relief Alministration has made an arrangement with the Soviet authorities in Russia whereby the American Relief Administration establishes a system of CLOTHING REMITTANCES, through which people in the United States can have a package of clothing materials delivered to their friends and kin and to specially designated groups of people in Russia.

2. **What Is a Clothing Remittance?** Briefly, the plan is that any person may send money (as explained below) to the offices of the American Relief Administration, and the Administration will, in turn, deliver materials from stocks on hand in Russia for the making of outer clothing and underwear to designated individuals or groups in Russia.

3. **How to Obtain Clothing Remittances.** Any person wishing to send a CLOTHING REMITTANCE can obtain a printed application form by applying to his local bank, or the

American Relief Administration
Clothing Department
42 Broadway, New York City

These forms must be properly filled out with the complete name and address of the proposed recipient in Russia, typewritten or plainly printed. This CLOTHING REMITTANCE form should be forwarded BY MAIL to the American Relief Administration, Clothing Department, 42 Broadway, New York City, together with New York draft, Postal or Express Money Order, or certified check made payable to the American Relief Administration for the amount of money the donor sends. CLOTHING REMITTANCES will be accepted for individuals in Russia at a cost of $20 for each remittance.

Persons living in Europe should apply to the American Relief Administration, 67 Eaton Square, London, S. W. 1, England.

Upon receipt of the CLOTHING REMITTANCE application form properly made out, accompanied by New York draft, certified check, Postal or Express Money Order, the American Relief Administration will acknowledge receipt thereof to the remitter.

4. **Limit on Clothing Remittances.** Under the agreement with the Soviet authorities, the right is reserved to refuse delivery of more than one $20.00 remittance to a person, to prevent speculation or other misuse

5. **How Clothing Is Delivered in Russia.** Upon receipt of remittance form and accompanying money, a notification will be sent to the Headquarters of the American Relief Administration in Moscow, Russia, advising the number of the Clothing Remittance and the name and address of the person to receive the clothing package, and also the name and address of the donor. The Headquarters at Moscow will notify the warehouse which is most accessible to the address of the person to whom the clothing is to be delivered, and this warehouse will, in turn, notify the recipient that the clothing is available upon application at the designated warehouse.

6. **Guarantee to Purchaser.** If the local American Relief Administration warehouse in Russia is unable to locate the beneficiary it will cancel the remittance, notify the New York headquarters, and the original amount of money deposited will be returned to the remitter.

7. **Other Than Warehouse Delivery.** In case the beneficiary of the CLOTHING REMITTANCE cannot come to the American Relief Administration warehouse, the clothing package will be forwarded to him by Russian post or other agency as may be designated by him. The American Relief Administration has made arrangements whereby the Soviet Government insures the delivery of clothing packages sent through the mails from the warehouses in Russia. The American Relief Administration pays the postage and insurance without charge to the recipient. If the package is lost the Soviet authorities agree to pay the addressee the value of the clothing in rubles at the current rate of gold exchange. However, the American Relief Administration assumes no responsibility after delivery of the clothing to the Russian postal service or other agency selected by the beneficiary.

8. **Donor Will Receive Information of Delivery.** The beneficiary will be requested to sign a receipt for the clothing and the remitter will be advised. It is suggested that the purchaser write to the beneficiary informing him that this gift has been sent.

9. **Clothing Remittances to Groups or Communities.** Any person or group of persons wishing to send CLOTHING REMITTANCES to any town or group of people in Russia may do so in the same way as though it were an individual CLOTHING REMITTANCE. The distribution of the CLOTHING REMITTANCE to special groups or for general relief will be subject to the regulations of the American Relief Administration.

10. **How Clothing Remittances Will Directly Benefit Children in Russia.** The American Relief Administration expects to make a profit on each Clothing Remittance, which it will use for child health and relief work. This will be regarded as a gift from the donor to these children.

11. **Location of Warehouses.** At the present time, November 15, 1922, the American Relief Administration has warehouses established at Moscow, Petrograd, Vitebsk, Minsk, Kiev, Kharkov, Gomel, Elizabethgrad, Odessa, Nikolaev, Alexandrovsk, Ekaterinoslav, Simferopol, Theodosia, Rostov on Don, Simbirsk, Saratov, Samara, Kazan and Ufa.

12. **Cable Clothing Remittances.** The Administration will not send CLOTHING REMITTANCES by cable, owing to the difficulty of transmitting complicated foreign addresses and of establishing proper identification.

13. **Clothing Remittances for General Relief.** If the purchaser of a CLOTHING REMITTANCE especially desires to help the people of Russia without naming a particular person, he may purchase a

clothing remittance drawn in favor of "General Relief," whereupon the representatives of the Administration, acting with reliable distributing committees, will issue the clothing to those persons who are in the greatest need at the time.

* * *

The package to be delivered to the beneficiary for each $20 Clothing Remittance will contain approximately the following clothing material:

1. 4⅔ yards all wool cloth in dark colors, sufficient to make one suit of clothes for either a man or woman or for two children's outer garments.
2. 4 yards lining for above.
3. 16 yards of muslin, sufficient for four suits of underclothing.
4. 8 yards flannelette, sufficient for either two men's shirts or two women's shirt waists.
5. Buttons and thread sufficient to make up the above articles.

The American Relief Administration, however, reserves the right to change the quantity of clothing given to recipients without notice, but assures that the value of the package will not be decreased.

The contents of this package cannot be changed by either the remitter or recipient.

AMERICAN RELIEF ADMINISTRATION

42 Broadway, New York City
HERBERT HOOVER, Chairman,
GATES W. McGARRAH, Treasurer.
Nov. 24, 1922.

SPECIAL BIBLE TERM

(Jan. 8-Feb. 7, 1923.)

We take this opportunity of announcing our mid-winter Special Bible Term, to be held at Goshen College, beginning Jan. 3 and closing Feb. 7, 1923. There are many Christian workers who will be glad to be with us at that time, provided, of course, that they can be assured that the time will be spent profitably and the work helpful in preparing them for greater usefulness in Christian life and service. This end has been kept steadily in view in preparing this course which we believe to be especially suited to the needs of our workers. Following is a list of studies offered:

1. Doctrinal Studies
2. Life and Teachings of Paul
3. Old Testament History
4. Teacher Training
5. Mission Study
6. Vocal Music
7. Sunday School Lessons for 1923

Our aim is to place the study of the Bible within reach of as many people as possible, and also to provide practical training for young workers whose desire is to serve God and the Church in the largest and best practical way. This term ends at the close of the first semester, and we trust that as many as possible will arrange to continue with us the remainder of the year.

DESCRIPTION OF COURSES

Doctrinal Studies

The fundamentals of the Christian faith and the distinctive doctrines of the Mennonite Church will be made a specialty. The Bible is our text book, and "What saith the scripture?" will form the basis of all conclusions.

Life and Teachings of Paul

This course aims to set forth clearly the character and work of the Apostle. The occasion, purpose, and contents of his epistles will be emphasized.

Old Testament History

This course aims to present a general survey of the Old Testament. The law and the prophets, and the "shadow of good things to come" will come in for their full share of attention.

Teacher Trainng

Methods of teaching in the Sunday school should be adapted to the age and development of the pupil. It will be the purpose of this course to study the periods of child development so as to emphasize those characteristics which will be most helpful to the Sunday school teacher.

Mission Study

It is the plan in this course to give a bird's eye view of the religious fields of the world. The need for Christianity will thus be taken up in a brief study of India, South America, Mexico, Africa, the Near East, and China.

Vocal Music

This course will include a review of the rudiments of vocal music with special drill in sight singing. There will be some attention given to the selection of hymns and songs in religious service, with practice in song leading, and class discussion of some of the chorister's problems as found in our own congregations.

Sunday School Lessons for 1923

The purpose of this course is to make an introductory study of those portions of the Bible which will be included in the Sunday school lessons for 1923. The course offers special help to teachers in the Sunday school.

Other Courses

Classes will be organized in the Life and Teachings of Jesus, Church History, the General Epistles, etc., provided there is sufficient demand for them.

For the benefit of those who will probably be in attendance who are interested in

Agriculture

as well as in Christian service, we have arranged to give a special course in this subject during the time of the special Bible course. This will include a study of the various forms of plant and animal life in relation to agriculture. Diseases of crop plants, insect pests, economic value of birds, weeds, bacteria in relation to the farm, laws of heredity applying to crop plants and to farm animals will be among the topics to be considered. The text, lecture, and reference work will be supplemented with practical demonstrations and observations.

CORRESPONDENCE STUDENTS

Having arranged for a two-year correspondence course in our Bible department, we wish to call attention to the fact that part of this course may be taken during our special Bible term by all who desire to do so. As each study in that course is divided into twenty-four lessons, one or more of those studies may be taken very nicely during our Special Bible term.

LECTURES

One of the strong features of this special Bible term will be a series of twelve lectures—two each week—by brethren whose experience qualifies them for these messages. Following is the list of subjects selected:

I. **The Worker's Equipment**
   1. Talents—natural and acquired—physical, mental, moral, spiritual
   2. The Worker's Library—Helps and Hindrances
   3. The Bible—how to Use it
   4. Keeping Our Tools Sharpened

II. **Church Activities**
   1. Mission Boards
   2. Educational Boards
   3. Relief Commissions
   4. Publication Board

III. **Miscellaneous Subjects**
   1. Life in the Near East
   2. Constantinople as I Saw it
   3. Sixty years in the Mennonite Church
   4. Present Day Issues and How to Meet Them

While visitors will be welcome in all our classes, the public is especially invited to hear these lectures.

THE SPECIAL BIBLE TERM

When Held?—From Jan 3 to Feb 7, 1923.

For Whom?—For those who want an opportunity to study and better understand God's Word

Why Attend?

1. It is spiritually uplifting.
2. It is practical. The benefits derived from the course will be of immediate value in the Sunday School and Church.
3. It is brief. It is adapted to the needs of those who cannot take a longer course.
4. It is an opportunity to widen your acquaintance with other young people of the Mennonite Church.

Expenses—

Matriculation (New Students only)	$ 1.00
Tuition for the Term	10.00
Board per week	3.75
Room per week	1.50 - 2.00

Arrival of Students—Give notice of the time and train upon which you will arrive in Goshen. There will be some one to meet you at the station.

For further information address

GOSHEN COLLEGE
Daniel Kauffman, Pres.
A. E. Kreider
Goshen, Indiana Dean of Bible Dept.

QUESTION DRAWER

(Continued from page 677)

Christianity. It is to be feared that the majority of those who profess to be Christians belong to this latter class, and need to give diligent heed to the messages of reproof and correction as given in God's Word, in order to "grow in grace," and "go on to perfection."—J. S. S.

NEW LIFE WITHIN

I have seen something happen in a life—a life of worry, and flurry, and fret, and anxiety. And something happened. God came and filled the life; between the hill of yesterday and the hill of tomorrow there has been such a silence and a calm that people have wondered. Ah! it was God. Let God live in your life, and it will be so with you. To be filled with the Spirit is to be free from fret, and worry, and care, and anxiety.—W. Y. Fullerton.

"There is no sin in being tempted; the sin is in yielding."

SPECIAL MEETINGS

Rockton, Pa.

Report of the Annual Mission Meeting at Rockton Church, Nov. 3, 1922.

Organization: Mods., J. M. Nissley, E. J Blough; Sec., Nora E. Weaver; Chor., Oliver Zook.

Subjects discussed: **How May this Meeting Contribute Most to the Carrying out of the Great Commission? Results of Rejecting Christ; Results of Accepting Christ; Incentives to Mission Work in the Primitive Church; The Message Bearer; The Cause of and the Cure for the Religious Indifference of the Masses; Prophecies Relating to Present Conditions; The Issue before the Church.**

Speakers: C. A. Graybill, J. M. Nissley, Oliver Zook, E. J. Blough, Hiram Wingard, E. D. Hess, Abram Metzler.

Children's Meeting. Nora E. Weaver.

Thoughts Presented: Just a word of encouragement to the right person, at the right time, may be the means of someone carrying out the Great Commission. It is more blessed to give than to receive, holds true in giving our children to the Lord. Men should be sent forth, that teach only the all things of Christ. We need first orthodoxy, then activity. The results of rejecting Christ is going down farther into sin, until men become like brutes. Jails, penitentiaries, insane asylums are being filled as the result of rejecting Christ. Results of accepting Christ are a change of heart, mind, and life. It causes people to make restitution.

In the early church they gave themselves, held nothing in reserve, were filled with Holy Ghost power, and had the genuine message. If the Holy Ghost had full sway of our meetings, they would oftentimes not be so formal. Our acts in life would be so different, if we would always ask ourselves the question, "What would Jesus do in this matter?"

Every child of God is a message bearer, and every message bearer must first be born again, be definitely sure that Jesus is the Son of God, and that the Bible is the Word of God. We must put complete trust in God, and not in self, live the prayer life, and be a student of the Word of God (that contains the message), and be willing to go anywhere the Lord wants us to give the message.

The Church is an organization that is fundamentally missionary. The world, the flesh, and the devil, are the causes of religious indifference. The cure is a real Holy Ghost revival in the Church so unconverted church members will either be converted, or get out of the church.

Nora E. Weaver, Sec.

Guernsey, Sask.

Report of the Sunday School Conference held at the Sharon Mennonite Congregation, Guernsey, Sask., on the afternoon of Nov. 6.

Organization:—Mod., Bro. Clem Snider; Secy., Naomi Schmitt; Chor., Bro. Martin Musser.

Subjects considered:—**Outline Study of Luke's Gospel; Our Duties to the S. S.: 1. As Officers, 2. As Teachers, 3. As Pupils; Methods of Teaching the Beginners; How Can We as a S. S. aid Missionary Work.**

Speakers: Clemens Hallman, Abram Wenger, Leighton Schmitt, Aaron Biehn, Edgar Hiebein, William Hallman, Mrs. E. S. Hallman.

Some Thoughts Presented:—Luke the physician was an earnest worker. Luke gives the infancy and ministry of Chrsit—a good picture of Christ's life while on earth. Keep first things first—God and prayer. Teach nothing but God's Word in each class. The S. S. is a power for good. Keep good interest in the class. Use Bibles as well as lesson helps. Be willing to do your part. S. S. the nursery of the Church. Every teacher a missionary. Calling of a teacher is sacred, and has a great responsibility. Christ taught in this by object lessons. Children should have a good home training. Beginners of today are the church of tomorrow, so let us be careful of teaching the right thing, and starting them out right. Quarter fund, a great missionary work for children. Teach children how to save their means. Wonderful work could be done by money unnecessarily spent. Let us all remember the words of the Lord Jesus, how He said, in Acts 20:35, "It is more blessed to give than to receive."

Secretary.

Columbiana, O.

Report of annual S. S. meeting held at Midway Church, Oct. 8, 1922.

Organization:—Mods., I. B. Witmer, H. F. Lehman; Secys., Elmer Lehman, Lawren Shank; Chor., H. A. Metzler.

Subjects and Speakers:—**Practical Lessons from the History of Judah and Israel,** J. L. Yoder; **Sermon** (Jno. 3:2), David Lehman; **Children's Meeting,** Martha Steiner, Lizzie Yoder; **What Young Christians Can Do: 1. In the Home,** Edna Yoder; **2. In the Church,** Paul Swope; **3. In the Community,** Sarah Metzler; **4. For the Mission Cause,** David Steiner; **The Good and Bad Influence of Present Day Reading Matter,** I. A. Rickert, Elban Lehman; **Practical Hints on the Preparation of the S. S. Lesson,** Lester Detwiler, Allen King; **The S. S. as a Factor in the Mission Cause,** Mary Zeigler, E. M. Detwiler.

Some Thoughts Presented:—Experience was the best teacher of the Israelites. Are we profiting by the mistakes of Judah and Israel? Teaching is necessary so that we may discern between wrong and right and be able to stand against the tide of evil. Young people should be obedient and pleasant in the home, and help to raise the Christian standard. They should be regular attendants at church. They should live an unselfish, prayer life, and use their influence for good in the community. We may be helped by corresponding with missionaries. We should judge our reading matter by the Bible. If you are not sure of a book, don't read it. Apply the lesson to everyday life. Look up parallel passages. Spend much time in prayer. A Spirit-filled S. S. is a great factor in the mission cause.

ANNOUNCEMENT

The Christian Monitor for December contains among other things, an interesting and thrilling account of the early history of the Zug, or Zook, family. The November number contained a similar account of the Hooley Family. Other sketches to appear during the next year concern the Yoder, Stoltzfus, Blank, Gehman, Beiler, Hertzler, Smucker, Kurtz, Miller, and Neuhauser families. You will be interested in this series of Old Settler Stories. In all there are 32 pages of interesting and helpful reading matter each month.

New subscribers may obtain the Christian Monitor for 1923, together with back numbers for November and December while they last, for the sum of fifty cents. Gift subscriptions at the same rate. Why not remember your friends in this way during the Christmas season? Renewals one dollar. Send subscriptions to

Christian Monitor,
Scottdale, Pa.

Married

Ressler—Burckhart.—Bro. Milo M. Ressler and Sister Anna Burckhart, both of Wadsworth, Ohio, were united in marriage on Nov. 16, at the home of the officiating minister, Bro. M. G. Horst. May the Lord's blessing rest upon this union.

Groff—Metzler.—On Nov. 8, 1922, at the home of the officiating bishop, Bro. C. M. Brackbill, Kinzer, Pa., Bro. A. B. Groff of Strasburg, Pa., was married to Sister Miriam E. Metzler of Leaman Place, Pa. The Lord bless them through life.

Hege—Eshleman.—On Nov. 9, 1922, Bro. Ira Hege of the Reiff congregation and Sister Martha Eshleman of the Miller congregation, both of Washington Co., Md., were united in holy matrimony by Bro. George Keener, at the bride's home. May God's richest blessings rest upon this union.

Burkholder—Martin.—On Nov. 2, 1922, Bro. Edgar H. Burkholder and Sister Hannah E. Martin, both of the Miller congregation of Washington Co., Md., were united in holy matrimony by Bro. George Keener, at the home of the bride's aunt, Sister Cora Eshleman. May God's richest blessings rest upon this union.

Denlinger—Hufford.—On Oct. 24, 1922, Bro. Elvin G. Denlinger of Mellinger's congregation and Sister Elva M. Hufford of Lancaster congregation were united in the bonds of holy matrimony at the home of the officiating minister, Bro. D. N. Lehman, Millersville, Pa. May heaven's blessings attend them.

Cooprider—Zimmerman.—On Nov. 15, 1922, at the home of the bride's parents, Bro. and Sister P. J. Zimmerman, occurred the marriage of Bro. Ross Cooprider of Inman, Kans., and Sister Carrie Mae Zimmerman of Jet, Okla. Bro. S. C. Miller performed the ceremony. May their wedded life prove one of service for Him.

Huber—Kreider.—On Nov. 9, 1922, Bro. Abraham H. Huber of the Millersville congregation and Sister Gertrude Kreider of the New Danville congregation were united in the bonds of holy matrimony at the home of the officiating minister, Bro. D. N. Lehman, Millersville, Pa. We wish them a happy married life.

Huber—Harnish.—On Nov. 9, 1922, Bro. Clayton L. Huber of the Petersburg congregation and Sister Edna Harnish of the New Danville congregation were united in the bonds of holy matrimony at the home of the officiating minister, Bro. D. N. Lehman, Millersville, Pa. May they be blessed with a happy married life.

Charles—Groff. Frey—Groff.—On Nov. 16, 1922, at the home of the parents of the brides, Bro. and Sister Emanuel Groff of the New Danville congregation, Bro. Ivan N. Charles of the Habecker congregation was married to Sister Esther H. Groff, and Bro. Furry H. Frey of the Masonville congregation was married to Sister Susan Elizabeth Groff. The brides are granddaughters of Bishop Abram Herr of New Danville, Pa. Bro. D. N. Lehman performed the ceremony. May God's richest blessings rest upon these unions.

Obituary

Loman.—Samuel, son of Abraham and Mary Loman, was born in Waterloo Co., Ont., on Mar. 28, 1833; died on Oct. 29, 1922; aged 89 y. 7 m. 1 d. He leaves to mourn his death 12 children, 44 grandchildren, 24 great-grandchildren, and 1 sister. He was a faithful member of the Mennonite Church, always having a concern for the things pertaining to God and the church. As long as health permitted his place at service was seldom vacant. He was resigned to the will of the Lord and calmly awaited that blessed moment when he could go home and be

with the Lord. Funeral was held on Nov. 1 from the home of his son in Oxford Co., Ont., at the Blenheim Mennonite Church. Service at the home by M. H. Shantz, and at the church by M. Hallman. Text, Heb. 4:9.

Overholt.—Jonas Overholt was born in Ashland Co., Ohio, April 3, 1842. He resided in the vicinity of Wakarusa, Ind., at the time of his death. Death was caused by infirmities of old age. He died Nov. 17, 1922, aged 80 y. 7 m. 14 d. He married Hannah Mikel Oct. 24, 1869. To this union were born 3 sons and 3 daughters. Three of them preceded him in death. He united with the Mennonite Church many years ago. Surviving him are his wife, Hannah, two sons (Wm. H. of Claypool, and John of Wakarusa) one daughter (Mrs. B. A. Selner of Bremen), 18 grand children, 8 great-grandchildren, 1 brother, and many other relatives and friends. Funeral was held Nov. 19 at the Olive Church, services conducted by Bros. D. A. Yoder and Henry Weldy. Text, I Pet. 1:24.

Shaubach. — Amos Shaubach was born Oct. 16, 1850; died at his home at Strasburg, Pa., Sept. 16, 1922; aged 71 y. 11 m. He is survived by his wife, 3 sons, and 3 daughters. He with his companion united with the Mennonite Church a number of years ago. He remained a faithful member until the time of his death. He had been in feeble health for 7 months, suffering from heart trouble, but was able to be up and about. His death came suddenly after having partaken of dinner with the family. Funeral services were conducted at the Strasburg Mennonite Church by Brethren Frank Herr and Christ Brubaker. Interment in the adjoining cemetery.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in the home,
Which never can be filled."

Martin. — Nancy (Bucher) Martin was born at Leetonia, Ohio, Oct. 4, 1852; died in Columbiana, Ohio, Nov. 11, 1922; aged 70 y. 1 m. 7 d. She united with the Mennonite Church at the age of twenty years and remained faithful until death. In the year 1889 she was united in marriage to John C. Martin. She leaves to mourn her departure her husband, step-son (Ira Martin), and other relatives and friends. Sister Martin lived a quiet and devoted life. She was a regular attendant at church until her health failed. She had heart trouble for some time but seemingly had been better, and after performing a little errand in the kitchen she retired to her bed and in a few minutes her soul had taken its departure. Funeral at the Midway Church, Brethren A. J. Steiner and E. M. Detwiler officiating. Text, II Kings 4:13, latter clause. Interment in adjoining cemetery.

Moyer.—Samuel O. Moyer was born Aug. 2, 1847; died Nov. 10, 1922; aged 75 y. 3 m. 8 d. His death was caused by gastritis, complicated with heart trouble. Tho in failing health for the past few years, he was sick not quite three weeks. In 1874 he was united in marriage to Kate Clymer, who died in 1877. A son who was born to this union died in infancy. In 1880 he was married to Eliza B. Detweiler. To this union were born 7 daughters, and 3 sons. Six daughters and 1 son preceded him in death. Besides the widow, he is survived by two sons: Ervin, living near home and Samuel residing at present in Vallejo, Calif.; also one daughter, Martha, at home. Most of his life until the fall of 1897, he lived in Hilltown township following the occupation of farming. He then moved with his family to Souderton, where he lived the remainder of his life. He was a faithful member of the Mennonite Church and during his illness simply waited and longed for the summons welcoming him home. Funeral services were conducted at the Souderton Church, Nov. 16, followed by further services at the Line Lexington Meetinghouse where burial took place. Services were conducted by the brethren, J. M. Moyer, E. B. Moyer, and Jos. G. Ruth. Texts, Matt. 11:6; Jas. 5:1-5.

Betzner.—David Betzner, Sr., was born Nov. 14, 1833, near Doon, Ont.; died Oct. 24th at the home of his son, E. B. Betzner, Kitchener, Ont.; aged 88 y. 11 m. 10 d. On April 3, 1855, he was married to Catherine Brubacher, who predeceased him eleven years. Besides his two brothers, Noah and Moses and one sister, Mrs. Elizabeth Snyder, Kitchener; one half-sister, Mrs. Levi Snyder of Didsbury, Alta., he is survived by four sons, Josiah, Henry, David and Eliab. Eighteen grandchildren and 7 great-grandchildren also survive him. Funeral services were held Oct. 27 at the First Mennonite Church, Kitchener, Pre. U. B. Weber of Kitchener, and Bishop S. F. Coffman of Vineland, Ont., officiating. Brother Betzner united with the Mennonite Church in early manhood. In his demise the Church at Kitchener loses one of its old members and the community an early pioneer, who was a grandson of the original settler of Waterloo County.

E. B. Betzner.

Amstutz.—Nicholas Amstutz was born in Wayne Co., O., April 30, 1842; died Nov. 9, 1922, of a paralytic stroke at the home of his son, Bishop Cleophas Amstutz, near Kidron, O.; aged 80 y. 6 m. 9 d. In March, 1866 he was married to Maria Tschantz. To this union were born 4 children, 3 sons and one daughter, who all died in infancy with the exception of one son, Cleophas, who with 6 grandchildren and 9 great-grandchildren and one brother survive. His wife died in 1895. He united with the Swiss Mennonite Church in his early life, and was faithful to his profession during his life. It may well be said of him that he was a conscientious loyal church member. He taught a Sunday school class for a number of years, and his place in the church was seldom vacant until his sickness. June 19, 1922, was the last church service he could attend. He patiently bore his sickness and we believe he is now reaping the rewards of the faithful. Funeral services were held on Nov. 11, by Jacob Nussbaum and J. S. Gerig.

Kreider.—Bro. Isaac Kreider died at his home in Lancaster, Pa., Sept., 11, 1922; aged 87 y. His wife who was Mary Denlinger died fifteen years ago. He is survived by 4 children, 12 grandchildren and two great-grandchildren. He was a faithful member of the Mennonite Church for many years. His one great desire was always to attend church services. His place in the church was never vacant unless on account of sickness. He was a kind and loving father never wanting to make anyone any trouble. Although he was well advanced in years his death was a great shock to his family and friends. He was well and about as usual when he retired for the night, and when the family called him in the morning they found he had passed away. Funeral services were held from the Paradise Mennonite Church by Bros. John H. Mosemann and C. M. Brackbill.

Farewell dear father, thou art at rest,
And wilt forever be,
Thou couldst not stay on earth with us,
But we can come to thee. S. E. K.

Swartzendruber. — Jacob J. Swartzendruber was born near Grantsville, Md., June 17, 1848; died Nov. 8, 1922, at his home near Shickley, Nebr., aged 74 y. 4 m. 21 d. In his youth he moved to Johnson County, Iowa, where he grew to manhood. On February 9, 1873, he was united in marriage to Mary Yoder, living in matrimony 48 years. To this union were born 9 children, 3 of whom died in infancy. Early in life he united with the Amish Mennonite Church and on November 17, 1889, he was ordained to the ministry, serving in that capacity for nearly 33 years. In 1895 he and his companion moved to Wright County, Iowa, and in 1907 to Filmore County, Nebr., where he resided until death. He leaves to mourn his departure, 4 brothers, 3 sisters, 6 children, 11 grandchildren, 2 great-grandchildren. The deceased was a sufferer of cancer, bearing his afflictions patiently.

Funeral services were conducted by Bro. E. J. Berkey of Oronogo, Mo., and Bro. Clayton F. Derstine of Eureka, Ill. His body was laid to rest in the adjoining cemetery.

"Father again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tears are shed."

Miller.—Maude (Fisher) Miller was born in Iowa county, Ia., Jan. 20, 1885; died at Wayland, Ia., Nov. 15, 1922; aged 37 y. 9 m. 25 d. She accepted Jesus as her personal Savior when a young woman, uniting with the Mennonite Church and remaining a faithful member until called by death. On Jan. 10, 1903, she was married to Anson Miller. This union was blest with four children, two sons and two daughters. Ferne Pauline preceded her in death. On Oct. 21, she and her daughter Elta and son Carl with Mrs. John Conrad and two daughters were on their way to Washington in Conrad's car. (These two families were neighbors in the town of Wayland, Ia.) At Wayland Crossing about a mile and one-half from home, they were struck by a west bound freight train. Mrs. Conrad was instantly killed while all the rest were injured. Sister Miller's injuries were considered serious from the first. A broken arm, several fractured ribs, an injured spine resulting in paralysis below the waist line, and other bruises caused untold suffering and pain almost to the last, when she fell peacefully asleep. With all her suffering and pain she bore it patiently and without complaint, only concerned that the Lord's will be accomplished in her. At her request she was anointed on the Sunday following the tragedy (Jas. 5:14, 15). She leaves her deeply bereaved husband, two sons (Clifford W. and Samuel Carl), one daughter (Elta Leona), three brothers, three sisters, and a large number of relatives, friends, and neighbors to mourn her loss. The funeral was held at the Lower Deer Creek Church near Kalona, Ia. on Nov. 19, conducted by Bros. J. Y. Swartzendruber and Simon Gingerich. Text, II Tim. 4:7, 8. Interment in the cemetery near by.

ANNOUNCEMENT

The Canton Bible School will convene (D. V.) for six weeks, Jan. 3 to Feb. 16, 1923, at the Canton, Ohio, Mission. Courses of study will be offered in Bible, Missions, Personal Work, Teacher Training, and Vocal Music. A number of the Bible courses are adapted to give help on the S. S. Lessons for 1923. One of the special features of the Bible School is the practical work—cottage meetings, services at the jail, work house, County Home, Rescue Home, also visiting the various Missions of the city.

Information concerning rooms write to N. E. Troyer, 1935 Third St., S. E., Canton, Ohio. Information concerning courses of study write to Jesse Smucker, Smithville, O.

I. W. Royer, Chairman.

ANNOUNCEMENT

Because of the success of and the deep interest of all concerned in our Bible School held at the Stahl Mennonite Church last winter, the demand for another term this coming winter, and by Conference granting us the privilege to maintain the Bible School, we the committee (Hiram Wingard, Abram Metzler, and Wm. C. Hershberger) with Bro. Jno. F. Bressler as principal have arranged the course of study and a bulletin relative to the work which will be distributed generally in a few weeks and especially to those who desire to become more familiar with the working of the school.

For further information please write to or interview Wm. C. Hershberger, R. 7, Johnstown, Pa.

Your inquiries and help will be appreciated and attended to. The term begins Jan. 1, 1923.

Items and Comments

The German liquor bill at the present is reported as approximately 3,500,000,000 gold marks, or nearly $1,000,000,000. This in a country which is supposed to be trembling on the verge of bankruptcy.

* * *

Governor-elect Pinchot of Pennsylvania has never before been elected to a public office by a populor vote. He has held many governmental positions but all these were given by appointment.

* * *

Congress convened in special session on Nov. 20. On Nov. 21, Pres. Harding addressed a joint session of both houses in a thirty-minute speech. His main theme was a strong plea for the passage of the ship subsidy bill.

* * *

Georges Clemenceau, the eighty-one year old war premier of France, usually known as "the Tiger," is at present visiting America. In a recent address he pictured European conditions from the French viewpoint and criticized America for standing aloof in international affairs.

* * *

In his annual report to the California Associated Raisin Company, President Wylie M. Giffin said: "The home brew industry, so far as the raisin business is concerned, is practically a thing of the past. That market vanished as quickly as it came. In 1920 large amounts were used, in 1921 practically none."

* * *

According to a recent decision of the District Court of Appeals of the state of California the Bible may not be used in the schools of the state. This is based on the ground that the Bible, like the Talmud and the Koran, is a "sectarian" book, and hence comes under a clause of the California Constitution which provides that no "sectarian doctrine" shall be taught in the schools of the state. Such a decision can not but be a distinct loss to any state or country. The Bible is not only the greatest piece of literature but the greatest moral and religious book in the world. "The entrance of thy words giveth light."

* * *

The Near East Peace Conference in session at Lausanne, Switzerland, is at work trying to solve the knotty problems which are connected with the establishment of peace in the countries adjacent to Constantinople. One question that has caused considerable discussion is the disposition of Thrace. The freedom of the straits and the settling of the boundaries between Turkey and Greece are other matters that will receive their share of attention. Among the latest developments at Constantinople is the appointment by the Angora government of Abdul Medpid Effendi as the supreme caliph of the Moslems to take the place of the sultan who recently fled from the city. He has only spiritual authority.

ANNOUNCEMENT

We have arranged to hold a short term of Bible School for six weeks, if the Lord will, at the Pigeon River Church, Pigeon, Mich., with Bro. Nevin Bender of Greenwood, Del., as instructor. Any one interested is invited to be present with us. The term is to commence Jan. 1, 1923. For further information address

Joseph J. Shetler,
Bay Port, Mich.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India.—(1899) [illegible]rica Mennonite Mission, Dhamtari, C. [illegible]ndia, J. N. Kaufman, Secretary. Stations: Sundeiganj, Leper Asylum, Balodgahan, Sankra Mahoux, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt. Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W Benner, Supt
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas J. D. Smith, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., City, Kans., C. J. Freyenberger, Supt.

SPECIAL BIBLE TERM

The six weeks Special Bible Term will begin (D. V.) at the Eastern Mennonite School, Harrisonburg, Va., Jan. 3, 1923. The following courses will be offered: Life of Christ, Acts of the Apostles, Bible Doctrine, Training for Service, Personal Work, Music, Old Testament Book Study, New Testament Book Study, and the Bible and How to Study It. Bro. Noah H. Mack of New Holland, Pa., has been secured as Special Bible Term instructor and will be assisted by members of the faculty. Special lectures and meetings, conducted by Brethren John H. Moseman of Lancaster, Pa., Noah H. Mack, and members of the faculty, will also be an interesting part of the program. Bulletins explaining the courses in detail are ready for distribution and will be mailed to anyone upon request.

A. D. Wenger, Principal.
H. D. Weaver, Business Mgr.

According to official figures, during the nine months ended Sept. 30, 5,889 Jewish immigrants entered Palestine.

ANNOUNCEMENT

A Fundamental Bible School will be held, the Lord willing, at Calgary, Alta., for 3 weeks, including four Sundays, from Jan. 21 to Feb. 11, 1923.

According to present plans the Bible school will be held at the rooms of the City Public Library, similarly held by the Friends' Society. The following themes will be offered—

10 Lectures on Typology—"Egypt to Canaan."
10 Lectures on Childhood to Old Age.
10 Lectures on Prophecy.
15 Lectures on Fundamentals of Christianity.
20 Studies on Romans and Ephesians.
10 Lectures on Sunday School Methods.

Evangelistic and prophetical sermons will be preached each evening during the three weeks. We look for a number to attend this Fundamental Bible School, directed to establish believers in the precious faith delivered unto the saints. Instructors, C. F. Derstine, Eureka, Ill., E. S. Hallman, Guernsey, Sask. For further information write to

E. W. Bricker,
2031 Eighth Ave. E.,
Calgary, Alta.

Y. P. M. TOPIC BOOKLETS

The new topic booklets for 1923 are now ready. They are similar in size and form to the 1922 booklet, and contain the topic for each Sunday, with outlines and suggestive assignments, besides general suggestions and a list of the topics classified under a number of different heads such as Christian Life, Consecration, Doctrinal, etc. The topics were prepared by the Committee appointed for this purpose by General Conference.

Price, 5c each, 50c per dozen, or $3.00 per hundred. Send orders to,

Mennonite Publishing House,
Scottdale, Pa.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 7, 1922 (Gospel Witness Established 1905) No. 36

EDITORIAL

"If ye love me, keep my commandments."

Our Bible Schools.—On the last page of this issue will be found a classified list of Bible Schools to be held during this winter. A glance at this list will reveal that activities along this line are increasing each year. We hope all those who can will take advantage of these opportunities to learn more of God's Word.

Another change in our editorial staff has been made, Bro. Allen Christophel, editor of the Mission Supplement and one of our associate editors, returning to his former home in Indiana. Bro. Christophel rendered faithful service while in the employ of the House. The work of editor of the Supplement is assumed by Bro. J. A. Ressler, whose years of service as an editor and a missionary fits him for this position. All articles and correspondence intended for this department of the Gospel Herald should be addressed to him.

Will the Mennonite Church succeed in its efforts to raise $1,000,000 during the current year? In this sum should be included, of course, the home expenses and home charities of each congregation. Besides the usual offerings from our several hundred congregations from time to time, quite a few annuity contracts of a thousand or over are being written and other substantial contributions were made during the past few months. We know of several congregations that have already exceeded their proportionate share of the proposed million. Let this work continue, and our General Board treasurers will be able to make a commendable report at the time of the next Board meetings.

Christmas time is approaching. During this time of the year our Publishing House is remembered with unusual numbers of orders for books, mottoes, etc. In this connection we would offer two suggestions: (1) Send your orders early, and thus avoid the Christmas rush. (2) If selecting gifts for your friends, select such as will be of practical benefit to them. Should you present the Gospel Herald to any friend or friends or needy ones as a Christmas present we will meet you half way and let you have it for half price. The editor lives four hundred miles from Scottdale. But you will make his smiles reach all the way to the editorial sanctum if you will see to it that by Jan. 1 all the subscriptions will have been brought up to date and the total list of subscribers will have passed the 13,000 mark. Who will help to bring this about?

THE YEAR BOOK

The Mennonite Year Book and Directory for 1923 is in course of preparation, and the help of everyone is solicited in order to make it as nearly correct as possible. A large number of requests for specific information have been sent out during the past two months and not all of these have yet been answered. If you have received such a request and have not yet attended to the matter, please do so at once. Anyone knowing of any corrections or additions that should be made will confer a great favor by sending same in promptly. Address, Year Book, Mennonite Publishing House, Scottdale, Pa.

The Real Test of Real Christian Experience.—Here is a thought that ought to be impressed upon people over and over again: It is not what a person says he believes, not how he acts in the meeting, not the eloquence of his prayers or the diligence in his active work in behalf of the Church that constitutes the real test of his actual Christian experience, but rather what he is and does at times when he is off duty as a Christian worker. Is he honest and upright in his business life? Does he let the Christ life shine in the home? Does he at all times keep out of places of vain amusement where he would not wish to be seen by his acquaintances or wish to be when Jesus comes? In his social life does he act at all times in a manner becoming the child of God? In short, does his whole life—in public or in private, at home and away from home, in business and social life, in Christian service and secular pursuits, on Sunday and during week days—show that he is consecrated to God, free from sin, living to the glory of God and in obedience to His Word, at all times and in all places? We are not talking about weaknesses manifest during times of temptation or lack of proper enlightenment, but about deliberate actions which might be different if we would have them so. Momentary weakness is one thing, deliberate or careless sinning is another. It is the latter that we have in mind.

There are too many people who persuade themselves to believe that if they are right part of the time God will overlook inconsistent living the rest of the time—ignoring the truth as it is written: "If any man love the world, the love of the Father is not in him." But the vital question is not, Do we stand the test when we are on duty? but, Are we also proving ourselves Christians between times?

THE TWO STANDARDS

By Daniel Kauffman

For the Gospel Herald.

I. Liberalism vs. Fundamentalism

Along with many others the writer has been intensely interested in the struggles between the forces of liberalism and conservatism. Whereas in former times we were entertained by learned discourses and heated debates on such subjects as the mode of baptism, open communion, and kindred themes, such debates are now completely overshadowed in the latter day attempt on the part of unbelievers to capture the Christian Church.

One of the unfortunate things in this controversy is the fact that as a rule most liberalists keep their unbelief in the background and try to deceive the masses by making it appear that about the only difference between the old theology and the new is a difference in method and in the use of terms. All efforts to uncover the facts are denounced as "prejudice," "narrowness," "intolerance," selfishness," etc. But this has not kept men of faith from reading books and periodicals written by destructive critics, neither should it keep them from turning on the light.

We remember the time when we thought that all unbelievers belonged to the same class. In a sense they do. "He that is not for me," says Christ, "is against me." But unbelievers, like believers, differ among themselves when it comes to matters of detail. The atheist, the agnostic, the unitarian, etc., are but a few among many schools of unbelievers known to the reading public. Perhaps the most numerous among them today are the Higher Critics. We shall not enter into a discussion of the difference between Higher Criticism and "destructive criticism," as many do. Whatever you may think of the difference between them, the fact stands out that the teachings of the average Higher Critic are very destructive to orthodox faith. The difference between what Higher Critics believe and teach and that which is commonly believed among people of orthodox faith is made apparent in the following comparisons:

What Fundamentalists Teach	What Higher Critics Teach
About God God is the all-wise, all-powerful, everywhere-present Being, the Creator of heaven and earth, the Sovereign of the universe, the only Being who is without beginning or end.	God is the Deity whom believers in the Bible worship, the essence from which the universe evolved. He is infinite and eternal energy, but does not have personality.
About Jesus Christ "In him dwelleth all the fulness of the Godhead bodily." He is the Son of the living God, born of a virgin, without human father, died the substitutionary death on the cross, rose from the dead the third day, ascended to glory, and is at the right hand of the Father interceding for us.	The greatest man that ever lived, a son of Joseph or some other man, the very highest example for us to follow; but the theories of His virgin birth, bodily resurrection, etc, are but the inventions of men.
About the Creation Heaven and earth, the sun, moon, and stars were created by the immediate act of God. Man was created in the image of God, and given dominion over all the earth. The human family is about six thousand years old.	The whole universe is evolved from — something — having its beginning unnumbered millions of years ago, man being descended from the lower animals through a slow process of evolution, there being evidences of civilization many thousands of years before Christ.
About the Bible It is the one infallible, inerrant, authoritative Book of God, given by divine inspiration, written by men who were moved by the Holy Ghost to record in a book what God had revealed to them. It is equally inspired in all its parts.	The Bible **contains** the Word of God as conceived by great men. There are in it, however, many "scribal additions and distracting parallels" which are confusing and inapplicable to the present age.
About Revelation God reveals Himself to man through the Spirit and through His inspired Word, the Bible, the two never conflicting. He has, "at sundry times and divers manners," revealed to man things that could not possibly be found out through human intelligence or ingenuity; as, for instance, the Creation, the future destiny of man, etc.	God reveals Himself to man through nature and through the mind of man. This revelation has been going on through the ages, a gradual unfolding of His will through the discoveries and ever-increasing intelligence of man. There is no one religion that can lay exclusive claims to revelations from God.
About the Church The Church is the body of called out ones, the people of God who became such through faith in Jesus Christ and the new birth. Its organization was by authority and direction of God, its rule of life is the Gospel of Christ, its mission is to evangelize the world, and heaven is the eternal destiny of its members.	The church is an organization of people whose mission is to bring about the betterment of people. It recognizes the fatherhood of God and the brotherhood of man, and stands with an open door for all people regardless of what may be their faith or life. There are good and bad in all churches, and convenience should determine which church you belong to.
About the Devil There is a personal devil, the arch enemy of human souls, the father of lies, the deceiver of men, and for whom the lake of fire was prepared.	Every man is his own devil.
About the Fall of Man Man was created in the image of God, but because of sin he fell. There is no hope of escape from his fallen condition save through faith and repentance and the atoning merits of the blood of Jesus.	The only fall of man was his failure to rise. The first state of man was that of a savage, and he will reach the climax of perfection during the Golden Age.
About Salvation Salvation from sin is brought about through the grace of God extended to penitent believers. Its manifestations are a holy life in time, and its results a life of glory in eternity.	Salvation consists in a cleaned up life. The idea that man must believe in some creed and unite with the Church in order to be saved is a myth. There are millions of saved souls outside the Christian Church.
About the Second Coming of Christ Christ is coming the second time, according to promise and prophecy.	Christ comes to the sinner when he forsakes his evil ways and turns to God.
About Eternal Punishment "The wicked shall be turned into hell," and be punished with "eternal destruction from the presence of the Lord."	The idea of eternal punishment belongs to the dark ages. We get our punishment for evil doing in this world, not in the world to come.

It will be seen that, outside of vague, indefinite references to the Deity and meaningless twaddle about salvation, the sovereignty of God, etc., the theology of the present day Higher Critic is very much like the theology of such outspoken opponents of the Bible as Voltaire, Paine, Owen, Ingersoll, and others of their class. If there is anything "higher" about the present day critic than the critic of a century ago, it consists in the effort to put upon it an ecclesiastical polish and label it Christianity. But men of faith ought not to be deceived by such subterfuge. This "other gospel" is the same, whether it wears a mask or not. Whether it is an avowed infidel or agnostic, a professor in a theological seminary, or a man in the pulpit wearing the clerical cloth that preaches such heretical doctrines, he should be held as an enemy of Christ, a perverter of human souls, a dangerous man to have around. Whether a defence of the Gospel in its fullness and purity is designated as "fundamentalism," "orthodoxy," or by some other name it merits the enthusiastic, sturdy support of every faithful man of God.

"Watch ye, stand fast in the faith, quit ye like men, be strong."

Since writing the above there has fallen into my hands a paper, called "The Truth Seeker," which confirms the thought that the open infidelity of a generation ago and the New Theology of the present time are practically the same thing but under different garbs.

The character of this paper is evident from this explanatory headline: **"A Freethought and Agnostic Newspaper."** Following are few thoughts from its editorial page:

"About every honest man I have known was an infidel."

"I know that there never was a Christ, such as the ancient Israelites expected."

"Everything Christian is fictitious"

"To find the truth in Genesis would be about as futile as to find the traditional needle in a haystack.

"The ignorance of Jesus shows him to have been human."

"God is simply a figure of speech, not a fact."

"Faith is where there is a tombstone raised over a person's mind."

But enough of this. I simply made these quotations that no one may misjudge the character of the paper. It was established in 1872, a few years before the rise of Ingersollism. Rank as are its mouthings against the Bible and the Christian faith, the most remarkable thing about it is its similarity to the tenets of faith set forth in the New Theology of today. The two creeds have many things in common. As proof for this statement, read the second column in the above comparisons again, and then note the following teachings of the paper now lying before me:

It is an ardent advocate of the theory of Evolution, and discredits the Genesis account of the creation.

It denies the deity and virgin birth of Christ, and ridicules the idea of the atonement through the substitutionary death of Jesus on the cross.

It denies the inspiration and authenticity of the Bible as God's Word, claiming that the majority of preachers upholding the orthodox faith do not themselves believe what they preach.

It expresses profound respect for men like Darwin, Huxley, Spencer, Abbott, McConnel, and others who have openly espoused some form of unbelief, and pours contempt upon all preachers and churches who dare to uphold the orthodox Christian faith.

God's plan of salvation as taught in the Gospel of Christ is declared to be but a survival of religious standards that existed before Christ.

It ridicules the idea of a personal devil, and declares as infamous the doctrine of eternal punishment for the wicked.

It seeks to discredit the sacredness of Christian doctrine by sneeringly referring to it as "religious dogmas."

It teaches Rationalism, using Luke 4 as a basis for such teaching.

The idea of the supernatural and miraculous in the religion as promulgated in the Bible is entirely discarded, and Reason is exalted as the basis for all belief.

The thought is emphasized that the world is suffering from the autocratic domination of an outworn and outgrown theology, and the demand is made for a new order of things more in keeping with the needs of the times.

The point we want to make is this: Infidelity is INFIDELITY, no matter whether it is given in the form of open opposition to Christianity, or disguised under a coat of ecclesiastical whitewash and labeled "christianity." The advocates of the New Theology are making the same fight against the orthodox Christian faith that men like Paine, Owen, Hume, and Ingersoll made during the last century, only under a different guise. Names may change, but the truth is the same in all generations, in all ages. It is, "Jesus Christ the same yesterday, today, and forever." "The word of our God shall stand forever." Let us not be deceived by the subtle "Lord, Lord," coming from those who strike at the vitals of the religion of Jesus by denying or discrediting the fundamentals of the Christian faith. The world today, as in times past, is deluded by cunningly devised fables, and whether it is atheism, agnosticism, "freethoughtism," unitarianism, higher criticism, or some other "ism" that gives expression to the opposition against TRUTH as revealed in the Bible and confirmed by the Holy Spirit, let us not be moved away from our moorings of faith, from the hope of the Gospel. The world is suffering from a besetting sin, a devil—UNBELIEF—whose name is legion, and happy the man, happy the church, happy the institution of learning, that is delivered from them all.

Goshen, Ind.

A SWARM OF "BEES"

By David Burkholder

For the Gospel Herald.

The following list of New Testament commands commencing with the word "Be" plainly tells us what God wants His people to be in this world. This list contains only a small part of the total number of such verses found in the New Testament. There are hundreds of others that are fully as binding as the ones in this list. And we must bear in mind that "whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven." So let us carefully and prayerfully consider them.

Be exceeding glad: for great is your reward in heaven.—Matt. 5:12.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

Be of good comfort; thy faith hath made thee whole.—Matt. 9:22.

Be of good cheer; it is I; be not afraid.—Matt. 14:27.

Be it unto thee even as thou wilt.—Matt. 15:28.

Be thou removed, and be thou cast into the sea.—Matt. 21:21.

Be not ye called Rabbi: for one is your Master, even Christ.—Matt. 23:8.

Be ye also ready: for in such an hour as ye think not the Son of man cometh.—Matt. 24:44

Be not highminded, but fear.—Rom. 11:20.

Be thou clean.—Mark 1:41.

Be not afraid, only believe.—Mark 5:36.

Be not afraid of them that kill the body, and after that have no more that they can do.—Luke 12:4.

Be not conformed to this world.—Rom. 12:2.

Be kindly affectioned one to another.—Rom. 12:10.

Be not wise in your own conceits.—Rom. 12:16.

Be perfectly joined together in the same mind.—I Cor. 1:10.

Be ye followers of me.—I Cor. 4:16.

Be ye (not) idolaters, as were some of them.—I Cor. 10:7.

Be not children in understanding.—I Cor. 14:20.

Be ye stedfast, unmovable always abounding in the work of the Lord.—I Cor. 15:58.

Be not unequally yoked together with unbelievers.—II Cor. 6:14.

Be ye separate, saith the Lord.—II Cor. 6:17.

Be of good comfort.—II Cor. 13:11.

Be not deceived; God is not mocked.—Gal. 6:7.

Be renewed in the spirit of your mind.—Eph. 4:23.

Be ye angry, and sin not.—Eph. 4:26.

Be ye therefore followers of God, as dear children.—Eph. 5:1.

Be not ye therefore partakers with them.—Eph. 5:7.

Be ye not unwise, but understanding what the will of the Lord is.—Eph. 5:17.

Be not drunk with wine, wherein is excess.—Eph. 5:18.

Be strong in the Lord, and in the power of his might.—Eph. 6:10

Be careful for nothing.—Phil. 4:6.

Be not thou therefore ashamed of the testimony of our Lord.—II Tim. 1:8.

Be strong in the grace that is in Christ Jesus.—II Tim. 2:1.

Be not slothful, but followers of them who through faith and patience inherit the promises.—Heb. 6:12.

Be not carried about with divers and strange doctrines.—Heb 13:9.

Be not forgetful to entertain strangers.—Heb 13:1.

Be ye doers of the word and not hearers only.—Jas. 1:22.

Be patient therefore, brethren, unto the coming of the Lord.—Jas. 5:7.

Be sober, and hope to the end.—I Pet. 1:13.

(Continued on page 702)

Preacher's Page

SERMON OUTLINE

By J. A. Ressler

For the Gospel Herald.

Relation of Church to Ministry
Text, I Cor. 12:12.

I. Calling to the Work.
1. Select men.—Acts 6:3.
2. Recognize call.—Acts 13:2.
3. Examine Qualifications:—
   a. Holy Spirit.—Luke 24:29; Acts 1:8.
   b. Blameless life.—I Tim. 3:2.
   c. Good repute.—I Tim. 3:7.
   d. Humility.—I Pet. 5:5.
   e. Steadfastness:—I Cor. 15:58.
   f. Gift to teach.—I Tim. 3:2; 4:11.
   g. Executive ability.—I Tim. 3:4, 5.
   h. Example.—1 Tim. 4:12.

II. Offices of Ministry.
1. Bishop.—I Tim. 3:1; 4:14.
2. Minister.—Acts 26:16.
3. Deacon.—Acts 6; Phil. 1:1; I Tim. 3:8-13.
4. Pastor.—Eph. 4:11.
5. Evangelist.—II Tim. 4:5.
6 Missionary.—Acts 13:2.
7. Teacher.—Eph. 4:11.

III. Duties Toward Ministry.
1. Support.—I Tim. 5:18.
2. Assist in Work.—Rom. 16:1-4.
3. Material help.—I Cor. 9:11.
4. Not salaried.—Isa. 56:10; I Cor. 7: 22, 23.

PREACHING THE GOSPEL

By J. R. Shank

For the Gospel Herald.

And the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.—Acts.20: 24b.

When a man is chosen as an ambassador to a certain people it is his business to make that ambassadorship the chief end of his work among that nation or people. And when a man is called to preach the Gospel it is his business to make that message the chief end of his ministry. A few things are essential to the faithful discharge of this duty. He must know the conditions or counsels of the Lord of the country from which He is sent. He must realize the condition of the people to whom the counsels are to be given. He must himself be one who is able to represent the Lord and Commissioner and to come in touch of sympathy with the people to whom he is sent. He is to render an account to the Lord of his work and not to the people to whom he is sent. With this view of the matter before us we are prepared to think of all that is involved in preaching the Gospel.

1. **The People to be Evangelized.**—The same terms are to "all people," but it may apply for the individual ambassador to the people to whom he may be particularly commissioned or given charge to teach. The proper view of the people to whom the Gospel is sent recognizes **their utter inability to save themselves.** With John in his epistle (I Jno. 5:18). "We know that we are of God, and the whole world lieth in wickedness." We have not been sent to a people who may be fitted for glory by a few moral betterment programs of social improvement, educational advancement, and industrial enterprise. Good as these programs might be in the proper place and relation, they cannot and will not meet the terms upon which any people can be accepted before God and be made a people according to the standards of heavenly life. Because we have driven out the dance and the rum shop and have started people toward business enterprises and cleaned up surroundings is no guarantee that people are right with God.

Man is in a state of depravity from which no amount of human endeavor without Divine intervention is able to save him. "There is none righteous, no not one.....for all have sinned and come short of the glory of God" (Rom. 3:10, 23). Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by me."

Recognizing this universal depravity in all men, we are better prepared to recognize that "there is no difference, for all have sinned and come short of the glory of God." It matters not to what people we go—they may be in high intellectual state, as were the Greeks to whom Paul preached; or they may be in the lowest scale of ignorance, as were the cannibals to whom John G. Paton preached in the South Sea Islands—as far as salvation is concerned they are all lost before God and must all meet the same condition for salvation in Christ Jesus. One missionary may go to Africa among a people from whom he may recoil as far as custom and practice is concerned. Another may go to China, or India, or South America, or Turkey. Still others may go to the outcast among the cities of America, or to the lowly in some rural field. Others may go among the cultured and the rich. But wherever we go, we are never to lose our viewpoint: All men are sinners without the redeeming grace of Christ. And whether people have been brought up with a good moral training and received teaching in manners and customs, or whether they have been brought up with the most uncouth habits and surroundings, "there is no respect of persons with God," and without being born again neither shall enter the kingdom of heaven. It is often true that "publicans and harlots" go into the kingdom before those who consider themselves better socially and morally.

2. **The Message of the Gospel.**—(a) It is a message of grace. No people, however rich, can purchase a privilege in it above the poorest of the poor. None by superior works can attain to favor before God more than the man with inferior works can. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." It is not a message over which any man has a monopoly. When we fail to share it with our fellowman, it is evidence that we have lost it ourselves. The cultured and the great may have it, and so may the unlearned and the common. "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." The Gospel is a great leveler. "Let the brother of low degree rejoice in that he is exalted but the rich, in that he is made low."

(b) It is a message of redeeming love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Jesus gave Himself a willing sacrifice when He submitted to the shameful death of the cross by the hands of wicked men. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." This sacrifice was satisfactory before God. Jesus was a representative of man in that He became flesh, and a representative of God because He was the Son from heaven. No other man has such a standing before God and man as He. No one else has a sinless record before God and man nor can have such a standing with heaven and earth as the Son of God and the Son of Man in one person. His coming was with the express purpose of bringing salvation to the lost of earth. It is sufficient to bring us forgiveness of sins and an inheritance among all them that are sanctified by faith in Jesus. "He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

(c). It is a message of righteousness. So many fail to grasp this in their blindness and selfishness. Forgiveness is taken as a matter of course, free, without works, without merit, forgetting that in order to make it a matter of being "just" as well as a justifier of the ungodly, God had to meet the demands of justice Himself. Paul's question immediately following his exposition of justification by faith in Romans 1 to 5 is, "Shall we continue in sin that grace may abound? God forbid. How

shall we that are dead to sin live any longer therein?" If it were only a matter of grace and not a matter of righteousness, Jesus would have had no need to die. God would have forgiven without reference to justice at all, and so lost His respect for moral government of the universe. If it were a matter of grace without a matter of righteousness also, the sinner in every clime could be forgiven and saved without condition on his part. But now it is only **to them that believe**, and who in believing, repent and confess and obey, that Jesus is the author of eternal salvation. God is not only concerned in passing over our sin, but in having **such a condition wrought in our hearts** that we are saved from the power of sin. "The grace of God that bringeth salvation hath appeared to all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." "Know ye not that the unrighteous shall not inherit the kingdom of God?" "Such were some of you, but ye are washed, ye are sanctified, ye are justified, in the name of our Lord Jesus Christ and by the Spirit of our God."

(d). It is a message of separation. —"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6: 17, 18). Here is one of the touchstones as to whether we have met conditions. Many will follow the Gospel message through all the story of redeeming love and mercy and forgiveness and of the sweet hope of heaven, and yet, when they come to the call to separation, will meet it only in part. They will still cling to the things of unrighteousness, of darkness, of Beliel, of infidels, of idolatry. We have a calling to be with One that is holy. If we would be fit for His company, we must come out of the company of that which is contrary to holiness. "Ye cannot serve God and mammon." "Ye cannot be partakers of the Lord's table and of the table of devils." We cannot be on the side of the Lord when we are helping the side of the enemy. No one is preaching the Gospel in completeness who does not also bring forth from the Word those principles by which the child of God may see how to separate himself or herself from the evils of the world. It is just as truly a **Gospel** message to speak against the evils of fashion, and secrecy, and life insurance, and divorce, and war, and going to law, alliance with unbelievers in business, or matrimony, or various organizations, as it is to speak of other phases of the message pertaining to mercy and forgiveness etc. And it is just as much a Gospel message to teach the ordinances of the New Covenant which mark us as belonging to Christ as it is to discuss some other phase of the Christian service.

(e) It is a message of warning and hope. Paul "reasoned of righteousness, temperance, and judgment to come" with such power that Felix trembled. And the same message is still included in the Gospel message. Sinners must be warned; and the Gospel today, as always, includes the warning note. Preachers of the Gospel who must sift out the doctrine of hell and damnation systematically, for fear they will fall too harshly on ears polite, are not only risking the souls of men, but their own souls before that terrible judgment. There should be no doubt in our message about the destiny of the "fearful, and unbelieving and abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," when the Scripture says they "shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). We should not make sin appear insignificant when the Word of the Gospel makes it plain that Jesus will be "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (II Thes. 1:7-9).

And God does not leave us in darkness concerning the blessed hope of the **believer.**. Jesus spoke of the **"many mansions"** in the Father's house. Paul and Peter both wrote by the Holy Spirit of the **inheritance** of the saints. It is the mission of the messenger of the Gospel to comfort the believer concerning the dead in Christ and concerning the enduring nature of our heavenly reward. "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:14, 15).

3. **The Messenger.**—The messenger is himself only a human being. He is at best only a sinner saved by grace. He is never to hold himself as some great one beyond the reach of those to whom he is sent. It is well for him if he be not one that may have been crippled in his earth-life through the degrading marks of sin that hinder him from reaching the most souls possible. Yet from another angle when every believer is expected to be a bearer of the message to a certain extent, we know that through grace we are redeemed and may so bear testimony, that even former sins cannot hinder the progress of the truth, but become a monument of the saving power of our Gospel.

As a messenger, he must witness not only by tongue but by his life. His life must be consistent with the truth which he teaches. He is standing before a judgment-bound people who may be dependent upon the nature of his message as to whether they shall escape the doom of the lost. He then must deliver his message with a burning desire to rescue hell-bound souls from their awful doom that they may be able to escape and become inheritors of the glory that awaits the saints. He must faithfully warn and teach, "not shunning to declare all the counsel of God." When he brings in his returns from his ambassadorship it will be his joy to say, "These souls have heard the terms of peace and have accepted them in fullness." It will be a sorrow to have to report, "These souls indeed heard the message of the whole counsel of God as I delivered it, but have been unwilling to accept the terms." The Lord who has made him an ambassador will not judge him by the number that have accepted the message, but rather by the faithfulness of his ambassadorship. "He that taketh warning shall deliver his soul" (Ezek. 33:5). "Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:9). "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person away from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezek. 33:6).

Blessed is the messenger who can at the close of his race look back with Paul upon his course and say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give **me at that day: and not** to me only, but unto all them also that love his appearing."

Carver, Mo.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A PLEA FOR THE PRODIGAL GIRL

Sel. by Edith Eshleman

"I have read of the death of the martyrs;
The story of Peter and Paul,
The story of Luther and Calvin—
I respect and honor them all;
And also Thomas and Stephen,
Honest and faithful men,
And I've read the sweet story of Jesus,
And expect to read it again.
I've read of the Good Samaritan,
Of charity's lesson begun,
And my heart goes out in great pity
To the wayward prodigal son.

"All are so glad to welcome him,
So quick to forget and forgive,
It makes no difference what he has done,
If he only comes back to live;
They have always prayed for the prodigal boy,
Since ever the world begun,
The joy, the glory, forgiveness,
Of the returning, wayward son,
But poets seem to forget to write
Of the saddest thing in the world—
They are not so eager to welcome back
The poor little prodigal girl.

"Just why she has turned out crooked—
She happened to find the 'right one,'
Who had the slick tongue of a Judas—
And that was your prodigal son.
Though the boy is upheld and forgiven,
It is common all over the world,
That you scornfully point out for gossip
The poor little prodigal girl.
There is nothing so truly pathetic
As the life of the maidens who fall,
And if you search down to the bottom
You will find man the cause of it all.

"But he is led back in society
And nursed with the tenderest care,
Held up to the world as a hero,
And mentioned in fervent prayer,
While she is cast out from her loved ones,
Out in the hard, cruel world,
And everyone points out and scorns her,
The poor little prodigal girl.
Now, as has been said quite often,
And we will repeat it again,
That 'the lowest of fallen women
Are better than some of the men.'"

Maugansville, Md.

HOME

Sel. by Mary W. Ebersole

What a hallowed name! How full of enchantment and how dear to the heart! Home is the magic circle within which the weary spirit finds refuge; it is the sacred Asylum to which the care-worn heart retreats to find rest from the toils and inquietudes of life.

Home! That name touches every fiber of the soul, and strikes every chord of the human heart with its angelic fingers. Nothing but death can break its spell. What tender associations are linked with home! What pleasing images and deep emotions it awakens! It calls up the fondest memories of life and opens in our nature the purest, deepest, richest gush of consecrated thought and feeling. Home has an influence which is stronger than death. It is law to our hearts, and binds us with a spell which neither time nor change can break.

Ask the little child, What is home? you will find that to him it is the world—he knows no other. The father's love, the mother's smile, the sister's embrace, the brother's welcome, throw about his home a heavenly halo, and make it as attractive to him as the home of the angels. Home is the spot where the child pours out all its complaints, and it is the grave of all its sorrows. Childhood has its sorrows and its grievances, but home is the place where these are soothed and banished by the sweet lullaby of a fond mother's voice.

Home! How often we hear persons speak of the home of their childhood. Their minds seem to delight in dwelling upon the recollections of joyous days spent beneath the parental roof, when their young and happy hearts were as light and free as the birds that made the woods resound with a melody of their cheerful voices. What a blessing it is, when weary with care and burdened with sorrow, to have a home to which we can go, and there, in the midst of friends we love, forget our troubles and dwell in peace and quietness.

There is nothing on earth so beautiful as the household on which Christian love forever smiles, and where religion walks a counselor and a friend. No storms can make it tremble, for it has a heavenly support and a heavenly anchor. Home is a place of rest—we feel it so when we seek and enter it after the busy cares and trials of the day are over. We may find joy elsewhere, but it is not the joy, the satisfaction of home.

The sweetest type of heaven is home—nay, heaven itself is the home for whose acquisition we are to strive the most strongly. Heaven! that land of quiet rest—toward which those, who, worn down and tired with the toils of earth direct their frail barks over the troublous waters of life, and after a long and dangerous passage, find it—safe in the haven of eternal bliss.

Aged parents rejoice very much when on Christmas or Thanksgiving Day they have their children at home; but there is almost always a son or daughter absent—absent from the country, perhaps absent from the world. But oh, how our heavenly Father will rejoice in the long Thanksgiving day of heaven, when He has all His children with Him in glory!

Through the rich grace of Christ Jesus, may we all reach it!

Elizabethtown, Pa.

THE FAMILY ALTAR

The following are ten reasons why a family altar should be maintained in every home:

1. Because it will send you forth to the daily task with a cheerful heart, stronger for the work, truer to duty, and determined in whatever is done, therein to glorify God.

2. Because it will give you strength to meet the discouragements, and the disappointments, the unexpected adversities, and sometimes the blighted hopes, that may fall to your lot.

3. Because it will make you conscious throughout the day of the attending presence of an unseen, Divine One, Who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. Because it will sweeten home life and enrich home relations as nothing else can do.

5. Because it will dissolve all the misunderstanding, relieve all the friction that sometimes intrudes into the sacred precincts of family life.

6. Because it will hold as nothing else the boys and the girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

7. Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. Because it will enforce as nothing else can do the work of your pastor in pulpit and pew and stimulate the life of your church in its every activity.

9. Because it will furnish an example and a stimulus to other homes, for the same kind of life and service and devotion to God.

10. Because the Word of God requires it, and in thus obeying God, we honor Him Who is the giver of all good and source of all blessing.—W. E. Biederwolf.

"We have footholds carved in the uphill road. The saviour has trodden them, the saints have followed Him; it leads to the light that streams from the Father's house."

"O for the love that does not wait to be sent, but catches our Master's thought, anticipates His desires, and goes, unsent, at the impulse of a loving heart, to do His bidding, and to meet His longing."

Sunday School

For the Gospel Herald.

Lesson for Dec. 17, 1922—Luke 10:38-11:54.

JESUS AMONG FRIENDS AND FOES

Golden Text.—Ye are my friends, if ye do whatsoever I command you. --Jno. 15:14.

Introductory.—Only a small part of the reference given is found in the lesson text, but a reading of the entire reference is helpful in grasping the truths found in the lesson text.

Jesus Among Friends (38-42).—The scene is in Bethany, in the home of Lazarus, Martha, and Mary. It is one of the bright spots in the memory of our Savior. Here the "man of sorrows" found rest for His weary body and comfort thru the environments of real friendship. But even here He did not forget that He was about His Father's business, and worship was one of the leading characteristics of their associations.

The sisters had two ways of serving the Master. Martha's idea of service was that of supplying the physical needs of their honored guest, while Mary had the idea of worship. Thus it happened that while Martha was busy preparing the meal or otherwise ministering to the comfort of the Savior, she was much disturbed that her sister did not join in this manner of service. Martha has been the subject of much unjust criticism, for she no doubt felt as eager to sit at Jesus' feet as did her sister Mary and was disturbed because Mary did not help her make it possible to get there sooner.

But sincere as Martha was in what she did, the mild rebuke from the lips of our Savior taught her and us that there is a higher form of service than that of ministering to the needs of the body. Mary had chosen that good part which our Savior refused to take away from her. Let the spiritual part be attended to first, and the service in material things will not be liable to be abused. The answer of Jesus to Martha on this occasion corresponds to His instruction on another occasion: "Seek ye **first** the kingdom of God and his righteousness, and all these things shall be added unto you."

Jesus Among Enemies (42-54).—The scene is changed. This time we find Jesus in Perea, among His enemies, rebuking them for their hypocrisy. Putting on a fair show of outward piety, they were "ravening wolves" inwardly, stopping short of nothing that would destroy the Master. The ringing rebuke, "Woe unto you, scribes and Pharisees, hypocrites," was not a volley of bitter invectives but a sober reminder of what they actually were. It reminds us that there is a way of administering rebuke that is nothing more nor less than a solemn warning and loving reminder of a pitiful condition of the soul. Such was our Savior's warning against the awful condition of the people whose sins He so vigorously denounced.

The Pharisees proved that they deserved all that they got. They pretended not to be offended but urged Him to say more. In reality, however, they were vainly hoping that He might entrap Himself in a multiplicity of words so they might find something on which to base their charges against Him. The idea of murder had then already began to prey upon their minds and hearts.

Thoughts for Meditation.—1. Worship has a place in all domestic and social circles.

2. The greatest honor that can come to any home is to have Jesus as a continual guest.

3. It is possible to become so much engrossed in doing deeds of kindness and ministering to the needs of the body that we forget the higher duty of sitting at the feet of Jesus, worshiping and learning of Him.

4. They who make worship their first business in life are not apt to be misled in looking after material things.

5. That form of hospitality is best which includes true worship as the first essential.

6. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

7. It is possible to love a man and yet tell him of his faults.

8. There are times when the only thing that will reach the heart of the hardened sinner is to tell him the unvarnished truth in a way that he can not fail to understand.

8. Self-righteousness not only closes the mind and heart to the reception of the truth, but it often leads to the most revolting of sins. Thus while the scribes and Pharisees posed as the best among people, their self-righteousness led them to harbor murder in their hearts. It is true today, as it was in the days of the Savior, that "he that exalteth himself shall be brought low."

9. Flattery is never in order, especially when words of condemnation are needed to bring the offender to repentance. The way to bring the world to Christ is not to make people believe they are all right but to tell them of their sins. It is the commandment of God that "repentance and remission of sins should be preached among all nations." Let the messengers of the truth "cry aloud, and spare not."—K.

Our Young People

LOST THROUGH LOOKING.—Gen. 19: 15-26; Prov. 23:29-35.

Topic for December 17

MOTTO

"Let thine eyes look right on, and thine eyelids straight before thee."

MEDITATIONS ON THE TOPIC

I. **"The Lust of the Eye."**—God has made the eye for the welfare of man. He has skillfully set it in our heads that it might be a watchman to look before us in the pathway of life and give us a foreknowledge of what is coming of good or bad and enable us to choose our path aright.

But with all the good purposes of the eye's Creator, with the fall of man has come perversion of everything which God has made for service and blessing. Thus the beautiful eye has become an avenue through which the inner corruptions of the human heart may discover its objects of indulgence and lead the whole body into paths of wickedness and evil. Mother Eve in the garden "saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise." As her eyes looked and her heart lusted she was persuaded to venture to disobey God, so that she "took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

What mother Eve has done is a pattern of what all mankind has been doing after her in other things forbidden of God. The lust which is satisfied through the discoveries which the eye leads it to is known as "the lust of the eye." The wise man who wrote Proverbs saw it when God directed him to write our **Motto** at the head of this topic (See Prov. 4:25). But the way to get rid of this lust is not to put out our eyes, but rather to direct our eyes to looking for the right kind of things and away from things that would lead us into sin. Our hearts should be turned toward God by His grace that we may seek right things.

The Text.—Gen. 19:15-26.—This gives an account of how Lot was saved from the destruction of Sodom by fully obeying the command of the Lord. But it shows how Lot's wife for the disobedience of looking back lost her life.

Prov. 23:29-35.—This scripture gives a bad use of the eyes which leads the person into great woes and sorrows by strong drink. Strong drink turns loose the imagination until the eyes seem to see things that are not real. Intoxicating drink should not be looked upon by those whose hearts are subject to its allurements, neither by those who are liable to be led into its clutches.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Look."**
2. When Not to Look.

For Young People

1. The Blessing of Eyesight.
2. Controlling the Eyesight.
3. Vision that Has Ruined Lives.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 7, 1922

Field Notes

A communion service was held with the brotherhood in the Roseland, Neb., congregation on Sunday, Nov. 26.

The evangelistic meetings held at Gortner, Md., by Bro. Joshua B. Zook, Belleville, Pa., closed Sunday evening, Nov. 26. One soul confessed Christ. May God abundantly bless him.

Evangelistic meetings are in progress at the Stony Brook Church near York, Pa. Bro. J. W. Weaver is in charge.

An inspiring Sunday school meeting, Thanksgiving day, is reported from the Holdeman Church near Wakarusa, Ind.

Bro. C. F. Derstine of Eureka, Ill., is expected to be with the congregation at Elkhart, Ind., Dec. 17-24, in a series of meetings.

Bro. C. L. Ressler of New Orleans, La., stopped at Lake Charles, La., Nov. 19, and held preaching services, which were very much appreciated. —L.

Brethren D. D. Miller and Moses Schantz expect to conduct a Bible Conference in connection with a series of sermons at Lockport, N. Y., during the week.

A warm-hearted Spirit-filled meeting is at present in progress at the Clinton Frame Church, with Bro. Abner Yoder of Parnell, Ia., in charge. A few have accepted Christ.

A Bible Conference program in connection with a series of sermons for the congregation at Middlebury, Ind., is before us with Brethren Abner Yoder and D. A. Yoder in charge.

A class of seventeen, all excepting two being young people were recently received into church fellowship at Sankra, India. There are also three applicants at Balodgahan, according to India Mission News.

The brotherhood in Miami and Howard Counties, Indiana, held a very interesting Sunday school meeting on Thanksgiving day. This week is devoted to a Bible conference with Bros. E. L. Frey and N. E. Miller as instructors.

An interesting Sunday school meeting was held at the Clinton Brick Church on Thanksgiving day. The Bible in the hands of the S. S. workers was the prominent theme. Bro. Abner Yoder also preached a very helpful sermon.

The Executive Committee of the Mennonite Board of Missions and Charities held a meeting at Elkhart, Ind., on Tuesday and Wednesday of last week. There were present Brethren D. D. Miller, S. C. Yoder, D. G. Lapp, J. S. Shoemaker, V. E. Reiff, and S. E. Allgyer.

The evangelistic meetings held at the Cedar Grove congregation near Greencastle, Pa., by Bro. Noah H. Mack, closed on Thanksgiving day. Among the visible results was one confession of Christ.

Brethren D. D. Troyer and Oscar Hostetler have just returned from Daviess Co., Ind. A profitable Bible Conference is reported. Among the subjects taught were the following: How to study the Bible, The Christian home, Amusements, Satan.

Evangelistic meetings will be held, the Lord willing, at the Columbia, Pa., Mission, beginning Dec. 10, immediately after the dedicatory services for the new building which will me held Dec. 9 and 10. Bro. N. H. Mack is to have charge. Your prayers are solicited.—W.

Bro. C. F. Derstine, Eureka, Ill., spent some time recently, in the eastern part of Pennsylvania on a preaching trip. He stopped at Scottdale, Monday, Dec. 4. From here he went to Lawrence Co., Pa., for two days. His future address will be Elkhart, Ind., from Dec. 17 to 24.

Good News from Leo.—The little congregation at Leo, Ind., has been passing through a season of refreshing. Bro. D. H. Yoder, Elkhart, Ind., has been preaching the Word, and lost souls have been responding to the convicting power of the Spirit. The last we heard from the meetings 12 souls had already made the good confession.

Correspondence

Lancaster, Pa.
(112 E. Vine St.)

We have great reason to thank the Lord for the many blessings He is continually bestowing upon us.

Christmas will soon be here again and as we expect to distribute baskets among the poor families as we have done before we would very much appreciate your help in the work by sending donations either of provisions, clothing or money. We believe you would all like to make some one else happy.

We are very thankful to the friends who sent in provisions for Thanksgiving. One aged sister who seldom gets to services on account of her health, could only show her gratitude by saying with tears, "Oh! I am so thankful." I know if you could see the joy in the faces of these dear ones when they receive a basket of provisions you would be well repaid for all you do. Those sending things

should have it here by Friday noon before Christmas.

Pray for us.

Amanda S. Forry.

Broadway, Va.

Dear Herald Readers, Greeting:—Bro. C R. Strite and wife, and Bro. Daniel Horst and wife, spent a few days with the brotherhood at this place recently. Bro. Strite gave us two very helpful sermons. They then attended the Virginia Conference at Springdale Church, Augusta county.

From Nov. 2 to 12 Bro. J. D. Mininger held evangelistic meetings at the Lindale Church. Two confessions were among the visible results. These were received into church fellowship by baptism at the close of the meetings. May God richly bless these dear young souls that as they grow in years they may grow in grace and in the knowledge of their Lord and Savior.

The new church, "Valley View," at Criders, Va., was dedicated the first Sunday in November, Brethren A. D. Wenger and S. H. Rhodes conducting the services. Following the dedication Bro. Rhodes labored for two weeks at this place.

At the same time Bro. J. W. Geil was holding meetings at Dovesville, Va., and Bro. E. C. Shank in Hardy Co., W. Va. Souls confessed Christ in all these meetings, for which we are glad.

May God's richest blessings rest upon them, and upon all the dear brethren who labor so earnestly for the lost—to bring them to Christ, and for the brotherhood—to build them up in Christ.

Cor.

Mummasburg, Pa.

Dear Herald Readers, Greeting in the name of our Redeemer:—We again have many reasons to thank God for the spiritual blessings we have received the past two weeks. Bro. Sanford Landis of Lancaster Co., came here Nov. 13 and held meetings until Nov. 27. Five precious young souls accepted Christ and one young woman renewed her vows. We pray they may all be shining lights in this world of sin, and influence others to come into the fold of Christ while young. Our hearts are burdened for others that have grown cold in the Master's service and could have received food for their souls but did not attend the meetings. We feel strengthened and thank the brother for the many encouraging messages given from God's Word.

We ask the prayers of God's people for us at this place.

F. M. F.

Bay Port, Mich.

(Pigeon River congregation.)

A kind greeting to all Herald Readers:—The good Lord is still showering His blessings on us as a church at this place.

On Oct. 8, eight young persons were received into church fellowship by water baptism. Our prayer is that they may hold out faithfully to the end. May we as older ones be a true light to them and all those around us.

On Oct. 22, we had our council meeting and communion was held. Nearly all members partook. The same day communion was given to Grandmother Gnagey who is nearly helpless as a result of a stroke thirteen months ago. She seems to be slowly getting weaker. She is over 90 years of age now.

We were glad to have in our midst for two weeks, from Oct. 22 to Nov. 6, Bro. Peter Swartzendruber, wife, and daughter, and Sister Lydia Hostetler of Iowa. While here the brother preached a number of sermons.

Our bishop, Bro. S. J. Swartzendruber, was in Ohio over Sunday, Nov. 12. If the Lord will, Bro. Samuel Yoder intends to come here and hold a series of meetings the latter part of this winter.

Pray for the work, that still more souls that may be indifferent or may not have given Christ any thought may see their condition and serve the Lord with their whole heart.

In His name,

Amanda Gnagey.

Nov. 18, 1922.

Terra Bella, Calif.

Dear Herald Readers:—On Sunday, Nov. 19, Bishop J. P. Bontrager came into our midst, preaching to us in the morning, and in the afternoon communion services were held at the home of Sister Leah Horst. In the evening, Bro. B. again preached to us from the text, "God is Love." We thank our heavenly Father for the brother's message. Bro. Sam Bender and wife of Raisin City, and Brethren John B. Kauffman of Pasadena, and D. L. Gingerich of Los Angeles, were with us during these services. Bro. Jonas Gingerich, who is 88 years old, was not able to commune with us as he fell and hurt his leg some time ago and has not been able to walk since.

Remember us in your prayers, and especially the work and workers at the Los Angeles Mission.

Yours in His service,

Nov. 21, 1922. J. R. Miller.

Tuleta, Tex.

Dear Herald Readers, Greeting:—We were favored recently by a visit from Bro. C. L. Ressler from Louisiana, who was here looking over our country with a view to locating with us. We are glad to say that he arranged for a place before he left and we are expecting him and his family here in the near future.

While here he preached five helpful sermons which were much appreciated. There are several more families looking this way with the view of finding a location. Pray that God may be with us here and that the church may be built up. Have been having much rain this fall and it is quite cool at present.

Bro. Nick, our Russian Mennonite brother who lately moved back here from Oklahoma, preaches for us every Sunday. We also have our regular Sunday school, Bible reading, and mid-week prayer meetings.

Yours for His cause,

Nov. 22, 1922. Rhoda Yoder.

Westover, Md.

(Holly Grove congregation.)

Dear Herald Readers, Greeting in Jesus' Name:—On Nov. 2, the brethren, A. G. Clemmer, Menno Souder, and Jacob A. Freed, of Franconia, Pa., were with us. In the evening they preached for us. On Friday they left to visit the brotherhood in Virginia.

On Thursday evening, Nov. 9, Bro. C. Z. Yoder of Orrville, Ohio, came into our midst and stayed until Nov. 16. We had preaching and children's meeting or chart lessons every evening. On Sunday morning, he held instruction meeting for two converts. In the afternoon he visited a young man and his wife, who both confessed Christ as their Savior. In the evening we were again made glad by seeing another young soul come out on the Lord's side.

Death has again entered our little flock and took John, oldest son of Bro. and Sister Geo. Hostetler. Sisters Abbie Miller, Myra Miller, and Minnie Eash of Virginia came up for the funeral. Health in general is fair except some have colds and sore throats.

In His Name,

Nov. 23, 1922. Agnes Ogburn.

East Orwell, O.

(Maple View congregation.)

We are again made to rejoice, because the Lord has favored us with many blessings, both spiritual and temporal.

On Friday, Nov. 10, Bro. J. A. Leichty came into our midst, and

(Continued on page 700)

Miscellaneous

JESUS IS THE WAY

By S. P. Yoder

For the Gospel Herald.

I am the way the truth and the life.—Jesus.

"There is a way that seemeth right"
To those who've never heard
Nor understood the precious truths
Revealed in God's own Word.
But those who've found salvation's joy
Assurance have, since they
By glad experiences have learned
That Jesus is the Way.

The sinner that would travel on
This strait and narrow way
Must self deny—take up his cross,
And Jesus' voice obey.
With peace of soul and mind renewed—
Sin's burden rolled away—
Not seemingly, praise God! he knows
That Jesus is the Way!

He is the Way, the Truth, the Life,
The way God hath ordained,
Where truth is found that maketh free
And life eternal's gained.
The way is safe, no pitfalls there,
No ravenous beasts devour,
No snares entrap the traveler
Kept by almighty power.

Alas, how sad that some whose work
Should daily be to bring
To erring ones this message true
Themselves to errors cling.
In Christless sermons they discuss
The errors of our day,
But fail to show how to o'ercome
Through Christ, the only Way.

To have a form of godliness
Without His power within
Requires carnal laws and rules
That cannot save from sin.
To come to Christ means to receive
A spirit to obey;
To know in Whom we have believed
And live in Him, the Way.

Denbigh, Va.

WHAT IT COSTS NOT TO BE A CHRISTIAN

By Kathryn E. Shetler

For the Gospel Herald.

People sometimes refuse Christ because of the sacrifice involved. It costs too much and they are not willing to pay the price. Yes, it does cost something to be a Christian but it costs far more not to be a Christian. Let us see what it costs to live and die without Christ.

1. **Not to be a Christian costs the sacrifice of peace.** "Great peace have they which love thy law." "Thou wilt keep him in perfect peace; whose mind is stayed on thee." This is the portion of a Christian—he has the peace of God, peace with God, and the God of peace. Besides, the Christless soul knows nothing of this, for "There is no peace, saith the Lord unto the wicked," "Who through fear of death were all their lifetime subject to bondage."

"The way of the transgressor is hard," we are told. Yes, God makes it hard in order that sinners may grow weary of it and turn their feet into the path of righteousness.

"Behold I will hedge up thy way with thorns, and make a wall" against thee. Hosea 2:6. As surely as "all things work together for good to them that love God," so surely does God work against sinners. The same love that prompts Him to send blessings to the righteous, leads Him to send hindrances and warning to sinners.

2. **Not to be a Christian costs the sacrifice of highest joy.** I do not say that the Christless man will have no joy. He may know the joys of health and friendship, he may acquire money and fame, but there are nobler joys than these which he loses. He can not know the joy of sins forgiven, nor the comfort of the Holy Spirit. It is God's purpose that all His children be joyful—full of joy.

"These things have I spoken unto you, that my joy may be in you, and that your joy may be full." A little child once met a minister who spoke to the child with a smile and said, "Good Morning." The child smiled and said, "You must be a Christian." The minister wondering why, said, "How do you know?" "Because Christians always look happy," was the reply.

3. **Not to be a Christian costs the sacrifice of success in life.** Everyone wishes to make the most of himself, but that is impossible unless he yields his life to Christ. God has a plan for every man's life and this plan alone insures his highest success. The object of life is to know God's will and do it, and a Christless soul misses that completely.

4. **Not to be a Christian costs the loss of one's soul.** Man was made to know God, to enjoy Him, and to become like Him. Sin is doing what one wants to do rather than what he ought to do. "All men like sheep have gone astray; we have turned every one to his own way." This habit of having his own way grows upon a sinner until God is almost unable to change it. Indifference to God is followed by disobedience and sometimes the soul even curses God to His face.

When all traces of the divine image all gone, there is nothing left for God to love. All He can do is cast it out.

5. **Not to be a Christian costs the loss of heaven.** The penalty of having one's own way here is to be consigned hereafter to a place where everyone has his own way. That is hell. That is what makes a hell. A Christless soul has no hope of heaven, and if he had he could not enjoy it. Heaven would be no joy to one who is not heavenly-minded for he loves sin, not Jesus. A Christless soul must prepare to part forever from his dear ones, who have chosen Christ—his mother who taught him to pray, his faithful wife and children who perhaps have long been beckoning him to heaven.

When D. L. Moody died he looked up and said, "Is this death? If so, it is glorious." Instead of this welcome the Christless soul will hear those sad words, "Depart from me." Heaven is cheap at any price. Are we ready to pay that price? "What shall it profit a man if he gains the whole world, and loses his own soul?" "We brought nothing into the world, and it is certain we can carry nothing out."

Why not pay the price now and then be with Christ forever? "Be ye therefore also ready; for at such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Manson, Iowa.

HOW TO INTEREST THE DISINTERESTED IN SEWING CIRCLE WORK

By Amanda Wisler

For the Gospel Herald.

Another year has passed since we last met in our union Sewing Circle Meeting. The year is gone and its deeds are recorded. No power on earth can change them. It has been a year of famine and suffering for nations and days and months of testing and trial for men and women—a story of sorrows, broken vows, broken hearts, broken homes.

A certain writer says, "The old world staggers on like a drunken man to its destined doom. Will there be no light? No cheer? No surcease of sorrow? Yes, oh, yes. The darker the night for the world, the brighter the rays of the Sun of Righteousness for the people of God. Can we not change God's plan? No, it is fixed. What can we do? Do what He has given us to do. Do His holy will." Are we not all interested in His will? To bring help and cheer to the suffering nations? Will we not allow ourselves to be used, in a way to be helpful to the needy in home and foreign lands?

Some one says, "How do you know whether or not, they are worthy of help? I would rather help our home people, so I can investigate and judge wisely." Another one says, "I don't believe in sending clothing and help to Russia, those Bolsheviks get everything anyhow." But, listen! since it was made possible to have workers of our own church stationed there,

to look after things we send, we have no reason to doubt whatever. And we should feel grateful to God and man, that this opportunity has been granted. They are giving their lives and time for relief work, to distribute among the needy, as they see fit, and at the same time bringing them the Gospel.

The sewing circles have been doing good work, for both home and foreign fields, but there is still room for improvement. Evidently some are not interested in the work. Why not? Have we not the promise, "Inasmuch as ye did it unto the least of these, my brethren, (my sisters, my little ones,) ye did it unto me"? Do we not all want to do the part of the Good Samaritan? Stop and investigate. What we can do for the wounded and helpless in needy fields, to help them on life's way?

By the way--another one comes along and says, "I can not have anything to do with this helping, others, there is too much time and expense connected with it that would mean quite a sacrifice for me. I need all my time and means for myself and family." But surely we do not want to be a Levite, "passing by on the other side." Can we not do a little sacrificing, when Jesus did so much for us?

True, times come into our lives and homes when we can not be helping others so much. There may be cares of our own, our home duties, and there may be sickness. There are mothers with little children—all these things are a mission themselves, and are ours to do. And yet we see some of these sisters making efforts and sacrificing more of their time and means for the work, than some others that are more ably situated.

It has been said, "A life of sacrifice is the only life worth living." Why? Because it makes us better people, and makes others happy.

Again, let us notice, we may have heavy cares of this life, and many things are perplexing. We hardly know what course to pursue next, thinking we surely can not go on in this way another day. And by stopping and breathing a prayer to God for help and guidance, we go and do some kindly deed for someone that is less blest than we are. How everything changes! It brings cheer to them, and brightens up our path on life's way.

"Yet added strength was given me from day to day,
I know the Father understood my busy way,
And for my sacrifice, He gave me more of grace,
And turned to me with yearning in His face."

May we as sisters of the circle, keep on in the good work. And we trust before another year rolls by, others will say, "I have caught the vision, I want to do my bit while I may." Will we do it? Let us do what He has given us to do. And in the midst of a ruined world, we can be a light-bearer, a joy-bringer, a soul-saver, making it a year of blessing to others.

Leetonia, Ohio.

CURE FOR COVETOUSNESS

By L. C. Miller

For the Gospel Herald.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.—Ex. 20:17.

Take heed and beware of covetousness.—Luke 12:15.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—II Tim. 6:10.

Perhaps you have stood on a busy street corner of a large city as men, women, and children hurried by in each direction; as car after car "raged by" in the street; as the street cars "justled by" loaded with passengers and wondered: "Why all this haste! What are the aspirations of this hurrying multitude?"

You closed your eyes to shut out the rushing throng, but instead of doing so, saw hundreds of cities in all parts of the globe with a human mass surging hither and thither. And the question came back with greater force, "Why all this haste! What are the aspirations of this countless multitude?" In your earnest desire to answer the question intelligently and truthfully you checked the destination of that number of the throng who ended their journey within the range of your vision and ascertained that their end was business and pleasure, the office, the place of merchandise, the moving picture den, and the theater.

Business is an innocent sounding word, but, like the whited sepulchres of the Pharisees, is within full of dead men's bones and should no longer be confused with honest dealings. Pleasure, that the human family away from God is seeking after, is a deception of Satan conceived by lust and not joy. Individuals as well as nations are bowing to the god of greed and covetousness until we are reminded of the words of the prophet: "The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly..... The best of them is as a brier: the most upright is sharper than a thorn hedge....Trust not in a friend, put ye no confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law: a man's enemies are they of his own house." Only they that look unto the Lord are upright and await the God of their salvation.

Wherein lies the profit of this haste for wealth? One generation goes and another comes. The people of "the yesterday" of a century ago have all passed away. The "tomorrow" of the next century, we will have followed. The rich die as well as the poor. In departing they leave behind their hoarded wealth too often to be squandered by some profligate son or daughter. In this life our reward consists of food and raiment and the joy of living. The food and raiment is reward for the body. Joy is reward for our soul. Greed brings misery instead of joy. Wherein lies the profit of greed? For we brought nothing with us into this world and it is certain we take nothing with us when we depart. Therefore with food and raiment let us be content. And mortify covetousness which is idolatry. "And above all these things put on charity, which is the bond of perfectness."

Limon, Colo.

MY TRIP TO THE NORTH

By Sarah B. Leidig

For the Gospel Herald.

I just arrived home from my trip on which I visited some of my children and many friends. On May 24 I left home to visit my oldest son, Daniel, at Waverly, Tenn. He is a Methodist minister. I went with him to four of their conferences. From there I went to the mission at Knoxville, Tenn., where Bro. and Sister Byer are located. I had the pleasure of going with Sister Long and Sister Byer on their visitation work. I enjoy that kind of work. They had at that time (July 1) 60 children at Sunday school. Bro. Jennings preaches at the mission at Knoxville every two weeks in the afternoon. I visited at Bro. Jennings' home at Concord, Tenn., soon after Sister Jennings came home from the hospital where she had an operation.

Then on July 14 I went to New Concord, Ohio to visit my son George. I stayed with them a few weeks and had the pleasure of seeing some of the country and meeting some old friends. I then went on to Callery,

Pa., on July 29 to my oldest daughter Lizzie. I found them well.

I left Callery Aug. 25, for Chicago where I went to the Home Mission. They had Sunday school and preaching in the forenoon. I met many brethren and sisters there. I went sight seeing in the city which I enjoyed too. I also went to the Gospel Mission, where Bro. and Sister Eash are located.

On Sept. 1, I visited at Eureka, Ill. The next day they took me to the Old People's Home. It is a very nice place and all seemed to be well. I enjoyed being there. My son Henry of Metamora, Ill., came and took me to his home. Then on Sept. 12, Sister Andrew Springer and myself went to Hopedale, Ill., to attend the Conference there. We heard many good, helpful sermons and talks. There were about 1500 people there. We ate our meals there in a tent. The large tent in which they held the services was well filled.

The following week Bro. D. D. Miller of Middlebury, Ind., held revival meetings at Washington, Ill. We felt much strengthened because of the forceful messages he gave.

On Oct. 1, I went to Morrison, Ill., with my son Henry and wife, and was at the old home church that day and met many of my old friends. While at Morrison, I saw my two sisters and my two brothers—Maria Longenecker, Barbara Nice, Joseph Gsell and Henry Gsell. There were fifteen children of us. Now all have gone home but five. We too shall be called some day.

I was at church at Sterling, Ill., on Oct. 8. Heard a good sermon by Bro. Good and saw many of my old acquaintances. Oct. 14, I went to North Star, Mich., to my son Reuben and family. I had the pleasure of going to church there where I met Bro. D. D. Miller and enjoyed a helpful sermon. He held communion there and baptized two young persons. It was at an all day meeting. I enjoyed meeting so many friends and relatives.

In my trip I was in 129 homes and I wish to thank all for the love and kindness shown me. I also saw many of the wonderful works of God whom we love and serve.

Lake Charles, La.

CORRESPONDENCE

(Continued from page 697)

preached Friday and Saturday evenings, preparatory for communion, Sunday Nov. 12. He extended an invitation to the unsaved, which resulted in two confessions. Saturday evening, Nov. 11, Bro. E. B. Stoltzfus, Hudson, O., and Bro. E. J. Zook of Lawrence Co., Pa., came to administer baptism and give us the sacred emblems of our Lord.

We are still holding our meetings in our homes, but hope, (if the Lord will) to locate a church to meet in this winter.

I wish to make an appeal to any whom the Lord may direct, to come to our little congregation. We need more help to successfully conduct our Sunday school. Any one interested may write to correspondent or J. A. Leichty, Orrville, O., for information, or come and visit us. Workers now are needed. **Christ needs you.** Pray earnestly in the Spirit and remember us.

A. L. Brenner.

Nov. 24, 1922.

Los Angeles, Calif.

(237 W. Seventy-third St.)

Dear Gospel Herald Readers, Greetings in our Master's name:—Nov. 26, we commemorated the death and sufferings of our dear Lord. Seventy-two participated. Ten were unable to be here. Some were ill. Our minister was assisted by Bro. Hostetler of Indiana, who is living at Santa Ana. There were a large number of visiting brethren and sisters here from eastern churches. We welcome them with us. At least twenty enjoyed the communion service with us.

Bro. Jesse Mellinger of Lancaster, Pa., who has spent a few weeks in Los Angeles was called home on account of the serious illness of his mother. Bro. Jacob Kauffman of Nampa, Ida., has come to California for the winter as well as Bro. Long of Elkhart, Ind.

At a meeting held yesterday, it was decided to enlarge our present mission building which is 20x30 ft., to a 30x40 ft. building. Over $600.00 was pledged by those present. This is not enough to complete the work, but we hope more will be coming in. Some have pledged their assistance, by giving their time free of charge, when the building is to be remodeled. The pledges are to be paid by January 1, 1923. We wish you God's richest blessings.

In His service,

Catharine B. Kulp.

Nov. 27, 1922.

Chambersburg, Pa.

(Marion congregation.)

Dear Herald Readers, Greetings of love in our Master's name:—A very interesting series of meetings closed at our church last night. Bro. J. C. Clemens of Lansdale, Pa., was in our midst preaching the Word every night for two weeks and was busily engaged in visitation work during the day. The Holy Spirit was present with convicting power. As a result eight precious souls confessed Christ and one who had fallen back desires to renew his covenant. May we nourish and sustain these new ones in the kingdom.

We also had an ordination service recently. On Nov. 14, the votes of the congregation were taken for a minister, when five brethren were voted for. On Nov. 17, a large congregation assembled to witness the ordination service which was a very impressive one. Bishop J. S. Burkholder preached the sermon and officiated. As the lot was cast it was revealed that Bro. Irvin Lehman was the chosen one. After the ordination Bro. Clemens spoke briefly of the responsibility of the ministry and exhorted the laity to stand by the one called. Bro. Lehman grew to manhood in our community and is well acquainted with our people and conditions. May the blessing of heaven rest on his life and work. We would also wish our older ministers many years more of faithful service.

We are expecting Bro. Abram Metzler at our regular morning service, Dec. 3.

A special meeting has been announced in the interest of the converts on the evening of Dec. 9.

In Christian Love,

Nov. 27, 1922. A Brother.

Eureka, Ill.

(Roanoke congregation.)

Greeting in the Master's Name:—May we never cease to realize and thank our heavenly Father for our daily blessings, remembering also our duty as His servants.

After spending a few weeks in Nebraska, Bro. Derstine returned to his home here and gave us a very inspiring message from Jno. 3:16, explaining the farreaching and boundless love of God, making special mention of the two distinct classes of people in the world today—those who like the apostle Paul live to give of their best, and those who are selfishly spending their entire life in "Getting."

May we glory in none save in the Redeemer.

Bertha L. Zook.

Nov. 27, 1922.

Pigeon, Mich.

(Berne congregation.)

Dear Herald Readers:—We have great reasons, as thanksgiving is approaching to thank our heavenly Father for the kind mercy He has bestowed upon us until this time. We are glad to say that health is

fairly good at this place, we also rejoice to see that Sister Menno Wideman who has been confined to her bed of affliction for five weeks is again slowly improving. We can surely say the Lord has power to heal all manner of sicknesses, for which we cannot praise Him enough.

We have had a lovely fall and now winter again is approaching, we sure feel that the end of another year is near; and the question which we should ask ourselves is, Are we living a closer life for Christ than a year ago?

We are glad for the ministering brethren who stop at this place. Pray for us that we may ever live faithful that some day we may enter into that glorious place prepared for those who love Him and do His will.

Ever in His service,
Nov. 28, 1922. A Sister.

Ayr, Nebr.

(Roseland congregation.)

Dear Herald Readers, Greetings:—We feel to praise the Lord for the many blessings we have been permitted to enjoy.

Bro. Clayton F. Derstine was with us and held a series of meetings beginning Nov. 8 and closing Nov. 15. We had two all day meetings during this time. The brother labored with us in the spirit and power of the Lord, encouraging the saints in the service of the Lord and inviting sinners to turn to Christ. One soul became willing to accept Christ as his Savior.

On Sunday afternoon Nov. 19 council meeting was held. Peace and harmony was expressed. Friday evening, Nov. 24, we held preparatory services at which time one precious soul was received into church fellowship by baptism. May God help him to be a bright and shining light in His service.

On the following Sunday we had the privilege of commemorating the suffering and death of our blessed Lord and Savior, also observed the ordinance of feet-washing.

We desire an interest in your prayers that all our efforts in God's service may meet His approval.

Yours in the name of Christ,
Mary Gingrich.

Nov. 28, 1922.

Beaver Crossing, Nebr.

(West Fairview Church)

Greetings to all Herald Readers:—A series of meetings began here the evening of Nov. 9, and closed Nov. 19, with Bro. E. J. Berkey of Oronogo, Mo., in charge. At the beginning of the meetings the roads and weather were not very favorable, and the attendance was rather small; but the roads were better at the close, and the attendance, and interest was good.

The brother gave us strictly Gospel sermons.

Yours in His service,
Nov. 28, 1922. Ben Roth.

Montgomery, Ind.

(Berea congregation.)

Greeting in the name of Him who gave His life that we might have life more abundant:—Our first snow for this winter fell yesterday. All nature is wearing a white blanket.

On Sunday Oct. 29, Bro. James Bucher of Kouts, Ind., was with us, bringing us the Gospel message. He was accompanied by Sister Bucher and Bro. Reuben Berky.

Our Bible conference closed Sunday evening, Nov. 26. Brethren O. S. Hostetler and D. D. Troyer were the instructors. Altho the attendance was not always all that could be desired the interest was good. We trust the seed sown has fallen on good ground.

On Wednesday forenoon, Nov. 22, we had council meeting. All present expressed peace. On Sunday, Nov. 26, communion and feet washing were observed, all members partaking.

We are still worshiping in the United Brethren Church house, and also without a resident minister. "Pray ye therefore the Lord of the harvest."

We expect to have a short missionary program on Thanksgiving Day, to be followed by a Thanksgiving sermon by Bro. Weldy.

We crave an interest in your prayers that we may remain faithful "till He come"

Joseph M. Miller.

Nov. 28, 1922.

Oronogo, Mo.

Dear Herald Readers, Greetings:—Truly we have much for which to be grateful at this glad Thanksgiving season.

On Sunday, Nov. 26, a number of us went to the little village of Lincolnville, Okla., where baptismal and communion services were held. For some time we have had two faithful members at that place. During the past week Bishop Andrew Shenk and Bro. Wm. Tweedy were there preaching doctrinal sermons, and two sisters were added to the church by water baptism. Lincolnville is located forty miles southwest of Oronogo. It is seven miles from a railroad or electric line. Some one of our ministers fills an appointment there once each month. A number of Indians attend the services. Many conflicting doctrines are being taught and practiced there and much grace is needed by those who would teach and live the whole Gospel.

Yours in Christian service,
Nov. 28, 1922. Myrtle Shenk.

Freedom, Mo.

Dear Herald Readers, Greeting in Jesus' Name:—On Friday, Oct. 27, Bro. J. M. Kreider of Palmyra, Mo., visited us. Altho our number is small now we had 6 very spiritual and upbuilding sermons. Saturday night there were 2 confessions. On Sunday we had our communion and on Sunday night, baptismal services.

Our number has been divided and scattered to other parts of the country. One brother passed to his reward Aug. 31. Altho we are few, we have the assurance that the Lord is with us, and abundantly blessing us every day. We are having most beautiful weather here in Osage Co.

We ask an interest in your prayers.

Polley Phillips.

Nov. 28, 1922.

Scottdale, Pa.

Dear Readers of the Gospel Herald:—The work here has been pursuing its usual course. The clothing for Russia Relief is being prepared for shipment as rapidly as possible.

On Sunday, Nov. 26, Bro. P. H. Unruh, Goessel, Kans., preached for us morning and evening at the church. Bro. Unruh was en route to Russia, where he will join our relief unit. Bro. Mumaw of this office accompanied him to New York.

Other recent visitors were Bro. E. F. Hartzler, Marshallville, O., who stopped here on his way from Masontown, Pa., where he was engaged in Bible conference work; Bro. Eli Bontrager, Shipshewana, Ind., who came here in the interests of the publication of the Bontrager family history; Bro. Peter Reimer, a Russian refugee who will now make his home in America; Bro. M. P. Zook of Belleville, Pa.; and Bro. A. E. Kreider, Goshen, Ind., who preached for us Sunday morning, Dec. 3.

Those of our number who spent the week end at other places were Bro. J. A. Ressler at Belleville, Pa., in Bible conference work; Bro. and Sister Charles Shoemaker at Springs, Pa.; Bro. B. N. Gamber at his home near Manheim, Pa.; Bro. Austin Gilnett at Rockton, Pa.; Bro. Walter Longanecker and family at Masontown, Pa.

Services were held at the church on Thanksgiving Day. Continue to remember us at the Throne.

Dec. 4, 1922. Cor.

For he knoweth our fame; he remembereth that we are dust.—Psa. 103:14.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Bro. Peter H. Unruh, of Goessel, Kansas, sailed from New York harbor on Wednesday, Nov. 29, for Germany, from whence he will proceed to Russia to become a member of our Relief Unit. Bro. Unruh stopped in Scottdale for a few days prior to sailing, getting acquainted with the executive end of the work. Bro. Mumaw accompanied him to Philadelphia and New York.

* * *

Bro. A. J. Miller reports by cablegram that during the month of October the tractors sent to Russia by the Central Committee plowed a total of 1620 acres, and from November 5 to 11 a total of 256 acres. Extreme rainy weather during September, October and November greatly hindered plowing, but made it very favorable for seeding. Rye fields are green and prospects good. Bro. Miller speaks very hopefully of the agricultural phase of our relief work and again impresses the need for more tractor shipments. Will not you as an individual, or your Sunday school, or your congregation, make yourself responsible for furnishing one complete tractor outfit?

* * *

Word has been received by letter and cable to the effect that Bro. and Sister D. M. Hofer arrived safely in Moscow and shortly afterward proceeded to Alexandrovsk, where they will no doubt soon become accustomed to their duties. With the arrival of Bro. Unruh in Russia, the total number of American Mennonite Relief Workers in Russia will be eight. Two however are scheduled to return soon.

* * *

Once more emphasis is laid on the inadvisability of sending individual packages to Russia. Bro. Miller states that even where such packages have been sent with our regular consignments of clothing they have proved very troublesome and that delivery cannot be guaranteed. The agreement with the Soviet government under which our clothing is taken into Russia states that it is to be distributed impartially to the needy and not to specified individuals, and it is therefore a violation of that agreement to take in individual packages with the general shipments. Only by making special arrangements with the Soviet authorities and in some cases paying heavy duties can this be done. **Do not send parcels to Russia by mail, and we suggest that no further individual packages be sent with our regular clothing shipments.** Use the A. R. A. clothing remittance plan given in these columns two weeks ago if you wish to aid friends or relatives directly. This is important.

* * *

Bro. Miller, head of our Unit in Russia, reports that in certain communities they have succeeded in establishing or having established branch food warehouses for the convenience of those who received food remittances but were too far removed from the main warehouses to insure convenient and certain deliveries. Previously, in some localities, it required several months for the individual to receive his package

Dec. 1, 1922.

ANNOUNCEMENT

The Canton Bible School will convene (D. V.) for six weeks, Jan. 3 to Feb. 16, 1923, at the Canton, Ohio, Mission. Courses of study will be offered in Bible, Missions, Personal Work, Teacher Training, and Vocal Music. A number of the Bible courses are adapted to give help on the S. S. Lessons for 1923. One of the special features of the Bible School is the practical work—cottage meetings, services at the jail, work house, County Home, Rescue Home, also visiting the various Missions of the city.

Information concerning rooms write to N. E. Troyer, 1935 Third St., S. E., Canton, Ohio. Information concerning courses of study write to Jesse Smucker, Smithville, O.

I. W. Royer, Chairman.

ANNOUNCEMENT

Because of the success of and the deep interest of all concerned in our Bible School held at the Stahl Mennonite Church last winter, the demand for another term this coming winter, and by Conference granting us the privilege to maintain the Bible School, we the committee (Hiram Wingard, Abram Metzler, and Wm. C. Hershberger) with Bro. Jno. F. Bressler as principal have arranged the course of study and a bulletin relative to the work which will be distributed generally in a few weeks and especially to those who desire to become more familiar with the working of the school.

For further information please write to or interview Wm. C. Hershberger, R. 7, Johnstown, Pa.

Your inquiries and help will be appreciated and attended to. The term begins Jan. 1, 1923.

A SWARM OF BEES

(Continued from page 691)

Be ye holy in all manner of conversation.—I Pet. 1:15.
Be ye all of one mind.—I Pet. 3:8.
Be ready always to give an answer to every man that asketh you a reason of the hope that is in you—I Pet. 3:15.
Be ye therefore sober, and watch unto prayer.—I Pet 4:7.
Be diligent that ye may be found of him in peace.—II Pet. 3:14.
Be subject one to another.—I Pet. 5:5.
Be clothed with humility.—I Pet. 5:5.
Be sober, be vigilant.—I Pet. 5:8.
Be thou faithful unto death.—Rev. 2:10.
Be zealous therefore, and repent.—Rev. 3:19.
Be ye therefore wise as serpents, and harmless as doves—Matt. 10:16.
Be not soon shaken in mind, or be troubled.—II Thess. 2:2.

Nappanee, Ind.

MISSION FUNDS

Report of Receipts of Eastern Mennonite Board of Missions and Charities for November, 1922

For the Gospel Herald.

Altoona Mission

Kraybills S. S.	$ 23 62

Colmbia Mission Bldg. Fund

Millersville Cong.	$ 5 00
Mrs. Fannie Flory	10 00
John Mesimer	5 00
Stauffers Cong	3 00
Aaron Denlinger	25 00
Landis Valley Cong.	82 00
Columbia Mission S. S.	7 09
Total	$137 09

General Mission Fund

No 5980 Pa.	$1500 00
Lititz Pa S. S	50 00
Paradise Pa. Cong. & S. S.	283 89
Stauffers Cong.	18 00
Churchtown Cum Co. S. S.	6 75
A Bro. & Two Sisters	10 00
Eva B. Weber	20 00
Amanda E Brubaker	1 00
Ethel R. Brubaker	1 00
Elias E. Risser	3 00
Mellingers Cong.	10 00
Kinzers Cong. & S. S.	48 39
A Bro.	40 00
Total	$1992 03

India Mission

Landisville Pa. S. S.	$ 36 50
Belleville S. S. Juniors	15 00
Mount Joy Y. P. M.	5 25
Hanover Bible Meeting	15 00
Total	$ 71 75

India Support of Native Worker

East Petersburg Y. M B. C.	$ 8 00
Two Classes East Petersburg S. S.	7 50
Manheim Bible Study Class	7 50
Total	$ 23 00

India Orphan Support

Paradise Pa. S. S. Class 25	$ 6 25
Cross Roads S. S.	5 00
Samuel Fry's S. S. Class	25 00
Lillian Ebersole's S. S. Class	15 00
S. B. Landis' S. S. Class	12 50
Barbara Musser's S. S. Class	12 50
Allen Gantz	6 25
A Sister East Petersburg S. S.	6 50
Total	$ 89 00

India Support of Lois Lapp

Mrs. Warren Farmer's S. S. Class	$ 8 20

India Missionary Support

Belleville Mennonite Cong.	$ 15 00

India Ghatula Dispensary

Anna N. Ranck	$ 5 00

India Church Buildings

Ira S. Miller	$ 25 00

Lancaster Vine St. Bldg. Fund

No. 6005 Pa.	$ 31 00
No. 6036 Pa.	30 00
Total	$ 61 00

Los Angeles Calif. Mission

S. B. Landis' S. S. Class	$ 10 00

South America Mission

A Bro. Atglen Pa.	$ 10 00

S. A. Carlos Casares Auto Fund

Cong. W. W. Graybill's District	$215 00
Freeport Ill. Cong.	75 00
Total	$290 00

Stricklers Church Bldg. Fund

New Danville Cong.	$ 5 00

S. A. Wm. Lauver Support

Frazer Pa. Cong.	$ 41 00
East Petersburg S. S. B. C.	13 25
Total	$ 54 25

Total Receipts for November $2819 94

Gratefully acknowledged,
Eli G. Reist.

WAR RELIEF FUNDS

Report of Receipts of Eastern Mennonite Board of Missions and Charities of War Relief Funds Received During October and November, 1922

For the Gospel Herald.

Germany (Personal)

X. Y. Z.	$ 50 00

Near East Relief

Susquehanna Cong.	$ 11 43
New Holland Cong.	37 00
New Holland S. S.	41 00
A Sister in Faith	20 00
Slate Hill Cong.	50 25
Lititz Y. P. M.	30 00
C. B. Leaman	10 00
Ira S. Miller	75 00
Susquehanna Cong.	9 29
John Rutt's S. S. Class	25 00
A Bro. & Two Sisters	10 00
E Chestnut St. S. S. Lanc. Pa.	8 00
A. H. Greider	10 00
Groffdale Cong.	55 87
Groffdale S. S.	60 00
John R. Kraybill	5 00
Total	$457 84

Russian Relief

Bosslers S. S.	$ 7 55
Mary Kauffman S. S. Class	7 25
Cross Roads S. S.	7 50
Lauvers Cong.	8 48
Cross Roads Cong.	10 25
Landisville Pa. S. S.	12 50
Ira S. Miller	50 00
Kralltown S. S.	9 82
Albemarle S. S. Class	40 00
Wm Shetler's Class	10 00
E. Chestnut St. S. S. Lanc. Pa.	25 00
Weaverland Conf. Men.	16 00
Deleware Cong.	11 31
Friends Soudersburg Pa.	3 00
E. Chestnut St. S. S. Lanc. Pa.	25 00
Cross Roads S. S. Snyder Co.	7 50
Cross Roads Cong.	10 00
Lauvers Cong.	19 00
Ira Mast	6 00
Sarah Byler's S. S. Class	1 00
Landisville Pa. S. S.	12 50
Dilller Mennonite Cong.	8 50
Kralltown S. S.	7 38
Lost Creek Cong.	10 50
New Holland Cong.	25 00
Bosslers S. S.	7 69
No. 6033 Pa.	15 00
E. X. Y. Z.	100 00
Sara Kennel S. S. Class	5 00
Hanover Bible Meeting	15 00
Groffdale Weaverland Cong. Men.	50 00
A Bro. Atglen Pa.	10 00
Millwood A. M. Bible Conf.	40 50
Total	$594 23

Total for Oct. and Nov.	$ 1,102 07
Previously reported	179,897 11
Total to date	$180,999 18

Gratefully acknowledged,
Eli G. Reist.

Married

Hostetler—Ulrich.—Bro. Milo Hostetler and Sister Ruth Ulrich, were united in marriage, Aug. 28, 1922, Bro. J. W. Kennell, Roanoke, Ill., officiating. May God bless and be with them.

Slagel—Waters.—At the Pleasant View Church, Nov. 8, 1922, Bro. Daniel Slagel and Sister Jane Waters were united in holy matrimony by Bro. Isaac G. Hartzler of East Lynne, Mo. May God's blessings attend them all through life.

Hostetler—Unzicker.—Bro. Ova Hostetler and Sister Clara Unzicker were united in marriage at the Linn Township A. M. Church, Nov. 26, 1922, Bro. J. W. Kennell, Roanoke, Ill., officiating. May God's blessing be with them through life.

Ulrich—Hostetler.—Bro. Elmer Ulrich and Sister Lydia Ann Hostetler were united in marriage at Shelbyville, Ill., Nov. 23, 1922. Bro. Joseph Reber officiated. May God bless them and make them a blessing.

Garber—Eby.—On Nov. 22, 1922, Bro. Christian B. Garber of the East Petersburg congregation and Sister Grace E. Eby of Erisman's congregation were united in marriage at the home of the officiating bishop Bro. Isaac H. Brubaker. May the Lord richly bless this union.

Landis—Piefer.—On Nov. 23, 1922, Bro. Walter O. Landis of the Landis Valley congregation and Sister Ruth E. Piefer of the East Petersburg congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker. May the Lord richly bless this union.

Hershberger — Kauffman.—At the home of the bride's parents near Garden City, Mo., Oct. 5, 1922, Bro. Elmer Hershberger and Sister Goldie Kauffman were united in holy matrimony by Bro. Isaac G. Hartzler. May God richly bless them on their voyage of life.

Obituary

Albrecht.—Alice Marie, daughter of Mose Albrecht and Mary (Gunden) Albrecht was born Oct. 7, 1922; died Nov. 5, 1922, at their home near Bay Port, Mich.; aged 29 days. She leaves her parents and one adopted sister. One brother died in infancy. She was laid to rest in the Pigeon River Cemetery. Funeral services conducted by S. J. Swartzendruber from Psa. 16:6.

Redcay.—William Gordon, son of William G. and Lizzie (Musser) Redcay was born Aug. 19, 1922; died Oct. 11, 1922, at their home near Witmer, Lanc. Co., Pa.; aged 1 m. 22 d. He is survived by his parents, two sisters, and one brother (Ada, Harold and Verna). He was sick 3 days with cholera infantum, suffering much pain. He was but a bud while in this life. He has gone to his heavenly Father to blossom in his fulness in the presence of the Father thru the ceaseless ages to come. Funeral services were conducted at Mellinger's Church Oct. 13 by Bro. Sanford Landis. Text, Psa. 16:5, 6.

However painful it may be
To know that he is gone
The thought is sweet that we may see
Him in that heavenly home.

Pletcher.—Elizabeth Risser was born in Germany, Nov. 13, 1836. She came to America with her parents in her early childhood and died October 17, 1922, at Goshen, Indiana, aged 85 y. 11 m. 4 d. She was married to Henry Pletcher March 14, 1858, in Wood Co., Ohio. To this union were born twelve children, eleven of which grew up to mature years. In 1882, she with her family moved to Elkhart Co. She was a woman with many sterling qualities, one of which was her great love for the Bible. Living in a community when her children were in their younger years where they did not have Sunday school and church privileges, she would gather them together and spend an hour in reading and explaining the Word of God, thus trying to instill in their young minds a reverence for God and His Word. She is survived by 2 sons, 4 daughters, 17 grandchildren and 9 great-grandchildren. Funeral conducted at the Yellow Creek Church by John Bare and D. A. Yoder.

Swartzendruber.—Barbara Erb, wife of Dan Schwartzentruber, died at her home in Petersburg, Ont., at an early hour Sunday morning, Oct. 8. Deceased had been in failing health for the past 6 months but was not confined to her bed till the last 4 weeks. The funeral took place Oct. 11, at the family residence and the Amish Mennonite Church. Interment in adjoining cemetery. There was a large attendance of sorrowing relatives and friends who gathered to pay their last tribute of respect to the departed. Mrs. Schwartzentruber who was a resident of Petersburg for many years, was aged 50 y. 11 m. 12 d. She is survived by a sorrowing husband and 3 children (Christ of Petersburg, Levina and Allan at home). One son died in infancy. Two grandchildren, 3 brothers, and 2 sisters also survive.

Mother dear, oh we miss you,
Oh how we miss you, dear,
None but aching hearts can tell.
We have lost you,
Heaven has found you;
God knows all things best.

Husband and Children.

Brubaker.—Sarah Margaret Brubaker (nee Horn) was born March 17, 1849, in Clearfield Co., Penna. She died Nov. 22, 1922, aged 73 y. 8 m. 5 d. She united in marriage with John L. Brubaker in Snyder Co., Pa., in the year 1868. God blessed this union with ten children, all of whom remain to mourn the loss of a loving mother. They moved to Iowa in the year 1869, and later to Missouri, where they toiled together for nearly fifty years. They celebrated their fiftieth anniversary in Kansas four years ago. During the past summer they moved to the home of their son, J. P. Brubaker, of Gravois Mills, Mo. Here on August 23 she was stricken with a paralytic stroke from which she never fully recovered. Having a very weak heart her death came suddenly and yet not altogether unexpected. She died sitting in her chair waiting for her noonday meal before any one was aware what had happened. Besides leaving her aged companion and 10 children, she leaves 34 grandchildren and four great-grandchildren. Four grandchildren preceded her to the spirit home. She also leaves 2 brothers, 2 half brothers and 2 half sisters. She united with the Mennonite Church in early married life and remained in this church relation till death called her home. Funeral services at the home, and at the Mt. Zion Church near Versailles, Mo., where her body was laid to rest in the cemetery near by. Services conducted by Bro. J. R. Shank, assisted by Bro. E. C. Bowman. Text, Phil. 1:21.

Schisler.—Rhetta Delena, daughter of Bro. William F. and Sister Selena Schisler, passed to her eternal rest at the home of her parents at Vineland, Ont., on Oct. 23, 1922. One of twin daughters, she was born in Haldimand County, Ont., December 13, 1894. From her childhood her mild and loving disposition endeared her to all, and her sincere nature and earnestness in desiring to do what was right determined the character of the life which she always lived. Early in youth she gave her life into the service of Christ, uniting with the Mennonite Church in which she was a consistent and active member until the time of her death. An active worker in the Church she was engaged in Sunday School work and took a leading part in the young peoples' meetings and in all of the spiritual interest of her society. She loved the service of Christ and was loved and respected by all who knew her and came in contact with her life. When afflicted by her fatal malady, acute diabetes, she was patient and cheerful and faced the final event calmly and resignedly. She had gained the victory over death. She is greatly missed in her home, in which parents and three sisters remain and missed in the circle of her associates in the Church and in the neighborhood. As a token of the esteem in which she was held, an exceptionally large congregation met for the funeral services which were held on Oct. 25, when appropriate services were held at the home and the church for the comfort and edification of all. Services were conducted by S. F. Coffman assisted by Wm. Brown of the M. B. C. Church. The text used was I Cor. 15:19, 20.

Items and Comments

The Census Bureau has announced that the prison population of the United States, not including chain and road gangs and women committed to religions or charitable institutions, was 150,131, on July 1, 1922. This would be enough to make a fair-sized city.

* * *

According to a recent report, the bandit army of Hanon Province, China, 30,000 strong, which has kidnapped a number of foreign missionaries recently, is laying waste a path six miles wide across the province, burning every city, town and farm house in its line of march, and leaving its trail strewn with dead bodies.

* * *

The United States now stands at the head of the list of the world's exporters of domestic products, while before the war, Great Britain was first and America second. In the ten months of 1922 American exports exceeded those of Great Britain by about $150,000,000. The exports of October, 1922, are the biggest of any one of the past 18 months and are nearly 20 per cent above those of the month immediately preceding.

* * *

Bishop James Thoburn, noted Methodist missionary, author, and editor died recently at his home in Meadville, Pa. He spent 50 years in foreign missionary service and at one time was bishop of India and Malaysia. He was also instrumental in starting mission work in the Philippine Islands after the close of the Spanish-American war. He was editor of The Indian Witness for many years and is well known as the author of missionary books. His service was large and fruitful but he considered himself only an instrument in God's hand for the advancement of His cause. May all Christian workers do the same.

BIBLE SCHOOLS

Below is a classified list of special Bible Schools held at various places this winter. The full announcements are printed from time to time.

Calgary, Alta., City Public Library, Jan. 21 to Feb. 11, 1923.

Canton, Ohio, Canton Mission, Jan. 3 to Feb. 16, 1923.

Goshen, Ind., Goshen College, Jan. 8 to Feb. 7, 1923.

Harrisonburg, Va., Eastern Mennonite School, six weeks' term beginning Jan. 3, 1923.

Johnstown, Pa., Stahl Church, Jan. 1 to Feb. 9, 1923.

Pigeon, Mich., Pigeon River Church, six weeks' term, beginning Jan. 1, 1923.

ANNOUNCEMENT

We have arranged to hold a short term of Bible School for six weeks, if the Lord will, at the Pigeon River Church, Pigeon, Mich., with Bro. Nevin Bender of Greenwood, Del., as instructor. Any one interested is invited to be present with us. The term is to commence Jan. 1, 1923. For further information address

Joseph J. Shetler,
Bay Port, Mich.

Do a kindness, do it well;
Angels will the story tell.
Do a kindness, tell it not;
Angels' hands will mark the spot.
—Sel.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUP MISSIONS

Foreign

India.—(1899) [illegible]erica Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary. Stations: Sundergani, Leper Asylum, Balodgahan, Sankra Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt. Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.

Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., R. W Benner, Supt

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.

Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.

Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.

Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

SPECIAL BIBLE TERM

The six weeks Special Bible Term will begin (D. V.) at the Eastern Mennonite School, Harrisonburg, Va., Jan. 3, 1923. The following courses will be offered: Life of Christ, Acts of the Apostles, Bible Doctrine, Training for Service, Personal Work, Music, Old Testament Book Study, New Testament Book Study, and the Bible and How to Study It. Bro. Noah H. Mack of New Holland, Pa., has been secured as Special Bible Term instructor and will be assisted by members of the faculty. Special lectures and meetings, conducted by Brethren John H. Moseman of Lancaster, Pa., Noah H. Mack, and members of the faculty, will also be an interesting part of the program. Bulletins explaining the courses in detail are ready for distribution and will be mailed to anyone upon request.

A. D. Wenger, Principal.
H. D. Weaver, Business Mgr.

More elegant, often, than words is the silent beauty of conduct and of Christly character.

ANNOUNCEMENT

A Fundamental Bible School will be held, the Lord willing, at Calgary, Alta., for 3 weeks, including four Sundays, from Jan. 21 to Feb. 11, 1923.

According to present plans the Bible school will be held at the rooms of the City Public Library, similarly held by the Friends' Society. The following themes will be offered—

10 Lectures on Typology—"Egypt to Canaan."
10 Lectures on Childhood to Old Age.
10 Lectures on Prophecy.
15 Lectures on Fundamentals of Christianity.
20 Studies on Romans and Ephesians.
10 Lectures on Sunday School Methods.

Evangelistic and prophetical sermons will be preached each evening during the three weeks. We look for a number to attend this Fundamental Bible School, directed to establish believers in the precious faith delivered unto the saints. Instructors, C. F. Derstine, Eureka, Ill., E. S. Hallman, Guernsey, Sask. For further information write to

E. W. Bricker,
2031 Eighth Ave. E.,
Calgary, Alta.

Y. P. M. TOPIC BOOKLETS

The new topic booklets for 1923 are now ready. They are similar in size and form to the 1922 booklet, and contain the topic for each Sunday, with outlines and suggestive assignments, besides general suggestions and a list of the topics classified under a number of different heads such as Christian Life, Consecration, Doctrinal, etc. The topics were prepared by the Committee appointed for this purpose by General Conference.

Price, 5c each, 50c per dozen, or $3.00 per hundred. Send orders to,

Mennonite Publishing House,
Scottdale, Pa.

"Belief in God is the means of salvation, and real faith never goes away empty-handed."

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"Go ye into all the world, and preach the Gospel."

MISSIONS

"Look on the fields; for they are white already to harvest."

"Whom shall I send, and who will go for us?"

The work of our missionaries in South America is appreciated by the powers that be. The Superintendent of the Mission has been granted a free pass to travel over all the lines of the Railway company. As Bro. Hershey has to travel a good deal in looking after the work of the different stations, this means the saving of a good many dollars in course of a year. But the grant of the pass is valued even more because of the relationship is shows as existing between our workers there and those who are in a position to know something of what they are doing for the people of the far southern republic.

In looking over a number of District Conference Reports of several years ago, I was impressed with the number of excellent resolutions that were passed regarding some phase of the great problem of home mission work or home evangelization. Some of these resolutions pointed out the open doors and even invitations that were being given to our people to come with the message of the Gospel. A comparison of the lists of places where worship is being conducted reveals the fact that some of the good resolutions were put into practice. It is true, also, on the other hand, that these same lists reveal the fact that the resolutions might have been made much better by a far more general application. There are still many places within easy reach of our people, within the limits of the conference district referred to—a district far less than a thousand miles from Scottdale, by the way—in which the name of Mennonite is unknown, and even the elementary principles of Christianity are but little understood. The need of these places is a constant appeal for help. Will we heed the call?

The growth of the American Mennonite Mission in India has been rather slow, but steady and with a promise of permanency. Opportunities are multiplying as the workers increase, and the need for more workers seems to be as urgent today, after twenty-three years of activity, as it was in the days when there were but three or four, or half a dozen workers. The growth of this mission has not been so rapid as to produce abnormal inflation. We recall a mission in India which, after perhaps three years of work in the country, had as many American missionaries as the American Mennonite Mission has at the present time. These workers were earnest, zealous, devoted people, but they undertook work too far advanced for their knowledge of the country and the language, they had accepted as workers men and women who were not in hearty accord with their doctrines and principles, and the mission failed to function as a healthy working unit. A few years more, and the workers were nearly all scattered to other places and a new and much smaller force of missionaries was in their place. We hope that the workers so much needed may soon join the forces of our mission in India, but we hope the time may never come when the advent of new workers shall be so rapid as to prevent a healthy assimilation of new workers with the old working body. An old missionary, since gone to his eternal reward, once said, "If you get your missionaries out a dozen at a time, you'll soon have a big lot of questions on your hands that no one can answer."

The growth of the Indian church has been keeping pace with the growth of the missionary body in the field. In famine time it would be a comparatively easy thing to get a couple of thousand persons to accept the outward form of Christian baptism—in hope of a better time in getting something to eat. But whether they would be true Christians would hardly be a question. Experiments of this kind have been made, both on the side of receiving all who come, no matter what the circumstances of stress may be, under which they make their application, and on the side of deferring all baptisms until the time of want is over and there is comparative plenty. A missionary society working in South India during the famine of 1878 refused to receive any converts until the famine was over. Then they reaped a rich harvest. It is said that in one day they baptized over two thousand. It may be that some genuine converts were thus denied the rite of baptism and it is possible that they may have even died in this state. But the foundation of a thoroly converted church was laid and the structure that exists to this day is a lasting one bearing every mark of genuineness.

In another mission during famine time there was a great ingathering of professed converts. While government relief works were in progress they had a good time, with little work and enough pay to keep them alive. A fine church building was erected with relief funds from the home churches and a pastor and assistants were installed. But famine times ended and the people had to go back to their old ways of making a living. The presence of the missionary did not count so much as it did in the way of getting food and comforts. By singles and in families the "converts" dropped out, and two years after the famine closed all that was left of the "church" of several hundred was the pastor and his assistants. They drew their salary, went to the church building regularly at stated times, and "conducted the service," but no one came to worship except those in the employ of the mission.

Other examples might be given, but the lesson is obvious. The same God rules in India as in America. If the Spirit of God does not convert a soul there is no conversion. Dressing up a heathen idolator in "civilized

clothes" does not make a Christian of him. God knows his own. Christ calls His sheep by name, and He rejects none who truly accept Him. It is a gross injustice to those outside of Christ to give them a false hope of salvation by calling them Christians when they have really not taken the first steps of the Christian life.

RURAL MISSION OPPORTUNITIES OF THE MENNONITE CHURCH

By S. C. Yoder

For the Gospel Herald.

Many of us do not realize that within two or three days' drive by automobile from some of our large and best improved settlements, there are communities where conditions are in strange contrast with those to which are so characteristic of our Mennonite settlements. One sees the log cabin or small shanty with one or more rooms which house the occupants whether many or few. The floors are often bare and the furnishings few and very simple. Instead of modern heating apparatus there is frequently the open fire-place with its large chimney before which the occupants gather in winter time for warmth and where the food is cooked and delicious hot biscuits are baked for the family meals. Here the proverbial latchstring is a reality, and the simple, primitive surroundings, together with the tree covered hills and winding roadways give it a romantic touch which turns our minds back to the early pioneer days of our own community of which we have heard our ancestors speak, but where owing to the fertility of the country the simple dwelling places have given way to the more elaborate improvements of modern society.

Instead of the broad, well-cultivated fields, where cattle graze or luxuriant crops grow, there are likely to be fields of irregular shape, lying in some narrow valley between the steep hillsides, or on some slope or hilltop all of which is more or less rocky and more or less fertile, depending on whether it is in the valley or on the hillside. The picturesque roads, winding around the hillsides, through bushes and among trees with their overhanging branches, are for the most part rocky and forbidding to the use of the automobile which will never become general in these parts till the roads are considerably improved.

Springs of the clearest and purest water burst out of the rocks and hills and trickle downward where their tiny rivulets unite in beautiful brooks, which with their rocky beds, with crossings marked by foot-logs and banks fringed with trees, afford such enticing places to linger and loiter that one can not but feel that perhaps nature is somewhat to blame for the "restful" disposition of part of the population.

Location and Extent.—This field lies in the southern highlands and includes parts of Arkansas, Missouri, Kentucky, Tennessee, West Virginia, Virginia, and the Carolinas. It includes the hill and mountain regions of the above states but it is not to be understood that the whole of any is included.

People and Population

The people living in this region, for the most part, represent the purest strain of the Anglo-Saxon race to be found in the United States, many of them tracing their ancestry to the "blue-blooded" aristocracy of the Old South, and in the midst of shiftlessness and poverty and often lack of morals, there exists a racial and family pride which makes them hard to be reached. On the other hand they are chivalrous, generous, and hospitable, which makes them interesting people to labor among and a valuable people for the Lord when they become converted.

A recent survey was made of 178 counties which showed a population of approximately 4,000,000 people of which less then 100 are said to be negroes and less then 3000 are of the Catholic faith. Statistics show an average population of 39 per square mile in these highlands while in the lowlands it is only 27, making this the most densely populated rural district in the land to work in.

General Conditions

On account of the nature of the country, many of the people are poor and perhaps always will be, although some by thrift and industry have become quite well to do and have provided for themselves comfortable homes and good surroundings as far as the material things go. Country stores scattered throughout the country afford loafing places for the people and the general moral conditions are below the average. The country dance furnishes perhaps the chief source of amusement and attendant results follow. In the parts of these sections where the writer has visited, the percentage of divorced people runs far higher then in most country communities. The absence of religious teaching in church and schools and the lack of Christian restraint in homes, all militate against the morals of the community, which will likely not improve except through the renovating influence of the Gospel which is here, as elsewhere, the only hope.

Religious Conditions

Before the day of the salaried ministry, ministers of most denominations lived among these people, preached the Gospel, did something for their own support and graciously took what those whom they served could give in the way of support. While the preaching may not always have been of the highest type and the effort sometimes more directed to arouse denominational pride and prejudice then to enlighten, yet there were those who had a real message and did all they could to build up the work of the Lord in their communities. The result was that congregations of various denominations were organized and maintained. The little churches on the hillsides or in the valleys and the decaying remains of some of the large camp-meeting grounds, where the Gospel message rang out and where the songs, swelled with notes of joy, echoed among the hills as souls came to the Lord, are a testimony to the religious zeal and fervor of those who pioneered here. With modern organization and the salaried ministry, changes have taken place which are not for the better. Churches have become vacated and people deprived of the opportunity of public worship for want of leadership. Being poor, they were unable to pay the ministers what other fields offered. The result is that there are many families, who claim memberhip in one or another of the denominations that have labored here but do not have the privilege of worshiping with those of their faith. It is said that out of the 4,000,000 souls who were before mentioned in this article not more then 800,000 profess membership and not nearly that number are now reached or ministered to by the churches to which they belong.

The Need of this Field

The need of this field is not for more denominations to enter for the purpose of proselyting or tearing down one to build up another. But these people need the Gospel and if conditions are such that those who have begun the work are not now in a position to carry it forward, someone should be accorded the privilege of doing this. To do this, men and women will be required who are able to endure hardship to place the Gospel within reach of the people. This will not mean that those who go out will have a more pleasant field to work than they could have elsewhere. It may mean the opposite. But it will mean that they will have no problem to face here, that they would

not also have to face in the foreign field. Moral conditions are not desirable, neither are they in South America or India and in those countries one will meet with problems and conditions that they need not face in these American fields. It will mean that the work will have to be largely supported from the outside which will of course place it on a missionary basis. The need is not for men to live in distant towns and make occasional calls at the various churches, but for some one to live here and exemplify the Christ-life in every day living, to preach for them, to help bury their dead, to visit their sick and be a friend and counselor to all. Some one is needed who can go into their humble homes and sit at their simple board as though he enjoyed it and to him who can do this, I can predict that in the heart of the simple mountaineer he will find a response that will repay him for the sacrifice he makes.

Can the Mennonite Church Meet the Need?

This is a question that will rise in the minds of many people. We have work in India and are calling for funds for the work there and we would not, and could not, retrace our steps, for the souls of India who have found the Lord as well as the silent mounds of our dead missionaries are a standing protest against such a move if it should be suggested. Neither can we leave the South America field nor the city where time and effort has been rewarded by ransomed souls, but being a rural people, accustomed to rural conditions and rural people, we could perhaps adapt ourselves better to this field than most other denominations who have been drifting cityward with their churches. Then, too, there are some other qualities which we as a denomination possess which seems to particularly fit us for such a field as this, among which are the following:

1. **A Free Gospel.**—The fact that the Mennonite Church does not have a salaried ministry especially qualifies her for this field as the Gospel must of necessity be without charge, because most of the people are poor. The minister in this region might not be able to fully support himself, but if the Church under her proper organization should undertake to work this field on the same basis as it does the foreign and city fields, she would be able to cover more territory, possibly reach more people, support more workers with an equal amount of money than any other field she has yet undertaken to work. An investment of $1500 to $2000 would make it possible for a minister to become almost self-supporting while serving his station and the surrounding country.

2. **A Simple Gospel.**—A certain writer says of these mountain people who come but little in touch with the outside world, that they are less spoiled by the perverse currents of modern civilization than anywhere else; that the mountaineer is not troubled over the vain imaginations of rationalistic theological professors and scientists; but their faith is the simple faith handed down to them from their fathers. There may be and is plenty of denominational prejudice to overcome in some communities but what they have of religion is not Buddhism, or Mohammedism, but Christianity.

3. **A Plain Gospel.**—The Mennonite Church has always held forth a plain Gospel. This is particularly suited to this region where the means of the people are such that extravagance is inconsistent and in some cases impossible for other then scriptural reasons. We have almost reached the place in some of our communities where the plain garb does not fit into the luxurious and elegant surroundings in which some of our people live. Here the plain garb fits into the surroundings of the people and extravagance is often an impossibility, not because people have no desire to be extravagant, but because they do not have the means. People here have pride and many things to give up for Christ but not so much sacrifice is required along material lines because they do not possess so much.

4. **A Practical Gospel.**—Unless a Gospel is held forth that shears people of the things that demoralize character and rob them of virtue, honesty, and uprightness, it will mean but little. The Gospel of Christ as interpreted by the Church has been practiced along this line. It has always consistently stood for a united Christian home and against divorce which has wrought such havoc in these sections. It has stood against dancing, card-playing, drinking, carousing, and all forms of amusements that unfit people for righteous living and serious and sober thinking. It has held that loafing and laziness are not conducive to spiritual growth, but that industry, thriftiness, and cleanliness are Christian virtues, all of which must be exemplified and taught in this field.

Suggestions for Action

In looking about for a plan a number of things suggest themselves to us. Some of which are as follows: 1. The field is too large for a single congregation or conference to undertake the work. Hence the proper general organization of the Church should undertake the work on the same basis as all other mission work. 2. One of two plans may be followed in launching the work: Either the work which has been begun by conferences in portions of this district might be taken over under the General Board and the local conference support the work through that organization, which should appoint and look after all the workers on the field as it does in all other fields; or if this would not prove desirable to those conferences which are involved, or for any other reason it would seem best, a proper representative should be sent over the field to make investigations with a view of opening work if a satisfactory location could be found.

Conclusion

The time has come for the Mennonite Church to come to her own with the message which God has given her and which has been preserved through all these years. We have systematically worked every field except the one in which we were reared and in which most of us have lived and for which we are particularly adapted by heritage, training, and our faith in the old, old Gospel which has been committed unto us and preserved among us. There are thrust upon us men and women who are willing to work but can not go to the foreign field for constitutional or other reasons, but can be profitably used in such a field as this. Shall we go forward, or shall we wait "till the harvest is past and the summer ended?"

At the last meeting of the Mission Board, held near Wauseon, Ohio last spring, a resolution was passed endorsing rural work and advising that investigations be made to be presented at the next meeting. Here are a number of suggestions that might be of help in coming to something definite. Conclusion: 1. Let those who are interested take the matter to the Lord in prayer that they may be guided aright in their views. 2. After they have in mind a plan that would seem feasible, let them get in touch with the Secretary of the Mission Board or the Chairman of the Rural Committee, giving such plan as may seem feasible to them. Then money will be required to launch the work and as individuals receive conviction that they should contribute to this, we will be glad to open an account on our books and will see that the funds contributed are used in a way that will bring the greatest results as far as lies within the ability of the Board. We trust that this may not be lightly

cast aside, but that in all seriousness, the brotherhood will take it to the Lord in prayer that His will may be done.

Kalona, Iowa.

SOME OF OUR GREATEST PROBLEMS

By J. W. Shank

For the Gospel Herald.

In order to successfully combat difficulties it is quite necessary that we pause to analyze the nature of the difficulties that confront us. With the purpose of giving the Herald readers a clearer idea of the problems we must face in this field and thereby enabling all to think and pray more definitely about the work, we will state some of these problems concisely.

1. **To make religion seem serious and necessary.**

How many people there are who talk of religion as one would talk of a certain business, saying, "It is all right for those who like it!" Just as some people like mathematics and others declare it bores them, so do thousands of people wave aside religion as something that can be followed or not as one's inclination dictates. This attitude of indifference to religion is impressed upon the missionary daily as he continues his round of duties. Perhaps the greatest reason for this attitude in Argentina is that the only religion the people know is a commercialized and completely formal type. We must prove to them that it is **vital**, that God calls **all** men, that no man can be his highest self without God, that religion is more important than business or any other pursuit.

2. **To convince the people that "now is the day of salvation," not some other day.**

The "manyana," (tomorrow) spirit is prominent in the South American's life. It is perhaps not so hard to get them to decide to accept Christ when once they hear the message as to get them to go to hear the message. They often fail to realize that their salvation is at stake and therefore think that going to hear the Gospel or accepting Christ can be put off indefinitely to a more convenient season. It seems to be very hard to get people started to attending services. They stand away as if the mission hall were poison. Until some friend or relative assures them that it is good, the great majority will not venture nearer than the door, if they venture that far.

3. **To secure the recognition of woman's right to choose her religion for herself.**

Woman in Argentina is far from enjoying the liberty that her sisters in North America enjoy. We have met a number of cases here where the men forbid their wives to do a thing in just the same way as a parent would forbid his child. If she sees that her husband dislikes to have her attend the services she will likely stand in such fear of him that she will not come at all. One woman whom we believe was converted was compelled to stay at home by her husband's severity. In another case she was forbidden but the attitude of the husband seems to be changing. It is hard to handle such men when they are hard against religion and unreasonable in their thinking. They are like tyrants, and one must win them by chance opportunities that may fall in the way thru sickness in the family or in some other unusual way.

4. **To conquer opposition by the ignorant and vulgar.**

It very often happens that we find ourselves in the midst of ignorant and vulgar people who have nothing but scorn and blasphemy on their lips and they let it be heard by the missionary. It is not an everyday occurrence. One may work in a town for many months without having to suffer anything of the kind and again one may be the subject of daily insults from persons in certain sections of our field of labor. The only thing to do is to preserve one's serenity thus proving to the people that one is above this unjust insult. It requires much courage and faith and prayer on the part of the missionary to pass thru such trials. Perseverance and faithfulness will gradually overcome this opposition.

5 **To get the people to realize the terribleness of lying.**

In all of our teachings we are strong in our emphasis of the cardinal sins such as lying, dishonest dealing, and others. Everyone knows we teach that Christ's Gospel is one of truth, uprightness, and purity. Yet the lie has so deeply imbedded itself in the lives of the people that they can not at once realize its awfulness. Members of the Catholic Church have always lied without conscience. They think it impossible to live a day without lying. We have found that it is a struggle for the native Christians to learn the necessity of absolute truthfulness. But we will not be satisfied with anything outside of the sacred truth, and will continue to insist upon this as a Christian grace that cannot be omitted.

6. **To find ways of combating poverty among the poor.**

This is indeed a serious problem for us because of the fact that the social system in this country is not as it should be. We can encourage industry, faithfulness, and courage on the part of the poor as the necessary attitude to become more independent, but even that will not solve the problem. There is not enough work in the town and what there is does not pay enough to support a family. We know many families whose support must come not only from the father but from the mother and children. Dozens of fathers work out in the country and have their families in the town. They must be away for months at a time leaving the mother to shift along with the children as best she can. They can not all go to the country because the big land owners do not want the families and, furthermore, there would be no chance for the children to get schooling. Parents are compelled to let their girls work as servants from the age of about ten years up to womanhood. These children are to be pitied. They must work from seven in the morning until nine or ten o'clock at night. The work is not usually hard but it is constant. These children get no schooling at all after about the second grade. Sometimes we think we **must** start some industries here so that we could give employment to these people so that they might lead a more normal life. It is a serious problem and we have not even begun to solve it. It is serious to us because nearly every family with which we work is in the poorer class.

7. **To get the people to educate their children.**

It is rare that children of the really poor homes can secure a good education. The expense of keeping the children is not greater than in other countries, but the poverty, the ignorance of parents, and the small value that is placed upon education causes a great deficiency in the educational training of the masses. A very small per cent of the children pass the fourth grade, and not one child in fifty enters the high school. Even the well-to-do families do not take the opportunities that are theirs to educate their children. They prefer to introduce them to society and have them appear cultured.

8. **To find time to carry the Gospel to the country folks.**

There is not much to say on this point. The fact is that there are hundreds of country homes within our reach and these people can not come to the town to services with the ease that some might expect. Roads are often very bad; they will not risk leaving their farms for fear of robbers; and in fact they see no reason why they should come to town to church. We really long to reach

these shriveled lives. How lonely, sad, and uninspiring are their lives! In their homes there is little of beauty and convenience. We would like to bring to them some of our joy, but when we have a big town all around us there is little time to look up these "other sheep." There ought to be two missionary families in each one of these towns in order to enable us to properly cover our field.

9. **To find time to carry the Gospel to near-by towns.**

All of our stations are far enough separated so that there are small towns between. Between Trenque Lauquen and Pehuajo there are four smaller towns and between us and Santa Rosa there are ten such towns. The only thing we have been able to do so far is to distribute tracts in the railway stations of these towns. We believe the time is not far away when we will be able to do some more for these places. That will be through our native converts who are developing somewhat in their ability to testify for the Lord.

There are more problems should we take the time to name and discuss them. These are some that just now present themselves to our minds as the ones that we must solve. In order to help solve them we need more missionaries, more native workers, some kind of industries established by Mennonite people, schools managed by the Mission, lots of faith and prayer by you and by us, lots of patient, self-sacrificing toil among the people. Is it within your power to help in any of these things?

Trenque Lauquen, F. C. O.,
Argentine, S. A.

HOW TO FIND OUR PLACE IN GOD'S PROGRAM

By N. E. Miller

For the Gospel Herald.

The place which we occupy in God's program is in itself incidental.

Elijah's ministry was one of judgment and rebuke: "There shall not be dew nor rain;" "Take the prophets of Baal, let not one of them escape;" "I will bring evil upon thee."

Elisha's ministry was one of material helpfulness — the waters are healed; the widow's debt is paid; the Shunamite's son is raised; the axe is restored and the leper is cleansed. The ministries of Elijah and Elisha were in contrast yet each occupied a place in the program of God.

Joshua's was a ministry of victory and rejoicing. Jeremiah's was one of lamentation. Each was in God's program.

Peter preached to thousands at Pentecost; Philip preached to one in the desert. Each filled a place in God's program. Moses received the law amidst wonderful demonstrations of divine power; Mary anointed Christ in the humble environment of a Judean home. Each occupied an honored place in the program of God.

The finding of our place in God's program is on our part largely incidental.

It is not an end in itself. It is a result rather than an attainment. Our part is largely passive. "But now hath God set the members every one of them in the body, as it hath pleased him" (I Cor. 12:18). "And God hath set some in the church, first apostles, etc. (I Cor. 12:28).

On our part there are some things essential and some things helpful to finding our place in God's program:

I. Fellowship with the Author of the program.

"The secret of the Lord is with them that fear him and he will show them His covenant" (Psa. 25:14). "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (Jno. 7:37, 38). "He that is not with me is against me" (Matt. 12:30).

Enoch "pleased God" and "walked with God." The Lord entrusted him with a special place in life, in departure from this life and in eternity. Jesus chose twelve that they might be with Him. All who remained in fellowship with Him had a favored place in the program. Peter was entrusted with a special place after he expressed his positive faith in Christ and again after he declared his love to the Master.

II. A Proper conception of God's plans.

Uzza was willing to sacrifice time and energy for the triumph of the Lord's service. He lost his place and the procession was halted because he was not in line with God's plans. The disciples had a place in Christ's program of feeding the five thousand only as they yielded their suggestion: "Send the multitude away," for Christ's suggestion "Give ye them to eat." Peter's declaration: "This shall not be;" "Thou shalt never wash my feet;" "I have never eaten anything unclean" must all be renounced before he can have his full place in the Lord's program. Paul came to his full position as a "chosen vessel" only after he had by the voice from heaven, by the help of Ananias. and by the revelations of God received a true conception of God's will.

III. A right relation with God's servants.

Israel's march to Canaan was halted for seven days because Aaron and Miriam set themselves up against Moses. Korah and his companions were swallowed up of the earth because "They gathered themselves together against Moses and Aaron." Fourteen thousand and seven hundred people were stricken of the plague because they murmured against Moses and Aaron concerning the death of Korah and his companions.

God has vested his servants with authority. Christ submitted to John's baptism. Paul submitted to those who were evidently of much less ability and popularity. The church is responsible for selecting, commissioning, and sending forth workers. The twelve said to the multitude of the disciples, "Look ye out among you seven men." Paul wrote to Timothy, "The things which thou hast heard.....commit to faithful men," and instructed Titus to "Ordain elders in every city." The list of qualifications for special positions were not addressed to the individual who might consider entering the work but were addressed to the ones who were responsible for sending workers.

IV. A Spirit of humility.

Israel was to have a very definite place in the program of God. One of their preparations is given in Deut. 8:2: "The Lord thy God led thee these forty years in the wilderness to humble thee." Each of the seraphims that stood above the throne of the Lord in Isaiah's vision had six wings. "With twain he covered his face;" man is inclined, figuratively speaking, to omit the wings covering the face, a symbol of humility. "Whosoever shall humble himself as this little child the same is the greatest in the kingdom of heaven" (Matt. 18:4).

Abram said: "I am but dust and ashes;" Moses exclaimed, "Who am I?" Job said, "I abhor myself;" Isaiah confessed, "I am undone;" John the Baptist said, "I am not worthy;" Paul placed himself "Less than the least of all saints." Each had a favored place in God's program. "Let this mind be in you which was also in Christ Jesus:....being found in fashion as a man he humbled himself" (Phil. 2:5,8); "The common people heard Him gladly" (Mark 12:37). Special authority shall not be given to a novice, "Lest being lifted up with pride."

By looking out of a glass window one is sometimes able to behold; either the distant view, or the reflection of one's own face in the glass. In like manner one who goes forth in Christian service may have his vision centered upon himself and lose the vision of real service. "He that exalteth himself shall be abased." Let us not be tempted to take up

the slogan, "Prepare for leadership," but may we find satisfaction in the words of Christ "Servant of all" (Mark 10:44). "Walk humbly with thy God" (Micah 6:8).

V. A separated life.

The Israelites were dissatisfied with God's program. They longed to be like the nations round about them. They lost their full place of honor and were scattered in reproach among the nations.

The sad pictures of failure which we see in the lives of Samson and Solomon were the result of a violation of the principle of separation. Jesus said to His followers, "Ye are not of the world" (Jno. 15:19). "Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4); "Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

VI. Faithfulness in little things.

Prominent places in God's program are gained by faithfulness in little things. "Thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. 25:21); "Thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19:17).

Job says: "I was eyes to the blind, and feet was I to the lame. I was a father to the poor" (Job 29:15, 16).

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him" (Psa. 126:6).

Springs, Pa.

THE FIELD FOR MISSIONARY ENDEAVOR

By Joseph D. Reist

For the Gospel Herald.

In our study of missions the field where the operations are being, or are to be carried on is of great consequence. Christ defined that field when He said, "The field is the world" (Matt. 13:38).

Our purpose now is to briefly study that field in the light of our knowledge of its past and present conditions and from that study get at least some idea of our responsibility in saving it for God.

At the dawn of history we behold that field clothed in great beauty, for it was created as the Paradise of God and for the enjoyment of His masterpiece, man. See Gen. 1:26-31; Jer. 10:12. Then the field and its occupants were an honor to their Creator and man's happiness was complete.

But behold that Paradise a little later and we are forced to exclaim, "What hath sin wrought!" The field became blighted, spoiled by the pernicious ways of the evil one (Rom. 5:12) and his influence over man. The world came under Satan's power (John 5:19) and man became guilty before God (Rom. 3:19).

Going down the annals of time we see that, tho steeped in wickedness, God greatly loved the field which He had created exclusively for His glory and sent His only begotten Son to ransom it for Him (Jno. 3:16; I Jno. 4:9). Only because He highly valued the treasure in it did God purchase the field (Matt. 13:44; John 1:29) and the value He placed upon it may be measured by the price He paid for it, heaven's dearest treasure. Matt. 13:44 (l. c.); I Pet. 1:18, 19.

While in the flesh Christ used His energies to reinstate man to the position in which he had been created and to remove the stains sin had made in the world. But the evil one's work was deeply rooted in the hearts of men and the Savior returned to His home in glory when only a comparatively few had accepted His plan of redemption. However, before taking His departure, He commissioned His intimate followers to carry on the work which He had begun, for He tells them, "As the Father hath sent me, even so send I you" (John 17:18; 20:21), and again, "Go ye into all the world, and preach the Gospel to the whole creation" (Mk. 16:15, R. V.).

Thus we learn that after Christ's earthly ministry was completed the world was bequeathed unto His votaries, for the Word says, "Ask of me and I will give you the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8). See also Psa. 111:6. Thus, since Christ's time the field for missionary endeavor, the world, is the estate of His disciples, and they, you and I brother and sister, are responsible for tilling that field; we are responsible for the salvation of the lost world.

It is not alone for our ministers to work this field, for all who are faithful servants will help to bring about the consummation of God's desire, which is the filling of the whole world with His glory (Isa. 55:10-13; Rev. 21:23-27), the rescuing of all mankind from the power of the evil one. II Pet. 3:9.

Is it because we do not fully realize the magnitude of the responsible task which has been assigned us that we are not as active as we should be in saving the lost?

Our motive is not to "work up" but to "work down" the missionary spirit. Missionary interest usually strikes the head first, and after a little while gets as far as the mouth, then the heart, conscience and will, and by and by the pocket, then last of all the feet.

Blessed are we if the missionary spirit works down far enough to cause us to be active missionaries, faithful ambassadors, of our God; so much so that we will, as our great Example and Master, "Go about doing good" (Acts 10:38), wherever opportunities are presented in the great field for missionary endeavor which is ours to sow, cultivate, and later on reap an abundant harvest of souls. Then in the final day of reckoning we can joyfully approach the Judge of all the earth bearing precious sheaves as the reward for doing our duty of faithful Christian service.

Berthold, N. D.

DENOMINATIONS IN RUSSIA

By G. A. Peters

For the Gospel Herald.

The largest ecclesiastical body in Russia is the Russian (also called orthodox or Greek Catholic) Church. This church was, before the revolution of the year 1917, the state church in the fullest sense of the word. The head of the Russian Church was the Czar, however the highest acting ecclesiastical official was the President of the Holy Synod who was at the same time a civil officer of very great authority. During the last decade the Russian Church had also a Patriarch residing in Moscow, the city which is the centre of Russian ecclesiastical life. The priesthood formed, before the Revolution, a highly privileged class in civil matters. They were well paid and in many instances lived lives of pleasure. Hence their influence on the people often left much to be desired. While the higher clergy was well educated, this was not the case with the rank and file of the priesthood.

In cultus the Russian Church was decidedly ritualistic. A considerable part of the worship consisted of singing and chanting in the old Slavic tongue which is unintelligible for the common people. Adoration of and prayer to Mary and the saints were generally practiced. Sometimes the public services were of a highly artistic nature, but in vain would a hungry soul come to church for spiritual edification. Preaching was seldom heard, but within recent years the practice of speaking to the people in their own tongue is followed by many priests. The worldly pomp, display, and wealth that is in evidence in very many church buildings,

is remarkable. Religion is principally a matter of form and ceremony.

Besides this largest body there are in Russia a number of sects that hold that the Russian Church has departed from true orthodoxy. Among them may be named the Molokanen (Milk-eaters; the name is probably due to the fact that they do not eat pork); the Duchobors (spirit-wrestlers); the Raskolniki, and others. These sects which date from the beginning of the eighteenth century were severely oppressed and persecuted by the state and the church. In consequence many of them emigrated to newly acquired Russian territory, even as far as Siberia and Turkestan. Some of these sects, as for example the Molokanen, are more open for the Gospel than the large Russian Church.

A comparatively small number of Russians are identified with evangelical sects, such as the Baptists and the "Evangelical Christians."

The Roman Catholic Church is also represented in certain parts of Russia. The numerous Armenians of Russia are members of the Gregorian Church which is very similar to the Russian Church.

Among the many Germans in Russia, which are to be found principally in the Baltic districts and in the colonies of the South, are Lutherans, Reformed, Separatists and, last but not least, Mennonites as a class belong to the colonists. They live in South Russia, in the governments of Taurien, Jekaterinoslaw, Cherson, Charkow, and in the Crimea. Smaller groups are found in Ciskaukasia, in the districts of Kuban, Stawropol, Don, on the Wolga, in Orenburg and in western Siberia.

Jews are at home in all parts of Russia, Mohammedans (about twenty million) in the South, on the Wolga and in Siberia. There are also Buddhists and Lamists.

A great work is here to be done in bringing the Gospel to those who are in ignorance and darkness.

FEED MY SHEEP

By Mabel Groh

For the Gospel Herald.

The third time the Saviour was seen of the disciples after His resurrection He spoke these words to Peter. Peter the little rock, who had some months before recognized Jesus as "The Christ, the Son of the living God, but who on that darkest of all dark nights denied His Lord with an oath saying, "I know not the man;" Peter, brokenhearted, sorrowing, and yet puzzled to understand his own sinful heart or the purpose of the risen Christ, went back to his boat and his nets. He still loved the Master, but could the Master love or trust one who had so emphatically denied Him in His hour of deepest need? After such an experience, what could Peter do but return to his fishing?

But the Master loved Peter as he loves every Christ-denying God-dishonoring sinner today. The whole problem of restoration and future fellowship and service rests with Peter. Is he ready now to confess Him, whom he so shamefully denied? "Simon, son of Jonas, lovest thou me more than these?" Peter's repentance was full and deep and with a sincere and honest heart he simply said, "Yea, Lord; **Thou knowest** that I love thee." Jesus said, "Feed my lambs." Again comes the question "Lovest thou me" and Peter, grieved, said, "Lord, thou knowest all things, thou knowest that I love thee." Yes, the Lord knoweth the hearts, and He knew that at last Peter's confidence was shifted from self to Christ, and that love had conquered, and would continue to control until Peter himself should be bound and give his life for Christ. Such an one the Chief Shepherd can confidently trust to feed His sheep. Paul later said, "The love of Christ constraineth us," and it is only the constraining love of Christ today that can qualify any man or woman for the unlimited and never-ending task of feeding Christ's sheep.

Peter did not need any explanation as to what Christ meant by, "Feed my sheep." The Psalms and prophecies were full of references to the sheep and shepherds of Israel. "And ye my flock, the flock of my pasture, are men" (Ezek. 34:31). "We are His people, and the sheep of his pasture" (Psa. 100:3). The priests and leaders of Israel were ordained to be their shepherds, but they were untrue, and the prophets pronounced woe upon woe upon these shepherds. "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord" (Jer. 23:1). "Woe, be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks" (Ezek. 34:2)? The charges brought against the shepherds of Israel are all too true of many of the shepherds of the flock of God today—hireling service, fleecing and killing the flock to feed and clothe themselves, neglect of the weak and bruised, failure to go after the lost, not feeding the flock, and permitting them to be the prey of false teachers which are the wolves that devour and scatter.

While the rulers of Israel were appointed as shepherds, the Lord Himself is the Chief Shepherd and will not allow His flock to be utterly destroyed. "Behold, the Lord God will come with strong hand....He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young" (Isa, 40:10, 11). This prophecy is realized in Jesus Christ and beautifully pictured in the parable of the lost sheep, and in John 10. But the Shepherd laid down His life for the sheep, and again they are under the care of human shepherds until the Chief Shepherd shall appear in glory to reward His faithful ones.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:2). Paul makes it clear that much tact and wisdom are needed to properly feed the flock. Some are still so much under the power of the carnal nature, the old man, that they are unable to grasp many of the deeper truths of the Word. Such must be taken and carefully fed on such truths as they can grasp, gradually leading to deeper and stronger food as their spiritual discernment becomes stronger. In the Sunday school there is an effort made to adapt the teaching to the pupil, but how often sermons are preached over the heads of a large number of the congregation! The sermon may be full of vital truths, and yet be wholly unadapted to the particular needs of those who listen. The shepherd must be careful to provide pure, unadulterated, nourishing food, but he must also see that the weak and young get milk while the stronger ones are nourished with energy-producing meat. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (I Cor. 3:1, 2). Milk is good for grown people, but when grown people are not able to take anything stronger there is something seriously wrong. We read in Heb. 5:12 of those who ought to be teachers, needing to be taught again, which be the first principles of the oracles of God; and are become such as have need of milk. I wonder what proportion of Christians in the average congregation could give a clear statement of the foundation truths of the Gospel of Christ. Is it any wonder that so many are carried about with every wind of doctrine, ready to believe anything and everything, not being able to distinguish between

the false and true. Christian Science, Russellism, New Theology, etc., all get their following from among church members, simply because so many church members have never passed the stage of spiritual babyhood and are an easy prey to the ministers of Satan who come as angels of light. Let the workers in the Sunday school and the leaders in the Church realize that feeding the flock means more than giving a sermon or teaching a lesson. It means causing the people to **know** spiritual truth.

Not only do the sheep need to be strong in order to escape the ravages of the enemy from without, but there is need to guard well the fold within. Paul wrote to Timothy: "I besought thee to abide still at Ephesus,.... that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith" (I Tim. 1:3,4). To the Ephesian elders, Paul said, "I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. **Also of your own selves shall men arise, speaking perverse things"** (Acts 20:29, 30). Today, when the great proportion of colleges and seminaries are teaching that Christ was only a man, that the Bible is a human book, and that salvation is a process, and not by faith in the substitutionary death of Christ, we need a great renewal of emphasis upon "sound doctrine." False teaching is deadly poison to the sheep, and while they may still retain the form of godliness, the power and life is gone.

May we not forget the "other sheep" of Christ's fold about whom He is as much concerned as about us. There are untold millions in India, China, Africa, Japan, Korea, South America, and even in Canada and the United States who have no opportunity to hear the Gospel. They are suffering of famine far worse than that of bodily hunger. Missionaries tell us that people come from villages miles and miles away, begging for teachers who can give them the Gospel of salvation, but they have no one to send. "Cast thy bread upon the waters: for thou shalt find it after many days." We will not suffer lack because we share with others, but if we fail to share we will. There are many of us who are starving our own souls, because of those that we are allowing to starve in other lands. If we cannot go it may be we could support or at least help support a missionary or a native worker, or an orphan to be trained for Christian service later. We can pray for the missionaries and native Christians; we can encourage others to give and pray and go.

"Feed my sheep." "Take heed to yourselves and to the flock." Other sheep I have, which are not of this fold: Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Preston, Ont.

WHAT IS THE NEW TESTAMENT TYPE OF MISSIONARY?

By Phebe F. Shenk

For the Gospel Herald.

The Bible sets forth, clearly and distinctly, two classes of missionaries. Tho their qualifications and the nature of their work differ, their characteristics must, of course, be the same, because both are Christians, serving the same God.

When we say missionary, we naturally think first of those who have received and obeyed the special command, "Go ye"—who have left father and mother and houses and lands and even husbands or wives and children, for the sake of Christ and His Gospel. There has never been a time when there was not someone in need of this Gospel; "But how shall they hear without a preacher? And how shall they preach except they be sent?"

Let us compare the experience of three of the great missionaries of the Bible. The first was Isaiah (and tho he is an Old Testament character, yet his experience compares closely with that of St. Paul). First there came a vision of the Lord, "High and lifted up," then a realization of his own nothingness, followed by a cleansing. —These three steps are necessary for every Christian, but not to all as to Isaiah, comes the special call, "Whom shall I send and who will go for us?" And Isaiah answered, "Here am I, send me." The second character considered was St. Paul. He too saw Christ, and being convicted of his sins, repented, and after receiving his sight, was sent on a mission—a mission that lasted thru a long life and which took him thru many hardships, all of which he says he counted as nothing for the excellency in Christ Jesus. The third is Christ Himself "In the volume of the book it is written of me, Lo I come to do Thy will O God."

Now taking for granted that a person has truly repented and is certainly converted, the first and great consideration is that they be orthodox and Spirit-filled. In choosing men for responsible positions in the Church, the disciples said, "Look ye out.... men of honest report, full of the Holy Ghost and wisdom." Also, of course, we must show ourselves to be in full fellowship with Christ.

Of the apostles it is written that the people "took knowledge of them that they had been with Jesus." One must firmly believe in the Gospel to be preached, and in order to do that, it is necessary that a man have a real Christian experience and many other experiences proving the truth of God's Word in every line. Only when he trusts fully the promise of God can he be fearless in preaching the Word and facing the dangers that confront the lives of missionaries. Often their lives are in constant danger, sometimes from climate, and disease, sometimes from wild beasts, and at times the very people they go to help are their enemies. How comforting at these times, the promise of Christ, "Lo I am with you alway." At different times the disciples were straitly charged to speak no more in the name of Jesus. Boldly they answered, "We ought to obey God rather than man." On another occasion they said, "We cannot but speak the things which we have seen and heard."

A missionary must be willing to sacrifice the enjoyment of being with home friends and family for the sake of those who know nothing of Christ. Said Peter to Jesus, "Lo we have left all and followed thee." Jesus assured him that anyone who would forsake all for God should be rewarded an hundred-fold in this life and have eternal life in heaven. There are many discouragements for the missionary and one must have an intense love for the Gospel and for souls to be willing to undertake the work. Sometimes they must labor for years without seeing any result from their efforts. But for each cloud there is a promise from God. He says, "Cast thy bread upon the water and thou shalt find it after many days," and, "My word shall not return unto me void, but shall accomplish that which I please." We can sow and water, but God must give the increase. It takes faith, faith, faith,—faith in the Gospel, faith in salvation, and faith in the promise of God, to be a true missionary.

However, there is another type of missionary, and to these also was given a commission. When Christ healed the maniac, He told him to go home and tell what great things the Lord had done for him, and so we who have been rescued from a life among the "tombs" of this earth, have a wonderful duty and privilege to tell, without going away from home, the story of our redemption from eternal death. This class of workers would come under the head of "Every Christian a Missionary."

We all know that it is impossible for all to go. Someone must stay at "Jerusalem" to keep the churches there and to support those who are actively engaged in work. Often we hear someone sigh and say how glad they would be to do something for God, but that it is not given for all to be foreign missionaries,—and so it is not,—but we need not lose sight of the fact that the work is not all in India, Africa, or even in our cities. Wherever we are, it is for us as Christians to let our light shine. Often we sing "So much the dear Saviour has done for my soul, I want to help others to find Him," "You can be a blessing," or, "If you cannot cross the ocean and the heathen lands explore, You can find the heathen nearer, You can tell them at your door." Why do we sing these songs, and what do they mean to us? How many of us tell to tired, discouraged souls, or to those unsaved "What great things the Lord hath done" for us? How often do we sacrifice our own interests for the sake of ministering to others? How many of our companions know that, come what may, we will stand for the right? Do our lives inspire the confidence of others who need friends? Are we the kind of people who would be of service at death beds?

Jesus says, "If any man will come after me, let him deny himself and take up his cross daily and follow me."

Can He at the last, say to us "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me"?

Denbigh, Va.

HOME EVANGELISM

By J. A. Huffman

For the Gospel Herald.

It may appear strange to some to see the term "Evangelism" associated with the word "Home," for they are accustomed to associate evangelism with public gatherings and crowds. But there is a type of evangelism which in importance cannot be exceeded, and which can only be conducted within the family group: it is Home Evangelism.

One of the definitions of the word evangelize is: "To instruct in the Gospel (Standard Dictionary)." If this is in any sense the work of Evangelism, the home is certainly the best place in the world to do it. Christian fathers and mothers would be surprised beyond measure, to see their names appear in the list of Evangelists; but they are beyond dispute, so made by Divine appointment, the most efficient agency for the Evangelization of the world.

The Old Testament Attitude

It was concerning Abraham that God said: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). When God gave his law to Israel, He also gave specific instructions in relation to the family group. "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house and upon thy gates. That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon earth" (Deut. 11:18-21). It would be difficult, indeed, for children who are instructed in the Word of God after the manner prescribed here, to get very far away from Him. The book of Proverbs contains many exhortations to parents relative to the instructing of their children, and the specific promise is given: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

New Testament Training, and Illustration.

The New Testament is no less emphatic in its teaching relative to home evangelism. Paul, writing to the parents in the church at Ephesus said: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). When the great apostle, in his mature years, selected a companion for life long friendship and service, he chose a young man, Timothy, whose believing mother, Eunice, assisted by his grandmother, Lois, had prepared the fertile soil of his youthful heart for the Gospel of Christ, in which the Gospel seed when sown speedily yielded its abundant harvest.

Early Conversions

There is no reason why children should not be brought into the knowledge of the saving grace of Christ at a very early age. A brief period, if any, needs to intervene between their enfoldment in Christ as a result of their innocency, and their exercise of an intelligent, saving faith. This is the best time in children's life to lead them to Christ. The crossing over here is the easiest possible; but the child who crosses over into an intelligent, saved relationship with Christ at this point is as much across as if he had crossed over many years later where the crossing was much more difficult, just as the person who crosses the Mississippi River near its source, where he can step across, is as much across as if he had crossed at New Orleans, where it is a mile wide.

There is no one who can promote evangelism during the period of childhood, so well as the parents, right in the home. Parents who overlook this opportunity and let it go by unimproved, will likely have occasion for serious regret. It should not be insisted that the home circle should not be supplemented with the ministries of the Pastor and Sunday school teacher, in their respective capacities; but no one else can take the place of the Christian parents in the evangelism which will win the child to Christ and nurture him for Christ. The best efforts on the part of others may be entirely negatived by an indifferent attitude on the part of the parents.

In dealing with children, both in attempting to win them to Christ and nurture them for Him, great care must be taken not to measure them with adult standards. Though their experiences may be real to them, they are not likely to be marked by adult demonstrations. They are more likely to give expression to their religious life in deeds, rather than in words.

Advantages in Home Evangelism

There are several reasons why Home Evangelism possesses advantages over all other forms. They are as follows:

First Chance.—The parents have the first chance with the child. Long before the teacher in the public school or the Sunday school comes into touch with the child, the parents have had the opportunity of molding him. For the child to know from its earliest consciousness that the parents love the Lord with whole hearts, and that he, too, has been consecrated to Him from his birth, is a priceless heritage, and will no doubt be a determining factor in its course of life.

Best Chance.—No one else has so good a chance with the child as the parents. If they are worthy parents and possess the confidence of their children, they have it within their

power to shape the destinies of their children for eternity. If the parents make the Bible their constant companion, children are likely to do so. A father once wrote on the fly leaf of a Bible which he gave his son the following: "This book will keep you from sin, or sin will keep you from this book." Often indifference to the Bible and to Christ on the part of the parents keeps the children from the Bible and the Christ of the Bible.

Longest Chance. — In the good providence of God, infancy and childhood have been made to cover a period of years, during which time children are for the most part under the immediate influence of the parents. Even when school days are arrived at, there remains much of the day, and the night, as well, when the parents have their children under their care. Week ends and vacation times add to this period of parental influence.

Since the parents have the first, best and longest chance to influence their children for Christ, no one else can be expected to wield such dominant power over them. If parents permit them to drift away from Christ, despite all these opportunities, God will certainly hold them to account in the great day.—Gospel Banner.

WAS HIS LIFE A FAILURE?

By Elva Mae Schrock

For the Gospel Herald.

It was a strange way along which Allen Gardiner traveled; along a path beset with difficulties, a path of self-denial and heart-breaking failure, a path that led to his death and the apparent end of all his missionary hopes and dreams. But the years have since proved to us that it was God who led him all along the way, for the failures have become a glorious success. Such was his influence that no missionary history of South America is complete without an account of his story; such was the power of his prayers that every country he sought to evangelize is now under Christian influence.

Allen Gardiner came from a Christian home, the son of pious parents. His love for maritime adventure led him into naval college, and into service in the British navy. Little did he realize that the curiosity which drew him to a heathen temple in China, and to a snake dance among the Indians of Chile was to be the means of quickening the seed sown in his heart by his parents in his childhood. Seeing what sin was, he took his stand boldly for Christ and the Gospel. He began to seek the salvation of his shipmates, and as the ship touched at ports he studied the religious condition of the natives. His passion for missions became so intense that he resigned from the navy and consecrated all his rare talents and energies and his entire fortune to the furtherance of the Gospel, as a missionary pioneer.

In 1834 he opened work in Zululand, and just when work seemed to gain a foothold, he was driven thence by the Boer war, and the work was destroyed. A whole year was spent in a fruitless effort to get entrance for the Gospel in New Guinea; then for ten months he was on the Falkland Islands.

From there he visited Tierra del Fuego where he besought the Church Missionary Society to establish a mission, but all in vain. He found the chief of Tierra del Fuego very friendly, and hope sprang up in his heart that here he could plant a mission.

He hurried to England to collect funds, but met with little response, and it was three years before he could carry out his plan. A new organization, the Patagonian Missionary Society, was formed by him and others who had caught his enthusiasm. But by that time it was too late, the golden opportunity had passed. An unfriendly chief was in power and would not permit work.

Nothing daunted, he, in the same year, went to Bolivia to work among the Chaco Indians, daring the Atacama desert for the sake of the Gospel. A revolution broke out in Bolivia and the attempt had to be abandoned. Again he led a party of five, whose destination was Tierra del Fuego, where the hostility of the natives convinced him that a mission must remain afloat. The two boats with which the party were equipped were ill-fitted to withstand the storms of the straits of Magellen, but they began work in high hope. Continued storms and the hostility of the natives drove them to take refuge in the desert region around Spaniard Harbor. The supplies they were expecting failed to reach them, and after months of fruitless waiting the entire party perished by starvation.

Twenty days later the relief ship arrived,—to find the dead bodies and and Gardiner's journal, that precious manuscript which was the means of kindling the missionary spirit of Christians everywhere. The Society determined not to abandon the work, and in a few months it became the South American Missionary Society with adequate money for equipment and supplies. One of the first volunteers to offer his services to the reorganized board was Gardiner's only son, Allen, Jr.

Such was this man's love for Christ that even when starving, he could record nothing save marvels of mercy. Instead of vain repining or lamenting he left behind only earnest entreaty that the mission might not be abandoned. Over the place where he lay down to die he had inscribed on the rock,

For all my expectation is from Him."
"Wait, O my soul, upon God!

He died having seen no results of his work. It was, however, no failure; hope was deferred, but not lost; faith was tried, but not tired; and it triumphed. Every country he sought to evangelize has been reached. There is Christian work among the Zulus for whom he prayed. New Guinea and the other islands have been evangelized by Dr. Paton. The Araucanian Indians and the Chaco Indians are reached by the society which he founded. Bolivia has been entered, and Tierra del Fuego, where he gave up his life is fruitful missionary soil, while the "Allen Gardiner," a missionary schooner, journeys from place to place, carrying the news of the Gospel, which the great man whose name it bears loved so well.

Goshen, Ind.

WEEKLY LETTER FROM SOUTH AMERICA

(Oct. 26, 1922)

By Mae H. Hershey

For the Gospel Herald.

At the request of Bro. Luayza, Bro. Hershey made a trip to Santa Rosa to investigate the renting of a more favorable location. When he arrived, he found the house they wanted to rent was available for only a few months, as the landlord prefers to sell it.

The work in Santa Rosa seems to be progressing. Since their Bible reader left for her home in Nueve de Julio, Mrs. Luayza intends to take up the reading. She will not be able to visit each of the fifty homes every week, but will do so as often as possible. They have a young girl convert to help with the house work and the care of their six small children. They have hopes of training this girl for a Bible reader later on.

The evening of Oct. 23, there were baptismal services in Trenque Lauquen, Bro. T. K. Hershey officiating. The membership was increased by seven.

Trenque Lauquen being a railroad junction, the Mission often has "stop over" visitors. A recent one was a man from the Waldensian Colony in Uruguay. He was present at the baptismal services. He also has a boy in the same school in Buenos Aires as ours, so he soon seemed like an old friend. His testimony after the services was very spiritual.

Last Sunday morning, the Pehuajo Mission Ford made a trip across the railroad to conduct an open air meeting. The Sunday school picture roll was taken along and used for an illustrated talk. Sunday school cards left over from another quarter, and tracts were given out.

There are two publishing houses in Buenos Aires, where we can get Spanish Sunday school cards. When we hand out an English card, the people seem disappointed, and say, "What a pity it is not in Spanish." Many cannot read, but there is nearly always some member of the family or a friend who can. If we give out the English cards sent us by our friends from U. S. A., we put at least the Title and Golden Text on in Spanish.

Bro. Lauvers are keeping in touch with the recent converts by giving them Bible instruction. They are very desirous to have the two Jew converts continue. It may be hard for them because of the persecution from their people, but the Lord will give them more joy if they forsake all and follow Him. They write:

"Mrs. Estella who came to us after the meetings telling us she wished to accept Christ, has plainly had a real experience. We came away after giving her first lesson with our hearts full of joy and praise to God. After explaining the new birth, she told us the following: 'Since I have accepted Christ everything seems changed; my heart is full of praise. I read my Bible and pray now. Everything seems to go better. Before, I used to get so cross. Even my little boy listens better now and he likes these things, too. I can feel that these things are the truth.' We could see by her gestures that she could not express in words all she really felt. She found the Lord's Prayer while reading the New Testament and she says she likes to repeat it. Even though some may laugh and ridicule, and things seem discouraging at times, one result like this repays for all.

"The young lady who confessed before the meetings surprised us by what she tells us of God's Word. Never having seen a Bible before, she reads much and perhaps knows as much as some who have had Gospel privileges for years. May you pray for all the converts that they might find joy and peace more and more as the days go by."

Pehuajo, Argentina, S. A.

"When Christians get near enough to God to burn with indignation at an insult to His Holy name, no other plea will be necessary to spur to mission work."

FROM OUR MISSION STATIONS

For the Gospel Herald.

Dhamtari, India

This week finds us in the midst of the annual Hindoo Holiday known as the "Dewali." This is one of the big holidays of the Hindus. During this holiday they worship money to such an extent that they will not part with more than they absolutely have to. For many think that it will add to their good luck to have as much money on hands as possible during this holiday. To show their love for the god of riches they will take all the coins they can get and bathe them in milk and various kinds of mixtures which they think will be pleasing to the god so that he will favor them during the coming year with much wealth.

Red paint is supposed to be a favorite application for the gods so that after this holiday for some time it is common to get many rupees that have been dipped in red paint something like the "Venitian red" we use in America.

This evening the towns and villages will all be lighted up in grand style. Every Hindu will put a small framework up in front of his house and on that he puts small vessels made of mud dried in the sun or baked in the fire. In these vessels they pour some oil and with a small wick made of cotton they have a small lamp. Thousands of these small lamps along the streets make the night look very beautiful.

At a large temple near the Leper Asylum they have a tower possibly 25 feet high which is full of small niches all around. In these niches they place lamps like those described above. This reminds one of an electric park—on a small scale to be sure.

During this holiday for a few days the anti-gambling laws are suspended. Many a man who is fond of gambling loses or gains a fortune during these days. The one who wins, to be sure, feels that his worship of the god of wealth has been acceptable. But he who loses feels that the fates are against him for the present. He will go and worship the more fervently till the next holiday.

Just across the road from our bungalow is a small village, or para as it is called, meaning a part of a village. In this para they are "installing a god" at this time. Every evening for the last four days from 9 to about 11 o'clock they have music and dancing around the spot where the god is to be set up. Today they went out to get the earth to make the god and while they were getting the material the drums were being beaten and the flute going at a great rate till the "god took possession" of one of the women, as they say, and she carried on in a great frenzy for a while. She is to be the main actress in the setting up process this evening.

I wish I could describe the music to you. But it must be heard to be appreciated. The fife is made out of a piece of bamboo with a reed in it. It sounds much like the noise made by placing a large blade of grass between ones two thumbs and blowing in such a way that it makes a loud screeching noise. The fife has a few variations. But not at all rythmic. The drums are beaten furiously at times and to certain time which varies quite a bit as the person desires who is doing the beating. This gets very monotonous when one wants to sleep. Especially when it is only about 70 yards away in the open air. However we have gotten so used to it that we can sleep thru it.

We are impressed more and more that these people need much light and that there is much to be done before they will be Christians.

Bro. and Sister Kaufman returned from Naini Tal last week. Bro. K. had gone up to bring the family down. They brought Paul along as he is not strong physically. So it would be hard for him to stay in the "boarding" at the school. They proceeded to their home at Mahodi a few days ago. The rains have ceased now for several weeks and so they were able to travel part of the way by motor car. In a few more weeks they will be able to make it the whole way by motor.

Next Sunday is communion Sunday for the Dhamtari churches—that is, the Leper Asylum Congregation and the Congregation at Sunderganj.

A few weeks ago a man from a village about eight miles east of here brought a very bright little orphan girl to the hospital. She had an ulcer on the back of her neck. This was badly infected with maggots. No care and the warm rainy weather caused the trouble. When she was cleaned up there was about a square inch of her skull bone exposed. I am glad to say that the wound is healing nicely and the bone is nearly covered now. She is an exceptionally bright child and will be another subject for the already overcrowded girls' orphanage.

We are hoping to begin the work on the new new Leper Home soon.

Yours for His cause in India,
October 20, 1922. C. D. Esch.

Columbia, Pa.

Dear Herald Readers, Greeting in Jesus' name:—"The Lord has done many great things for us whereof we are glad." We are at this place hap-

pily looking forward to the time when we shall occupy the new building.

We wish to thank the many brethren and sisters who have joined in and helped us in getting ready the new building, such as grading, washing windows, floors, etc.

We also wish to thank those who have been with us and helped us in he past in the Sunday school and other meetings.

We are expecting (D. V.) in the near future to have a series of meetings at this place in charge of Bro. N. H. Mack of New Holland, Pa. We would earnestly solicit your prayers in behalf of these meetings, so that souls might flee from the wrath which is to come.

The Sunday school is again increasing in size. The attendance last Sunday was 196. With the new building in view we hope for a still larger attendance.

In conclusion we would say, Pray for the work at this place and encourage us by your visits as well. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Yours for Christ,
The workers,
Per C. D. Weaver.

Portland, Oreg.
(739 Savier St.)

The day to which we have been looking forward for some time has passed into history. The dedication of the Portland Mennonite Mission took place on Sunday, Nov. 12. We had Sunday school at 2 o'clock, followed by a sermon by Bro. Fred Gingerich of the Bethel congregation, Aurora, Oreg. He delivered an inspiring message on the text found in Gen. 28:16. "Surely the Lord is in this place." At 7 o'clock Bro. Ed. Yoder of the Zion Church Hubbard, Oreg., gave an illustrated talk to the children. This was followed by an open meeting in which a number of talks were given on the subject of "The Word." At 8 o'clock Bro. Yoder preached on the text found in Rev. 22:17, "Whosoever will let him take the water of life freely."

We were glad to welcome to our first meeting a number of brethren from our neighboring country churches. About one hundred twenty-five people from the country and city were present to worship with us.

We have also started a teachers' meeting which meets every Tuesday night. On Thursday night we have a Bible class in connection with a prayer meeting. The topic for Bible study for some time will be "Personal Work."

May the Lord bless the efforts put forth in this part of His vineyard. We ask an interest in the prayers of God's pople that we may be used to point souls to the way of Life.

Allan Good and Wife.

Altoona, Pa.

Dear Herald Readers, Greetings: On Nov. 12 Bro. Enos Hartzler, Marshallville, O., began a series of meetings at this place. Being called to assist in Bible Conference work at Masontown, Pa., Nov. 24, Bro. Nevin Bender of Green Wood, Delaware, continued the meetings until Sunday evening. The interest was good and the brotherhood much encouraged. Four souls were willing to confess Christ as their Savior. We trust that the good seed sown may have lodged in good ground and will spring up and bring forth fruit unto everlasting life. May God bless the brethren who have labored so faithfully.

Bro. J. M. Nissley and wife are attending the Bible Meeting at Lancaster, Pa., at this time after which they expect to spend a few weeks visiting their friends.

Christmas time will soon be here and there are a number of poor families here in the city. I know you all would like to help to make some one else happy on that day. So we will give you an opportunity to send provisions in order that we may be able to give to those who are the most needy each a basket for their Christmas dinner. Those who send provisions, please send early in order that we may be able to distribute in time for their Christmas dinner.

Pray for us that the work may prosper in the Lord.

Yours in the Master's service,
The Workers.

West Liberty, Ohio
(Orphans' Home)

Brethren and sisters, and all Readers of the Gospel Herald, Greeting:—In our recent travels we were asked, "Why don't you write any more for the Gospel Herald; we don't find out very much about you any more" To which we frankly confess that perhaps we have not written often enough. Life in the Orphans' Home (for the workers) is a busy one. They work from five o'clock in the morning until six, seven and sometimes eight o'clock in the evening.

The Mission Manual urges and recommends that each mission worker retire to their rooms one-half hour each day, for reading, meditation, and prayer. This we find a hard matter to do (undisturbed), as some one of the children will ring the call bell for something or a telephone call will interrupt. Other workers as well as the writer have been called as high as four times while eating a meal. But do not understand us to complain, we are only trying to show the busy side of the worker's life.

It has been thirteen months since the writer and wife came as workers in the Home and the corps of workers has not changed since that time outside of the school teachers. There have been many changes in the thirteen months we have been here. Many of the children that were here are not here now. Some were taken away by the superintendent, some were taken away by their parent or parents, some were placed in foster homes, and two became of age. Others came in and took their places so that at this writing our family numbers 58 children and 11 workers, including 2 school teachers. Just recently the Mission Board has granted us the privilege of placing children in other than Mennonite homes, so our boundary in this way has been enlarged. Will not some Brother and Sister, or some one else, open their doors for one of these needy boys or girls? We have some here that are not undesirable but deserve a good home—boys and girls that are able to do a great deal of work, and really should work.

There has a rumor gone out that the Orphan's Home cannot place children out of the state owing to a recent law by the state. Let me explain. Each state has its laws. Some have legislated against us very strong while some have not. Indiana requires a bond of ten thousand dollars to place a child in the state, payable in case it becomes a public charge. Pennsylvania only requires one thousand for three years to place a child in their state. Illinois has placed application blanks in our institution if we desire to place a child in their state. We fill out a blank and if it meets the approval of the State Board of Charities we are at liberty. We are investigating other states and other matters and shall advise later. We wish to thank the Mission Board, our Local Board, the Church, the Sewing Circle, the individual donor, the brethren and sisters of Logan and Champaign Counties, Ohio, for their liberal support and prayer in the work of the Home and may God richly reward them, is our prayer.

Yours for the Orphans' Home,
F. B. Showalter.

Norristown, Pa.

As we look back on the past year we can surely say we have much to be thankful for, for God has blessed us above that we asked or thought.

The interest of the children at Sunday school continues good, and our

preaching services are fairly well attended. We hope that after we have more room there will be more who will feel free in coming.

We are in need of your earnest cooperation at the throne in behalf of souls whom we know are not satisfied with their present condition. With much expectation, we are looking forward to the week of Dec. 9 to 17, in which (D. V.), Bro. C. Z. Yoder will conduct a series of revival meetings here. He who has not failed to answer prayer in times past is the same today, and to those who know the value of a soul, and have experienced the power of prayer we appeal.

On Dec. 10, in the evening, we expect Bro. Friesen to be with us.

In these perilous times of distress of nations with perplexity let us together cling close to Him, looking up and over these conditions knowing that our redemption draweth nigh. Luke 21:28.

In His glad service,
Willis K. Lederach.

Nov. 29, 1922.

GLEANINGS

Missionary Money Wasted

The United Christian Missionary Society recently announced a preventable waste in its financing, which can be paralleled in practically every mission board. The treasurer of the Society reports that, during the missionary year which closed June 30, 1922, he paid $14,337.35 interest on borrowed money because the churches were slow in sending their offerings. This would pay the salaries of fourteen missionaries for a full year.

If the churches, Sunday schools, women's societies, Christian Endeavor societies and individuals would send their missionary money in either monthly or quarterly payments, most of this interest charge could be avoided. But many churches wait until the last month of the missionary year and some of them until the last day of the last week of the last month to send their offerings. This makes it absolutely necessary to borrow money while waiting for the offerings to come in.—Selected.

* * *

Freedom for 50,000 Slave Girls

British territory would seem the last place in which to look for slaves. Yet in Hongkong, a British Crown Colony for eighty years, a system of child slavery has been allowed to go unchecked and practically unchallenged until within the past year. Little Chinese girls were sold and bought for domestic service and evil purposes under the camouflage of "adoption," although it was an open secret that they were owned and treated as slaves.

All this was winked at by the British authorities as being Chinese custom, in spite of the fact that the Republic of China itself had forbidden the practice, and an anti-slavery society, consisting of educated Chinese gentlemen in Hongkong, had addressed an appeal for its prohibition in the Colony.

The public exposure of this evil came about through the wife of a distinguished British naval officer who had been stationed in Hongkong. Her agitation was so resented by the authorities that her husband was compelled to resign from the service. Returning to England they made the matter known, and public feeling was so stirred that the British Home Government was forced to take it up. The result is that the Hongkong authorities have been instructed to put an end to this shameful practice within a brief limit of time. It is estimated that 50,000 slave girls are affected.—Moody Bible Institute Monthly.

* * *

Home Missions in China

The Chinese Home Missionary Society, which in 1918 had seven members and an income of $185, in 1920 had a membership of 1631 and an income of $7,916. Last year showed farther advance, the membership trebling, while the income rose to $8,723. Its missionaries number nine, and are at work in Yunnan City and Lufeng, three days' journey west of Yunnan. It is proposed shortly to occupy Kochou, a large and wealthy city to the south. Early in 1922 the missionary branch of the Scottish and Irish Missionary Society of Manchuria united with the China Home Missionary Society, and is now known as the Heilungkiang branch of it.—Sel.

* * *

Only Christians Wanted

A large exhibition of products from all parts of the island of Kyushu was held at Oita, Japan, in 1921," reports the C. M. Outlook, "and the Christian Womens' Temperance Society was asked by the mayor to undertake the task of looking after any lost children. The Patriotic Women's Temperance Society (Buddhist) much wanted to be entrusted with this work, but the mayor said that only the Christians would have enough love to look after other people's children properly. It was no easy task, but for three months, every day from 9 a. m. to 5 p. m., the Christian women took it in turns to be in attendance at a little kiosk that had been put up in a central place, and about 200 children were comforted and returned to their parents."—Selected.

* * *

A Grateful Mother

The following is characterized as "the best story from the year's reports" by The Japan Mission News, published by the American Board: "Last year at the close of the graduation exercises of the Imadegawa Kindergarten the mother of one of the graduates came and expressed her thanks for what the kindergarten had done for her child. She had been touched by the exercises, and the tears were still in her eyes as she said, 'You have taught my boy the Way of Life; you have taught him of God. Recently we were at the funeral of a relative's child. Everyone talked of the dead child as gone into the darkness, no one knew where, and they cried. Tsune saw and heard them, and spoke up and said with a smile on his face, "He isn't dead, he has gone to be with God." I thank you from my heart for teaching my boy this.' Such heartfelt appreciation and testimony were well worth twenty-five years of kindergarten teaching."—Sel.

* * *

Heroes in Smyrna

Reports of the horrors in Smyrna pay high tribute to the heroism of individual American missionaries and relief workers. Edward M. Fisher, General Secretary of the Y. M. C. A. is quoted in the New York Times of Sept. 20th as saying:

"Through the bravery of Miss Minnie Mills of the American College and Dr. Wilfred Post of Washington, D. C, who worked incessantly, we succeeded in taking 600 Armenian orphan boys from the fire zone, marching them to the pier.____In some unaccountable way two of the youngsters secured American flags, which they held aloft throughout the night, each boy taking his turn at holding a flag. This saved them from mistreatment by the Turks_____

"Another American hero was Raymond Moreman, a young graduate of Pomona College, California, who, in spite of the flames and the threats of the Turks, refused to desert the Christian orphanage, in which were housed 300 orphans under his direct charge. 'I shall die with them if they are killed,' he told the Turkish authorities.

"Dr. Post ministered to the suffering and dying, until exhausted he was taken aboard an American destroyer. He refused to stay on the destroyer, however, and returned to the shore_____

"Another gallant American was Charles Claflin Davis of Boston, who for ten days and nights did not close his eyes, giving succor to the survivors and pleading with the Kemalists to adopt a merciful attitude."—Miss. Rev. of the World.

* * *

Religious Liberty in Poland

Cable dispatches from Warsaw early in May reported that further steps in religious toleration had been taken by the Polish Government in abolishing the legal disabilities imposed by Czarism upon Roman Catholics. This follows the abolition, some weeks ago, of the anti-Jewish status of the former Russian regime and clears the books of the new Polish Government of all religious proscriptions.—Sel.

Revival in Scandinavia

A spiritual awakening is abroad in Denmark and Finland, which is reminiscent of the revival in England at the time of John Wesley, according to Bishop Anton Bast, of Copenhagen, in a report received from Chicago by the Committee of Conservation and Advance of the Methodist Episcopal Church. Norway is also yielding to the religious spirit, he says, and business men are tithing. "In Copenhagen, in spite of a very hard influenza epidemic we had our churches full day after day," says Bishop Bast. In spite of a hard winter and sickness among the people of Sweden, the revival meetings, churches and halls were packed. People of all classes of society attended. The people and pastors and other workers came from far away circuits on that large snow-covered district, which includes the Lapland up to the Arctic part of Norway, Sweden and Finland."—Selected.

* * *

Christians Stand Firm

Missionaries of the Church Missionary Society report that one of the results of the spread of Christianity among the young men of Iboland, Nigeria, is their withdrawal from the Okonko club, thus leaving the older men with no one to beat the drums and perform other offices in the heathen ceremonies. This has been most distressing to the chiefs and other members of the club. Finding that harassing and persecuting the Christians had no desired effect, they shifted ground, and asked for a compromise between the Church and the club, to allow Christians to join the latter without being disqualified for church membership. This, they have been told, is impossible, as there can be no affinity between light and darkness.—Selected.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For October, 1922

GENERAL FUND

Forks Cong Ind	$ 21 40
Lyndale S S Va	26 00
Berne Cong Mich	16 08
Howard-Miami Co S C's	7 50
D E Wittrig	2 50
Emma Cong Ind	12 04
Pleasantview Church Okla	13 61
Union S S Ill	12 05
Gulfhaven S S Miss	10 75
Warwick River Cong Va	25 00
Class 6 Young Women Shore S S Ind	2 45
Salem S S Tofield Alta	22 27
Willow Springs Cong Ill	13 30
Sterling Cong Ill	13 02
Lower Deer Creek Cong Ia	53 41
Sugar Creek Cong Ia	95 61
Geo Reber & S S Class	3 50
Roseland Cong Nebr	4 00
Liberty Cong Ia	7 00
West Union Cong Ia	49 65
Mt Zion Cong Mo	1 00
Weavers S S	72 75
Penna Cong Kans	19 00
Beach Cong Ohio	149 25
Canton S S Ohio	14 82
Leetonia Cong Ohio	18 39
Creston Cong Mont	2 36
Creston Cong Mont	3 03
	$691 75

INDIA

India Mission General

Ina Hostetler	$ 3 35
Plum Creek S S Nebr	22 40
E Fairview S S Nebr	190 00
Matt 6:3 Olathe Kans	5 00
Emma Cong Ind	5 00
Union S S Ill	11 35
Salem Cong Nebr	52 50
Warwick River Cong Va	20 00
Amelia Roth	5 00
Vineland S S Ont	52 00
Abram Hunsberger	3 00
Jos Ramseyer & wife	50 00
Wilmot S S Cong Ont	56 40
Bean Cong Ont	70 00
St Jacobs Cong Ont	60 46
A Brother Tofield Alta	3 00
Coalridge Cong Mont	5 00
E Chestnut St S S Lancaster Pa	32 00
Gehmans S S Pa	39 87
Bowmansville Mission Friends Pa	63 22
Maple Grove S S Atglen Pa	27 25
Ira S Miller	25 00
Amanda N Shertzer	5 00
E Chestnut St Cong Lancaster Pa	75 65
Joseph K Charles	10 00
Doylestown S S Pa	19 38
Doylestown Cong Pa	26 44
Souderton T M Pa	51 11
Reiff Cong Md	154 23
Howard-Miami Cong Ind	19 85
Nappanee W Market St S S Ind	25 00
Alpha Minn S S	5 60
Liberty Cong Ia	12 00
La Junta S S Colo	14 82
Mt Zion Cong Mo	6 50
A Bro Bethel Cong Mo	44 00
Palmyra Cong Mo	5 33
Midway Cong Ohio	66 78
Oak Grove S S Ohio	88 57
Zion Cong Ore	12 00
Weaver Cong Pa	17 75
	$1451 21

Missionary Support

Harper Kans S C	$ 1 00
Friends West Liberty O	150 00
Mary L Bower	5 00
Manson S C Iowa	27 00
Women's Missionary Committee O	200 00
Warwick River Cong Va	5 00
A Sister Nappanee Ind	5 00
Logan Co S C Ohio	5 50
Nappanee N Main St Cong Ind	42 70
Elkhart Cong Ind	33 00
Spring Valley S S Kans	75 00
Prim Dept W Liberty S S Kans Birthday offering	3 68
	$550 88

Missionary Children Support

E Petersburg S S Sisters B C Pa	$ 14 40
John H Alger	5 00
Warwick River Cong Va	3 00
Salem S S Tofield Alta	11 50
	$ 33 90

Native Workers Support

Warwick R Cong Va	$ 2 00
Springvalley Cong N D	5 00
Manheim B S Class	7 50
Two Classes E Petersburg S S Pa	7 50
E Petersb'g Y P B C Pa	7 50
A Bro Lansdale Pa	10 00
Two Sisters Pa	5 00
Ft Wayne Cong Ind	9 25
Shore Y P B M Ind	8 95
	$ 62 70

Bible Women Support

Old Sisters C Oakgrove S S Wayne Co Ohio	$ 6 00
2 Senior Sisters Classes Leetonia S S Ohio	24 00
Logan Co S C Ohio	4 00
Dorcas C Mummasburg S S	10 00
Della Showalter	50 00
	$ 94 00

India Medical Work

A Sister in the Faith Pa	$ 5 00
Levi Martin	10 00
Mary L Bower	10 00
A Friend Norristown Pa	15 60
A Sister Clearspring Md	6 00
A Brother Kinross Ia	25 00
Sonnenberg S S Ohio	43 00
Mothers Class Elkhart S S Ind	2 50
Catherine Bauer	1 00
L Deer Creek S C Ia	56 79
	$174 89

India Native Nurse

Two Sisters Lansdale Pa	$ 16 00

Native Woman Teacher

Mary K Zimmerman	$ 6 00
A Sister Williamsport Pa	10 00
A Sister Souderton Pa	6 00
	$ 22 00

India Head Master

Eastern Menn School S S Va	$ 27 25

India Orphans

Class 13 Waldo S S Ill	$ 6 50
Anna Hostetler & S S C	2 50
Ina Hostetler	7 25
Prim Dept Chicago Home Mission S S	5 75
Bethel & Guilford S S O C 2, 5, 9, 10	12 50
Class 3 Guilford S S O	13 00
L S Kreider	6 50
Salem S S Wayne Co O	12 75
J E Kurtz & wife	51 00
Willing Workers C Banks S S Va	7 25
H A Schnell & Calvin Miller	6 25
Harmon Children Wolf Trap Cong Va	11 89
Boys & Girls of Charm S S Ohio	7 50
Howard-Miami Co S C Ind	13 00
Stahl S S Pa	75 00
S A Yoder	2 50
Howard-Miami S S Willing Workers C Ind	5 25
Lauvers S S Pa	15 00
J J Smucker	10 00
Class 14 Forks S S Ind	6 25
Class 7 Forks S S Ind	5 00
Class 10 Forks S S Ind	5 00
Salem S S Tofield Alta	17 50
Prim Dept Sharon S S Sask	10 00
Springvalley Cong N D	6 25
Cross Roads S S Snyder Co Pa	5 00
Blooming Glen S S Pa	12 50
Jos W Ioder Willow Springs S S Ill	6 50
Jos Springer Willow Springs S S Ill	6 50
Ed Springer Willow Springs S S Ill	6 50
Walter Gray & C Willow Springs S S Ill	6 50
Alvin Albrecht & Jul Ioder	6 50
Jno A Albrecht	6 50
Henry V Albrecht	6 50
Ben Rocke & S S Class	6 50
Jos Springer & S S C	12 50
Jesse Schrock	6 50
H V Albrecht & S S C	5 00
C A Hartzler	7 00
Alvin Smucker & Class	6 25
Mildred Albrecht & S S C	6 00
Oscar Snider & S S C	6 50
Lizzie Grieser & S S C	2 75
Lydia Smith & S S C	2 50
Sylvester J Miller & wife	6 25
Ringenberg Bros	13 00
Dan Christophel	5 00
Mattawana A M S S Pa	10 99
Gortner Union S S Md	8 25
Mothers C Walnutcreek S S Ohio	12 50
W F Hartman & S S C	6 25
Girls Prayer Circle Eastern Menn School	12 50
Salem Cong Ind	38 50
Bethany S S Mich	2 50
10 Classes Shore S S Ind	15 52
Shore S C Ind	1 50
Amanda Kauffman	5 00
Olive S S Ind	12 75
Class 12 Middlebury S S Ind	6 25
Int Dept Middlebury S S Ind	6 50
Mabel Bechtel	10 00
Berea S S Ind	6 50
Holdeman S S Ind	1 50
Enos Mumaw & wife	6 50
C A Shantz & wife	19 00
John Martin	5 00
Alma Troyer & S S C	6 50
Alma Brenneman & S S C	6 50
Esta Hershberger & C	5 50
David D Miller & C No 5	6 50
Truman Erb & C	6 50
M E Yoder & C	6 50
Chris Troyer & C	12 95
Anna Yoder & C	6 75
Esther Miller & C	12 75
Joel Reber & C	6 25
Eli Hostetler & C	6 50
Geo Reber & C	6 50
Chris Hostetler & C	6 25
J Y Swartzendruber & C	12 75
Jno B Miller & C	6 25
J L Hershberger & C	8 70

Prim Dept Lower Deer Creek S S Ia	6 25
S C Swartzendruber & wife	6 25
Lloyd Brenneman & wife	6 25
Nettie Swartzendruber, Lydia Miller and Margaret Hanson	6 50
C 4 Liberty S S Ia	2 50
Liberty S S Ia	7 50
Limon Cong Colo	32 00
Prim Dept W Liberty S S Kans	3 75
Lena Horst's S S Class	6 25
Sycamore Grove S S Mo	22 50
Bethel S S Ohio	11 37
ZDZ C Bethel S S O	2 00
North Lima S S Ohio	31 50
C 7 Plainview S S Ohio	4 00
Oak Grove S S O Ever Ready C	2 50
Oak Grove S S O Volunteer C	5 00
Oak Grove S S O Prim Dept	5 00
Oak Grove S S Ohio	10 00
Zion S S Ore Classes 4, 5	7 50
Zion S S Ore C 15	2 50
Weaver S S Pa	37 50
Blough S S Pa	2 50
Pinto S S Md	12 75
	$1017 17

India Widow Support

Lydia A Zook	$ 20 00
Lillie Troyer & S S C	5 00
Howard-Miami S C Ind	10 00
A Bro Walnutcreek O	20 00
Tuleta S S Texas	2 25
Sam & Anna Studer	20 00
Berean C (per A K Hertzler)	20 00
A Sister Millersville Pa	20 00
Carrie Gray's Class	5 00
Mrs Jos Springer's C	5 00
C 12 Middlebury S S Ind	5 00
Classes 19 & 20 Middlebury S S Ind	15 00
Holdeman Cong Ind	20 77
Olive S S Ind	5 20
Helping Hand C Elkhart Ind	5 00
Willing Workers C Elkhart S S Ind	5 00
Mothers C Elkhart S S Ind	5 00
Young Mothers C Elkhart S S Ind	5 00
Zion S S Ore C No 1	2 50
	$195 72

India Famine Fund

Brethren & Sisters near Lockport N Y	$ 5 50
Sycamore Grove S S Mo	24 92
	$ 30 42

India Personal Funds

Lydia A Zook	$ 5 00
Prim C Gulfhaven S S Miss	2 14
Bethel Mo S C	4 25
First Menn Cong Ont	232 00
First Menn S S Ont	125 00
	$368 39

India Hospital Bldg

Alpha Minn Cong	$ 14 25
N D Kauffman	10 00
Wood River Cong Nebr	72 50
Mrs Lena Shertz	5 00
D D Zehr	1 50
J C Eigsti	3 00
C F Sommers	5 00
E E Swartzendruber	1 00
C B Egli	15 00
Christ Beyler	5 00
J R Fendley	1 00
	$133 25

Sankra Church Bldg

Sam J Miller	$ 5 00
Vina Blosser	5 00
Alvin Stutzman	5 00
Mr & Mrs E A Rediger	25 00
Mrs Susie Hough	3 00
Viola Hough	3 00
Mary A Slagel	5 00
Lydia & Emma Roth	4 00
Peoria Mission Cong Ill	5 58
A Bro Walnut Creek O	20 00
A Bro Walnut Creek O	10 00
Mrs A M Zook	3 50
Ernest Grimm	2 50
Holdeman Cong Ind	27 70
Alpha Minn S S	10 74
Limon Cong Colo	27 50
Midway Cong Ohio	36 66
James Stalter	15 00
Christian Stalter	15 00
Oak Grove S S Ohio	10 00
Zion Cong Ore	6 00
Eldora Erb's S S Class	5 25
Swiss Menn Cong near Hubbard Ore	23 00
	$273 43

Balodgahan Church Bldg

A Friend Youngstown O	$ 3 00
Fred Erhman	10 00
J W Gingrich	10 00
Albrecht Schiffler	5 00
Wilmot A M Cong Ont	61 25
Abr L Gehman	5 00
Schertz Bros	25 00
Ia-Nebr Conf offering	183 95
	$303 20

Sundarganj Church Bldg

A Friend Youngstown O	$ 3 00
Geo & Ida Beare	6 00
A Bro Kinross Ia	25 00
Warwick Riv Cong Va	5 00
Abr L Gehman	5 00
Ia-Nebr Conf offering	183 95
Manson Cong Ia	30 87
	$258 82

Primary School Support

Mt Zion Cong Mo	$ 9 50

India High School Endowment

Cleo Mann	$ 10 00
Total for India	$5,032 94

SOUTH AMERICA

General Fund

Fairview S S Ore	$ 16 73
Matt 6:3 Olathe Kans	5 00
Eva Getz	10 00
Lima Mission Cong O	2 15
Emma Cong Ind	5 00
Warwick River Cong Va	50 00
Mrs Agnes Weber	3 00
Sharon Y P M Sask	13 75
Amanda N Shertzer	5 00
Mt Joy Y P M Pa	8 00
E Chestnut St Cong Lancaster Pa	75 05
Strasburg S S Pa	122 36
Providence Cong Pa	20 00
Souderton B S Pa	16 00
Sterling Cong Ill	21 54
Fairview Cong & Y P M Mich	19 50
Leo Cong Ind	18 40
Nappanee W Market St S S Ind	20 00
Liberty Cong Ia	5 50
La Junta S S Colo	14 82
Limon S S Colo	10 00
Mt Zion Cong Mo	1 00
Palmyra Cong Mo	5 00
Old Sisters C Bethel S S Ohio	13 00
Plainview Y P B M O	17 30
Creston Cong Mont	13 00
	$511 10

Missionary Support

Lydia Zook	$ 5 00
Toronto Mission Cong & S S Ont	141 52
Lower Dist Va	33 86
Howard-Miami S C Ind	25 00
A Bro & Sis Scottdale Pa	12 00
Hildebrand Cong Va	10 11
Emma Cong Ind	5 00
Sonnenberg S S Ohio	40 00
Pike Cong & S S Union Ohio	48 64
Warwick River Cong Va	21 96
Marion S C Pa	19 00
E Union Cong Ia	225 00
W Fairview S S Nebr	109 65
A Bro & Sis Albany Ore	25 00
Sylvester J Miller & wife	10 00
A Bro & Sis Kouts Ind	5 00
Jacob J Swartzendruber	50 00
	$781 74

Missionary Children Support

Young People's Meeting Toronto Mission	$ 17 50
Children's Church Toronto Mission	5 23
John H Alger	5 00
	$ 27 73

Pehuajo Church Bldg

A Bro Kinross Ia	$ 25 00
Schertz Bros	25 00
Manson Cong Ia	21 01
	$ 71 01

Trenque Lauquen Bldg

Abr L Gehman	$ 5 00

Book & Tract Fund

Sterling Cong Ill	$ 5 00

Horse & Cart Fund

Esther Miller & Class	$ 9 05
Sarah Reber & S S C	5 00
Mary Brenneman & S S C	2 18
	$ 16 23

Personal Fund

Jr Class Gulfhaven S S Miss	$ 2 25
J W Gingrich & wife	10 00
Plainview S S Ohio	20 00
	$ 32 25
Total for South America	$1,450 06

CITY MISSIONS

Canton

Berlin S S Ohio	$ 11 45
Tuleta S S Texas	2 75
Leech S S Ohio	50 00
Eugene Yoder	1 00
Martins Y P B M Ohio	5 07
Callie Mottice	2 00
Sugarcreek S C Ohio	1 75
Mabel Tish	1 00
Minnie Campbell	3 00
A Sister	2 00
Harry Sommers	1 00
Beech Y P B M Ohio	7 85
Provisions:	
Trail S C Ohio	30 00
Sugarcreek S C Ohio	32 00
Chris King	3 00
Oak Grove & Pleasant Hill Congs Ohio	30 00
Dan Smucker	1 50
Esther Miller	30
Harry Sommers	1 10
	$186 77

Chicago Home Mission

In memory—Wilson Coombs	$ 50 00
Sister Drange	2 00
Sister Lehner	10 00
Agnes Anderson	10 00
Margaret Anderson	5 00
Katie Skogland	10 00
Marie Ashenbrenner	5 00
Mrs Hilmer	1 00
Mrs Devorskie	2 00
F D King	15 00
Carl Ashenbrenner	15 00
Amos Neff	15 00
Sister Sullivan	5 00
Bro & Sis Dahlgren	20 00
Willow Springs Cong Ill	7 88
Hopewell Cong Ind	3 50
Ada Kreider	1 00
Ezra Yoder	2 00
Minnie Gardner	3 00
Leslie Middleton	3 00
Provisions:	
Bowne Cong Mich	45 00
Fisher Cong Ill	8 00
Frank Snavely	6 00
Tremont Cong Ill	8 00
Archbold O Cong	8 00
	$260 38

Chicago Gospel Mission

Emma Cong Ind	$ 5 00
C H Hummel	10 00
Willow Spgs Cong Ill	7 87
Waldo Cong Ill	9 50
Nappanee W Market St S S Ind	15 00
A R Miller	5 00
House Income	40 00
	$ 92 37

Fort Wayne Mission

Emma Cong Ind	$ 5 00
Yellowcreek Cong Ind	23 00
Salem S S Ind	31 35
Shore Cong Ind	10 00
Clinton Brick Cong Ind	10 50
	$ 84 85

Kansas City Mission

Lydia A Zook	$ 5 00
Manson S C Ia	5 00
Liberty Cong Ia	3 00
Spring Valley S S Kans	5 50
Penna Cong Kans	16 00
Mt Zion Cong Mo	8 31
Bethel Cong Mo	7 00
Hesston Cong Kans	26 06
Sonnenberg O S C	10 00
	$ 85 87

Knoxville Mission

Warwick Riv Cong Va	$ 10 00

Lima Mission

Eli Stoltzfus	$ 10 00
Lizzie Stoltzfus	1 00
Lima Mission S S Of	12 88
Lima Mission Sun Eve Offering	8 62
Provisions:	
Henry Mueller	2 25
Bro Messinger	30
S E Allgyer	50
R R Brenneman	1 00
Eli Christophel	1 10
Total	$ 37 65

Los Angeles Mission

L E Weaver & wife	$ 7 50
Hopewell Cong Ore	10 53
Los Angeles Mission Cong Offering	80 00
Los Angeles Mission S S Offering	18 22
	$116 25

Peoria Mission

Harmony Y P M Ill	$ 4 43
Willow Spgs Cong Ill	20 31
A Sister	1 50
Martha Moyer	2 00
Garage income	5 00
	$ 33 24

Portland Mission

Duchess Alta Cong	$ 17 00
Albany Ore Mission Meeting	83 10

Robert Shmitt	1 00
	$101 10

Toronto Mission

S M Kanagy	$ 15 00
Wanner Cong Ont	16 13
Waterloo Cong Ont	55 66
Blenheim Cong Ont	16 30
Provisions:	
Wanner Cong Ont	25 00
	$128 09

Wichita Mission

Spring Val S S Kans	$ 5 05

Wichita Building Fund

T M Erb	$ 10 00
Paul & Alta Erb	10 00
Allen Erb	3 00
C M Hostetler	10 00
M B Shenk	2 00
L C Kauffman	10 00
Limon Cong Colo	5 00
F R Swartzendruber	20 00
J M Nunemaker	5 00
Ezra Good	5 00
A M Leatherman	2 00
Wm N Nunemaker	5 00
Sherman Lantz	2 50
John Thut	1 00
Chas C Snyder	5 00
Jos Kauffman	5 00
Ernest Grimm	5 00
White Hall Cong Mo	5 00
F P Kauffman	15 00
J S Detwiler	10 00
David Nebel	2 00
Ammon Bitikofer	10 00
Wm S Landis	27 00
H Sommerfeld	25 00
J Sommerfeld	5 00
Elmer Hershberger	5 00
Jacob S Roth	10 00
Noah E Ebersole	10 00
Vesper Society—La Junta Sanitarium	6 50
S N Troyer	5 00
Ada Burkhart	4 00
Allen J Burkhart	5 00
John Plank	5 00
J T Hamilton	2 50
Homer Kaufman	2 00
	$259 50

Youngstown Mission

Allen Rickert	$ 1 30
J H Waites	50
Susan Blosser	50
J D Hostetler	7 00
Martinscreek Cong O	59 10
Day Nursery	9 70
House Income	18 50
Youngstown Mission Sun Eve Offering	10 65
Youngstown Mission S S Offering	6 63
	$113 88
Total for City Missions	$1,515 00

CHARITABLE INSTITUTIONS

Children's Welfare Home

Mt Zion Cong Mo	$ 1 15
Martha Moyer	1 00
Pleasant View S S Mich	6 66
Special Support	222 00
Provisions:	
Yoder Cong Kans	20 00
Harper Cong Kans	20 00
Berea Cong Mo	14 91
Sugarcreek Cong Ia	109 40
E Union Cong Ia	28 90
Sycamore Cong Mo	9 62
Samuel Freyenberger	2 75
Liberty Cong Ia	15 00
Cherry Box Cong Mo	2 50
I G Hartzler	1 25
	$455 14

Millersville Orphanage

Towamencin Cong Pa	$ 35 44

Orphans' Home Ohio

Bethel & Guilford Cong Ohio	$ 36 00
Emma Cong Ind	5 00
Liberty Cong Ia	50
Sycamore Grove Cong Mo	18 25
Beech S S Ohio	25 00
Stahl Cong Pa	5 60
S E Plank	1 50
Farm Income	83 72
Special Support	466 85
Provisions:	
Hagerstown Md S C	6 50
Lizzie Stoltzfus	1 00
Welty Rankard	1 00
Fulton Co O Brethren & Sisters	124 95
Freeport Ill S C	10 50
S J Yoder	1 00
Samuel Plank	1 50
Samuel Kauffman	5 70
Manassas Bontrager	30
L K Yoder	90
Milton Headings	90
Alfred Yoder	90
Samuel Hershberger	1 80
	$799 37

Ill Home for Aged Expense

Forks Cong Ind	$ 70 00
S Y Yoder Est	50 00
Emma Cong Ind	30 00
Elkhart Cong Ind	45 50
Maple Grove Cong Pa	45 50
A Sister Nappanee Ind	5 00
Middlebury Cong Ind	15 00
Mt Zion Cong Mo	10
Pinto Cong Md	2 00
Martha Moyer	2 00
Special Support	140 10
Provisions:	
Mrs A L Buzzard	1 80
Mrs J W Mishler	6 80
Mrs Amos Neuhauser	6 60
Mrs Louis Culp	5 70
Tremont S C Ill	8 40
Mrs Jno Neuhauser	3 60
Peter Householder	3 60
Middlebury Ind S C	12 15
D H Schertz	3 20
Mary Wert	2 20
Per Martha Nafsiger	33 35
J D Sommer	15 00
	$507 60

Ill Home for Aged Furnishings

Mrs E A Bontrager	$ 2 00
Roanoke S C Ill	10 00
Tremont S C Ill	1 00
Zion Cong Mich	8 00
Mrs Andy Ulrich	5 75
Shore S C Ind	10 00
Elkhart S C Ind	10 00
Middlebury S C Ind	5 00
Mrs J J Camp's S S C	11 00
	$ 62 75

Ill Home for Aged Building

Fisher Cong Ill	$200 00
Oscar Shelly	10 00
Mrs Robert Sherk	10 00
Mrs Henry Gsell	5 00
Henry L Horning	50 00
Mervin Eby	15 00
Cephas Yoder	6 00
Ivan Hostetler	5 00
Jesse Hostetler	5 00
Mrs Henry Ringenberg	5 00
	$311 00

La Junta Sanitarium

Casselman Cong Md	$ 80
Schellburg Cong	1 66
Sister Moyer	2 00
Hospital Fees	1106 45
	$1,110 91

La Junta City Hospital

Bro Rediger	$ 5 00
Hospital Fees	1425 75
La Junta City Hosp Asso Fees	300 00
	$1,730 75
Total for Charitable Institutions	$5,012 96

OTHER FUNDS

District General Funds

Calkins Cong Mont	$ 4 00
Coalridge Cong Mont	5 00
Fairview Cong N D	15 60
Springvalley Cong N D	28 65
Souderton Cong Pa	69 00
Lower Salford Cong Pa	36 50
White Cloud Cong Mich	3 75
Clinton Frame Cong Ind	36 73
Shore Cong Ind	5 00
Maple Grove Cong Ind	23 00
Berea S S Ind	70
Midland Cong Mich	3 14
E Holbrook Cong Colo	8 00
White Hall Cong Mo	6 34
Mt Zion Cong Mo	4 50
Milan Valley Cong Okla	4 53
La Junta Cong Colo	14 55
Albany Cong Ore	10 36
Hopewell Cong Ore	12 89
Creston Cong Mont	2 15
Firdale Cong Ore	2 31
Scottdale Cong Pa	21 55
Blough Cong Pa	5 05
Stahl Cong Pa	2 79
	$326 09

Rural Missions

Bethany S S Mich	$ 10 30
Fairview Cong & Y P M Mich	20 20
Zion Cong Mich	10 00
Shore Cong Ind	6 00
Berea S S Ind	25
Berea Cong Ind	4 95
Blough Cong Pa	10 10
	$ 61 80

Church Building Funds

Middlebury Cong Ind	$ 26 38
Pleasantview Cong Mich	21 85
Springs Cong Pa (for Altoona)	10 00

Manitou Church Bldg

Palmyra Cong Mo	$ 13 25
J M Kreider	5 00
Penna Cong Kans	20 00
Wm S Landis	10 00
J L Collier	5 00
J R Shank	1 00
Carrie Lett	50
C C Waisner	2 50
6—Herald	M
R J Hollcroft	25
E C Bowman	2 00
Desta Wilson	2 00
Larned Cong Kans	8 00
Pleasantvalley Cong Kans	26 00
W Liberty Cong Kans	50 00
Milan Valley Cong Okla	17 50
Cherry Box Cong Mo	21 65
Spring Valley Cong Kans	20 00
Mt Zion Cong Mo	27 00
Protection Cong Kans	1 50
E Holbrook Cong Colo	38 00
Hesston Cong Kans	67 50
	$396 88

Goshen Mission Home

Howard-Miami S C Ind	$10 00

General S S Committee Funds

Springvalley S S Kans	$ 18 23
Catlin S S Kans	9 00
W Liberty S S Kans	2 41
Limon S S Colo	5 29
La Junta S S Colo	7 60
Penna S S Kans	3 33
Mt Zion S S Mo	2 21
Pleasantview S S Okla	8 13
Milan Valley S S Okla	1 96
Pleasantvalley S S Kans	5 35
Berea S S Mo	47
Palmyra Cong Mo	1 50
Protection S S Kans	3 70
Weaver S S Pa	7 20
E Scottdale S S Pa	2 40
Scottdale S S Pa	5 03
	$ 83 81

Missionary Preparation

Nappanee W Market St S S Ind	$ 10 00

Board of Education

Casselman Cong Md	$ 1 61
Schellburg Cong Md	3 34
	$ 4 95

Personal Funds

Logan Co S C Ohio	$ 2 50
F W Bender	25 00
	$ 27 50

SoWest Pa Conf Fund

Glade Cong Md	$ 4 32

SoWest Pa S S Conf Miss Fund

Blough S S Pa	$ 6 85
Springs S S Pa	21 38
Kaufman S S Pa	25 00
Stahl S S Pa	19 77
Masontown S S Pa	12 69
	$ 85 69

Mo-Kans Conf Evangelistic Fund

Springvalley S S Kans	$ 33 74
Total for Other Funds	$1,044 78

SUMMARY

Alta-Sask Dist Board	$ 78 02
Canadian Treasurer	816 20
Dak-Mont Dist Board	69 50
Eastern Menn Board of M & C	584 70
Franconia Dist Mission Board	217 37
Franklin Co Pa and Wash Co Md Dist Mission Board	153 23
Ill Dist Mission Board	323 85
Ind-Mich Dist Mission Board	822 44
Ia-Nebr Dist Mission Board	1,242 86
Middle Dist Va Board	122 75
Mo-Kans Dist Mission Board	1,157 23
Ohio Dist Mission Board	611 35
Pacific Coast Dist Mission Board	241 48
So-West Pa Dist Mission Board	239 64
Mennonite Board of Missions & Charities	7,966 87

Total contributions for month of October $14,747 49

Gratefully acknowledged;
Mennonite Board of Missions & Charities.
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 14, 1922 (Gospel Witness Established 1905) No. 37

EDITORIAL

"Whosoever shall do the will of God, the same is my brother, and my sister, and mother."

And the best place to go to find whether we are doing the will of God is the Bible. "What saith the Scripture?" is the deciding point on all matters pertaining to the will of God.

On a certain bulletin, recently, we read this language: "200 special offerings of $30 each would provide enough means to purchase the mission property needed for Trenque Lauquen." Does this suggest anything to you or your congregation?

Attention is called to the collection of short articles on God's Plan of Salvation and the timely article by Bro. Shoemaker on Steadfastness in the Faith in this issue. The series of articles by Bro. Daniel Kauffman, on The Two Standards will be resumed next week. All of these articles should be carefully read.—H.

One thing that has been clearly demonstrated in many churches is that it is both impractical and impossible for a church to remain half plain and half fashionable for very many generations. It is like trying to ride two horses running in opposite directions at the same time. Those who have made up their minds to conform to the fashions of this world acknowledge this and make no pretensions to plainness. Those who are fully committed to the Gospel standard of simplicity and nonconformity acknowledge it and hold entirely aloof from fashion-plate domination. It is one among many illustrations of the truth uttered by our Savior: "No man can serve two masters."

Will the nations succeed in tiding over the present crisis without plunging the world in another war? We sincerely hope and pray that they may. And if they do, it will be in order for the people of God to renew their efforts in the cause of promoting peace and good will. But permanent peace can never be established so long as self-interest forms such a prominent place in the policy of nations and of individuals. There is no nation that wants war, but the spirit of commercialism binds them to a policy that brings them to blows. Nations, like individuals, may learn a lesson in power by humbling themselves under the mighty hand of God before bringing the other nations to terms. It is often true that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Sin.—When we think of this word we think of some heinous, disgraceful action which not only brings us into disfavor with God but also makes our fellow men look upon us with contempt. As a result very few people feel the sting of sin so long as they have a good standing in the eyes of men. In other words sin, to be felt, must be unpopular. But the Bible gives us a different view of sin, as the following references show:

"Whatsoever is not of faith is sin."
"The thought of foolishness is sin."
"Sin is the transgression of the law."
"All unrighteousness is sin."
"To him that knoweth to do good, and doeth it not, to him it is sin."

Couple these statements with this other scriptural truth and fearful reality—"The soul that sinneth it shall die!"—and you have a view of sin which few people have. The fact that "the whole world lieth in wickedness," accounts for the fact that many things which are abominable in the eyes of God are popular with men. So long as your conviction of sin is judged by the standard of popularity you are not liable to be brought to penitence.

OUR STANDARD

1. To give Jesus Christ and His Gospel first place in our lives.
2. To make the study of the Bible a daily practice.
3. To begin and end each day with prayer and communion with God.
4. To make the most of present opportunities by diligent application to present duties.
5. To promote a normal development of body, mind, and spiritual life through temperate habits, diligence in study and work, healthful recreation, purity in thought and life, and faithful effort to solve each problem before us.
6. To maintain a submissive, respectful attitude toward all in authority—in home, in school, in community, in state, in Church.
7. To render efficient service in whatever tasks are assigned us.
8. To lend active support to all students' or young people's activities which are for physical, intellectual, social, moral, and spiritual uplift and betterment.
9. To attend no social gatherings or entertainments which can not be consistently opened and closed with prayer.
10. To hold ourselves aloof from all world movements having a compromising attitude toward liberal theology, militarism, the secret lodge, and popular sports.
11. To practice uniform kindness and helpfulness toward all people, especially the friendless and needy.
12. To prepare for stations in life in which we may be in complete harmony with the Gospel of Christ and the church of our choice, in active fellowship with those "of like precious faith," in places where our time and talents may be used to best advantage in the cause of Christ and the Church.

GOD'S PLAN OF SALVATION

This theme is being studied in our class in Christian Fundamentals. Before entering upon a detailed study of the subject, I asked each member of the class to bring in a brief discussion of the subject as he or she understood it. The following papers were submitted. Believing that others also may be interested and edified in these discussions, I pass them on for your consideration.—D. K.

At the time that God created man, He had already formed a plan for man's salvation. This plan remained essentially the same thru all the ages, tho the means has been changed.

Man, as created was pure and without sin, and, in the sight of God, saved. Adam's sin brought about not only a fall from that standing, but caused the downfall of the race. Man was in dire need of salvation.

The fundamental quality in God's salvation plan is faith. Conscience then became the means thru which God worked to save men. Man failed to respond. Then God chose Abram to represent Him and to spread the true God to all nations. To Abraham He gave the covenants. But Jacob went to Egypt and for four hundred years Israel was in bondage. God brought them forth and gave them the law, the keeping of which, would justify them in God's sight. The law failed because the people lost their faith and religion became formalism.

Then God, the Father of love, sent His only begotten Son to the earth. Jesus came as a human being, born of a virgin, and subject to temptation but without sin.

The plan of grace, as initiated by our Lord and Savior Jesus Christ, is the most simple, most farreaching, and most wonderful of all the plans. The sinner, who comes to a recognition of his guilt, and who comes to Christ, confesses his sins and Him as the Savior, and who believes that Christ's blood cleanses us from all sin," is saved and justified in the sight of God. Works, without a saving knowledge of the Savior—that is, works alone—count for absolutely nothing as far as salvation is concerned. "Whosoever cometh unto me (in faith believing), I will in no wise cast out."

Norman Hostetler.

* * *

Man had been created pure and holy, but he sinned and fell. And since that fall, man by his own efforts never could and never can restore himself to his previous condition. But God planned a definite means of restoring man. Both God and man have a part to do in the working out of this plan. God gave His only begotten Son, who died for all, and by the shedding of His blood all the sins of the world were atoned for. But now man must do his part after God has provided a way for redemption and atonement, and believe, or have faith in God's law. Man must repent, change his ways, and proceed to live a holy life. God then provides regeneration, sanctification, and adoption. What a wonderful God to plan such a restoration for man, and what a loving God to do so when man had sinned and turned away!

Esther Smucker.

* * *

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not the son into the world to judge the world but that the world should be saved thru him." It is only thru the blood of Jesus Christ that we can receive salvation. Our sins have been atoned for by Christ's death on the cross. Our part is to repent of sin and be ready to do whatever God commands. Since we have already been redeemed good works alone will not save us, but we shall be known as God's children by our works. To receive salvation we must believe in Jesus Christ, put our complete trust and confidence in Him, and turn from sin. We must also consecrate our all to God so that He can use us as He sees best.

Esther Hartzler.

* * *

Salvation is a term employed in Scripture to express the idea of God's deliverance. God's plan is that every one born into this world might be saved from sin. God has prepared a way for His children if they obey Him and are truly sorry for past sins whereby they might be saved. He sent His Son Jesus to us to save us from our sins. We begin our work on this earth through the Holy Spirit who enlightens, guides, strengthens and comforts us in our work for the Master. His plan further delivers us from the evils of this world. We must repent of sins and only through Jesus can we be saved. In Luke 19:10 he says that Jesus' work on earth was to "seek and to save that which was lost." So in His plan He prepared a way for us to be saved through Jesus; also provided us with the Holy Ghost, which is a help to us in doing right.

Walter Eigsti.

* * *

The plan of salvation is that wonderful plan of God by which man may be redeemed and forgiven, of his sins, and, above all, become a true child of God. This plan is possible only because of God's wisdom and love for fallen man. In the first place He sacrificed His only Son to come down on this earth and die for us. But that alone does not complete the plan. Christ Himself suffered severely for everyone, but if each one does not accept Him as their Savior, still they are not saved. In accepting Christ as a Savior a person is entirely changed and develops true Christian characteristics.

Hermione Brunk.

* * *

The general term salvation includes the whole process by which man is delivered from all that would prevent his attaining to the highest good that God has prepared for him. In order to carry out this general plan God, as a last resort, sent His Son (Christ) to the earth and permitted Him to die, once and for all, for the sins of the world. This act did not cleanse the world of sin but made it possible for man to escape the consequences of sin by believing on the Son of God. By the shedding of His blood and our acceptance of Him, we have access to eternal life.

N. E. Blosser.

* * *

In the plan of salvation God and man both play a part. God is however the central figure and chief actor. He is the author of the plan. He provided a means by which man can escape the grip of sin and enjoy supreme happiness by being in the presence of the Father and the Son and the Holy Ghost. This was made possible when God sent His Son into the world to give His life and make the sacrifice for man's sin. Because Christ gave His life on the cross every man who believes in Him will be justified before God. His sins will be forgiven. God will look upon those individuals as being righteous even though they are not morally perfect, because Christ paid the penalty for sin. The one essential requisite for salvation is faith. Without faith God does not forgive, but where there is that reliance and trust in God and Christ as the Redeemer there is forgiveness of sins and a bestowing of blessings.

Ira Eigsti.

"Faith seeks the glory that 'comes from God'—that only comes where God is all."

STEADFASTNESS IN THE FAITH and FAITHFULNESS IN SERVICE, ENJOINED

By J. S. Shoemaker.

For the Gospel Herald.

> Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—I Cor. 15: 58.

Paul, in his first Epistle to the church in Corinth, touches on a number of vital problems affecting the welfare of the believers in that noted city. This Epistle gave them a fuller and clearer insight into the practical workings of Christianity than they had formerly known. The fundamental doctrines and vital principles which the apostle to the Gentiles so definitely presents in this epistle were vitally essential to meet the particular needs of the Corinthian church of his day, and they remain valid for all time, and for all believers, in every nation under the sun, shedding a clear and steady light to illuminate every tempest-tossed church, thus helping all such by God's grace to steer their way clear into the haven of peace and prosperity.

In chapter fifteen Paul proves by scriptural argument that Jesus died to atone for sin, was buried and rose again for the justification of all that believe on Him, and that all who have fallen asleep in Him shall arise from the dead and be clothed with immortality. The fact and importance of Christ's resurrection, the order and manner of the believers' resurrection, and their final glorious victory are all clearly shown in this chapter.

These momentous facts should be a propelling motive constraining the believer to be loyal to Christ and the doctrine of His Word, and inspire him to render faithful service at all times.

Having the blessed assurance of sins remitted, life imparted, righteousness imputed, victory vouchsafed, death conquered, and immortality assured thru a glorious resurrection, we need to express our appreciation of these unspeakable gifts by being "stedfast, unmoveable, always abounding in the work of the Lord."

Paul, thru the Holy Spirit, was led to see that it was needful for those early Christians to be **steadfast** in the faith, and doctrines of Christ, because there were certain conditions within said church that were anything but ideal; conditions that were carnal, demoralizing and destructive to spirituality, and very hurtful influences were brought to bear upon the church from without its pales. What was true then is more so in this honor-seeking, dollar-worshiping, pleasure-loving, vanity-displaying, lust-indulging, self-exalting, character-demoralizing, truth-hating, anti-Christian, and God-dishonoring age.

"The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1). This prophecy is being rapidly fulfilled at the present time. Multitudes are departing from the faith, turning a deaf ear to the voice of God and the fundamental doctrines of His Word, and "giving heed to seducing spirits" who come clothed in the garb of religion—in the form of Christian Science (falsely so-called), Seventh Day Adventism, Mormonism, Russellism, Theosophy, Spiritualism, Higher Criticism, New Thought, Modern Theology, etc., etc., all of which are very seductive in their teachings, because antagonistic to the doctrine of Christ as revealed in the inspired Word.

The rapid dissemination of these soul-deceiving doctrines is a positive proof of the truthfulness of Paul's statement in II Cor. 11:14: "Satan himself is transformed into an angel of light." And being clothed with an angelic garb he is marvelously successful in leading humanity into the broad road of liberalism, self-admiration, scepticism, and infidelity, thus leading Christian professors to question and deny the doctrine of the atonement thru the shedding of His blood.

Being conscious of Satan's deception, subtility, and power, and of the tendency of human nature to give ear to seductive teaching and to yield to soul and character-destroying influences, also knowing the serious conditions existing both inside and outside of religious organizations, it behooves the true Christian to be watchful, prayerful, and **steadfast** in the doctrines and great underlying principles of the Christian religion.

We shall endeavor to emphasize a few of the fundamental doctrines of Christianity to which we need to give diligent heed to remain **steadfast** and **unmoveable.** We shall also note briefly the position taken by some of the religious cults and organizations, calling attention to some of their seductive, blasphemous, and soul-destroying doctrines.

1. The Virgin Birth, Incarnation, and Resurrection of Our Lord.

These fundamental truths of God's Word are denied by many of the worldly wise, such as the Higher Critics, Evolutionists, Materialists, Modern Theologians, and others. **Eddyism,** with its false science, says, "Jesus Christ is not God as he is said to have declared," and "The virgin mother conceived this idea of God and gave to her ideal the name of Jesus. Jesus was the offspring of Mary's self-conscious communion with God." And further, "His resurrection was spiritualization of thought—material belief yielding to spiritual understanding."

Spiritualism, with its demoniac teaching, says, "Christ himself was nothing more than a medium of high order;" and "Jesus was not divine. He is now an advanced spirit in the sixth sphere. He never claimed to be God manifest in the flesh."

Pastor Russell declared that "Jesus was not a combination of two natures, human and divine. When He was in the flesh He was a perfect human being, nothing more;" and again, "The man Christ Jesus never rose from the dead."

Mormonism, with its sensual creed, says, "Christ was the son of Adam-God and Mary," and "was a descendant of David by his plural wife Rathsheba, and if David had not been a polygamist there would have been no Redeemer.

Modern Theology audaciously declares that "Those who record the virgin birth were doubtless influenced by pagan fables, thinking thus to secure for Him the honor of celestial paternity;" and that He was "a man so good, His deluded followers took Him to be a God." Again "He was a master product of Evolution."

It is indeed shocking to know that intelligent beings should allow themselves to believe and teach such satanic and blasphemous doctrines. Nevertheless such is the case, as divinely revealed by Christ and His apostles. O how necessary it is to listen to our Lord's appeal! saying, "He that hath an ear to hear, let him hear what the Spirit saith to the Churches," relative to the Son of God and His divine mission and commission. The prophet Isaiah foretold the nature of Christ's birth in Isa. 7:14, saying, "A virgin shall conceive and bear a son, and shall call his name Immanuel." The archangel "Gabriel was sent from God" to the virgin Mary who lived at Nazareth in Galilee, saying to her, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS....The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Lu. 1:31, 35). John records, "The Word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only

(Continued on page 734)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. Seventh St.)

Dear Herald Readers, Greetings in the name of Him, "Whom having not seen, we love." Years ago, before there was a Children's Home in Kansas City by our people a certain mother of some of our Sunday school children lay dying in a hospital near by. Her sincere wish was that the "Mission folks" would find good Christian homes for her children after her death. Her prayer was answered, and some of our dear people opened their hearts and homes for these motherless little ones. Recently we had the joy of having the most delightful visit from one of these children, accompanied by her brother and fosterparents. Tears came unbidden as the Sunday school teacher of years ago, saw this child who is now a young sister in the church giving beautiful evidence of loyalty to the parents and the church. Surely God will reward the faithfulness of these Christian country friends, and how precious to remember the words of the Lord Jesus, how He said, "Whoso shall receive one such little child in my name, receiveth me" (Matt. 18:3).

Last Sunday, the audiences at our two Missions were favored by having Bro. Henry J. King of Harper, Kans., preach to them. His visit was mutually profitable. He was enroute to his home from Cass Co., Mo., where he had been one of the instructors at Bible Conference.

On Thanksgiving Day, Bro. J. D. Charles, one of the former Mission Superintendents, made a pleasant call at the seventh St. Mission. Bro. Charles is one of the many former workers who will testify to the fact that there is a peculiar "tie that binds," connected with the Kansas City Missions and their workers.

On Thanksgiving evening another "Members Meeting" was held here. At these meetings ways and means are discussed of furthering the cause of our Master in Kansas City. One of the greatest reasons for giving thanks that the writer could think of, this Thanksgiving Day, is the splendid manner in which our congregation is taking hold of the work and thus by faithful visitation work, by their prayers, and means helping to bring the Gospel to the lost.

Among country visitors who recently favored either one or both missions with a visit are: John Martin and family, Parnell, Iowa; Timothy Showalter, Broadway, Va.; and Miles Troyer and family of Newton, Kans.

While the writer was away from the city for some weeks, a number of kind brethren from Cass Co., Mo., came here and did a lot of painting on the Mission building and adjoining residence. We are not sure that we know the names of all who had a share in this Christian act but we are sure the Lord has their names, plus a reward, if they thus continue faithful in His service. Thank you, brethren, and come back some time when not coming to paint.

Often times at the funerals of poor people in our cities, a splendid opportunity is afforded of presenting the Gospel to people who seldom go to any religious services. Recently the writer was given such a privilege. A little boy of about 9 years was killed by a motor truck and how precious was the opportunity of presenting the Gospel of our Lord to these poor and needy souls. In another instance the Lord opened the way to address another circle of mourning rlatives and friends near Blue Springs, Mo., at the funeral of an old man by the name of Peter Stein. Thus God is constantly opening doors of service and giving us new points of contact for the Gospel.

Sisters Sylva King and Salina Swartzendruber are among others who are employed elsewhere for a livelihood and vet are rendering much appreciated service at our missions.

As winter is approaching, we are receiving more and more calls for help. One poor aged grandmother, who is suffering from a fracture of a bone lay suffering and helpless, just waiting to die. Wish we could describe that scene. How she did beg that we should pray for her, and how she did look neglected. Hospitals would not admit her because it was an incurable case. How different an attitude our Lord takes toward the unfortunate. Lu. 16:22. May we never forget that He works thru human instrumentality, and that He is constantly looking for human beings through whom He can work. II Chron. 16:9.

Will you not join us in prayer that the needed funds might be forthcoming so that the work need not suffer because of lack of funds?

If present plans carry, and the "Lord will," there will be a baptismal service held at the seventh St. Mission next Sunday, Dec. 10, besides a communion service at each of our stations, all to be in charge of our bishop, Bro. Joe C. Driver, of Garden City, Mo.

Wishing you an abundance of the grace that saves, I remain,

In His precious Name,

J. D. Mininger.

Dec. 5, 1922.

Canton, Ohio

(1939 Third St., S. E.)

Dear Herald family, Greeting in the Master's Name:—After a silence of a number of weeks, we again report ourselves on the map striving to witness for, and glorify our Christ and coming King. Having been away for several weeks laboring in other fields, and having enjoyed the blessings of the kind Father, we are glad to again be at our post of duty, and especially thankful for the faithful brethren and sisters who were diligent in the service, as also for the ministering brethren who served the little flock in our absence.

Bro. E. B. Stoltzfus arrived on Dec. 3, to labor with us in a series of meetings for about ten days. We are desirous that the Holy Spirit may have His way strengthening believers and convicting and converting unsaved. May we count on your prayers to this end?

We are expecting to commemorate the sufferings and death of our risen Lord on Sunday, Dec. 10.

We also wish to at this time thank our kind friends in the country for the provisions sent in again this season.

We remain yours for the spread of the Gospel, and in His blessed Name.

Dec. 4, 1922. N. E. T.

WEEKLY LETTER FROM SOUTH AMERICA

(Nov. 3, 1922)

By D. Parke Lantz

For the Gospel Herald.

From Trenque Lauquen comes the glad news that the seed sown is commencing to bear fruit in the lives of those who are interested in their salvation.

The men who were opposed to the Gospel and continually disturbed the meetings have seemingly become tired out, thus leaving the workers in better spirits.

Bro. Shank was called into an entirely new home to pray for a sick woman. The family seemed to be impressed and affected by the simple form of the service.

Bro. Luayza has sent us ten themes to be used in our young people's meetings, and writes that there were 71 present in the Sunday school. We are all glad to hear of the increased

interest and attendance in the new work at Santa Rosa. Bro. Luayza also writes that there is another convert, and that on Sunday evening one of the converts prayed so earnestly that the people felt the presence and power of God.

At Carlos Casares, Bro. Lauver preached to an attentive audience of 70 persons, on the subject, "Death," which was very appropriate being just before The Day of the Dead. A Bible reader is needed at Carlos Casares as Bro. and Sister Lauver are kept busy, he with instructing converts, preparing talks, and both of them with the Spanish language.

October 27, in spite of the first thunderstorm of the season, there were more adults than usual at the services in Nueva Plata.

Sunday evening Bro. Hershey spoke on the theme:—"After Death! What?" A number of new faces were seen in the audience and the visitors were impressed with the truth.

Nov. 1, Bro. and Sister Hershey, Felica Cavadore, wife and I went to the chacra (farm) of the Cuellas family, who are converts. They had invited their neighbors and friends for a Gospel service. After a few songs, Bro. Hershey read and explained the New Birth as found in John 3:1-21, and Bro. Cuellas gave a fine testimony as to the great change in his life and family since they have found the blessed Savior. Before leaving for home we distributed tracts, gospels and several New Testaments, feeling happy that we could have a part in the blessed service of taking the Gospel to these lost souls. (Please read and meditate on Matt. 9:35-38).

Pehuajo, Argentina.

THE HOME FOR THE AGED AT EUREKA, ILL.

By Chris. L. Miller

For the Gospel Herald.

Before coming here several of my friends requested me to give them information about this institution thru the columns of some paper, which I shall now make an effort to do.

For nearly a year after I had heard that they were building an Old People's Home here I imagined that it is west of town, but last summer I heard that it is north. I then pictured it in my mind as being on the east side of the road. But, in this I was again mistaken, for it is on the west side.

The surface of the land thru here is somewhat rolling, and the driveway starts in at a low point in the road, and rises to nearly an average level, where the building stands. Those who have seen the Orphan's Home grounds at West Liberty, O., could notice a similarity in the building lot here. If the driveway to that institution would start in at the foot of the hill on main street, it would be similar to this, except that the hill there is steeper next to the buildings than here. The grounds south of the building here also resemble those of the Orphans' Home, but there are more trees here. A small creek crosses the southeast corner of the building lot, which in the summer is mostly dry.

There are 18 acres of land, but only about 7 acres have been farmed. The west end has never been broken yet. There were no previous buildings, so there are no fruit trees, except newly planted ones.

A barn was built last August. A poultry house and garage were previously built. Two cows are kept.

The well is in the flat, south, and slightly west of the house, from which the water is forced up the hill and all through the building by compressed air. The current for the lights and pressure power is brought from Peoria, nearly 20 miles away. It also runs the washing machines.

The building is of red brick, and is in the form of a double L. The front, which is toward the east, has six separate porches. A very spacious garret furnishes ample storage room, also clothesline space for the large family wash during stormy days.

Visitors can now drive in over a newly graveled driveway. In November they had a gravel hauling here and 103 loads were hauled.

While the houses to the north of the Home are farm houses, they are so near together as to give them a suburban appearance.

Since being here, I was led to think of some people who live along highways where the houses are close to the road and the dust in the summer is very annoying. One of the features that we can be thankful for here is that we are on an elevation, and far enough away to escape the dust from the street.

One of the things still needed here is an elevator, to save climbing so many stairs. But, there is not yet enough money available for that purpose. A dumb waiter was recently installed, which makes it more convenient to send trays of food up to those who can not go down for their meals.

Besides the superintendent and his wife, there are at present four workers in the Home, the matron—Matty Schertz — Ida Yoder, and Mollie Schrock, from nearby localities, and Matilda Speicher, of Topeka, Ind. But two of them are due to leave in the spring, so other workers will be needed to take their places. Some of the women inmates also help with the indoor work. The writer takes care of the poultry and cows, except the milking.

Preaching services are held in the Home on Sunday afternoons.

In November a woman from town was brought here in a very sick condition, and she only lived about 10 days. At present there are 16 inmates in the Home—six men, and ten women.

Surely the people in this locality have labored industriously and sacrificed, and others at a distance contributed of their means, that this institution could be brought into being, where those who have been unfortunate in life can still have the comforts of a home. Also, quite a number have remembered the Home with canned fruit and other eatables, and it would be a hard heart that would not be deeply grateful to those who sacrifice that our needs may be supplied. But the donors have the promise of their reward.

Sooner or later, we who are here now must pass on and the place that knoweth us now will know us no more, but if we are faithful to Him that calleth us, we will have a right to the tree of life, and know no more want nor sorrow. Remember us in your prayers.

Eureka, Ill.

OVERCHECKED FUNDS

The list of overchecked funds of the Mennonite Board of Missions and Charities at the close of business, Dec. 1, 1922, is published below. A comparison with the list a month ago will show that it has been somewhat reduced. The General Treasurer writes: "We are hoping during the month of December we will be able to wipe out this deficit." What better Christmas gift could we give to the Lord and the Church?

India Missionary Support	$2072 32
India Missionary Children Support	703 76
India Head Master	168 65
India Medical Work	113 09
S. America Missionary Support	571 13
S. America Miss. Children Support	618 76
Chicago Gospel Mission	571 34
Ft. Wayne Mission	312 72
Kansas City Mission	468 05
Peoria Mission	182 28
Orphans' Home, Ohio	376 00
Ill. Home for Aged, Maintenance	923 74
Ill. Home for Aged, Building fund	1795 23
Ill. Home for Aged, Furnishings	309 00
Total overcheck	$9,186 07

In our search for a standard in Christian service, there is no better standard to be found than the example set by our Master.—N. E. M.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

JUST FOR TODAY

God make me happy through this day,
And keep me sweet,
And help me be a friend of Thine
To all I meet.
Keep me unstain'd in thought and deed,
Thy mind impart;
Just fill my life with what is best
From out Thine heart.

Keep me aloof from needless care
This day, I pray,
And give me strength and grace to serve
In Thine own way;
So may Thy healing love through me
The answer be,
To some who pray for needed help,
Dear Lord, from Thee.

So make my life complete and true,
Just for today,
And grant me joy and peace and rest
In Thee alway;
And may I ever keep the way
My Master trod,
And gain at last the welcome word,
"Well done," from God.

—Publisher Unknown.

TRUE AND UNTRUE FRIENDSHIP

By a Sister

For the Gospel Herald.

Friendship is the one thing in the world concerning the usefulness of which all mankind are agreed. It is the joy of life. God created man a social being. He can enjoy nothing by himself. Even when alone, he stores away his joys and sorrows to tell them at some future time to a friend. Who has not some time in life longed for a real friend—one who could exactly understand, to whom he could tell everything — one in whom he could confide, of whose love and unfailing interest he could feel very sure?

Our friends, like books, should be few and well chosen. True friendship never changes for a friend loveth at all times. Without that element of Christian love there can be no true friendship. An envious grudging, or judging spirit will be likely to manifest itself in place of delight in our friends' success. There is no joy in his joys and sorrow in his sorrows where love is lacking. It is no unusual occurrence to see people of the world, and sad to say, sometimes in the Church who seem to be a friend to a person when in his presence yet when separated, find fault with that person's actions with a sneering laugh, or speak of each peculiarity, or with judging words criticise them. None of these are found in true friendship. Love shall cover a multitude of sins.

Costly gifts will not bring lasting friendship unless back of the gift is an unselfish giver. The person who is selfish will not be a trustworthy friend, for the desire to lift up self at the expense of others is likely to overtake such an one at any time, and thus the trust be betrayed. For this reason the Church and the world can never become friends. Satan is ever seeking to exalt himself. Is it not therefore foolish for anyone to confide to a person of the world? Friendship is usually found with those of like natures; thus it is that we can tell the character of anyone by the company in which he is found.

True friendship does not consist of flattering words. Solomon says, "Faithful are the wounds of a friend." Our truest friends are those who in love give the faithful rebuke when needed; never however, in public. But a rebuke given when needed from an unselfish, loving heart will yield abundant fruit and friendship will be knit closer than ever. Someone has said, "Praise a friend in public, and rebuke him in secret."

It is impossible for a true friend to leave another in time of need for "a friend in need is a friend indeed." Friends are constrained to fulfill the smallest wishes of one another and do the deeds which are sure to cause joy and be helpful.

David and Jonathan are examples of true friendship. Some of the strongest men of God desired companionship of others and deep sorrow was felt when all men left and fled. Paul prayed for the forgiveness of such as fled. Jesus sought the companionship of His disciples. If ever you have passed through hours of sickness and loneliness or deep sorrow you can realize how comforting is the presence of a friend even though unable to say words of comfort. The very presence means much.

A crowd is not company,
Faces are but pictures,
And talk like a tinkling cymbal,
Where there is no love.

There is a friendship which is lasting to be found in the true child of God where sympathy and love is sure to be the ruling motive. May no one ever be found betraying this trust and confidence, for everywhere "the world is dying for a little bit of love." Only as we lead souls nearer to Christ can we say our friendship is such as God can approve.

Los Angeles, Calif.

WHERE HAPPINESS IS FOUND

Happiness is seldom found by searching, but finds its own resting-place, where it abides. How much of our time is wasted in searching for happiness! We have sought it in books, in society, in the efforts to make money, and a thousand avenues, and yet, though we have almost had it in sight—our hands stretched out to grasp it—it has eluded us like the will-o'-the-wisp of the fable. The truth is, the very search for happiness renders it invisible and intangible. A taint of selfishness in us drives it far away. When the power that makes happiness abides in our hearts, the home, the fireside, are radiant with beauties that are its children. The spirit which, in entire forgetfulness of self, seeks the good of others, is the only means of making happiness our friend and companion. Let no question of this arise in your heart, but recall to your own mind the happiest people you have known, and you will find that they are those who have contributed most to the happiness of others. It is true in the family, society, the world at large, and, above all, in the church, that the happiest people are those who contribute most to the happiness of others—and it is contributed very slightly by wealth or any of our environments.—Publisher Unknown.

GOSSIP

Gossip is one of the cardinal sins. It is not a single act, like murder, which stops one life and falls back to punish the offender; it is the breath of the devil, soiling every ear it touches.

It is the most deadly of poisons. It blights many lives; it smites the innocent with the guilty.

Recently, a mother, estranged from her family, ended her life bcause gossip—groundless, vicious gossip—had cut her off from those who were dearest in all the world to her.

Those who murdered first, the happiness of a woman, and then the life, went scot free.

No punishment in this world, unless they have consciences, can touch them.

But we believe that when the final judgment comes, those who spread the gossip which killed good names and happiness—and life—will meet the same punishment as that visited upon the sons of Cain.—Exchange.

"If we would be like Christ, we must seek not to be loved, but to love."

Sunday School

For the Gospel Herald.

Lesson for Dec. 24, 1922—Luke 2: 8-20.

THE BIRTH OF JESUS

Golden Text.—Unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2:11.

Christmas! What does the name mean to you? To some it suggests ideas of hilarity, to others it means a time when gifts are bestowed lavishly and often not judiciously, and to still others it suggests the time when the greatest of all gifts was bestowed upon man, an occasion of supreme reverence and boundless joy.

But whatever the event means for people of the present time, 1918 (according to the true reckoning of time) years ago it meant indescribable joy and satisfaction to those who had been looking and longing for the consolation of Israel and were now informed that the promised Redeemer had come.

Among those thus favored was a company of pious shepherds who were keeping their flocks by night on the hills of Bethlehem. Methinks I can see them in the still, starry night, the sheep quietly resting under their protection, a faithful vigil being kept lest wolves and other enemies might get among the flocks; at the same time looking heavenward and beholding with wonder and admiration the divine handiwork of God which we are assured declares His glory. It is this frequent communion with the Sovereign of the skies which they so often and so admiringly beheld that is responsible for the fact that the shepherds were among the most devout people then living.

Suddenly a strange sight attracts their attention which startled even these pious men of faith. "They were sore afraid." Why? "The angel of the Lord came upon them, and the glory of the Lord shone round about them." What does it all mean? Listen!

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Do you blame them for being astonished, amazed, "sore afraid?" Was the news unwelcome? No—but it was overwhelming in its nature, farreaching in its importance, of a character for which even the most stout-hearted believer is not quite prepared when it comes. We are impressed with the idea that they felt a good deal like Jacob did on a certain occasion when he exclaimed that the news he heard was "too good to be true."

But this was not the end of their revelation. "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." O wondrous grace! O matchless love! With "joy unspeakable and full of glory" did these pious shepherds receive this thrilling message. With Isaiah of old could these terrified, enraptured servants of God say, "Mine eyes have seen the King, the Lord of hosts." It was but a foretaste of what all the blood-bought sons and daughters of the heavenly King will experience in the realms of the blest when the fullness of what this message really meant will be fully known. The most enchanting thought that can come to any child of God is the blessed hope that in the bright hereafter we will have a part in singing these anthems of the skies.

The shepherds were not content that this should be the end of their enchanting experiences. "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us," said they among themselves. It was not a mere formal, perfunctory duty or privilege. "They came with haste." Their faith was real, and was fully justified by the facts. When they came to Bethlehem they found the babe in the manger, just as the angel had said that it was. There also were Joseph and Mary, witnesses to the truth of what they heard. "Mary kept all these things, and pondered them in her heart."

Nor was this all. No sooner had the shepherds received confirmation of their faith than they began to publish the good news abroad. In this they manifested the true missionary spirit. They received the revelation from God, they exercised their privilege in knowledge of actual experiences, they published the good news abroad. So may we also imitate their example and tell the good news, in story and song, as far as God gives us the opportunity and means of grace to do so. It was indeed "good tidings of great joy;" but joy is only incidental, as the priceless gift of salvation was the object of His coming.

Let not the thought of carnal pleasure mar the sacredness of this great annual festival of the people of God upon earth. Carnal pleasure had no part in the experiences of the shepherds on this eventful night, it should have no part in our Christmas program of the present time. The salvation of men and the glory of God are the outstanding features in the sacred narrative which constitutes our lesson before us; they should be uppermost in our thoughts and foremost in our experiences now. May we, with the heavenly host, break forth in thanksgiving and praise, singing, "Glory to God in the highest, and on earth peace, good will toward men."—K.

Our Young People

CHRIST THE PRINCE OF PEACE.—Isa. 9:6, 7; Eph. 2:11-22.

Topic for December 24

MOTTO

"He is our peace."

MEDITATIONS ON THE TOPIC

I. **The Great Peacemaker.** — When things are out of harmony peace is disturbed. Man in his fallen condition is out of harmony with God and his fellowman. The only way to have peace is to restore the harmony that is lost. God has taken the initiative in bringing about peace between Himself and men. Man by heeding the voice of Satan has justly cut himself off from favor of God. But the love of God is great enough to reach after men to bring them back again to favor and friendship with Himself. Jesus was sent to make the needed sacrifice to satisfy the demands of righteousness which the Holy God must maintain for His own sake as well as for the happiness and peace of the universe. "God so loved the world, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting life."

There is a kind of peace in the world among men but not of the kind that brings about perfect harmony. Wars may for a time cease because of advantage. For the same reason other acts of peace may be done. But as long as the soul is out of harmony with God there rests in it selfishness and pride and lovelessness of such a nature that there is no real peace within, though outwardly there may be a put on semblance. But Jesus "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." When we have the peace of God in us we have that quality that fills our souls with the same love which he has for us and which makes us at peace with all men whether they are peaceable toward us or not. Thus Jesus is the prince of our life which causes strife to cease between us and fellowmen.

II. **The Text.**—(1). Isa. 9:6.—The Prophet looked with the spirit of revelation and saw the great plan of God in sending a redeemer into the world. Born of humanity and divinity he was completely qualified to become the mediator and prince of peace reconciling men to God and bringing conditions about in men's lives that would enable them to love one-another.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Peace"
2. The Peace which Jesus Brought

For Young People

1. Our Prince, His Standing in Heaven and in Earth.
2. The Great Peace Wrought by His Blood.
3. Peace Within Us.
4. Peace Toward Others.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Stevanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 14, 1922

Field Notes

Change of Address. — Bro. John Schrock from R. 2, Haven, Kans., to R. 6, Hutchinson, Kans.

Brethren M. S. Schantz and D. D. Miller spent last week in a Bible conference near Clarence Center, N. Y.

Bro. D. A. Yoder returned to his home near Elkhart, Ind., Dec. 5, after a very interesting series of meetings at Leo, Ind.

Good interest is reported from the meetings at the Pike Church near Elida, Ohio, where Bro. J. W. Hess has been holding forth the Word of life.

Bro. Abner G. Yoder of Parnell, Ia., closed a series of meetings at Clinton Frame Church near Goshen, Ind., on Sunday evening, Dec. 4. Two young people made the good confession.

Bro. William Winsinger of this office, editor of the Mennonitsche Rundschau is in New York at this writing. He expected to meet his sister and her family who are coming to this country from Germany.

Bros. Ernest Bender, Clarence, N. Y., and — Overholt, Norfolk, Va., were visitors at the Publishing House last week. They are traveling eastward, expecting to visit friends, after which they plan to attend the Bible School at Pigeon, Mich., this winter.

Bro. E. J. Berkey, Oronogo, Mo., expects (D. V.) to begin evangelistic meetings Dec. 10, at the congregation at Peabody, Kans. Bro. B. recently returned from an eight weeks' evangelistic trip in which he labored with congregations in Iowa, Nebraska, Colorado, and Missouri.

Bro. I. S. Mast, Ulen, Minn., is at present spending some time among the congregations in North Dakota and Montana, holding communion services and doing other official work. Later, Bro. M. expects to spend a few weeks in the Carver, Mo., district, in evangelistic and Bible conference work.

Bro. J. M. Kreider, Palmyra, Mo., was engaged in evangelistic work with the West Liberty congregation, Windom, Kansas., last week. Eight confessions were reported. Bro. K. expected to go from there to Ransom, Kans., where with Bro. Harry Diener, Haven, Kans., he planned to engage in Bible conference work.

Correspondence

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—Nov. 26, Bro. D. B. Raber, Aurora, Ohio, preached to us both morning and evening. May God add His blessing.

Dec. 3, our Sunday school was reorganized. Bros. Noah Yordy and Joe Orendorff, who were our superintendents, and Edd Yordy primary Supt., the last year, were reelected. May they be an example to the school and seek alone God's glory.

We ask an interest in your prayers for the work at this place.

In His Name,
Lydia H. Smith.

Middletown, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—The brickwork in the new church building at Strickler's is about completed. The old building was built in 1837. Its dimensions were 28 by 42 feet. The size of the new building is 42 by 70 feet. We wish to thank the congregations and individuals who have sent contributions. The cost of building will exceed the contributions considerably. Contributions or funds to date are about $8,500.00 and it is estimated the new building will cost $16,000.00. Further contributions by congregations or individuals will be gratefully received and should be sent to Bro. E. E. Rutt, Middletown, Pa., R. 1, Treas. of the Building Committee. Services are being held at Shope's meeting house since the old building has been torn away (June 15).

A series of meetings will begin Dec. 24 at Shope's church with Bro. Moses Gehman, of Denver, Pa., in charge.

Remember the work at this place in your prayers.

In Christian Love,
David Z. Miller.

Milford, Nebr.

On Monday, Nov. 20, 1922, a series of meetings was begun at the East Fairview Church with Bro. E. J. Berkey, Oronogo, Mo., in charge. Good interest and large attendance were regular features. Several confessions and a general uplift were among the visible results of the brother's efforts. We pray God's blessing on him and his work.

W. H. Kremer.

Dale Enterprise, Va.

Greeting to all Herald Readers:—Since our last report Bro. Etter Heatwole of Waynesboro, Va., conducted a series of meetings at the Peak schoolhouse. There were six confessions as one result. Four were received into the church by baptism. Bro. J. S. Martin of the home church conducted a series of meetings at the Bethany Church where there were three confessions. One of them was received into the church by baptism. Bro. C. Z. Yoder conducted a short series of meetings at the Gospel Hill Church. There were no visible results but we hope some seeds may have fallen in fertile soil and may yet spring forth and bear fruit.

On Oct. 22, Bro. J. D. Mininger of Kansas City, Kans., began a series

of meetings at the Bank Church and closed on Nov. 1. There were three confessions at the time. A few others confessed soon after and on the third Sunday of November there were four persons received into the church by baptism at the Bank church and on the first Sunday of December three more were received at the same place by baptism.

Our prayer is that those that lately confessed as well as all others may live devoted and faithful lives in God's service and when the Master calls us to appear in judgment we may give a satisfactory report and hear the blessed voice saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

S. M. Burkholder.

Aurora, Ore.

(Bethel congregation)

To all Herald Readers, Greetings:—A few lines from this place may be of interest. On Nov. 19, we held our council meeting and on the following Sunday, Nov. 26, we held our communion services, at which time all members present partook of the broken body and shed blood of our Lord and Master, also in the feet washing ordinance. God is continually showering many blessings upon us for which we feel to praise His most holy name.

We will have services at the church on Thanksgiving day. We have enjoyed beautiful fall weather and health in general is good. Pray for us and the work at this place.

Yours in Christian service.

Nov. 28, 1922 Lizzie Snyder.

Ulen, Minn.

Dear Gospel Herald Readers:—Since our last writing some events of importance have taken place here. A special meeting was held at the home of Bro. I. S. Mast on Wednesday evening, Nov. 15, for the purpose of reinstating a precious soul into fellowship with God and the Church. Bro. Noah Yutzy formerly of Arthur, Ill., desired to have full fellowship with God and the Church. We praise God for His wonderful way of directing persons in the saving of souls.

We were glad to have with us over Sunday, Nov. 19, Bro. and Sister George Hoylman of Creston, Mont., who are making an extended visit among relatives and friends in several states this winter. Their stop at Ulen over Sunday was much appreciated.

The little flock here has been increased in numbers by our deacon, Bro. Ira L. Yoder and family moving here from Surrey, N. D. Sister Mary Brubaker who has her present home with the Yoder family also came with them.

If nothing prevents we expect to hold our communion service in the near future, and at the same time organize the members into a congregation.

Dec. 2, 1922 Cor.

Harrisonburg, Va.

"O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out." Truly we as His redeemed children should live lives fully consecrated to His will.

One of the outstanding features of this school year was the series of meetings conducted by Bro. N. E. Miller. We were strengthened and helped in our spiritual lives to press on toward the mark.

We were glad to have Bro. J. D. Mininger with us on several occasions, during the time he spent in evangelistic work in the neighboring churches.

Sunday, Nov. 26, we were again made to realize more vividly God's great love for us, when we remembered Christ's death and suffering by partaking of the emblems of His shed blood and broken body. The evening before we had preparatory services. At this time one soul was received into the Church by water baptism.

Mission study classes have been formed and meet every Wednesday evening. The book being studied is, "Our South American Neighbors." It is the purpose of those in charge that greater interest be aroused in the people of that vast "Neglected Continent."

We appreciated the Thanksgiving sermon preached by Bro. Earl Suter. He especially pointed out to us our blessings since our lines have fallen to us in pleasant places, and we have a goodly heritage.

Blessed be the Lord who daily loadeth us with benefits.

Dec. 2, 1922. Cor.

Fairview, Mich.

Greeting to all Gospel Herald Readers:—We feel to praise the Lord for the many blessings He bestows on His children although we think that things are not so pleasant when we have sickness in the home and are deprived of church attendance. But are thankful God had blessed us with health that we could be present and partake of the communion which was observed on Oct. 29. Most of the members were present. We also had a good Sunday school meeting on Thanksgiving day. Many good thoughts were given. We hope we may profit by them and be more useful in the Sunday school work and be more willing to work for His cause.

An inmate at the poor farm had sent for our minister, Bro. Esch, to come over as he wanted to be baptized, and before he got thru he had passed away, which should be a loud call to the unsaved. Are we doing our duty in speaking to the unsaved? I fear we come far short.

We are expecting to have a Bible Conference before long but have not heard definitely yet of the instructor, which we may tell about later.

May we pray for the work.

Dec. 3, 1922. Mary M. Zook.

Eureka, Ill.

(Harmony congregation)

We observed missionary day in Sunday school on Nov. 19, by having children's program and several subjects.

We had our annual business meeting, Nov. 28, electing J. A. Imhoff trustee for three years, and Will Schrock chorister for one year.

We had services on Thanksgiving day. May we continue to praise God for what He has done for us.

On Dec. 3, we reorganized our Sunday school for next year, as follows: Supts., Joe Davis, S. D. Schertz. We also reorganized our young people's meeting with these results: Supt., Joe Davis; Primary Supt., Mattie Imhoff; Chor., Will Schrock; Program Committee, John Garber, Noah Kennell, Pearl Smith. May the Lord bless the work.

Dec. 3, 1922. S. E. Smith.

Willow St., Pa.

(Brick congregation)

Greeting in the Master's Name:—Preparatory and baptismal services were held at this place on Nov. 11, at which time one young person was received into church fellowship. On Nov. 12, communion services were held, after which the ordinance of feetwashing was observed. Bishop Abram Martin officiated at these services. Four of our number who were always present with us have entered into rest.

The series of meetings held by Bro. David Garber of Elizabethtown, Pa., closed on Sunday evening, Nov. 26, with the result that seventeen precious souls were willing to accept Christ. As the class are all young in years may the words found in I Tim. 5:12: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," be shown forth in their everyday life. Bro. Garber gave us

(Continued on page 732)

Miscellaneous

A VOICE

By S. P. Yoder

For the Gospel Herald.

"I am the voice of one crying in the wilderness."—John 1:23.

In desert quietness beyond
Old Jordan's peaceful shore,
A voice was heard, a warning voice,
Repeating o'er and o'er
A message for the ears of men,
A message heaven-sent:
"Repentance is required now,
O sinful men, repent!

"Prepare the way, prepare your hearts,
There cometh One who sees
Your sinful thoughts as well as deeds,
Repent upon your knees
Before the dreadful judgment day
Will fall upon His foes;
Bring fruits of penitence before
The day of grace must close!"

From all the cities round about
The people came to hear,
While some repented and prepared
For Him who should appear,
Some asked, "Who is this messenger?"
In vain his name they sought—
The messenger was hid behind
The message that he brought.

He said, "I am a voice that cries
Prepare, repent, believe;
That you may know the Coming One
And His good Word receive.
Look not to me, behold the Lamb,
God's spotless Lamb alone,
Can cleanse defilement of the soul,
And for your sins atone."

Although that true and faithful voice
No more is heard or seen
His greatness is proclaimed by Him
Whose herald he had been.
Through other mediums ever since
The Message has been told,
While some repent, misguided souls
The messenger behold.

Christ's messengers are but a voice,
Glad tidings to proclaim,
To sinners lost that they may find
Salvation in His name.
And, doubtless, some might win more praise
Before their Lord and King,
If they would always stand behind
The message that they bring.

Denbigh, Va.

THE CHRISTIAN RACE

By Ruth E. Buckwalter

For the Gospel Herald.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12:1.

Also in I Cor. 9:24 we read, "They that run in a race run all, but one receiveth the prize." Earthly good is always uncertain. How many times we meet with disappointment. It is one thing we can look for in the natural affairs of life. All cannot win. There are those who for a time succeed in the race of life, while numberless others are grieved and mortified over disappointments and many times after long and strenuous efforts to win along some line, we find that just as we are about where we think we shall accomplish something, something unforseen interferes and we are disappointed. The truth is, worldly position and eminence depend on events and circumstances, such as rarely take place. "I saw," says Solomon, "that the race is not always to the swift, nor the battle to the strong, neither yet bread to the wise; nor riches to men of understanding, nor yet power to men of skill; but, time, and chance happeneth to them all." The fact is, that what a great many people call greatness in this life is beyond the reach of many. Many are poor and do not have the means to aspire to high positions. Many can not fill the places of learning and science because they have not the faculties to acquire the needful treasures.

It is altogether different in the Christian race. While all may run in the race who will, the prize is not limited to one person. All may receive the prize and there can be no failure nor disappointment as long as we run true and faithfully.

"Not to the swift, is the battle,
Not to the strong is the race,
But, to the true and the faithful,
Victory is promised thru grace."

We ought to always seek those things that are sure in their attainments. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." These are sure words of promise, "for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." There is no condition in life, however disadvantageous it may seem, that can be a hindrance to elevation here. In the work of the Lord, the servant may become as great as his master, for greatness does not consist in doing great things, but in doing little things with a great mind, and this is within the reach of all.

Conquerors have been often conquered. But Christians will be found "more than conquerors." So that all may say—

"Assured that our King,
Will save us by His grace,
We'll on the field of battle sing,
And triumph in the race."

Palmyra, Mo.

"No kind of living is so full of prophecy for coming years as a holy life."

"Faith establishes the heart on Jesus Christ, and hope lifts it up."

THOUGHTS THAT CAME TO ME

By Levi Blauch

For the Gospel Herald.

While I was sitting in the Mattawana, Pa., meetinghouse during the Sunday School and Mission meeting held from Oct. 30 to Nov. 1, the following thoughts came to my mind:

If we want to be used of God we must do away with the dross which means all kinds of sin. Prov. 25:4.

We need to give up idle thoughts and words which are vain. Eph. 2:3; 4:22-25; I Tim. 4:12; Phil. 1:27.

Before we can love God we must get rid of sin. But let us remember that we cannot give up sin as long as we love it, for sin must be hated and abhorred. Rom. 12:9.

The real purpose of the Sunday school should be to help the Church. The home is the first institution; the Church is the second institution. God, the Father, is the Founder of the first; Christ, the Son, is the Founder of the second. Therefore the school should always recognize these most noble heaven-ordained institutions as being above the school. The school should not claim that ninety per cent of the converts come directly through her. That would leave only ten per cent for the home, the church, and the evangelist. Is this fair? May God help us to look at it from another angle, and give honor to whom honor belongs, which is to God above all. Let Him receive the honor and praise for every convert that comes to Christ, for it is through His convicting power that sinners are made to feel the need of coming to Christ.

How can we raise the standard of reverence for God's house and service? First, we need to live close to God in our daily lives. Our homes should be places where many prayers are offered, where the Bible is made use of continually, where hymns of praise are sung to our Maker. Second, we need to make an effort to get to the place of worship in time to help to sing the first song. Our aim should be so pure and so high that there would be no desire in our hearts to pollute the sacredness of God's house by doing financial business therein. Fun and levity should have no place in so holy and sacred a precinct as God's house. In I Chron. 16:27-29 we find these words, "Glory and honour are in his presence; strength and gladness are in his place. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering, and come before him; worship the Lord in the beauty of holiness." Verse 34 says,

"O give thanks unto the Lord; for he is good; for his mercy endureth for ever." In Psalm 95:6 we have this admonition, "O come, let us worship and bow down: let us **kneel** before the Lord our maker." Popularity says, "Bow your heads." "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:4). How can we worship him in spirit and in truth when we are disloyal to God and the rulings of Conference? When we are in God's house we should be humble enough to show due reverence. How about loafing on the outside, discussing automobiles, digging potatoes, baling hay, etc., etc.? This is a poor way, brethren, to get our hearts in frame for the reception of God's Word, as taught by teacher and preacher.

To be a true Christian we must be a missionary, either through prayer, giving, encouraging, or going. The heathen does not know the God of the Bible unless he is taught. We should consider the foreigner as having a soul the same as we, and that his soul is as precious in the eyes of God as ours. Christ gave His blood for the cleansing of us all. The message to the heathen must be delivered by the saints, for the world will not, and cannot, deliver the Gospel message.

Are we aflame for God? If so, do we allow the flame to rise high enough so that the world can be benefited by the same and God glorified. If we do not love the heathen, how can we bring them the Gospel? Before we can be used of God we must learn to be obedient to the doctrine of love. Our privilege in the Christian life is to study the Word, live the prayer life, be obedient to the Father, and possess the real missionary spirit, which is the Spirit of Christ. Look out into the world and see the need and listen to the cry of the needy. Then respond to the cry in some way. For you that may be through the medium of silent prayer. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

There was an effective children's meeting held, which always appeals to me as being one of the most important features of a meeting. It always draws my mind to the far away land of the blessed, which is in one sense a children's home. This is the place where, ere long, I hope to go. Oh! what a joyful time it will be!

While here I visited Bro. Michael Yoder, who is about 92 years old. His mind is good for a man of his age. When I gave him goodby he said, "I hope it will not be long till we can meet in the New Jerusalem." May a kind heavenly Father richly bless him and may the many inspiring sermons preached by him never be forgotten by those who heard them.

I went to this meeting for a blessing, to receive food for my soul, and I am glad that I was not disappointed. I received that which I was longing for. The question arises in my mind, Was my being there a help or a blessing to the meeting, or was I only an empty vessel that had to be filled?

A few of the above thoughts were given almost direct by the speakers, which brought to my mind this article.

Johnstown, Pa.

HE HAD NO SONG

Sel. by Edna C. Schlosser

Several years ago while passing out of a meeting one evening a lady asked me to go with her to see her husband, who was quite sick. On the way she told me he was very uneasy, knowing he would soon have to die. When I entered I found him sitting in an easy chair, as he could not lie down without coughing. After a few words about his bodily suffering, I asked him if he thought his suffering would end when his body yielded and death came.

"Well," said he, "I think my chances for getting to heaven are pretty good."

"Do you believe heaven is a reality?" I asked.

He said, "Yes."

"Is it true there is a hell?"

"Yes, I believe it," he replied.

"And you have a soul that will soon be in one of these places forever?"

"Yes," he said, earnestly.

"You just now said you thought your chances for heaven were pretty good, you believe that heaven and hell are both a reality and your precious soul will soon be happy in heaven forever. You must have some reasons for such hope. Will you tell me what it is?"

His voice was weak and I waited for his answer, which came slowly. "Well, I have always been kind to my wife and children and have lived a good moral life and have not intentionally wronged any of my fellowmen."

"That is very good," I said, "and it is nice to be able to say that. But what kind of a place do you think heaven is and what do they do there?"

"Well, I think there is no sin nor sorrow there. It must be a happy place, and I think they sing there a good deal."

Turning to Rev. 1:5, I said, "Yes, they do sing there, and I will just read you one of the songs they sing: **'Unto Him who loved us and washed us from our sins in His own blood.'** You see, they are praising **their Saviour,** the One who **loved them** and **died for them.** They have not a word to say about **what they have done.** It is all about **what He has done.** He loved them and died for them. Now let me read you another verse: **'By grace are ye saved thru faith, and that not of yourselves,** it is the gift of God. **Not of works** lest any man should boast.' Eph. 2:8,9. Now listen to this verse, which is another beautiful song they sing up there: **'Not by works** of righteousness which we have done, but according to His mercy He saved us.'"

"Now suppose you were to go to heaven in the way you say, because you have been good to your family and so on. There would be one sinner in heaven who had never been washed from his sins in the precious blood of Christ, and you could not join in their songs of praise, and, besides all that, heaven would no longer be a place where there is no sin, nor would it be a place where there is no sorrow, for you would be there with all your sin, and words cannot express the bitter sorrow that would be yours in such a place as that."

His head dropped and he was silent for a moment. He was as one waking out of a lifelong dream. He was now coming **face to face with eternal realities,** and his only reply was:

"I never thought of that before."

"But God has," I replied, "and He has made provision for just such as you who believe they can get to heaven by their good works. He says, 'Except a man be born again he cannot see the kingdom of God' (Jno. 3:3). If heaven is a place where there is no sin, then no one will ever enter there who has not first been washed from his sins in the precious blood of Christ. Another song they sing up there is, 'Thou art worthy, for thou wast slain and hast redeemed us to God by thy blood.' (Rev. 5:9). Remember my friend, there will be only one song of praise up there, and that will be unto Him who loved us and washed us from our sins in His own blood. 'This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners.'"

"To—save—sinners," he repeated, slowly.

"Yes," I said, "to save sinners.

Not to help sinners to be saved, but to save sinners. He is **not a helper but a Saviour.** God's Word is, 'To him that worketh not but believeth on Him that justifieth the ungodly his faith is counted for righteousness.'"

He did believe, and I left him that night with a hope based **not on what he had done but what the Lord Jesus Christ had done.**

I called the next morning to see him. As I entered he looked up with joy in his face and said: "Oh, sir, I'll have a song now, and it will be, 'Unto Him who loved us and washed us from our sins in His own blood,' and there won't be any sinner up there who has not been washed from his sins in the precious blood of Christ."

Reader, will you be able to sing that song, or will you be compelled to cry, **"I am tormented in this flame?"**

"By grace are ye saved thru faith," "not of works."

Lansdale, Pa.

CORRESPONDENCE

(Continued from page 729)

many helpful messages and may each one of us who have already started in the Master's service ever strive to be more faithful and loyal to Christ and the Church. May God richly bless the brother in his work in the Master's vineyard.

The Thanksgiving services were held at this place and we were favored with a visit by Bro. and Sister Garber. Bro. Garber gave us a helpful message.

Bro. John Shenk who had been in the hospital for some weeks from an accident which he received while working with the carpenters is again able to attend services. Sister Bertha Ranck who was sick with scarlet fever is again privileged to be out and present with us.

The sewing circle continues to meet as usual the last Wednesday in the month.

Today we had the privilege of having Bro. and Sister Simon Landis and children from Elizabethtown with us in our services. Bro. Landis told us of the condition of the people in the countries he visited in Europe last summer. We can say "The Lord has done great things for us; whereof we are glad."

The young people's meetings have been closed for the winter months but may we continue to use every opportunity to improve our spiritual life.

Gertrude M. Lefever.

Dec. 3, 1922.

Harper, Kans.

Dear Herald Readers, Greeting in His Name:—I am of the opinion that it is time for the readers of the Herald to receive another message from Harper. A correspondent for any congregation should, I believe, exercise his duty often enough that his own local church may know that he holds such official position. I am confident that we as librarians and correspondents are so often forgotten because we do so little. We very seldom forget who our janitor is because he is a busy man. We are "only remembered by what we have done" rather than by what we expect to do.

Bro. J. M. R. Weaver of Newton, Kans., was with us on Sunday, Dec. 3. He preached two very helpful sermons for us on that day. He spoke from I Cor. 10:13 in the forenoon and from John 6:20 in the evening. That we should be faithful to God was perhaps his greatest point. Various examples of the lives of early Christians were "brought to our remembrance" to assist us in getting the great lesson that we ought to stand true to God regardless of the cost.

There is, according to present plans, to be a Christmas program here Dec. 24 and a Bible normal some time in January, but more can be said later concerning these special meetings.

Yours in His service,

John S. Hamilton.

Dec. 3, 1922.

Midland, Mich.

Greeting to all Herald Readers:—We again had the privilege of having Bro. D. D. Troyer of Goshen, Ind., with us from Oct. 30, to Nov. 2. While the brother was with us we held our council meeting and communion services.

On Nov. 6, Bro. P. P. Swartzentruber, wife, and daughter Lena, and Sister Lydia Hostetler of Wellman, Iowa, were with us. The brother preached to us in the evening.

Thanksgiving Day was well spent. We had church in the forenoon and a program in the evening. We certainly are having beautiful weather.

Yours in His service.

Dec. 4, 1922. Cor.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

A meeting of the Mennonite Central Committee has been called for December 27 at 2812 Lincoln Ave., Chicago. Members of the Committee, as well as members of the Executive Committees of the organizations represented on the Central Committee are urged to be present, as are others who are particularly interested. Important matters will be under consideration. The meeting is being called by order of the Chairman of the Committee, Bro. P. C. Hiebert, of Hillsboro, Kansas.

* * *

Tractor plowing in Russia under the auspices of our Unit there continues at the fastest possible rate. Cable advices state that from November eleventh to seventeenth there were plowed in Gnadenfeld, Halbstadt, and Chortitza Volosts a total of 654 acres, and from November eighteenth to twenty-fifth a total of 156 acres. Some land was also seeded.

* * *

The cutting room in Lancaster Co., sends the following report for the months of October and November:

Report of goods ordered from the cutting-room by the different Sewing Circles during the month of October

State	No. S. C.	No. Garments (208 yds)	Acs Rec.	Mdse Sale	Postage
Pa.	16	940	287 81	283 32	4 49
Ohio	11	511	165 68	159 73	5 95
Ind.	3	76	25 42	23 88	1 54
Ill.	4	163	52 49	48 71	3 78
Va.	1	100	34 18	33 00	1 18
Kans.	2	92	19 08	17 30	1 78
Iowa	4	93	30 91	27 56	3 35
Mich.	1	31	8 92	8 40	52
Md.	1	277	122 64	120 38	2 26
Mo.	2	83	20 58	19 05	1 52
Neb.	1	36	9 82	8 88	94
Del.	1	28	12 38	12 12	26
Colo.	1	36	13 20	11 44	1 76
N. D.	1	16	5 78	5 08	70
14	49	2482	808 89	778 86	30 03

Report of work done at the cutting room during November

State	No. S. C.	No. Garments (373 yds)	Acs Rec.	Mdse Sale	Postage
Pa.	15	684	258 47	256 04	2 43
Ohio	9	519	153 40	147 99	5 41
Ind.	9	381	86 51	81 05	5 46
Ill.	2	99	30 89	28 82	2 07
Kans.	1	30	10 55	9 61	94
Iowa	1	38	15 43	14 40	1 03
Mich.	4	86	20 16	18 74	1 46
Dela.	1	40	6 16	6 00	16
8	42	1877	581 57	562 61	18 96

* * *

Persons ordering cut garments from the cutting room are urgently requested to send with the order the name of the circle for which the goods are intended, as well as the name of the person, if any, who sent previous orders from the same circle. Failure to do this results frequently in several different accounts being kept on the books for the same circle and seriously complicates the bookkeeping work of the cutting room. Do not fail to give the above information when ordering goods from the cutting room.

* * *

Are you planning to share your Christmas dinner with some of your more un-

fortunate brethren in Russia or in other needy places? As you sit down to your bountifully prepared meal on Christmas day, will you not enjoy it more if you realize that through your means others who have nothing are also enjoying food and are being saved from starvation and misery. Now is the time to give. You will be blessed in proportion as you share your blessings with others.

* * *

Recent cable advices state that Bro. Krehbiel plans to return to this country from Russia soon. Our readers will recall that Bro. Krehbiel is a member of our Unit in Russia at the present time. It is probable that Bro. Unruh who recently sailed from New York for Russia will take Bro. Krehbiel's place on the field.

Dec. 8, 1922.

CONTRIBUTIONS

Received by the Mennonite Relief Commission during month of November, 1922, for War Sufferers' Relief.

General

Berea Cong Mo	$ 1 91
Palmyra Cong Mo	19 53
South Union & Walnut Grove Congs Ohio	87 56
Birdale Ore Cong	1 64
Creston Cong Mont	3 19
Total	$113 83

Germany Relief

East Zora A M Cong Ont	$ 64 70

Near East Relief

Franconia Cong Pa	$363 88
Line Lexington Cong Pa	243 00
Perkasie Cong Pa	225 58
Doylestown Cong Pa	268 57
Lower Salford Cong Pa	216 00
Skippack Cong Pa	58 00
Providence Cong Pa	31 00
Souderton Cong Pa	78 15
Deep Run Cong Pa	27 05
Vineland YPM Ont	20 00
Martins Sen & Int S S Classes O	20 00
East Bend S S Ill	25 00
S J Kemp	25 00
YPM Pehuajo Cong Sou America	20 00
Maple Grove S S Pa	20 75
D E Wittrig	2 50
Leah Steiner	10 00
Men's Class Martins S S Ohio	5 00
Girls Sen & Int Classes Martins S S Ohio	5 00
Warren A Kratz	10 00
Mt View S S Alta	20 00
Boyertown & Hereford Congs Pa	104 65
Towamencin Cong Pa	109 00
Souderton Cong Pa	118 40
Blooming Glen Cong Pa	317 23
Spring City Cong Pa	138 35
Providence Cong Pa	35 00
Elkhart Cong Missionary Day	34 00
1921 Berean B C Elkhart S S Ind	10 00
Anna Hoover	10 00
Catlin S S Kans	5 00
La Junta Cong Colo	40 00
White Hall Cong Mo	5 00
Mt Zion Cong Mo	1 25
Ella Yoder & S S Class	5 00
Springs S S Pa	39 00
John D Yoder Sr	30 00
Total	$2696 36

Russian Relief

Amandus Brubaker	$ 7 50
First Menn S S Ont	45 00
Cressman S S Ont	75 00
Zurich Cong Ont	10 00
Wellesley Cedar Grove A M Cong Ont	65 00
Abram Hunsberger	10 00
Jos Ramseyer & wife	50 00
Mary Gardner & S S Class	2 50
Mrs E M Litwiller	10 00
Pleasant Grove S S Ill	16 75
Class 15 Fairview S S Mich	2 50
Class 6 Walnutcreek S S Ohio	2 50
Men's B C No Main St Cong Nappanee Ind	20 00
Adeline & Agnes Aschliman	5 00
A Bro & Sister Pigeon River Cong Mich	15 00
L S Yoder and others	25 00
Conservative AM Cong Md-Pa Dist	28 01
Pleasantview Cong Okla	28 66
A Sister Mattawana Pa	20 00
G B Brand	10 00
Class 6A Martinscreek S S Ohio	7 50
Girls Prim C Martinscreek S S O	7 50
A Sister Shcwenksville Pa	5 00
A Sister Harrisonburg Va	30 00
Alma Kauffman's S S Class	7 50
Ben Springer's S S Class	12 00
Hopedale S S Asst Supt Ill	2 50
Hay Amish Cong Ont	70 00
A Sister Hazenmore Sask	10 00
Crystal Springs S S Class 9	2 50
Class 10	2 50
Class 12	2 50
Class 6	2 50
Class 11	2 50
Class 3	2 50
Bro Miller	2 50
A Brother Millersburg Ohio	10 00
United Menn Women's Missionary Society	10 52
Greenwood A M Cong Dela	17 08
U D Byler	10 00
Friends Belleville Pa	40 00
Ada Orendorff	7 50
Plum Creek S S Nebr	29 70
A Brother	2 00
Maple Grove S S Ind	41 90
Anna Albrecht	5 00
D E Wittrig	5 00
O O Amish Brother Pa	10 00
Mt Pleasant S S Va Classes 1 & 2	3 50
Class 3	5 00
Class 4	1 25
Class 5	7 50
Class 6	5 00
Class 7	2 50
Class 8	5 00
Class 9	12 50
Bethel S S Kans	74 25
Amish Church Davies Co Ind	130 00
Amish Sister Arthur Ill	35 00
A Brother Kitchener Ont	5 00
Class 15 Fairview S S Mich	2 50
Mary Gardner & S S Class	2 50
O O Amish Belleville Pa	21 20
First Menn S S Ont	45 00
Latschar Cong Ont	45 45
Wellesley A M Cong Ont	201 35
Poole A M Cong Ont	60 00
Salem S S Tofield Alta	27 75
Sharon Cong Guernsey Sask	129 84
A Bro & Sister Calkins Mont	5 00
Coalridge Cong Mont	5 00
Fairview Cong N D	2 50
Springvalley Cong N D	6 07
Worcester Cong Pa	8 00
Skippack Cong Pa	43 00
Deep Run Cong Pa	72 01
Doylestown Cong Pa	78 90
Plumstead Cong Pa	12 00
Franconia Conf Dist Balance in clothing Fund	168 09
Chambersburg Cong Pa	64 05
A Sister Reiffs Cong Md	1 00
A M Deter	11 40
Bethany S S Mich	2 50
Classes 7 & 8 Bowne S S Mich	10 00
5 Classes Shore S S Ind	12 50
Class 18 Holdeman S S Ind	30 00
Anna Hoover	10 00
Mrs O J Miller	2 00
Busy Workers Class Emma S S Ind	6 66
Willing Workers Emma YPM Ind	2 82
Class 7 Emma S S Ind	5 00
Olive S S Ind	41 65
Helping Hand C Elkhart S S Ind	5 00
C A Shantz & wife	5 00
M J Hostetler	13 75
E Holbrook S S Colo	42 50
Bethel Cong Mo	7 00
Bethel S S Class 8 Mo	5 00
Pleasant Valley S S Kans	18 50
Cherry Box Cong Mo	5 00
Hesston Cong Kans	102 75
Sycamore Grove S S Mo	45 67
Bethel S S Ohio	14 50
Oak Grove S S Ohio	93 66
Pleasantview S S Ohio	15 00
Canton S S Ohio	12 83
Orrville Menn Cong Ohio	119 64
Zion Cong Ohio	24 00
Plainview Cong Ohio	27 50
Harvey Hostetler	30 00
Beach S S Ohio	20 00
Beach YPM Ohio	5 00
Oak Grove S S Prim Dept Ohio	2 50
Oak Grove S S Ohio	5 00
Ida Brenneman	6 00
Zion S S Class 16 Ore	5 15
Class 1 Albany S S Ore	7 50
Class 2 Albany S S Ore	7 50
Class 5 Albany S S Ore	15 00
Class 6 Albany S S Ore	15 00
Masontown S S Classes 4 & 5 Pa	15 00
Weaver S S Pa	15 00
Blough S S Pa	65 00
Thomas S S Pa	30 00
Liberty S S Ia Class 3	1 75
Liberty S S Ia Class 4	2 50
Liberty S S Iowa	2 50
	$3,035 66

Russia Tractor Fund

(Contributions by members of Waldo Cong., Ill.)

C J Gunden	$100 00
Edd Yordy	10 00
J D Hartzler	50 00
Milo Zehr	25 00
J K Yordy	20 00
John Roeschley	25 00
D W Slagel	50 00
J B King	50 00
J C Schrock	25 00
N C Yordy	25 00
P L Guth	10 00
Dan Eigsti	10 00
Lena Stalter	10 00
Anna Summer	2 00
Ben Saltzman	25 00
Joseph Stalter Sr	25 00
Mrs Bertha Zehr	10 00
Alvin Saltzman	25 00
Lester Saltzman	20 00
Leo Roeschley	10 00
Arthur Augspurger	15 00
Lydia H Smith	20 00
Roy Hartzler	20 00
Mrs N H Slagel	5 00
Ada & Mrs Orendorff	20 00
Ida Yoder	5 00
J E Selenbach	5 00
Barbara Stalter	15 00
C H Ringenberg	10 00
Joseph Orendorff	18 00
	$660 00

Total amount of contributions received for Relief during month of November, 1922	$6,570 55
Previously reported	$607,921 65
	$614,492 20
Previously reported by E M B of M & C	180,999 18
Grand Total	$795,491 38

Gratefully acknowledged and reported by the

Mennonite Board of Missions & Charities,
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

STEADFASTNESS IN THE FAITH

(Continued from page 723)

begotten of the Father, full of grace and truth" (Jno. 1:14). Paul in writing to the Roman believers, says that Christ was "declared to be the Son of God with power, according to the spirit of holiness, by his resurrection from the dead" (Rom. 1:4). Paul also declares in I Tim. 3:16, that "God was manifest in the flesh" in the person of Jesus Christ. These are but a few of the many scriptural proofs that Christ was born of a virgin, and that He was God's "beloved Son" in whom He was well pleased. After dying for our sins, He was buried and rose again for our justification, and ascended to the right hand of the Father and is there our Intercessor. With the assurance given in His life-giving Word that "of him, and through him, and to him, are all things," we need to **steadfastly** look to Him with the eye of faith, and be **unmoveable** when surrounded by the powers of darkness, and confronted with delusive and soul destroying teachings, being assured that He will "supply all...(our) need according to His riches in glory by Christ Jesus." (Phil. 4:19).

2. **The Doctrine of the Atonement.**—This cardinal doctrine of God's plan of salvation is being brought into disrepute thru "seducing spirits" under the guise of scientific reasoning on the part of many who pose as Bible teachers and ministers of the Gospel. Hence the readiness on the part of the unwary to readily accept their conscience-searing doctrines.

Theosophy says, "An ordinary being must pass through some eight hundred incarnations before he can complete his purification for sin."

Mormonism declares, "Christ's atonement has only to do with the sins of Adam," and "Redemption from personal sins can only be obtained through obedience to the requirements of the Mormon church."

Seventh Day Adventism, with its perverted reasoning, says, "When the work of atonement in the heavenly sanctuary has been completed the sins of God's people will be laid upon Satan. He will be declared guilty of all.

Russellism declares, "The ransom given by Jesus Christ does not guarantee everlasting life or blessing to any man, but it does guarantee to every man a second trial for life eternal." And it says further, "One unforfeited life could redeem one forfeited life and no more."

Spiritualism takes the position that "there is no atoning value in the death of Jesus Christ."

Note what the devil declares thru what is called **Christian Science:** "The blood of Jesus Christ was of no more avail, when it was shed upon the cruel tree, than when it was flowing through His veins in daily life;" and again, "One sacrifice, however great, is insufficient to pay the debt of sin."

Modern Theology blasphemously declares, "Every man must atone for his own soul." It also says, "The slaughter-house religion belongs to the dark ages." It further declares, "The gospel of gore is an entirely wornout dogma." And again, "Why should God require the sacrifice of His Son before He could feel Himself free to forgive His erring children? Nothing of the kind was needed."

Now let us note what the Lord has to say in the Holy Scriptures. Isaiah the prophet said, "If they speak not according to this word, it is because there is no light in them" (Isa. 8:20). It is very evident that the doctrines briefly referred to are not according to the "Word," but are the teaching of rank scepticism handed out to deluded beings by seducing spirits.

We shall now turn to God's Word and listen to the "Thus saith the Lord," for His Word is "forever established in heaven." John declares thru the Holy Spirit that "The blood of Jesus Christ cleanseth from all sin" (I Jno. 1:7), and "washed us from our sins in His own blood" (Rev. 1:5). Paul says, "In whom we have redemption, through His blood of His cross, by Him to reconcile all things unto himself" (Col. 1:20). Peter makes the positive declaration, saying, "Forasmuch as ye **know** that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." We have heard the testimony of three divinely inspired witnesses and our Master hath said that "In the mouth of two or three witnesses shall every word be established." Hence there is no occasion to bring in further testimony to prove the doctrine of the Atonement.

It is evident to all who pay close attention to the drift of the times that there is being made at this time a very determined and widespread effort to set aside entirely the authority of the Bible, and trample under feet not only the fundamental doctrines already referred to in this article, but to entirely ignore the great underlying principles of the Christian religion so clearly taught in the Word of God, such as the principles of self-sacrifice or self-denial, separation from the world (with its vanities, pleasures and lusts), and the doctrine of love exemplified in a life of non-resistance and devotion to God.

Since Paul clearly shows that "God made foolish the wisdom of this world" and that "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and being assured that we have been "bought with a price," we should give all diligence to glorify God in our body, "and in our spirit, which are God's," (God's by creation, redemption and adoption), we should at all times be **steadfast** in all the doctrines of the Inspired Word, and **unmoveable** when assailed with temptation and confronted by "every wind of doctrine"—"Always abounding in the work of the Lord," rendering constant and faithful service by being "fruitful in every good work;" in feeding the hungry, clothing the naked, visiting the sick, helping the helpless, comforting those who mourn, assisting others in the Master's service, giving for the extension of Christ's cause, leading the unsaved to accept the offers of salvation, praying for sinners, for saints, workers, for ministers, and for the Lord's work in general. If we devotedly and faithfully serve our Lord along those lines, our labor will indeed not be "in vain in the Lord."

Dakota, Ill.

Married

Wenger—Showalter.—Lewis J. Wenger and Ethel I. Showalter, both of near Harrisonburg, Va., were united in marriage at the home of the bride's parents, Nov. 16, 1922.

Hochstettler — Mast. — On Nov. 21, 1922, Bro. Frank Hochstettler and Sister Alta Mast, were united in holy matrimony, by Bro. J. E. Zimmerman at the Wood River, Nebr., Church. May God's richest blessing attend them through life.

Herman—Schweitzer.—On Tuesday, Oct. 31, 1922, Bro. Arthur Herman and Sister Anna Schweitzer both of East Fairview, Nebr., were united in holy matrimony, Bro. J. E. Zimmerman officiating. May God's richest blessings attend them thru life.

Kauffman—Metzler.—On Nov. 19, 1922, at the Pleasant Grove Church near Martinsburg, Pa., Franklin Kauffman and Mary Edith Metzler, both of Martinsburg, Pa., were united in marriage by the bride's father, Bro. Abram Metzler. May the Lord bless them and make them a blessing.

Blosser—Shank.—Bro. Peter W. Blosser of near Harrisonburg, Va., and Sister Annie Mae Shank of near Broadway, Va., were united in marriage Nov. 1, at the home of the bride's parents, Bro. and Sister Joseph Shank, Bro. S. H. Rhodes of near Harrisonburg officiating.

Horst—Shank.—On Nov. 23, at the home of Bro. and Sister Abram Shank, the bride's parents, Bro. Samuel Horst and Sister Fannie Shank, both of Reiff's congregation, Washington Co., Md., were united in the bonds of holy matrimony by Bro. Geo. S. Keener. May heaven's blessing rest upon their lives.

Martin—Eshleman. Martin—Diller.—On Nov. 16, 1922, at the home of Bro. John Eshleman near Reid, Md., a double wedding took place. Bro. Jacob Martin was married to Sister Amanda S. Eshleman, of Miller's congregation, and Bro. David Martin to Sister Rhoda M. Diller, of Reiff's congregation. The two brothers are of Stauffer's congregation. Bro. Geo. S. Keener, Hagerstown, Md., officiated. There were two couples of grandparents, and two couples of great-grandparents of the contracting parties present. May the lives of these young people be hid in Him who shines for all.

Obituary

Heatwole.—Sister Lydia C. Heatwole, wife of Bro. Jacob F. Heatwole and daughter of the late Pre. S. S. Weaver died at their home near Dale Enterprise, Va., Oct. 16, 1922; aged 47 y. 10 m. 15 d. She died from complications, having been ailing for sometime. She leaves a deeply afflicted husband, 1 son, and 4 daughters to mourn her loss. She united with the Mennonite Church at an early age and was a faithful member till the Lord called her home. Funeral services were held at the Weaver Church on Oct. 17, conducted by Bros. J. S. Martin and L. J. Heatwole from John 14. She was laid to rest in the cemetery nearby.

Kaegy.—Mary Ruth Kaegy, daughter of Bro. and Sister Joseph Kaegy, was born near Millersville, Pa., May 8, 1922; died Sept. 18, 1922; aged 4 m. 14 d. The mother had put the baby to sleep and when she came to get it, it had passed from time to eternity. This is the third little one that was called away out of his family; one yet remains. Funeral services were held at Habecker's Church by J. C. Habecker and C. K. Lehman. Text, Luke 18:16.

Why should our tears run down,
And our hearts so sorely be riven,
For another gem is in the Savior's crown,
And another soul is in heaven.

Hostetler.—John Sherman, eldest son of Pre. George M., and Mary Hostetler, was born in Warwick Co., Va., May 22, 1916, and departed this life to be with Jesus on the evening of Nov. 18, 1922; aged 6 y. 5 m. 26 d. He moved with his parents to Westover, Md., just a few months prior to his death. John was an affectionate and obedient child and will be sadly missed by the parents, brother, and sisters. His 17 days' illness was of a typhoid nature and was endured with great patience. Funeral services were conducted at the Holly Grove Church, Nov. 21, by Bro. Aaron Mast assisted by Bro. Amos Ogburn.

—Parents.

Kropf.—Catherine Kropf, daughter of David and Magdalena Kropf, was born in Waterloo Co., Ont., Nov. 26, 1849; died Nov. 22, 1922; aged 72 y. 11 m. 26 d. At an early age she gave her heart to God and united with the A. M. Church in Hickory Co., Mo., and has lived to a faithful end. She leaves 3 brothers and 4 sisters to mourn the loss of a beloved sister. About the last four weeks of her life she was in the home of Bro. Daniel Hershberger where she was cared for, while previous to that she lived in her home in Garden City, Mo. Funeral services at the Sycamore Grove Church, conducted by Brethren J. J. and I. G. Hartzler. Text, II Cor. 5:1 and Psa. 102:11-13.

Combs.—Wilson, son of Sister Elizabeth Combs, was born May 26, 1922, and departed this life July 21, 1922, at the age of 10 y. 1 m. 26 d. Wilson took very sick at the home of Bro. Mose Yoders of Wellman, Iowa, last February. He was afflicted with Eudo-Carditis and complications. His mother brought him to her home in Chicago, later, but he grew gradually weaker until death relieved him. He was a patient sufferer and won many friends during his illness. Though young in years he expressed a desire to live a Christian life, even before his illness. One of his last requests was to have his mother sing and pray with him. He leaves to mourn his early departure, his mother, 3 brothers and 3 sisters, and a large number of relatives and friends. Funeral services were conducted at the home, by Bro. A. H. Leaman, and at Mt. Hope cemetery by Bro. H. R. Schertz.

Plank.—Mrs. Annie, wife of Bro. E. M. Plank, Olathe, Kans., was born in Johnson county, Kans., July 25, 1870; died Nov. 23, 1922; aged 52 y. 3 m. 28 d. Years ago, she united with the Mennonite Church near Garden City, Mo. About 8 years ago, she became afflicted with paralysis, which more or less weakened her the remainder of her days. She later suffered from another stroke of paralysis which hastened her departure. She is survived by her husband, 6 children (3 having preceded her to the spirit world), 2 brothers, and 2 sisters besides many other relatives and friends. Funeral was held from their late home near Olathe, Kans., on Nov. 25, the funeral sermon being preached by Bro. J. D. Mininger of Kansas City, Kans. Text, Amos 4:12. He was assisted in the funeral rites by W. L. Shuler of the Methodist Church, of near De Soto, Kans. Interment in Olathe cemetery.

Bucher.—Joseph W. Bucher was born at Hopeland, Lanc. Co., Pa., Dec. 2, 1875; died at his home in Sterling, Ill., Nov. 27, 1922. Had he lived until Dec. 2, he would have been 47 years of age. He came to Sterling in the summer of 1905, and remained here until the Spring of 1908, when he went west, and after spending about three years there, he returned to his former home for a brief visit. It was at this time that he united with the Mennonite Chuch at Lititz, Pa. Soon afterwards he came to Sterling again, and on Feb. 23, 1911, he was united in marriage to Sister Cora Ebersole. Besides his wife, he leaves to mourn his loss his parents, 1 sister, 2 brothers, all of Lanc. Co., Pa. Bro. Bucher was a faithful and consistent member of the Church until the time of his death. He greatly enjoyed the service of his Master, and for him we could say with Paul, "For to me to live is Christ." His favorite song was "I want my life to tell for Jesus." Funeral services were conducted on Thanksgiving Day, at the Science Ridge Mennonite Church, when a number of relatives and friends gathered to pay a last tribute of respect to one they had learned to love. The text was taken from Jno. 14:2, 3. Services were in charge of Bro. A. C. Good.

SPECIAL MEETINGS

Stumptown, Pa.

Report of an all-day and evening Sunday school meeting held in the Mennonite Church, Stumptown, Pa., Sat. Nov. 18, 1922.

Organization:—Mod., Harvey Grove; Secy., Benj. L. Keener; Chors., John Martin, Jacob Mellinger.

Subjects considered:—**God's Guiding Hand in S. S. Work; My Place in S. S. Work; True and False Principles; Value in Unity; Christian Policies; Results of Faithful Service; Fatal Current; Safe Bridge.**

Speakers:—John Bressler, Simon Landis, David Garber, Ira Hershey, Harry Frank, I. B. Good, Ira Landis.

Some Thoughts Presented:—We need to take counsel of the Lord in S. S. Work. What we teach in our S. S. today will be the church of tomorrow. The person that goes by jerks does not have the guiding hand of God. We need to be spiritually healthy so we can properly function in our duties in S. S. Need to be willing to suffer that our brother may live. Everybody in church ought to have a place in S. S. Teach the Bible and not so much about the Bible. Entering into the service of the Lord means to fight the battles of sin. If you want to lift yourself up by the ruins of your brother it is ruinous. Not to violate principle to gain earthly possessions. We can not measure Christian character by dollars and cents. Unity of effort may prevent misfortune. If we expect to tell the way of salvation we must have it ourselves. If we expect to enter heaven we must accept Christ's policies. The theories of man are built upon sand. Results of faithfulness is success through all time. If we make light of better things we are in a fatal current. Many people talk about things they do not know anything about. God has not promised to bring to our memory what we have never read, seen, or heard. We can all walk on the safe bridge if we are yoked together with Him.

Secy.

Montgomery, Ind.

Report of Bible Conference held at Berea congregation Ind., Oct. 21-26, 1922.

Organization: Mod., Amos Weldy; Secy., J. M. Miller; Instructors, Oscar S. Hostetler, D. D. Troyer.

Subjects discussed:—**Satan; Pride; Law and Grace; Nonresistance; Purity of Speech; How to Study the Bible; Finding Our Places in Christian Service; Problems of Young Christians; Devotional Covering; Repentance; Conversion; Amusements; The Christian Home.**

Gospel Sermon every evening.

Secretary.

Johnstown, Pa.

Report of the Bible conference held at the Stahl Church, near Johnstown, Pa., Nov. 26 to Dec. 3, 1922.

Organization:—Mod., Wm. C. Hershberger; Asst. Mod., Lloy A. Kniss; Treas., John A. Thomas.

Subjects discussed:—**The Doctrine of God; The Doctrine of Christ; The Doctrine of the Holy Ghost; Worldly Amusements; Conversion; The Doctrine of Man; Teacher Training, Our Thanksgiving Day; Tithing; Missions; Pride; Consecration; The Doctrine of the Church, Origin, Character, and Authority; Nonconformity; The Church, Her Mission and Future Glory; Signs of the Times; Drill on the Books of the Bible.**

Book Study:—James and Ruth.

Lectures:—**Present World Evil, Unbelief; The Second Coming of Christ.**

Sermons:—Eph. 2:8; Mark 11:22; John 3:3, 5, 7; Matt. 26:39; Psalm 107:8; II Cor. 7:10.

Instructors:—E. L. Frey, Hiram Wingard, L. A. Blough, E. J. Blough, Nevin Bender, Wm. C. Hershberger, Harry C. Blough, Lloy A. Kniss, James Saylor.

Bro. Frey also preached a German sermon.

These meetings were rich spiritual blessings.

Annie Hershberger, Secy.

BIBLE SCHOOLS

Below is a classified list of special Bible Schools held at various places this winter. The full announcements are printed from time to time.

Calgary, Alta., City Public Library, Jan 21 to Feb. 11, 1923.

Goshen, Ind., Goshen College, Jan. 8 to Feb 7, 1923.

Harrisonburg, Va., Eastern Mennonite School, six weeks' term beginning Jan. 3, 1923.

Johnstown, Pa., Stahl Church, Jan. 1 to Feb. 9, 1923.

Pigeon, Mich., Pigeon River Church, six weeks' term, beginning Jan. 1, 1923.

Items and Comments

It is reported that British troops will begin evacuation of Dublin Dec. 12, and will all have left soon after that date. This seems to indicate that the prospects for peace and quietness in the Emerald Isle are getting brighter, for which all should be thankful.

* * *

It is said that approximately $1,000,000 has been spent by the United States Government during the last year in developing poisonous gases for military purposes. To say nothing of the unwisdom of such an expenditure, let us hope none of the new gases will ever be used.

* * *

It is said that 250,000 Christians of Asia Minor have marched to the banks of the Black Sea and are clamoring to be saved by the United States destroyers that are patrolling the coasts in the Mediterranean and Black seas. Not one hundredth part of the stricken throng can be accommodated. The suffering among the refugees in Asia Minor is very intense. What will we as Christians do to help them?

* * *

Rather than miss a football game at Coaldale, Penn., 10,000 persons remained in their seats and refused to desert the game to fight a fire which was raging in the outskirts of the town, according to a recent report. Appeals were made for firemen to respond, but none moved. "Lovers of pleasures more than lovers of God," is the comment of the Bible on the present age. The above incident shows to what extent the pleasure craze has gone.

* * *

A very important Egyptological discovery is announced to have been made recently in the "Valley of the Kings," on the site of ancient Thebes, near Luxor, Egypt. A series of subterranean chambers was discovered. Many valuable and interesting things were discovered, dating to the period of about 1350 B. C. The gem-studded throne of the king, exquisitely carved couches of ivory and richly decorated statues and vases, were among the treasures. Most important of all perhaps are the papyri which were discovered. These have great historical value and are expected to shed light on many disputed points of the history of that period.

ANNOUNCEMENT

We have arranged to hold a short term of Bible School for six weeks, if the Lord will, at the Pigeon River Church, Pigeon, Mich., with Bro. Nevin Bender of Greenwood, Del., as instructor. Any one interested is invited to be present with us. The term is to commence Jan. 1, 1923. For further information address

Joseph J. Shetler,
Bay Port, Mich.

ANNOUNCEMENT RECALLED

The Six Weeks Bible School scheduled for January 2 to February 9, 1923, at Canton, Ohio, will not convene as previously announced on account of one of the instructors finding it practically impossible to be present and another's presence being uncertain on account of sickness. We regret very much to close the School for this term but hope we shall be able to go on with the work next year.

I. W. Royer, Chairman.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1899) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W Benner, Supt
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

SPECIAL BIBLE TERM

The six weeks Special Bible Term will begin (D. V.) at the Eastern Mennonite School, Harrisonburg, Va., Jan. 3, 1923. The following courses will be offered: Life of Christ, Acts of the Apostles, Bible Doctrine, Training for Service, Personal Work, Music, Old Testament Book Study, New Testament Book Study, and the Bible and How to Study It. Bro. Noah H. Mack of New Holland, Pa., has been secured as Special Bible Term instructor and will be assisted by members of the faculty. Special lectures and meetings, conducted by Brethren John H. Moseman of Lancaster, Pa., Noah H. Mack, and members of the faculty, will also be an interesting part of the program. Bulletins explaining the courses in detail are ready for distribution and will be mailed to anyone upon request.

A. D. Wenger, Principal.
H. D. Weaver, Business Mgr.

"Keep your eyes, your heart, from wandering. Be a man of God."

ANNOUNCEMENT

A Fundamental Bible School will be held, the Lord willing, at Calgary, Alta., for 3 weeks, including four Sundays, from Jan. 21 to Feb. 11, 1923.

According to present plans the Bible school will be held at the rooms of the City Public Library, similarly held by the Friends' Society. The following themes will be offered—

10 Lectures on Typology—"Egypt to Canaan."
10 Lectures on Childhood to Old Age.
10 Lectures on Prophecy.
15 Lectures on Fundamentals of Christianity.
20 Studies on Romans and Ephesians.
10 Lectures on Sunday School Methods.

Evangelistic and prophetical sermons will be preached each evening during the three weeks. We look for a number to attend this Fundamental Bible School, directed to establish believers in the precious faith delivered unto the saints. Instructors, C. F. Derstine, Eureka, Ill., E. S. Hallman, Guernsey, Sask. For further information write to

E. W. Bricker,
2031 Eighth Ave. E.,
Calgary, Alta.

ANNOUNCEMENT

Because of the success of and the deep interest of all concerned in our Bible School held at the Stahl Mennonite Church last winter, the demand for another term this coming winter, and by Conference granting us the privilege to maintain the Bible School, we the committee (Hiram Wingard, Abram Metzler, and Wm. C. Hershberger) with Bro. Jno. F. Bressler as principal have arranged the course of study and a bulletin relative to the work which will be distributed generally in a few weeks and especially to those who desire to become more familiar with the working of the school.

For further information please write to or interview Wm. C. Hershberger, R. 7, Johnstown, Pa.

Your inquiries and help will be appreciated and attended to. The term begins Jan. 1, 1923.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 21, 1922 (Gospel Witness Established 1905) No. 38

EDITORIAL

"And when they saw the star, they rejoiced with exceeding great joy."

"O give thanks unto the Lord; call upon his name: make known his deeds among the people."

Your Christmas gifts will fill their largest place when they supply a real need on the part of the recipients.

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; for there was no room for them in the inn."

The Christmas messages found in this issue bring out many beautiful thoughts regarding the great event of the advent of Christ. We bespeak a careful reading of the same.

The "good tidings of great joy, which shall be to all people," should be handed out not only on Christmas occasions but throughout the whole year; not merely to your friends, but to "all people."

Our churches in northern Indiana are being well supplied with a feast of good things. With Bro. N. E. Miller conducting revival meetings at Yellow Creek, Bro. L. J. Miller at Olive, and Bro. C. F. Derstine at Elkhart there ought to be an awakening that will not only prepare our people in Elkhart county for a right kind of Christmas season but also open the door of salvation to many who as yet know not the pardoning grace of our Lord Jesus Christ in their own soul.

Did you ever think of the wonderful blessing we have in the Christmas hymns which we enjoy so much and which add so much to the joy and gladness of the season? Let us sing these songs with the spirit and the understanding so that their beautiful messages may sink deep into our hearts. As we mingle our voices in the strains of "Silent Night," "Angels from the Realms of Glory," "O Come all Ye Faithful," or other Christmas anthems, may we treasure their hallowed sentiments. Christ brought music into the world, for had He not come the sweet songs of redemption could never have been written or sung.—H.

ANGELS FROM THE REALMS OF GLORY

Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth:
Come and worship!
Worship Christ, the new-born King!

Shepherds in the field abiding,
Watching o'er their flocks by night;
God with man is now residing,
Yonder shines the Infant's light;
Come and worship!
Worship Christ, the new-born King!

Sages, leave your contemplations,
Brighter visions beam afar!
Seek the great Desire of nations,
Ye have seen His natal star:
Come and worship!
Worship Christ, the new-born King!

Saints before the altar bending,
Watching long in hope and fear,
Suddenly the Lord descending,
In His temple shall appear:
Come and worship!
Worship Christ, the new-born King!

—James Montgomery.

Every season brings its blessings. Not the least among blessings brought by winter is the opportunity it brings for scripture reading and meditation and prayer. As we look out through our windows and see the driving snow we are made to think of Jesus Christ the great pavilion of our souls where we may rest secure from the storms of life. The long evenings give us plenty of opportunity to get better acquainted with our Bibles. The cessation from work is made the occasion by many congregations to spend the time in revival meetings. Thank God for winter. While it brings its hardships, it also brings its blessings.

"Come and Worship."—The shepherds who hastened to Bethlehem on that eventful night when Christ was born were constrained by the feelings of reverence and worship and adoration. The wise men who wended their long journey from the east were impelled by the same motives. As the Christmas season is here and our preparations and arrangements are being made let us remember that the spirit of worship is the greatest gift that we can render. All other things that are right and proper will follow if this is present; but if this is lacking all our gifts and festivities are but vain show and hollow mockery. Let us look upon the lowly Babe of Bethlehem and bow in humble worship and praise before Him, thanking Him that He came to a sinful world and dwelt in human form that He might be our Redeemer. This was the greatest event in the annals of human history, and no doubt one of the greatest in the annals of heaven. We are told that the heavenly host praised God, the shepherds glorified God, and the wise men worshiped Him. If we are His children, redeemed by His blood upon the cross, can we think of His birth in any other than the spirit of true worship? "For we have seen His star in the east, and are come to worship him." —H.

The Special Bible Schools to be held this winter will soon begin their work. Those having the opportunity should attend. All of us should pray that God's blessing may rest upon these efforts.

THE TWO STANDARDS

By Daniel Kauffman

For the Gospel Herald.

II. Worldliness vs. Bible Christianity

We say, "Bible Christianity," because there is much that sails under the name Christianity that does not stand the test of the Bible. It is like the word God. The Bible tells us that there is but one God—that is, one Supreme Being who has all power in heaven and earth—but it also recognizes that there are "gods many"—that is, many that are called god but in reality are only idols, the creation of men's hands or imaginations. So there is but one real Bible Christianity. The other religions that are called by that name are but the creation of men's minds, modifications of some form of paganism. When we hold out worldliness as being opposed to Christianity, we mean the real kind of Christianity, the kind that stands the tests of heaven.

But what is worldliness? Webster defines it as "The quality of being worldly; a predominant passion for obtaining the good things of life." In other words, it means giving preference to the things of this world above the things pertaining to the world to come. Whoever is absorbed in the things of this world—the world's riches, the world's pleasures, the world's vanities, the world's honors, the world's lusts, the world's glory, the world's defilements, having a corresponding indifference or aversion to the things pertaining to the world to come—is guilty of worldliness.

The Bible is very emphatic in its declaration that no one can be worldly and at the same time stand in favor and friendship with God. Christ (Lu. 16:15) says, "That which is highly esteemed among men is abomination in the sight of God." James (4:4) says, "Whosoever would be a friend of this world is the enemy of God." John (I Jno. 2:15) says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." These testimonies agree with that of Paul when he says, "Be ye not conformed to this world;" "Be ye not unequally yoked together with unbelievers," and with the saying of James: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself **unspotted from the world.**" In all other places where the Bible has a truth to express in connection with the relationship between Christianity and worldliness there is substantial and emphatic agreement with the testimonies given above.

But does not the Bible also teach love of the world? Was not the love of God for man so great that He made the supreme sacrifice to win the world to Him? Yes. We never tire of repeating such scriptures as John 3:16, which tell of God's undying love for His own. But all such texts speak of the work of rescuing man from the sins of this world. As to the world itself we are told that the people live "in the midst of a crooked and perverse nation," that "the whole world lieth in the wicked one," etc., etc. God forbid that any of us should ever allow our love for the souls of men to wane to the extent that we would not gladly give our own selves to save a single soul from the awful mire of sin with which this world abounds. Looking at this world as it is, we are not surprised that God through the beloved apostle should say, "If any man love the world, the love of the Father is not in him."

That we may know how great the contrast between worldliness and godliness is, let us make a few comparisons. In the first column we quote Bible, in the second column we quote from those who have espoused the world standard—in many cases the exact words as we have heard them, in some cases giving but the substance of human expressions:

Bible Christianity	Worldliness
Seek ye first the kingdom of God and his righteousness.	That is all right in theory, but if you do not look out for number one nobody else will.
Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel?	There are people so narrow that they think it wrong to marry some one not of their own faith, or to belong to a lodge, or to form business partnerships with unconverted people.
Remember the sabbath day to keep it holy. Neglect not the assembling of yourselves together as the manner of some is. Do all to the glory of God. Shun all appearance of evil.	Because I work hard all week and Sunday is the only day I have to see the sights, it ought not to be expected of me to be so sanctimonious on Sunday that I can not go pleasure-riding, attend and take part in ball games, matinees, etc., on Sunday afternoons, or to stay at home from church on Sunday mornings when I feel like it.
And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.	
In secret have I said nothing. Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.	There is no harm in belonging to a secret society. The more unconverted people there are in the lodge the more chance you have to help them.
She that liveth in pleasure is dead while she liveth. Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart and the sight of thine eyes: but know thou that for all these things God will bring thee unto judgment.	"A little nonsense, now and then, Is relished by the wisest men." We know that people are not doing quite like they should, but we must let them have their fun.
And be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.	Better be out of the world than out of fashion. God did not intend this to apply to dress.
Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. Let your light shine.	You can not dress too fine to suit the Lord. There is no harm in wearing what you please, so that you do not go to extremes and your conscience does not condem you. Dress so as not to be noticed.
Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.	That has no reference to what we should eat or drink, or what we harbor in our minds.
Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven. ____For where your treasure is, there will your heart be also.	Millions of people, including many professing Christians, devote the whole energy of their lives to money-making, making the treasures above a matter of secondary importance.

These comparisons might be extended indefinitely. You never saw an important teaching of the Bible but that the world had the very opposite to present. This has been so from the beginning. When God said, "In the day that thou eatest thereof thou shalt surely die," the devil (who is "the god of this world") said, "Ye shall not surely die." The question is, Shall we obey God or the devil? follow the teachings of the Bible or the promptings of this world?

The history of this world bears abundant proof that whenever the Church has apparently conquered the world the thing that actually happened was that the world absorbed the Church—that while the world bowed before the Church and accepted many of her forms, the Church absorbed the world ideals and left a mixture that was but little if any better than the paganism which it displaced. For example, witness the transformation that took place in the Catholic Church when it was made the religion of the Roman empire. Or notice the fact that the popular Protestant denominations are but a slight improvement over the Roman Catholic Church. Will we as a church travel in the same road, or will we adhere to the Bible standard of "unspotted from the world?"

Goshen, Ind.

THE PURPOSE OF THE INCARNATION

By P. H. Unruh

For the Gospel Herald.

> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—Jno. 1:14.

We are fast approaching Christmas time. We notice preparations on every hand leading to the celebration of the event. We know that in the rush for assuring a good time, if the expression is permissible, much is not in keeping with the Biblical event which is the foundation of Christmas day. Not well drilled programs with Santa as the central figure, not valuable presents with glittering decorations; not happy and joyful company should be the object demanding attention, but the great historical event recorded in Luke 2 and other references which tell of the birth of the Child announced by the herald angel to the shepherds near Bethlehem.

This event is known as the Incarnation. It means that Jesus, as God, for a purpose, was clothed in flesh. We shall not attempt to explain this holy mystery. It is a fact beyond human comprehension and explanation. It is a fact not solved by the wise of this world. But it is a central fact of our Christian faith. The whole teaching of the Scriptures places the Incarnation as the great central act in God's dealing with a sinning race. We may justly call it the veiling of God in Christ for the redemption of man. The time of the Old Testament moves toward the Incarnation. At the birth of Christ age-old preparations and promises of Jehovah were materialized. It was the great midday, the fullness of time. From this incarnation all real movements since have proceeded, depending upon it for direction and force. Christian duties and doctrines are dependent on it. Scripture reveals a four-fold purpose of the Incarnation, none of which is complete without the other. Let us enumerate this briefly:

1. **To Reveal the Father.** Turn to the text and we read: "And we behold his glory, the glory as of the only begotten of the Father." Remember the glory on the mount of transfiguration; the glory commanding wind and waves; the glory at the tomb of Lazarus; in the death chamber of the daughter of Jairus; the glory when halting the funeral procession of Nain. In remembrance of these events in the life of Jesus the words of our text become life.

The relation of the race and the individual is changed in the new order of things. All the way thru the Old Testament God is revealed as the just and righteous God. All this remains, but thru the incarnation of the Son He is revealed as the **Father.** This is especially noticeable in the offering of prayer. Daniel remembers the words spoken by the prophet Jeremiah and prays: "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments" (Dan. 9:4). While we find the words "Father" in the Old Testament it refers rather to future conditions or is used in a restricted sense, not carrying the clearness of the New Testament. How different since the incarnation!

Jesus teaches us to pray, "Our Father which art in heaven" (Matt. 6:9). The word Father is used in this particular sense more than 130 times in the New Testament. Yet this relation, while within the reach of every one, is obtained only thru the Son, the incarnated One. "No man cometh unto the Father, but by me" (Jno. 14:6). Thus the Son has revealed to us the Father. O what a wonderful purpose has the incarnation! To us it would seem worth all agony and distress experienced here below by Jesus, the Son of God; but the next purpose demanding our attention is just as vitally touching our every day life. It is

2. **To Put Away Sin.** Sin, the little word of only three letters, has written the history of broken hearts, of the doom of nations, and of the horrors of the battlefield. To the observant and thinking mind there is no question that sin has entered all that man is doing. Even good works and noble actions are not free from a taint of sin, for man is so apt to be proud of them. Yet we find some with educated minds denying that there is such a thing as sin. One of these defines sin as a search after God, and another says if there is a fall of man it is in the direction **Upward.**

Here let us compare the Biblical opinion of sin: We read in Prov. 14:34: "Sin is a reproach to any people." Sin is the destruction of nations, yet there is a more deplorable effect of sin when we read in Rom. 6:23, "For the wages of sin is death." Death is common with mankind and it is therefore a weighty argument for the natural depravity of the human race. All efforts to remove this awful calamity have failed. The Bible tells us that it is impossible. Our condition would be hopeless indeed but for the wonderful plan of redemption brought into action thru the incarnation. He, the Son of God, was clothed in flesh in order to take away our sins. "Ye know that he was manifested to take away our sins; and in him is no sin" (I Jno. 3:5).

This reminds us of another Scripture passage, namely, Jno. 1:29: "Behold the Lamb of God, which taketh away the sins of the world." All the way of His life this Son of God is dealing with sin, never forgetting His mission to take away sin. The Hebrew equivalent of "take away" we find in the scapegoat, Lev. 16:20-22. The sins were symbolically laid upon this goat and then driven into the wilderness, "into a solitary land." It means that the sins were taken from one, then laid upon another and carried away out of experience and consciousness. They were to be completely removed. That is substitutionary atonement in its completest sense.

But into what solitary land was the Lamb of God driven when bearing our sins and "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing

it to his cross" (Col. 2:14)? It is beyond our comprehension, how lonely the incarnated One felt when exclaiming in deep distress on the cross: "My God, my God, why hast thou forsaken me" (Matt. 27:46)? There is no one found among men able to save man from being eternally lost.

All this reveals the meaning of sin. It means that God steps in to save us. And, O joy! I can believe that sin can be removed, that there is a possibility that we can be redeemed. From Bethlehem to the cross I see Him working out, visibly, eternal things—things that remain, things that will call for the heavenly choir to swell the heavens again and again with Hallelujahs. For the man who feels the burden of sin this is a comfort beyond comprehension.

Have courage, brother! Though we may feel at times that we are outnumbered by the forces of darkness, there is a time of wonderful revelation ahead in the fullness of time when it pleaseth the Father. May we all some time, I know not when, be granted the privilege thru grace to join in the new song of the ransomed throng before the Throne of Jesus, singing, "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

The Son of God was not only incarnated to put away sin but to strike at the very root of all evil and we are thus led to our next point:

3. **To Destroy the Works of Satan.** We read in I Jno. 3:8: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." There is no question who is meant here. It is the serpent we read of in Genesis three. He was made flesh to bruise its head, according to Gen. 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This evil one is known by various titles and names, as:—murderer, liar, a betrayer, the fountainhead of sin, the lawless one, etc.

As murderer his aim is not at the natural life of man, but at the life eternal. As liar he is a falsifier of every point of truth, especially bringing men under false impressions as to the redemption plan of God. As betrayer he is striking at love, violating all laws of love. He is the betrayer of man and the fountain of sin. He is the cause that the laws of God representing the will of God at present are not observed on earth. The devil's work is to induce men to turn away from God. This once accomplished it is his plan to keep men away from God. He knows that the great plan of redemption, brought to termination in the incarnation of the Son of God, is to restore the human race into original glory. Every means are brought into battleline to conceal this simple and glorious way back to peace and life.

All this Christ came to destroy. Destroy? Are we realizing the full meaning of the word? It means to dissolve, to loosen, to break in pieces —in other words, his works shall be completely shattered and wrecked. A gigantic task, a task not possible for any man to accomplish. He who is thus manifested must be God.

As time goes on Satan is losing ground continually. Observation at present seems to contradict this statement but let us remember that we are only able to see what is going on in the visible world. When we notice that evil works are multiplying our hearts should not fail us, knowing that the first step in destroying the works of the evil one is the casting of the devil out of heaven. We should also remember that he hath but little time. Concerning the last step in the destruction of Satan we have these words: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10).

O, what a glorious victory! Truly He was incarnated for no small thing and the end in view affects not merely the human race but the heavens and all the universe. But leading to all this is our last point:

4. **He was Incarnated to Prepare for the Second Advent.** In Heb. 9:28, we read (R. V.): "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." In the last years particular stress has been laid on the great truth of the second advent. The victory does not seem to be won. On the territory of the early active churches, heathenism is, in many instances dominating. The so-called Christian nations of today are only Christian in name. In fact heathen nations have looked with horror at these so-called Christian nations during the past years of slaughter and murder. Even true Christians are in distress concerning these conditions. They feel that it will not come to pass that by and by this world will develop into a model Christian world. Following the history of the centuries since the incarnation, it becomes apparent that the incarnation was preparatory to and will be completed by the second advent. "Christ shall appear a second time." There is no escape from the meaning of these words. We have not time to study the wonderful pictures in prophecy as to this time of revelation. I hope that all of us will be present at the grand reception when He returns as Lord of Glory.

"Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven" (I Thess. 1:9, 10). That is the waiting the New Testament enjoins upon those, for whom His second coming will mean salvation.

"Christ shall appear!" O Glorious Gospel!

Goessel, Kans.

CHRISTMAS

By Daniel W. Lehman

For the Gospel Herald.

In most Christian communities Christmas is a legal holiday (holy day). We have many reasons to believe that this day will be spent as it was on the first Christmas day. There were some who gave gifts to the new born babe, others who rejoiced at His coming; some who worshiped, others (the multitude of the heavenly hosts) who sang praises in those well known words, "Glory to God," etc. On the other hand there were those who plotted His death and who had no room for Him. On which side will we be? The best gift man can give is to enter into the service of this King, to strive to bring others into the same service, to help the poor near at hand, to comfort the sorrowing, and to join in the support of missions both at home and abroad. The Christian is deeply impressed with the cost of the gift and the manner in which it was given. This greatest gift of God to man was given silently and at a very humble place. When gifts are given, we know it is twice blessed: it blesses him that gives and him that receives. We believe that we can truly worship Christ on this day by act, word, sermon and song. It would be well to let this Christmas feeling last all the year round.

Harrisonburg, Va.

The people that walked in darkness have seen a great light.—Isa. 9:2.

Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.—Isa. 7:14.

When they saw the star, they rejoiced with exceeding great joy.—Matt. 2:10.

"Glory to God in the highest, and on earth peace, good will toward men."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(247 S. Fourth St.)

As the Christmas season is again approaching and many of our people wish to help the poor, we will again invite the brethren and sisters to come to Columbia the week before Christmas and help along in the distribution of baskets for the poor on Wednesday, Thursday, Friday, and Saturday. Also send in your contributions the week before Christmas. Anything will be accepted, such as cakes, produce, vegetables, dressed chicken, lard, pudding, fresh and smoked meats, clothing, shoes, money, and checks, and it will be distributed as best we can. Last year many families were helped by your labors of love, and made happy, and we hope you will do the same this year. We wish you all a joyful and happy Christmas and prosperity in the Lord.

Yours in His service,

C. Z. Martin.

Canton, Ohio

(1939 Third St., S. E.)

We are the happy recipients of the grace and mercy of God which are "renewed to us every morning." Bro. E. B. Stoltzfus just closed a series of meetings here, and while here brought inspiring messages from God's Word. There was one soul who confessed and found the Lord, and was received into church fellowship by water baptism, at which time also two others (one brother and one sister) were received by letter; at this same service some fifty brethren and sisters participated in the "memorial service," commemorating the sufferings and death of our risen Lord.

There are again numerous epidemics raging thruout the city, such as scarlet fever, measels, etc. Again desiring to be remembered at the throne,

We are yours till He come,

Dec. 13, 1922. N. E. Troyer.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

On Nov. 24, Bro. J. K. Bixler came to Ft. Wayne and that evening council meeting was held. At that meeting all who were present expressed peace and their desire to continue in fellowship with the Lord and His saints.

On Saturday evening, baptismal services were held when thirteen sealed their covenant with the Lord by baptism and two were received upon confession of their faith.

On Sunday morning, communion services were held. 74 partook of the sacred emblems. It was a season long to be remembered. As some could not be present who desired to be received, they will be received later.

On Dec. 5, at the annual business meeting the following Sunday school officers were elected: Supts., Maurice O'Connell. Perry A. Heller; Secy., Mabel Heller; Chor., Malinda King; Home Dept. supt., Bertha Birley.

Dec. 8, 1922. Workers.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers, Greetings in the name of Jesus:—On the afternoon of Nov. 26 Bro. Mahlon Gross preached at this place. On Thanksgiving evening we had our regular Thanksgiving service. Bro. Joseph Ruth of the Line Lexington congregation who has preached in this service regularly for a number of years was here again and gave a helpful sermon. Bro. Freed of the same place was also here and gave testimony to the above. We were also glad for the presence of Bro. C. Z. Yoder during the same service. He had charge of a children's service and also made some remarks after the sermon.

The next evening we had special services again. Bro. C. F. Derstine was in our midst and took charge of a children's service, taking as his subject, "Habits." In the service following he gave us a sermon, basing his remarks on passages found in Malachi. After the service one young man who is attending school in this city expressed willingness to accept Christ. May the Lord prosper him in his further life that he may bring much glory to his Creator. Last Sunday Dec. 10, Bro. Amos Kolb of Spring City preached on the text, "What saith the Scripture?"

May the Lord bless His work in this corner of His vineyard to the glorifying of His name. Jesus will be coming some day and many in this city are not prepared to go with Him when He comes. Great is our duty and privilege in bringing Jesus to them in order that they may accept Him before it is too late. But in doing the above, God's children are confronted with the forces of the evil one. We are glad that we have God on our side.

J. Paul Graybill.

WEEKLY LETTER FROM SOUTH AMERICA

(Nov. 10, 1922)

By D. Parke Lantz

For the Gospel Herald.

Nov. 3, Bro. F. K. Hershey was in Buenos Aires on business connected with the incorporation papers of The Mission Board which we have every reason to believe will be issued shortly if everything goes as well as heretofore. He also had the privilege of seeing the children, Beatrice and Lester, for a few hours. They are glad that school will close in two weeks and they can be at home with their parents.

Sister Querbina Luayza, with her three smallest children, left Santa Rosa on Friday to visit her parents, as her father is seriously ill, stopping en route at Trenque Lauquen and Pehuajo.

Good interest was manifested at the mid-week services at Carlos Casares since the evangelistic meetings were held. On Sunday the writer and wife visited there. Attendance at Sunday school, 34.

We met Otto Schwalms, the German Swiss family of whom the Lauvers have been writing, and had an interesting talk with them. They are quite happy to have the opportunity to attend Gospel services, and I know would appreciate a letter from one of our people in the States who can write the German as used in Switzerland. Address c-o W. G. Lauver, Mision Evangelica, Carlos Casares, F. C. O., Argentina, So. America (Postage 2 cents.)

On Monday, Nov. 6, the missionaries met in Carlos Casares to consider and discuss some problems relating to the advancement of the work in our districts, especially that of training some of our native members so that they may become helpers in the Lord's service. It was decided to plan a Biblical and practical course of study.

Plans are being made for the First Mennonite Church Conference of the Argentine, to be held in Feb., 1923, at Trenque Lauquen, before the Shank family goes to the States on furlough.

Bro. J. W. Shank writes from Trenque Lauquen, stating that they held a meeting at the home of one of the converts, at which 14 women and 20 children were present. As Bro. Shank is too busy to go there regularly, the work will likely be done, in the future, by the Bible Readers, who have both been sick, but now are better again.

Always remember in your prayers your fellow laborers in this land.

Pehuajo, S. A.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

AROUND THE CIRCLE OF THE YEAR

Around the circle of the year
The months have followed, one by one,
The early green, the ripe and sere,
The fair and fruitful, all are gone;
And now December seems to say
"I bring the old year's dying day.

'No train have I of blooming flowers,
No golden beams of sunny skies;
Through biting frosts and pelting showers
My bleak and cheerless journey lies:
Yet chide me not; I clear the way
For Summer's long, unclouded day."

Not all the joys of old or young
Are gathered while the leaves are green;
Not all the sweetest strains are sung
While song birds leave no pause between;
When all the blue has turned to grey
The heart may have its saddest day.

What care we for the freezing air
While nature wears her robe of snow?
Were yonder mantled hills more fair,
Or lovelier the plain below,
While on their verdant bosoms lay
The dew of Summer's opening day?

What matter if too soon or late
Christmas has been wont to come?
No season can be out of date
Whose coming sweetens love at home,
And turns our thoughts to Him who lay
A homeless Babe on Christmas Day.

The story of His manger bed
May well rebuke our selfish pride,
Till some who scarce have daily bread
Give thanks for timely aid supplied,
And through our kindness find the way
To sweetest joys of Christmas Day.

—Selected.

CROWDING OUT THE CHRIST

By Mary A. Brubaker

For the Gospel Herald.

"'Twas in a dreary winter time,
So many years ago.
When angels bright came 'thru the night,
Amidst the dark and snow.
And seraphs told of Jesus' birth
The King of Heaven—the Lord of earth."

Will you, will I crowd out the Christ? Oh! how sad! You know, God meant it so well with us, and made it possible for us to come to Him. Oh! how it must grieve God the Father, when Christ the Savior of the world is rejected and crowded out of home, heart, and life. We fear too many professed followers of Jesus Christ fail in this that they crowd out the Christ, by treasuring most the things that are material.

On that eventful night angels came to herald the glad tidings of the Savior's birth. The shepherds left their flocks to worship the Christ, the wise men of the east came to adore Him, to welcome Him, and gave presents of gold, frankincense and myrrh. How can we even think of crowding out the Christ who left His beautiful mansion above and came down into this sinful world just for you and me. And more than this, He suffered, bled and died in our stead; and now you and I can have free access to the throne of grace. Had He not come, we would be forever banished from the presence of the Almighty who raised Christ from the dead.

Listen! some one says—"Why, I would not crowd out the Christ for all the world. For I have accepted Him, and He is my very best friend; how could I such a friend deny." True, but do we give Him our whole-hearted service? Do we heed the whole Gospel teaching and preaching? Are we submissive to the "thou shalt" and "thou shalt not" regardless of scorn and criticism? If not, we are certainly crowding out the Christ.

In this busy world of cares we may crowd out the Christ in the home, thinking the time is too precious to lose for family devotion. We are late already, as it is, and must be going.

STOP and THINK for a moment! Would it not be much wiser and far better to have the boys and girls safe in the fold and entertaining Jesus, instead of discouraging them and crowding them out of such a heavenly benediction? There is so much reading matter occupying the mind that the reading of God's Word is made a secondary matter with so many, if read at all. Then there are those who are wondering and perhaps fail to grasp the meaning, why they do not or cannot possess the faith, trust, peace, grace and power of God. They crowd out the Christ in various ways. It may be in reading literature destructive to the mind, affecting the thought life and making it impure, thus bringing upon the character the deeds of selfishness, stubbornness, pride, vice, etc., etc. All this will, and does, crowd out and choke out the prayer life. Is it any wonder that our prayers are of none effect when the mainspring between God and us is severed?

In our daily routine of life the call comes for prayer. Are we in that attitude? Will we obey the call? Will we lose a little time in our weakness for Jesus' sake and regain strength in secret prayer, where none but God can hear? O may we not again crowd out the Christ! Let us lay aside every weight and every care, and "Seek ye first the kingdom of God and His righteousness" (Matt. 6:33).

Prayer is so easily set aside, unless we have truly learned to know God, and the real value of it. Thru the inspired Word of God we have this blessed assurance, when we give full right of way of our heart and life to Christ, we would not be concerned nor engaged, and much less think of decorating our bodies and our children in different styles of dress which only cause us to think about our appearance and disturb the peace of those around us. We should all remember we are held accountable for crowding out the Christ, at the judgment bar of God. Fancy work made and worn to be seen of men, just for a little honor in the world, is vainglory, robbing God of His precious time, and crowding out the Christ. To make these unnecessaries requires time, money, energy, figuring, planning and making before it can be displayed. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me and eat ye that which is good and let your soul delight itself in fatness."

In living up to the standard of "Christ first" in all things, we are ready to give Him our whole-hearted service, heed the whole Gospel teaching and preaching, observant of the things we "should do" and "not do" regardless of scorn and criticism.

How easy it is to crowd out Christ in a careless and thoughtless way. Instead of witnessing or testifying for Him, we give way to one that solicits our sympathy on the part that appeals to self. And, O how it should grieve us when the mistake is made and should lose no time in fleeing to Christ in repentance and confess our weakness. Let us watch and pray that it may not happen again. We are frail and weak of ourselves and do not mean to crowd out our Savior willingly, but do so sometimes unconsciously. Mark 14:38 says, "Watch and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

May we bear the marks of our Lord and Savior Jesus Christ wherever we go and always live by the help and grace of God, having this blessed assurance: "The eyes of the Lord are ever upon us, and His ears open to our prayers."

Ulen, Minn.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.—Matt. 1:21.

Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him.—Matt. 2:2.

Sunday School

For the Gospel Herald.

Lesson for Dec. 31, 1922—Luke 12: 16-31

A LESSON IN TRUST AND PREPAREDNESS

Golden Text.—The life is more than meat, and the body is more than raiment.—Luke 12:23.

I. **The Rich Fool.**—"Thou fool!" That is an accusation under which few people care to stand. But facts are facts, and if this appellation applies to us let us take it as men and make the most of it.

The circumstances under which this was spoken were as follows: A rich man was blessed abundantly in his efforts. The ground brought forth plentifully and prosperity was evident on every side. But now something seemed to burden him. What shall he do with all his crops, since his barns were too small to hold them? A brilliant idea struck him. "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

Many a man has had similar plans and meditations. Why should he worry when the proverbial wolf is held far away from the door? when there is enough money in sight to satisfy his wants and supply his needs for many years to come? Let him take it easy, quit worrying, and get all the satisfaction out of life that he can—tomorrow he may be dead.

Would you call that kind of a man a fool? Most people would commend him for his common sense views of life. What's the use in worrying, when you have plenty on hand to make the remainder of your life happy?

But there was one thing that man had not figured on. "This very night thy soul shall be required of thee"—you have made provisions for this life, but what about the life to come? Ah, there is where so many people go wrong. Their vision extends no further than this world, the world to come is either a dream or entirely ignored. Yes, this man was a fool—and so are all other people who live for this world only and take no thought for the world to come. Though in one sense of the word he was a "rich fool," he was in reality a very poor fool—he was laying his plans for something that, like the rich man in hell, would make him a miserable beggar through all eternity. Well may the Lord say, "THOU FOOL." In this connection we remember the very sensible question asked by our Savior, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

II. **The Rich Fool's Kinsfolk.**—Our Savior goes on to advise against the policy which this rich man followed. You will notice that He went right on instructing His disciples, saying, "Therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." In other words, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added." As Christ says, "The life is more than meat, and the body is more than raiment." Too many people look at life as though the overshadowing question were the matter of food and clothes and comfort for the body, with little or no thought about the issues of eternity. Since this world is simply our temporary dwelling place, it follows that the things pertaining to this life are but of secondary importance.

Our Savior proceeds to give a number of illustrations. He tells of the ravens which neither sow nor reap nor gather into barns, yet our heavenly Father feeds them; of the lilies of the field which neither toil nor spin, yet God clothes them with a raiment which the most gorgeous apparel known to man can not equal. He speaks of the vanity of man trying to add anything to his stature. With these illustrations before us, He assures us, we may rest assured that if God clothed the grass of the field (which is of minor importance) He will the more certainly clothe us, even though we may be of little faith. Absolute trust in the living God, without wavering or doubting, fully expecting Him to do the Father's part, letting each day take care of itself while we diligently work to perform our present duties and improve our present opportunities, is God's standard for His people.

Christ reminds us that this unfaithful worry about the things of this life in the face of all God's precious promises to us is exactly what the Gentiles are doing. It is a policy consistent with a lack of faith. We may expect this kind of a standard for unbelievers, but God's believing children should take Him at His Word, trust His never-failing promises, make the most of present opportunities, and live for the life to come. Let us beware of the example of the rich fool.

"Seek ye first the kingdom of God," is the standard for every child of God. Who of us has not been thrilled with the thought expressed in the hymn beginning with

"I'm but a stranger here,
Heaven is my home?"

Let all our preparations be centered in this thought, and our lives will be blessed of Him who promised, "I will never leave thee nor forsake thee."—K.

Our Young People

TASKS AWAITING US.—Phil. 2:12-18; I Cor. 15:58

Topic for December 31

MOTTO

"Watch ye, stand fast in the faith, quit you like men, be strong."

MEDITATIONS ON THE TOPIC

I. **The Work to be Done.**—The fact that there are tasks ahead of us should fill us with the sense of responsibility to use every opportunity to fit ourselves to discharge every duty faithfully and well. The tasks before us are not playthings that may be laid aside at will, and dealt with without concern whether the game is played one way or the other. But our tasks are the realities of life that has its issues connected with eternity.

Much of our work will necessarily be in dealing with material things, like farming, house keeping, manufacturing, buying and selling Some will have to do with instruction to the mind. Some will be in reading and writing and teaching. Some will be in worship and prayer purely. But whatever the outward aspect of the task may be, it is needful to remember to so connect the real issues of life with it that whether we eat or drink or whatsoever we do, we may do all to the glory of God. And "whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

If we keep the right harmony of life in all our activity, it will not be so hard to labor to the right end and to discern what tasks are to receive our consideration in preference to others. The personal relation which we sustain toward God must be properly met continually so that our conscience and character may be really acceptable to God and of greatest service to fellowmen. Then no Christian should be without a connection with other Christian workers in a properly ordered Church which keeps all commandments of God and is alive to the needs of the world from the viewpoint of the Lord.

II. **The Text.—Phil. 2:11-18; I Cor. 15: 58.**—This Scripture brings to our mind the task of the believer. A responsibility rests upon each one personally to work out their own salvation as God works in each to will and do of his good pleasure. A responsibility toward the world is also to be met in a way worthy of the high calling of the believer.

In view of the great issues of life and death and the resurrection and eternal rewards, it behooves us to always abound in the work of the Lord because our labor is not in vain.

SUGGESTIVE ASSIGNMENTS

For Older People

1. The Service of Prayer.
2. The Responsibility that Comes with Time.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 21, 1922

Field Notes

Bro. E. L. Frey of Wauseon, Ohio, is spending the greater part of December in Ontario, preaching the Word in a number of congregations.

Bro. A. G. Yoder of Parnell, Ia., closed a series of meetings at Middlebury, Ind., on Thursday evening, Dec. 14. Seven young people accepted Christ as their Savior. Bro. Y. left for his home on Friday morning.

The dedicatory service held at the Columbia, Pa., Mission on Dec. 9 and 10 was a very inspiring event. There were about 1000 people present. The workers also desire to announce that Christmas donations may be sent in any time until Christmas.

Notice.—Some correspondence items were crowded out this week because of this being the Christmas number. They will appear later.

The Illinois District Mission Board is arranging for a missionary conference to be held at the Home Mission, Chicago, Ill., Jan. 6-8.—R.

Sister Bertha Miller has consented to come to the Columbia Mission for a while as a worker. Pray for her that she may be faithful.—M.

The Lord willing a series of meetings will be held soon at Shope's Church near Highspire, Pa., with Bro. Moses G. Gehman, Denver, Pa., in charge.

Arrangements have been made for an all day Sunday school meeting to be held at the East Chestnut Street Mennonite Church, Lancaster, Pa., on Jan. 1, 1923.—G.

The brotherhood in Fulton Co., Ohio, has a spiritual feast ahead in the form of a Bible conference, Dec. 25-29, with Brethren L. J. and N. E. Miller as instructors.

The meetings at Ransom, Kans., conducted by Bro. J. M. Kreider, Palmyra, Mo., closed on the evening of Dec. 12, with a communion service. We trust that the Word that was sown will bear abundant fruit.

Bro. J. S. Hartzler of Goshen, Ind., has recently suffered from a spell of sickness. Because of this he was unable to fill his place at Olive Church last week, where he and Bro. L. J. Miller had been appointed as instructors in a Bible conference.

Bro. C. F. Derstine filled an appointment at Goshen College on Thursday evening, Dec. 6, being on his way home from a visit to his former home in Souderton, Pa. After a stay of a few days at home he returned to Elkhart, where at this writing he is conducting a series of meetings.

Bro. John Horsch of this office landed safely in England recently and spent some time in the British Museum and other libraries in search of material for Mennonite history. He expected to leave for Holland on Dec. 7. In a later issue we expect to print an article by Bro. Horsch on some of the things he found in his stay in London. He reports having found some interesting and valuable books and pamphlets.

Ten precious souls were received into the church at Santa Rosa, S. A., on Nov. 21, according to a recent letter received here. Bro. T. K. Hershey officiated. After the meeting nine others expressed a desire to accept Christ. The work at this place is in charge of Bro. Luayza, the native missionary and is not yet a year old. The opposition by the priests had been very strong and these are the first accessions to the church. The Lord is blessing the work and we should remember in prayer both the workers and these new converts.

Mennonite General Conference.—It has now been definitely decided that the next session of the Mennonite General Conference is to be held, the Lord willing, with the Waterloo Congregation, Waterloo county, Ontario, Wednesday and Thursday, August 29 and 30, 1923. Preliminary meetings subsidiary to the General Conference are to begin during the week of August 19.

It will be remembered that at the last session of the General Conference a "Central Committee" was arranged for, to consider problems in which several boards or committees may be involved. It will be a duty of this Central Committee to arrange for the time and place of each preliminary meeting immediately before the General Conference, in connection with the Canadian committee appointed by the Ontario Conference for this purpose. Bro. Daniel Kauffman, Goshen, Indiana, is the Chairman of the Central Committee. Secretaries of the various boards and committees should at once notify Bro. Kauffman of the appointment of their representatives, so that the necessary work may be done on time

J. A. Ressler,
Moderator of General Conference.

Correspondence

Goshen, Ind.
(Clinton Frame congregation)

Dear Herald Readers, Greeting:—On Nov. 21, Bro. Abner Yoder of Parnell, Iowa, commenced a series of meetings at this place, closing on Dec. 3, with three confessions. The meetings were well attended and the brother very forcibly preached the Word in its simplicity which all could understand. We believe the church was strengthened by the many good thoughts presented. May we all try and live up to the truths, as simply listening and not practicing the teachings will not do us much good. Bro. D. D. Troyer of this place who had been away holding meetings returned in time to attend

a few of the services. From here Bro. Yoder went to Middlebury to commence a series of meetings there. The prayers of the church go with him.

Will you kindly pray for the work at this place, also for the young converts just starting for the cause of the Master?

Dec. 4, 1922. J. E. S.

Sterling, Ill.

Greetings to the Herald Readers:—"Rejoice in the Lord alway: and again I say, Rejoice." Truly can this be said by those who have Gospel privileges and know God, for the Lord is continually blessing His own.

Thursday, Nov. 30, we met at the Church for a Thanksgiving service in the forenoon. In the afternoon was the funeral of Bro. Joseph Bucher. Bro. A. C. Good had charge of both services.

The work of the Church looks encouraging. A few slight changes have been made. Every second Sunday evening instead of having the regular program for young people's meeting we have chapter study, and also have a children's meeting. Sunday evening, Dec. 10, will be Quarterly Sunday school meeting.

Plans are being made for a series of meetings and Bible lessons, beginning Dec. 24, for one week. We are not certain as yet who will be in charge. Communion services were held in October.

We have but four more weeks until we begin another year, and may we close this year with thanks and praise for the many blessings we enjoyed during the year 1922. Whether it was sunshine or clouds, "we know that all things work together for good to them that love God, to them who are called according ot his purpose."

We are enjoying delightful weather this fall—much sunshine.

Melinda Ebersole.

Dec. 4, 1922.

McPherson, Kan.

Greetings to all Gospel Herald Readers:—We have certainly enjoyed a season of refreshing the past two weeks. Our series of meetings conducted by Bro. J. M. Kreider were well attended, and the weather was excellent.

On Sunday, Nov. 26, we had our communion service. The children gave a program on Thanksgiving morning, and brought in their returns from the quarters which were given them this spring in the Sunday school. Following the program a Thanksgiving sermon was preached by Bro. Kreider.

On Sat. evening of this week, the Lord willing, we expect to have Bro. D. H. Bender with us, at which time there will be a class of applicants received into church fellowship, some by baptism and some by confession. May they all remain faithful. We praise the Lord for what He has done for us. Continue to pray for the work at this place.

Dec. 4, 1922. Cor.

Bluffton, Ohio

(Zion congregation)

To Gospel Herald Readers, Greetings:—A revival of interest in the businss side of the work of the congregation was manifest at the annual business meeting held on Thanksgiving day. Some needy business was transacted with good spirit by the members. Credit for this must be given to the earnest efforts of our minister, Bro. Paul E. Whitmer, to get the members out and interested. Bro. Menno Geiger was elected a trustee by the congregation. The Sunday School officers also were elected at this time. It was decided to have the missionary offering on the first Sunday of each month instead of quarterly as heretofore.

Sister Ida Eby of Goshen, Ind., spent the Thanksgiving period with us.

The Sisters' Missionary Society expect to hold their regular meeting this month at the home of Sister J. E. Hartzler.

Dec. 5, 1922. Cor.

Wood River, Nebr.

Dear Herald Readers:—Nov. 16 and 17 Bro. C. F. Derstine was with us and gave us five sermons that were very helpful and inspiring; also one children's meeting, which was very much enjoyed by the children, and older ones as well. Bro. Derstine left from here for his home at Eureka, Ill.

On Nov. 20, Bro. J. E. Zimmerman of Milford, Neb., came into our midst, and on the evening of Nov. 21, six young souls were received into the church by water baptism. May they remain loyal in the Master's service. Six were reinstated. On Nov. 23 we observed communion, Bro. Zimmerman officiating. All members present partook. Weather and roads are nice for this time of the year.

Tomorrow will be Bro. Dave Yordy's sale, preparatory to moving to Milford, Neb. Will close wishing all Herald readers God's richest blessing, and asking an interest in your prayers for the work at this place.

Dec. 5, 1922. Cor.

Goshen, Ind.

(Clinton Brick congregation)

The Sunday school meeting of the Clinton Brick, Clinton Frame, Goshen, Middlebury, and Barker St., Sunday schools was held on Thanksgiving day, at the Clinton Brick Church.

Bro. Abner Yoder of Parnell, Iowa, preached an appropriate sermon, using as a text, "Where are the nine?" (Luke 17:17), showing how people are so apt to forget to be thankful.

The remainder of the forenoon was spent in discussing the "Needs of our S. S." Some very good thoughts were given for the Primary Supt., young people's classes, and adult classes. Special emphasis was given to "Cooperation."

In the afternoon "Reverence," in the home and in public worship was discussed. The right attitude toward others, love as a standard, Christ as an example, and the cooperation of parents with Sunday school leaders, are some of the suggestions given.

"The Bible and the teacher, the pupil, and the superintendent in practical life" was also discussed. Study with an aim, memorize whole chapters, read correctly, and give right interpretations. Our lives are epistles known and read of all men. It was a very interesting meeting.

Amasa Kauffman.

Dec. 7, 1922.

Goshen, Ind.

After a Thanksgiving vacation of four days, school has again started. During the holidays, on November 30 and December 1, a Fundamentals Conference convened at this place. The foremost aim of this meeting was to impress anew the distinctive doctrines for which our Church stands and to spur on to greater activity those who are identified with it. Outstanding doctrines discussed were, Jesus Christ, Inspiration of the Bible, Separation, The Church, and The Mission of the Church. We feel that these meetings were a source of great encouragement and inspiration to all who were privileged to attend.

Among the visiting brethren were the following: Abner Yoder of Parnell, Iowa; D. G. Lapp of Roseland, Nebr.; J. S. Shoemaker of Dakota, Ill.; N. E. Miller of Springs, Pa.; S. E. Allgyer of West Liberty, O.; S. C. Yoder of Kalona, Iowa; J. D. Berkey and Jas. Bucher of Kouts, Ind.; — Neuhauser of Leo, Ind., and Aldus Brackbill of Clarksville, Mich.

Several visiting brethren have been filling our regular Sunday morning appointments. Sunday, Nov. 26, Bro. I. R. Detwiler and Raymond Hartzler preached for us, and the following

(Continued on page 748)

Christmas Meditations

THE BABE IN THE MANGER

I. Behold

"Behold a simple tender Babe,
In freezing winter night,
In homely manger trembling lies;
Alas! a piteous sight.

"The inns are full, no man will yield
This little Pilgrim bed;
But forced He is with silly beasts
In crib to shroud His head.

"Despise Him not for lying there,
First what He is enquire:
An orient pearl is often found
In depth of dirty mire.

"Weigh not His crib, His wooden dish,
Nor beasts that by Him feed;
Weigh not His mother's poor attire
Nor Joseph's simple weed.

"The stable is a Prince's court,
The crib His chair of state:
The beasts are parcel of His pomp,
The wooden dish His plate.

"The persons in that poor attire,
His royal liveries wear,
The Prince Himself is come from heaven,
This pomp is prized there.

"With joy approach, O Christian wight,
Do homage to thy King;
And highly praise His humble pomp,
Which He from Heaven doth bring."

"Cradled mid the oxen
God Incarnate lies,
While His virgin mother
Soothes His infant cries.

"Poor and mean the chamber,
Earth could scarce afford
Even a roof to shelter
Its all-pitying Lord.

"Round that tender Infant
Radiant beams are spread,
For the holy angels
Guard His lowly bed.

"While the wondering shepherds
Come with Eastern kings
Kneel before the cradle,
Where the mother sings.

"Yes, the Lord who loves us,
Here was humbly born,
Coming down to save us,
As on Christmas morn.

"Let us bow before Him
At the manger throne
There behold the Savior
Men and angels own."

II. Consider

As we bow before this Babe in the manger—our Savior, let us

"Consider what estate of fearful woe
Had then been ours had He refused this birth;
From sin to sin tossed vainly to and fro,
Hell's playthings, o'er a doomed and helpless earth!
Had He from us withheld His priceless worth,
Consider man's estate of fearful woe!

"Consider to what joy He bids us rise,
Who comes, Himself, life's bitter cup to drain!
Ah! look on this sweet child whose innocent eyes
Ere all be done shall close in mortal pain,
That thou at last Love's kingdom may'st attain:
Consider to what joys He bids thee rise!

"Consider all this wonder, O my soul;
And in thine inmost shrine make music sweet!
Yea let the world from farthest pole to pole,
Join in thine praises this glad birth to greet!
Kneeling to kiss thy Savior's infant feet!
Consider all this wonder, O my soul!"

III. Give Gifts

Then with that same adoration of the Magi, let us bring Him our gifts:

"Take my life and let it be
Consecrated, Lord to Thee
Take my hands and let them move
At the impulse of thy love.

"Take my feet and let them be
Swift and beautiful for Thee;
Take my voice and let me sing
Always only for my King.

"Take my silver and my gold,
Not a mite would I withhold;
Take my moments and my days,
Let them flow in ceaseless praise.

"Take my will and make it Thine,
It shall be no longer mine;
Take my heart it is Thine own,
It shall be Thy royal throne.

"Lord I give my Life to Thee
Thine for-ever-more to be."

IV. Tell the Glad Story

And with that same joy and gladness of the shepherds let us

"Praise Him! Praise Him!
Tell of His excellent greatness
Praise Him! Praise Him!
Ever in joyful song."

Arranged by Florence Driver,
Hesston, Kans.

Gifts

Why do we look forward to Christmas with greater expectation, and with more preparation than for any other holiday of the year? Why, immediately after Christmas, do we hear the remark, "I am going to begin at once to get ready for next Christmas"? Why do we begin our preparations so many months ahead? This is not true of the other holidays. They come upon us before we are aware of their nearness. But not so with Christmas for all are eager for its arrival. The answer is simple—gifts. We cannot separate the idea of gifts from that of Christmas. We look forward to the gifts we expect to give or perhaps receive. Since giving gifts is the most appropriate way of celebrating this great day it is right and proper that this matter should receive a large share of our attention. Giving is but the natural, spontaneous expression of our hearts when once we have caught the spirit of the day. If we consider its true meaning the result will be a desire to share our joy with others and give them gifts that in some measure, small tho it be, express our appreciation of the day. Why? Because it is a day of gifts, the Great Gift.

Our gifts are of two kinds, first, the obligation kind, the kind we give because we received last year, or because it will be expected of us. These are what we rush to the store to buy at the last minute, but they afford us no blessing and do not make us feel that it is more blessed to give than to receive, for we are merely meeting an obligation. Then there is the privilege kind, the unselfish kind, the love kind of gift. These we give from a heart of love, because we would not, could not do otherwise. This is the kind that we plan long beforehand and it is also the kind that bring blessings to us and make us know the real blessedness of giving.

Esther Good,
Hesston, Kans.

From Manger to Throne

Great Prince of Peace, the manger was Thy royal cradle! As a helpless Babe clothed in garments of the poor He was presented to all nations as Prince of our race and Lord of all. The reception given to this Child by the world was cold and uninviting. The world did not recognize the event as being significant or of having any special import. You who feel weary and neglected think of Christ—before Him was the weary walk through poverty, suffering and shame. You who are poor, be glad, for Jesus was born in poverty, and cradled in a manger; wore humble garments as your own, and suffered worse poverty than your own, for He was without a place to lay His head. You sons of toil, rejoice, for the Savior was born of a lowly virgin, and a carpenter was His foster father. You people oftentimes despised and down-trodden, the Prince of the common people is born; One chosen out of their ranks is exalted to the throne where He is at the present time interceding for us. Although, while on earth, His walk was through poverty, suffering and shame to the cross—to die, yet He is now in glory wearing His crown. What a happy thought for those who have accepted this Christmas gift from God that some

day we too will be in glory wearing a crown.

Clara Hershberger,
Hesston, Kans.

Christmas

Christmas time is the season of exchanging gifts, a time of festivity, merry making, and joy, because of the anniversary of the Savior of men. People in general think more of the day and of the festivities and merry making that go with it than of the Savior who was born, the One who brought joy into the world. It is sad to think that there are so many who enter enthusiastically into the festivities of the day but have no room in their hearts for the Savior Himself.

What will Christmas mean to you? Will it mean merely giving of gifts to others and receiving gifts? The heart of every Christian should be filled with joy upon that day as no other day in the year. It has become a day of gifts, and the origin of the custom was well taken; the wise men brought gifts to the Babe of Bethlehem. They rejoiced with exceeding great joy when they found the Child Jesus,—a Savior born. The birth of Jesus brought joy to the world. For centuries past the people of Christian nations have celebrated Christmas day, some seeking to bring joy only to themselves while many have brought joy to the hearts of others by the presentation of gifts. Have we forgotten the real meaning of the day? Have we not sought to gladden the heart of man rather than the heart of God? The Christian's primary aim should be to bring joy to the heart of Christ who brought joy into the world. What great joy would come to His heart if upon this Christmas day we would make special gifts to Him for the extension of His kingdom, to make known to the world that, "A Savior has been born."

May we on this coming Christmas day gather with our friends and rejoice with glad hearts, not thinking of the gifts we receive from each other but of the greatest of all gifts, the one God gave to us, His Gift to the world.

Katie Reber,
Hesston, Kans.

The Song of the Angels

Day was fast waning and in the homeland, in the gathering twilight, the shepherds led their flocks into the fold, glad that the long weary day was at an end and that the time for rest had come. The sheep became quiet and their shepherds settled themselves near to keep watch over their flocks lest some harm should befall them by night.

Rest, Joy, Contentment, a more peaceful scene can never be painted. As the stars began to appear in the heavens, there shone forth that brightest star which sent it's radiant beams into the far east where dwelt the Magi.

Suddenly, around these quiet shepherds shone the glory of God, and the Angel of the Lord told them that the greatest Gift in all the world had just been given. Then out of the peaceful and starry sky came the voice of a multitude of the heavenly host singing, "Glory to God in the highest, and on earth peace, good will toward men."

Thru all the ages these words have sent their silvery echo, yet there has been unrest,—the dark rolling, rumbling clouds of war, and the shadows of sin have often appeared because men and nations have turned a deaf ear and have gone on taking the glory to themselves and cherishing in their hearts enmity and strife.

Those who have glorified God, and loved their fellow men have had great peace, and greater still will be their reward in heaven. Let us then ever give glory to God in the highest, live in peace here on earth, love our fellow men, and follow our beloved Master as the Magi followed the star which led them to the greatest of all Gifts, so that our joy may be full.

Pearl Klopfenstein,
Hesston, Kans.

The Meaning of Christmas

What do you think Santa will bring you? Are you expecting many gifts this year? These questions with other similar ones are characteristic of the superficial meaning which Christmas has for many. When from the lips of the angels there burst forth the melodious strains, "Glory to God in the highest and on earth peace, good will toward men" there was not an atom of selfishness in their beings. Christmas then is a time of supreme unselfishness. There are at least two reasons for this.

In the first place our minds are drawn to the Christ, for Christmas means a religious service, permeated with a sweet sacredness of which the world has nearly lost sight. Who could doubt the sincerity and genuineness of Simeon and Anna's expression when they saw their Lord? They had lived for years on the promise of His coming. Christmas means a reconsecrating of ourselves to this loving, self-sacrificing One who is our spiritual breath.

As a result of this we also love our fellow men, for did not the angels say "Good will toward men?" Of all seasons this is the one when all past grudges and ill-feelings are laid aside, and our own loved ones, our friends, and even those unfortunate ones who are less lovable, are drawn up more closely to our hearts.

This is what Christmas means to those who have appropriated The Christ. To all others it is only a superficiality, because apart from Him it has no meaning.

Above the din and noise of earth,
Be still, my soul, and hear
The ancient song the angels sang—
Redemption draweth near.

Margaret Horst,
Hesston, Kans.

Why Jesus Came Into the World as a Child

The fact that Jesus came as a little child and passed through the various stages of development in body, mind, and spirit is one of the greatest significance and importance. Luke mentions in order all the stages through which Jesus passed: an unborn infant (1:42); a babe (2:21); a boy (2:40); a youth (2:43); a man (24:19). He did not, like Adam, come in full growth; but He sanctified every stage of life from a baby to full manhood. Old age did not, however, become Him. Shall not that child, that son, that daughter in a Christian home find a more wonderful Savior because He came thus? Shall not that child, son or daughter esteem that good enough and great enough which a Savior, who was also Creator, thought happy enough for Himself? The coming of Jesus into the world in a stable as a baby was an instance of the humiliation of our Lord. We were become by sin like an outcast infant, helpless and forlorn; and such an one Christ was. He hereby scorns all worldly glory, pomp, and pride, and teaches us to shun these things which would drag us down. If at any time we lose our acquaintance with Christ we must go to Jerusalem to the child Jesus and travel with Him anew the true path of life and service which He gave us from childhood to manhood.

Susie E. Snyder.
Hesston, Kans.

Christmas

We are again nearing another season when our love for God and man (his image) should receive a fresh impetus because of the anniversary of the gift of God's dear Son. By this gift God showed His character, for Jesus was given while we were yet sinners. God is love. Love cannot keep itself shut up but must reach out to others. In fact, love dies if it does not practice itself upon neighbors.

But, on the other hand, love to God is perfected by loving neighbors.

Loving neighbors means overlooking their faults, burying their weaknesses in silence, and excusing their failings. It means proclaiming their virtues, visiting and comforting them in days of sickness, strengthening and encouraging at all times. It also means exerting a positive influence, praying to God for them, being pleased when God is using them in His work, trusting and having faith that, since God is using them, all will come right and God's name will be glorified.

Love will show hospitality, not only toward our neighbors but strangers as well. Friendliness and hospitality often become lukewarm in large congregations and settlements. Before knowing it many lines will be drawn and small cliques formed. Often only those closely related will be visited and invited to each other's homes. Such love does not necessarily perfect our love to God.

"Let us not love in word, neither in tongue; but in deed and in truth."

H. N. Troyer,
Harrisonburg, Va.

The Promised One

The first Christmas marked the event of the coming of Him who is the central figure of all time. To Bethlehem came the One "whose goings forth have been from old, from everlasting" (Mic. 5:2). The promise in which men of God had trusted down thru the ages was fulfilled. Jesus the One "who came to save His people from their sins, "became flesh and dwelt among men. His name was Emanuel, "God with us." The One had come of whom Isaiah had prophesied, "of the increase of His government and peace there shall be no end" (Isa. 9:7).

The only hope of mankind was born into a world of doubt, uncertainty, and superstition. Angels from heaven sang of His advent, men came to worship Him in His lowly birthplace. This was the One of whom Isaiah wrote: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." This was the One of whom the angels sang: "Glory to God in the Highest, Peace on earth good will to men." This One is your Savior and mine; this One is our Elder Brother, our Friend, our Redeemer. If we have received Him we have found the joy and peace and hope which He came to bring.

Sadie Hartzler,
Harrisonburg, Va.

What Does Christmas Mean To You?

As the Christmas season draws nearer, most of mankind rejoices. We might ask the question, "Why this joy among the peoples of the world?" To some it is the joy that comes with the renewal of friendships, to others it may be the pleasure that comes from a reuniting around a family hearth. To many it means festal joys and they often end with the day.

When the child of God thinks of the Christmas season, his mind goes back many years to a manger in Bethlehem, and with faith and joy mixed he sees the Savior of the world. Not by vision as Isaiah but by experience he repeats with the prophet in reverential tones, "His name is the Prince of Peace." When the angels announced the event to the lowly shepherds on the hillside their words flooded the Judean hills and have echoed down through the ages as a benediction of peace on mankind. As His entrance into the world spoke of peace from God to man, so his entrance into our hearts speaks peace to our souls. Now with a changed vision we look upon the Christmas season not as a time of earthly festivities; but with joy in our hearts which brings praises upon our lips, we thank God for His peace to mankind.

Ella Shenk,
Harrisonburg, Va.

The Meaning of Christmas

Christmas! what does it mean to you? To many it is a time of mirth and merry making. To the Christian it means something better.

A certain teacher once asked her pupils, "Whose birthday do we expect to celebrate on Christmas Day?" "Jesus," was the quick reply. "To whom then will we give our gifts?" she inquired. "Suppose it were your birthday, and you had invited some of your friends to spend a few hours with you. What would you think if they would all bring gifts for one another and none for you? You could not help but feel slighted. So with Jesus."

How may we give gifts to Him? By helping the poor and needy of this world. Those who are not blessed as we are. For Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Christ Himself is the greatest Gift the world has ever received. Love prompted the giving of this wonderful Gift. In return we can only receive it in love; and certainly we can not help sharing it with others. The true Christmas spirit is the Christ Spirit. Why then not have it every day? "Freely ye have received, freely give."

Ada M. King,
Harrisonburg, Va.

CORRESPONDENCE

(Continued from page 745)

Sunday, Bro. Ray Yoder, of the Salem congregation near here, was with us.

Bro. C. F. Derstine of Eureka, Ill., is with us at this time and we are looking for a sermon from him this evening.

Beulah Smith.

Dec. 7, 1922.

Lansdale, Pa.

(Plain congregation)

"I was glad when they said, Let us go into the house of the Lord." The words of the Psalmist, I dare say voice the sentiment of all who were wont to worship at the Lansdale meeting house (Plain), but who were deprived of that privilege since last spring, owing to the construction of a new church building. The crowded condition of the former house necessitated the action of "Sparing not, lengthen thy cords, and strengthen thy stakes." The comforting words of Isaiah to Israel we trust will be true of us spiritually.

Thanksgiving Day will long be remembered. It marked the opening services of the new church house, which were conducted by Bro. John Gehman of Quakertown, followed by a dedicatory sermon by Bro. C. Z. Yoder, using as a text, Hag. 2:9, beautifully portraying at least five different houses alluded to in Holy Writ. Bro. A. E. Kreider of Goshen, Ind., spoke on the blessings attending public worship, alluding to Psa. 122:1. Stirring testimonies followed. We thank God for the many good things brought to us, and all went away feeling it was "good to be there."

Bro. and Sister P. A. Friesen, returned missionaries from India, will be at the Plain Church, Dec. 10, 2 P. M.

We ask an interest in your prayers that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Laura F. Fuss.

Dec. 11, 1922.

Pryor, Okla.

Dear Gospel Herald Readers:—We again have great reasons to thank our heavenly Father for the many blessings He has bestowed upon us. Bro. Andrew Shenk of Oronogo, Mo., came into our midst Saturday evening, Dec. 2 and preached an impressive sermon; also again on Sunday morning and evening. May God bless our brother as he goes from place to place. We ask an interest in your prayers.

Dec. 3, 1922. Art Martin.

Chambersburg, Pa.

(Pleasant View congregation)

Dear Herald Readers, Greeting in His worthy name:—We again have great reason to thank God for the spiritual blessings we were permitted to enjoy the past few weeks. Bro. Abram Metzler of Martinsburg, Pa., came into our midst and during these meetings there were thirteen precious souls made willing to accept Christ. A few of them will renew their vows. We pray that all may be bright and shining lights and shine more and more until the perfect day, and we do pray for the dear ones to remain faithful and by so doing our little flock may be made stronger.

We would ask an interest in your prayers as we all feel the need and worth of prayer so much in this sinful world. We again want to thank the dear brother for the many helpful sermons, both to saint and sinner, and we do hope that the sermons spoken may be long remembered and the good seed sown may spring up and bear fruit in years to come.

We hope God may bless Bro. Metzler so he can go on in declaring the whole Gospel to a lost and dying world.

Yours in His service,
F. G. Ernst.

New Holland, Pa.

(Weaverland congregation)

Dear Readers of the Herald, Greetings in His blessed name:—We have just closed a series of meetings at Weaverland conducted by Bro. John Mosemann of Lancaster, Pa. He has encouraged the saint, and warned the sinner. Visible results are 24 confessions.

In the recent meetings held at New Holland, conducted by Bro. Noah H. Mack, he preached the Word by the power of the Holy Spirit, and 24 souls were born into the kingdom. We praise the Lord for these souls. We know that Jesus can and will, save to the uttermost. But they need the prayers of God's people. So remember them, and us all, at the throne.

Yours till He come,
Dec. 7, 1922. Elmer W. Martin.

Lancaster, Pa.

Dear Readers of the Herald, Greeting in the Master's name:—"O that men would praise the Lord for His goodness and for His wonderful works to the children of men." The Lord has been good to His children at this place in that He has showered many blessings on us for which we are thankful.

On Nov. 5, Bro. Daniel Gish of Millersville, Pa., preached here from Ex. 15:2.

On Nov. 19, we had the blessed privilege of remembering the suffering and death of our Lord and Savior. Bro. D. N. Lehman of Millersville, Pa., had charge of these services. Bro. Jacob Hess of Millersville, Pa., preached here in the evening of Nov. 19, from Rom. 14.

On Nov. 26, in the evening we were privileged to have with us Bro. Clayton F. Derstine of Eureka, Ill. The brother preached from the word "wherein" found throughout the Book of Malachi.

On Nov. 29, 30 a two-day Bible Meeting was held here. Among those from a distance that were here but whose names did not appear on the program were Bros. A. E. Kreider of Goshen, Ind., and Joseph M. Nissley of Altoona, Pa. Both these brethren favored those present with helpful talks on the subject "Modern Evils." Those who could be present were given much spiritual food for meditation.

On Dec. 3 in the evening we were privileged to have with us Bro. Amos Kolb of Spring City, Pa., who preached from I Cor. 4:2. We are glad for the visits of all these brethren as well as the earnest messages which they thru the Spirit gave. All the above services were held at the church here.

The annual Sunday school meeting will be held again this year on Jan. 1, 1923. All are invited to attend.

On Dec. 10 in the evening, Bro. Aaron Mast of Westover, Md., preached at the church here from Heb. 2:3. Glad for his visit. Come again.

Pray for us.

In His service,
Dec. 11, 1922. Lloyd S. Kemrer.

Spencerville, Ind.

Meetings closed Dec. 3, with D. A. Yoder of Elkhart, Ind., in charge, with good interest throughout. Seventeen confessions were among the visible results and others were convicted of sin. Brotherhood greatly encouraged. May the Lord receive the honor which is due unto Him.

Dec. 11, 1922. Cor.

Kokomo, Ind.

(Howard-Miama congregation)

Dear Herald Readers, Greeting of love in the blessed Master's Name:—We have many and great reasons to be thankful to our heavenly Father, and to rejoice in the Lord Jesus.

On Nov. 25, 1922, Bro. N. E. Miller, Springs, Pa., came here and began the same evening a series of meetings. On Thanksgiving day we had our Sunday school meeting. On Wednesday evening Nov. 29, Bro. Daniel Kauffman, Goshen, Ind., came here and preached for us.

The brethren, Miller and Kauffman were the special speakers on Thursday. On the same evening Bro. Miller had to go to Goshen, Ind., to attend the Fundamenetal conference there that evening and Friday. Bro. Kauffman preached for us also on Thursday evening. Bro. Miller was with us again on Friday evening and the meetings continued.

On Monday, Dec. 4, our Bible conference work began and on the same evening, Bro. Eli L. Frey, Wauseon, Ohio, also came and the Brethren Miller, and Frey, were the instructors. Bible conference closed on Friday evening.

Bro. Miller left us on Saturday morning and went to Goshen, Ind., to begin a series of meetings at the Yellow Creek congregation. May God's blessing attend him in his work at that place and elsewhere.

Bro. Frey stayed with us till Sunday evening, Dec. 10 when the meetings closed. One of the visible results during these meetings was that 18 dear souls stood and confessed Jesus Christ as their Savior. May God bless them and keep them.

We are having very beautiful weather for the fall season. The interest and attendance was very good during our meetings and Bible conference. We expect to have our business meeting and reorganize our Sunday school on Tuesday, Dec. 26. Health is good here at present. Pray for us and the work at this place.

Dec. 11, 1922. G. W. North.

Scotfield, Alta.

(Formerly Reist, Alta.)

Dear Herald Readers, Greeting:—We have recently been blest with showers of blessings. Bro. Isaac Miller, Mazeppa, Alta., came into our midst and held a series of meetings. Bro. Miller opened the meetings on Nov. 24, using as his text, "Set your affections on things above, not on things on the earth." The meetings lasted until Dec. 1, Bro. Miller using as a closing text, "Wilt thou be made whole?" We were very richly taught out of God's Word. We feel that the brother was led and directed by the Holy Spirit. There were no confessions, but some were counting the cost, and saints were encouraged and strengthened.

A few weeks earlier Bro. N. E. Roth of Tofield, Alta., came here and held communion services and all partook of the sacred emblems. So we as a little band of workers at this place (Clearwater, Can.) had a spiritual feast.

The brotherhood at this place are

(Continued on page 752)

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

By the time this reaches the attention of our readers the latest shipment of clothing to Russia will be well on the way. The total weight of the shipment will amount to about eighteen tons, and the value is approximated at $25,000. Clothing continues to arrive here at Scottdale in a steady stream, and it is very likely that in the course of another month or so the next shipment will go forward. It has been thought best to send the clothing in smaller shipments, rather than to hold it here for some time until a large shipment is gotten together. This will enable clothing circles and other contributors of clothing to ship to Scottdale as soon as they conveniently can, instead of waiting until instructed to send same. Bear in mind however, that if the clothing is to be of any use for this winter or spring it must be sent soon, so that it may reach its destination in time for use during the winter and spring months. Further instructions and suggestions concerning the kind of clothes to be sent, how to ship, etc., will gladly be given by Levi Mumaw, Scottdale, Pa., or Orie O. Miller, Akron, Pa.

* * *

That the work of the Mennonite Relief Unit in Russia is appreciated by the Russian Soviet Government is evidenced by the report of the Government relief organization, an extract from which reads as follows:

"The A. R. A. stands on the first place by the **quantity** of products brought into Russia, then goes Nansen's mission and international workmen's organizations. But by the **quality** of products, which were delivered, the first place belongs to the French Red Cross, then go the Mennonites, Nansen's mission, and the fifth place is occupied by the A. R. A." (Bold face type ours.)

Bro Miller states that by "quality" is meant the nature of the help, i. e., the tractors and agricultural work that is being done.

Dec. 15, 1922.

REPORT
Of the Mennonite Women's Missionary Society for July, August, and September, 1922

For the Gospel Herald.

GENERAL FUND

Ind-Mich Conference	$ 89 37

FOREIGN MISSIONARY SUPPORT

General

Fairview Mich S C	$ 7 82
Fairview Mich S C	4 10
Sycamore Grove S C Mo	18 85
East Bend S C	8 00
Sterling S C	5 25
Mahoning & Columbiana S C	50 00
Total	$ 94 02

Mary Good

Sterling S C	$ 2 50
Oak Grove and Salem S C	5 00
Total	$ 7 50

Nellie Warye

Logan Co S C	$ 40 50
Oak Grove & Bethel S C	10 00
Total	$ 50 50

Ruth B. Miller

Martin's Creek S C	$ 5 71
Zion Missionary Society	12 00
Mahoning & Columbiana S C	80 00
Walnut Creek S C	20 50
Oak Grove & Salem S C	5 00
Trail S C	25 00
Plainview S C	7 00
Pike S C	8 50
Salem S C	9 45
Louisville S C	10 00
Oak Grove & Bethel S C	7 50
Orrville Girls' S C	3 65
Volant, Pa S C	20 00
Total	$214 31

South America Missionary Support

Logan Co S C	$ 7 15
Mahoning & Columbiana S C	25 00
Total	$ 32 15

South American Nurse

Martins Creek S C	$ 3 79
Mahoning & Columbiana S C	11 95
Dorcas Circle West Liberty O	6 45
Volant Pa S C	5 00
Total	$ 27 19

General Foreign Fund

Sterling S C	$ 9 15

India Medical Fund

Sterling S C	$ 1 00

Mary Burkhard Support

Goshen S C	$ 10 00
Nappanee S C	5 00

Orphans Home Hospital Fund

Interest	$ 33 04

Literature Fund

Mary Burkhard	$ 13 35

Russian Relief Fund

Mahoning & Columbiana S C	$ 25 00

Expense Fund

Interest	$ 96 85

Gratefully acknowledged,
Ruth A. Yoder, Treas.,
Bellefontaine, Ohio.

SPECIAL MEETINGS

For the Gospel Herald.

Albany, Oreg.

Report of the Forty-fifth Pacific Coast mission meeting held at Albany Mennonite Church, Oct. 7, 1922.

The meeting was well attended with a good representation of interested workers present from different points on the Pacific Coast and Canada. Also a number of eastern friends attended the meeting. The following program was enjoyed by those present:

Song Service, conducted by Chris Snyder.

Scripture reading, Phil. 4:4-20, by Norman Lind and prayer by William Bond.

Sermon, Matt (28:17-19), The Great Commission, Allan Good.

Topics and Speakers: — **The Vision Splendid** (Prov. 29:18), C. C. Steckley; **How to Prepare to be a Missionary,** J. M. Schlegel. E J. Hostetler; **The Development of the Missionary Spirit,** O. S. Kilmer, Chris Snyder; **The Power of Unity in Mission Work,** A. D. Miller; **The Lost World and the Uplifted Christ,** Wm. Bond, C. R. Gerig.

Children's meeting was conducted by Allan Good and enjoyed by all.

Offering for Portland Mission, $79.10.

Sermon (I Cor. 7:29; II Sam. 3:18), E. Z. Yoder.

Edward Z. Yoder, Secy.

"God is so wonderful that He will be to you beyond your hopes."

Married

Chambers—Harkins.—On Thursday Nov. 30, 1922, at his home in Millersville, Pa., Bro. D. N. Lehman joined in marriage Bro. Jacob M. Chambers and Sister Eva P. Harkins, both of the Lancaster, Pa., congregation. May God bless the union.

Miller—Handrich.—On Oct. 28, 1922, at the home of the officiating minister, Bro. Menno Esch, Bro. John Miller and Sister Ella Handrich were united in the bonds of holy matrimony. May God bless them that they may ever be useful in His service.

Emmert—Stutesman.—Bro. Jake Emmert of Midland, Mich., and Sister Becca Stutesman of Fairview, Mich., were united in marriage at the home of the officiating minister, Bro. Menno Esch, on Nov. 29, 1922. May the Lord abundantly bless them.

Huyett—Lehman.—On Thursday Nov. 30, 1922, at his home in Millersville, Pa., Bro. D. N. Lehman joined in marriage Bro. Earl Huyett and Sister Florence Lehman both of the Stony Brook Congregation, York Co., Pa. Best wishes for a happy married life.

McMichael — Harnish. — On Wednesday, Dec. 6, 1922 at his home, Millersville, Pa., Bro. D. N. Lehman united in marriage Bro. Harry G. McMichael and Sister Edna M. Harnish, both of the New Danville congregation. May they be blessed with a happy married life.

Herr—Pickell.—On Nov. 30, 1922, at the home of the officiating minister, Bro. Jacob H. Mellinger, Bro. Earl L. Herr of Strasburg congregation, and Sister Nora M. Pickell of Mt. Pleasant congregation, Lancaster Co., Pa., were united in marriage. May God's blessing rest on them through life.

Obituary

Hershberger.—Walter Glenwood Hershberger, infant son of Bro. and Sister Harley Hershberger was born Oct. 29, 1922; died Nov. 4, 1922, aged 6 days. Funeral services were held in the parents' home Sunday afternoon, Nov. 5, 1922, with Brethren Wm. C. Hershberger and Lloy Kniss officiating. May God bless the parents in their bereavement. We miss the little one, yet it rejoices us to know that it is another added jewel in the glory world.

Culp.—Angelina Whitmer Culp was born in Mahoning Co., Ohio, July 10, 1850, and died at the home of her daughter, Mrs. Harry Beard, Youngstown, Ohio, Nov. 27, 1922; aged 72 y. 4 m. 17 d. She was married to Henry B. Culp, Jan. 27, 1876. To this union were born two children, a son (Frank) who preceded her in death and a daughter (Lucy Beard). Her health had been failing for a few years. Five days before her death she fell and did not regain consciousness. Funeral at the Midway Mennonite Church, Brethren E. M. Detwiler and Allen Rickert officiating. Text, Heb. 11:13, 16. Interment in adjoining cemetery.

Nelson.—Thomas B. Nelson was born in Lagrange Co., Ind., April 14, 1841. He was married Jan. 27, 1859, to Frances Miller. They continued to live in the same county until 1900 when they moved to Newaygo Co., Mich. The mother died here Aug. 8, 1908. Since then he made his home most of the time with his son, T. U. Nelson. After a lingering illness he departed this life May 12, 1922; aged 81 y. 28 d. Four sons and 1 daughter have gone before them and 3 sons and 4 daughters remain, together with 52 grandchildren and 65 great-grandchildren. Father Nelson had been a member of the Mennonite Church for about 42 years.

Sensenig.—Emma S. Frey Sensenig, wife of Elam W. Sensenig, died Nov. 29, 1922; aged 47 y. 2 d. Her death was caused by a cerebral hemorrhage. She is survived by her husband, 10 children, and 2 grandchildren. She was a member of the Landis

Valley Mennonite Church. May our loss be her eternal gain. Funeral services were conducted at Metzler's Mennonite Church by Brethren, Noah L. Landis and Benj. Wenger. Texts Luke 12:40 and Jas. 4:14. Interment was made in the adjoining cemetery.

Mother's gone to live beyond this vale
Of sorrow, pain and care,
And if through life we live for Him,
We'll meet her over there.
Husband and Children.

Pursel.—Howard, son of Cleveland and Anna Pursel was born at Belleville, Ohio, Oct. 13, 1905. After a siege of typhoid fever for nearly five weeks, he passed away at his home near Archbold, Ohio, Nov. 23, 1922, at the age of 17 y. 1 m. 10 d. He leaves to mourn his early departure father, 1 brother (Virgil), 3 sisters (Bessie, Ruth, and Lucille), grandparents from both sides, and a host of friends. His mother and one brother preceded him to the great beyond. Funeral services were held at the Lockport Church Nov. 26, conducted by S. D. Grieser. Text, Psa. 50:3. Interment in Lockport cemetery.

Ehrisman. — Veronica (Rediger) Ehrisman was born in Baden, Germany, Feb. 7, 1842, and died Dec. 4, 1922, at the home of her daughter Mrs. Simon Litwiller near Hopedale, Ill., where she had made her home. She with her husband Rudolph Ehrisman, who preceded her in death Nov. 19, 1895, came to America 54 years ago, locating in Woodford Co., Ill. To this union were born 9 children—5 sons and 4 daughters. Five sons and 1 daughter preceded her in death. She leaves 3 daughters, 19 grandchildren, 5 great-grandchildren, 4 brothers, and 2 sisters. She united with the Amish Mennonite Church in her youth and remained in that faith. Funeral services were held Dec. 6 near Hopedale, Ill., conducted by Samuel Gerber assisted by home ministers. Text, Heb. 4:9.

Farewell, dear mother, thou art at rest,
And wilt forever be,
Thou couldst not stay on earth with us,
But we can come to thee.

Kurtz.—Isaac S. Kurtz was born Oct. 12, 1862, near Morgantown, Pa.; died Nov. 11, 1922. He was a life resident of Conestoga Valley. He was aged 60 y. 30 d. His death was caused by a paralytic stroke. His end came very suddenly. He went to the barn in the morning, as usual, to help do the chores but was not there very long until he told one of the family he was not feeling well and went towards the house. When he got to the porch he called for his wife. He was taken to bed and fell into a sleep about 7 o'clock and passed away about 10 p. m. He is survived by his wife, 5 daughters, 1 son, and 12 grandchildren. He was the first of the family to pass on to the other side. He was a member of the A. M. Church. Funeral services were held Nov. 15, by Bro. David Yoder and Bro. J. S. Mast.

"Father thou hast left us lonely,
Here our loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal."

Bittner.—George W. Bittner was born in Franklin Co., Pa., Aug. 31, 1849; died Nov. 22, 1922; aged 73 y. 2 m. and 22 d. Bro. Bittner had been in failing health for several years, having had slight strokes at different times, and about 14 weeks before his death was again stricken so that he became almost helpless. Shortly after his marriage to Sister Rebecca Rife he became a member of the Mennonite Church, in which faith he remained faithful unto death and of late years was much concerned about the welfare of the Church. His place in Church was not vacant unless health would not permit him to be present. He leaves to mourn his departure a sorrowing wife, a sister (Rebecca Bittner), and a host of relatives and friends, but we mourn not as those which have no hope. His mortal remains were laid to rest on Nov. 25 in the burying ground adjoining the Strasburg Mennonite Church where services were conducted by Brethren Harry H. Witmer and J. S. Burkholder from the Text Rom. 14:7, 8. May his soul rest in peace until the coming of the Lord Jesus Christ.

Zook.—Abner Y. Zook was born near Belleville, Pa., Jan. 26, 1851. He was the eighth of a family of 10 children; 7 of whom preceded him to the spirit world. He united with the Belleville A. M. Church early in life, in which faith he was an active member until later in life while on a trip to the Pacific coast he united with the Brethren Church. He was much interested in the religion of Jesus Christ to which he gave testimony whenever and wherever opportunity permitted. He was never happier than when he could attend religious meetings either of his own faith or of any other faith which was true to the principles of Christ. He died Nov. 25, 1922; aged 71 y. 9 m. 29 d. The last seven years of his life he lived with his sister Sarah, whom he leaves to mourn his loss. He also leaves a brother, Israel, of Hunter, Mo. The funeral services were held at the Belleville A. M. Church and his body laid to rest in the Zook Burial Ground. The services were conducted by J. H. Byler of the Belleville A. M. Church, text, Mal. 3:16, 17, and J. B. Shellenberger of Burnham of the Brethren Church, text John 14. J. M. H.

Book.—B. Frank Book was born Dec. 31, 1848; died Dec. 5, 1922; aged 73 y. 11 m. 5 d. He was a member of the Mennonite Church for many years, and was active in Sunday school work for more than 25 years. He was one of those who started the movement which resulted in the organizing of Mennonite S. S. Mission at Paradise Church in 1895. He was a much devoted husband, and a kind and loving father. He is survived by his wife, who was Elizabeth Bachman, and these children: Ira J.; Amy L.; G. Parke; and Anna B. wife of Isaac G. Leaman; also 10 grandchildren. Funeral services were held Dec. 8 with brief services at the home by Bro. Jacob H. Mellinger, and at the Strasburg Mennonite Church by Bro. Frank Herr, assisted by Bro. C. M. Brubaker. Text, Heb. 9:27, 28.

Father's chair is vacant;
And his voice is stilled;
But his place o'er yonder,
Now, we hope is filled.

Though he's left us sobbing
At dear Mother's side;
We, his pilgrim children,
Soon will cross the tide.

Maust.—Menno, son of Joseph and Lydia Maust, was born at Myersdale, Pa., March 10, 1894; died Nov. 22, 1922, at the Toledo Hospital, Toledo, O., while he was undergoing an operation, at the age of 28 y. 8 m. and 12 d. On Oct. 30, 1919, he was united in marriage to Sister Cora Nofzinger. This union was blest with one son. He leaves to mourn his early death a deeply sorrowing companion, 1 son, Walter, parents, 6 brothers, 4 sisters, together with a large host of relatives and friends. He early this spring began to feel his ailment which gradually became worse and all that medical skill could do did not seem to avail anything. He was advised by the home doctors to go to a specialist for an examination, who said an operation was the only thing that might help, but this proved fatal. Bro. Menno accepted Christ as his personal Savior at the age of 15 and united with the Amish Mennonite Church and kept his faith unto the end. Funeral services were held Nov. 25 at the Central A. M. Church near Archbold, O., conducted by M. S. Zehr of Pigeon, Mich., and Henry Rychener and S. D. Grieser of the home congregation. Interment in Eckley cemetery.

Rife.—Abram L. Rife was born near Chambersburg, Pa., Aug. 8, 1846; died Dec. 1, 1922; aged 76 y. 2 m. 23 d. Bro. Reiff had been afflicted for almost a year and gradually grew weaker until a few weeks before his departure he had a paralytic stroke and a few days prior to his death was unconscious and the end came without a struggle. His mortal remains were laid to rest on Dec. 4 with services at the United Brethren meetinghouse at Salem, by Bros. Harry Witmer and J. S. Burkholder assisted by Pre. March, pastor of the United Brethren Church. Text, Psa. 116:15. Burial in the cemetery adjoining. Bro. Reiff was a consistent member of the Mennonite Church for many years and will be greatly missed. He is survived by a loving wife, 3 sons and 2 daughters (Reuben, Henry, Bessie, Jacob, and Esther), 4 sisters, and a host of friends and neighbors who mourn his departure. Bro. Rife and Bro. Bittner (whose obituary is also in this issue) having been raised together (Bro. Rife's father having taken Bittner into his home when he was but a boy) were very much attached to each other. They lived in the same community almost all of their lives. They were afflicted much the same way and were called from time to eternity very nearly at the same time. Having died in the Christian faith we believe they will spend that long eternal day together in love and peace.

Troyer.—Barbara E. Schrock was born in Holmes County, Ohio, Sept. 5, 1844, and died at the home of her foster daughter, Mrs. Elmer Kauffman, Goshen, Ind., Nov. 25, 1922, aged 78 y. 2 m. 20 d. She left Holmes county in early life and came with her parents to Elkhart county, Ind. About 56 years ago she was married to David J. Troyer. To this union were born two children, but both died in infancy. Having no children of their own they took two children to raise—Mr. Perry Hartzler and Mrs. Elmer Kauffman, both of Goshen. Sister Troyer and Sister Kauffman have shared their home together from the time that Mrs. Kauffman was an infant. Possibly 30 years ago Sister Troyer realized that she was getting a growth which was not desirable. This proved to be cancer. She kept this quiet until about 6 years ago when the cancer became more malignant. For the last year or more her suffering was intense, but she bore it with Christian fortitude and patience until death relieved her sufferings. Her husband having preceded her in death she leaves to mourn her departure, her two foster children, 1 brother, two sisters, besides many other relatives and friends. We trust that our loss is her eternal gain. She often expressed a desire to depart and be with Christ, realizing that this would be far better. Funeral services in the home on Nov. 27, by T. E. George and J. S. Hartzler.

Huebert.—Agatha, beloved wife of Dietrich Huebert, was born Nov. 6, 1870, in South Russia. At the age of 8 years she came with her parents to America, settling in York Co., Nebr. At the age of 19 years she was baptized and received into the Bethesda Mennonite Church of Henderson, Nebr. On Jan. 12, 1892, she was married to Dietrich Huebert. God blessed their union with 7 children, 3 sons and 4 daughters. During their married life they lived at Henderson, Nebr., Pingree, N. Dak., Litchfield, Nebr., and last at O'Neill, Nebr. On Nov. 24, came a very sad day for the Huebert family. One of the teams ran away from the cornfield starting for the house. Sister Huebert always watchful, saw it coming and must have thought she would open the gate to save the horses from getting cut in the wire. In doing this it is thought she was in some way thrown in front of the running team. She was found lying on the ground very badly bruised and trampled, dying in about 3 hours after the accident. Her age was 52 y. 18 d. She was preceded in death by her father, 1 brother, 1 sister, and 2 grandchildren. She leaves to mourn her sudden departure, her husband, 3 sons, 4 daughters, 2 grandchildren, an aged mother, 3 brothers, 5 sisters, and many other relatives and friends. Funeral on Nov. 28 at the Pleasant Hill A. M. Church, conducted by H. D. Epp of Henderson, Neb., J. W. Oswald of Beaver Crossing, Neb., and C. K. Ernest, of O'Neill. Buried in adjoining cemetery.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

CORRESPONDENCE

(Continued from page 749)

about all enjoying good health except Grandma Reinbold who has been in bed for some time. But we hear she is improving. I wish to ask all saints to join us in prayer in her behalf. May God bless us all.

A. Brubaker.

Calgary, Alta.

Dear Readers of the Gospel Herald, Greeting in Jesus' name:—We have made arrangements to hold a Bible school in Calgary from Jan. 21 to Feb. 11, conducted by Brethren C. F. Derstine and E. S. Hallman. We wish to ask an interest in the prayers of all the readers. Remember us daily that this coming together may be all to the glory of God. Let us look to the drifting souls more and not so much at what the expense may be. Our dear Lord did not look to the cost but willingly paid the price of redemption. We would like to see many of the brethren and sisters come. We need the help and support of all.

E. W. Bricker.

Colorado Springs, Colo.

(Manitou congregation)

Greetings in Jesus' Name:—Bro. J. A. Heatwole was with us over Sunday, Nov. 5, at which time we had council meeting and nine more members were added to the church by letter.

On Nov. 26, Nick Birky, of Thurman, Colo., came and preached three very impressive sermons which were very much appreciated.

Bro. Heatwole stopped here, Dec. 8, on his way to Limon, Colo., and preached in the evening at which time one member was reclaimed and on the evening of Dec. 10, Bro. Heatwole was with us again and held the communion service. Nearly all of the members partook and our hearts were made to rejoice that we again had the privilege of commemorating the suffering and death of our Lord. Another member was added to the church by letter just before the service. We have arranged to have an hour of Bible study on Sunday mornings after Sunday school, when we have no preaching services. Bro. H. C. Lehman was elected leader for two months.

We also reorganized our Sunday school, the new officers to take their places Jan. 1: Supts., E. G. Martin, E. A. Miller; Sec-Treas., M. P. Shetler; Chor., J. T. Zook.

Pray for us that the Lord may soon send us a resident minister, which we feel is very much needed at this place.

Yours in His service,

Dec. 11, 1922. Ada Shetler.

Gasport, N. Y.

Dear Herald Readers:—We are having very nice weather, with no snow at present. The Bible conference that was held here by Bros. D. D. Miller and Moses Shantz was very interesting. Words can not express our thoughts how much we enjoyed these meetings and the good we got from them. May our prayer be lifted to our heavenly Father that we may hold fast to what we have heard.

On Saturday morning, Dec. 9, Bro. Shantz left for his home and Bro. D. D. Miller continued the meetings till Sunday evening. Two of the families here are from his home congregation. There are now 10 Mennonite families here, with 46 children and 26 members.

Bro. Hoover, an aged brother of the Mennonite Church that has lived in this state many years, passed to the great beyond, Dec. 4.

We ask an interest in the prayers of all God's people.

Yours in the name of Christ,

Dec. 12, 1922. Katie Mast.

ANNOUNCEMENT

Special Bible Term at Hesston

The usual Special Bible Term of six weeks at Hesston College and Bible School will begin January 18, 1923, and close Feb. 28, 1923,. The regular faculty of the school will again be assisted this year by Bro. S. C. Yoder of Kalona, Iowa, who will give three extra courses of study during the term—Church Doctrines, Missions, and Book Study. Among the other courses offered are Old Testament History, New Testament History, Bible Geography, Gospels, Epistles, Sunday School Teacher Training, Bible Doctrines, Personal Work, Church History, and Agriculture. A special class in Vocal Music will be conducted for the benefit of those who come for this term's work,. All the regular classes are open to such students who desire to enter them. A folder giving more complete information will be mailed free to any one interested. For full particulars address, T. M. Erb, Business Manager, Hesston, Kans.

BIBLE STUDY CLASS

Authorized by the Mennonite Conference of Ontario, 1906. A regular Six Year's Course of Study for those interested in Sunday school and church work. Sixth year. Sessions at First Mennonite Church, Kitchener, Ont., Jan. 2, to Feb. 9, 1923.

1. Old Testament,—Minor Prophets.
2. New Testament,—The Revelation.
3. Methods of Bible Study,—Biblical Introduction and Practical Study.
4. Christian Work,—How to Win Souls for Christ.
5. Bible History and Geography.
6. English Composition, Written and Oral.
7. Vocal Music.

Tuition, Fifty Cents per week.

Board will be furnished by the Boarding Club at a moderate rate.

Rooms may be secured at reasonable rates.

Instructors, S. F. Coffman and Oscar Burkholder.

Bible Study Board: J. Witmer, Petersburg, Ont.; Moses M. Brubacher, St. Jacobs, Ont.; U. K. Weber, Kitchener, Ont.

Class Corresponding Secretary: Miss Linnie Cressman, Breslau, Ontario.

ANNOUNCEMENT

All arrangements for the coming Bible School at Johnstown, Pa., are made, and many inquiries answered. Boarding places are filling up. To all who wish to attend, it will be advisable to write to Wm. C. Hershberger, R. 7, Johnstown, Pa., relative to securing boarding. Should any wish to attend and bring a machine as a means for your conveyance to the school you would do us a special favor in informing us at an early date to this effect. We welcome you and will appreciate your presence at our Bible School, continuing for six weeks from Jan. 1, 1923, and will gladly arrange for your boarding if you so desire.

W. S. Hershberger.

ANNOUNCEMENT RECALLED

The Six Weeks Bible School scheduled for January 2 to February 9, 1923, at Canton, Ohio, will not convene as previously announced on account of one of the instructors finding it practically impossible to be present and another's presence being uncertain on account of sickness. We regret very much to close the School for this term but hope we shall be able to go on with the work next year.

I. W. Royer, Chairman.

BIBLE SCHOOLS

Below is a classified list of special Bible Schools held at various places this winter. The full announcements are printed from time to time.

Calgary, Alta., City Public Library, Jan. 21 to Feb. 11, 1923.

Goshen, Ind., Goshen College, Jan. 8 to Feb. 7, 1923.

Harrisonburg, Va., Eastern Mennonite School, six weeks' term beginning Jan. 3, 1923.

Hesston, Kans., Hesston College, Jan. 18 to Feb. 28, 1922.

Johnstown, Pa., Stahl Church, Jan. 1 to Feb. 9, 1923.

Kitchener, Ont., First Mennonite Church, Jan. 2 to Feb. 9, 1923.

Pigeon, Mich., Pigeon River Church, six weeks' term, beginning Jan. 1, 1923.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, DEC. 28, 1922 (Gospel Witness) Established 1905 No. 39

EDITORIAL

Be sure to read carefully the article on "A Word that is too Lightly and Indiscriminately Used." It is worth several re-readings.

"But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Among the refreshing news which comes to our ears is the report of continued meetings in many places. During the months of December and January there have been or will be evangelistic or Bible meetings in probably one-third or one-half of our congregations. We praise the Lord for such manifestations of heavenly zeal.

But our duty does not end with the close of such meetings. On such occasions the Word of God is usually proclaimed in its purity and in power. Do we as members apply it to our own lives? In most cases the meetings leave some converts to be cared for. These are not only to be received into church fellowship but nurtured in the faith and service of Jesus Christ. In many cases there are some who are "almost persuaded" who by prayer and supplication may be altogether won for Christ and the Church.

The continued meetings ought to be but a part of an all-year effort, on the part of every faithful member of the church, in behalf of the great cause of winning souls for Christ and building them up in Christ. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Are we interested in the fight that is being waged against the enforcement of the prohibition law? We certainly are. It is not pleasant to contemplate the return of the saloon. But this is but a small part of the issue involved. The spirit of insubordination which scorns at and rebels against all forms of authority which seeks to restrain certain desires is causing more trouble today than any one thing that can be mentioned. The man with an inflamed appetite for strong drink is determined to have it, even if Government must be defied in order to get it. The money shark who sees a fortune in bootlegging is determined to have the money, even if Government must be defied. The corporation and the labor union are taking a similar attitude, as the labor strikes of the past year furnish abundant evidence.

GOSPEL KEEPSAKES

1. Keep thyself pure.
2. Keep the ordinances.
3. Keep yourselves from idols.
4. Keep the sayings of this book.
5. Keep sound wisdom and discretion.
6. Keep yourselves in the love of God.
7. Keep that which is committed to thy trust.
8. Keep the unity of the Spirit in the bonds of peace.
9. Keep mercy and judgment, and wait on thy God continually.
10. Keep thy tongue from evil, and thy lips from speaking guile.
11. Keep thy heart with all diligence, for out of it are the issues of life.
12. Keep back thy servant from presumptuous sins: let them not have dominion over me.

Every home and every school, as well as every Church and every nation, is interested in inculcating into the minds and hearts of the rising generation a respect and reverence for constituted authority, for without this we can not escape from the throes of common anarchy.

New Year.—A few days more, and 1922 will have passed into history. The year has been an unusually stormy one. War between Turkey and Greece, a political upheaval in a number of countries, a conference between the powers of Europe to bring about peace in the Balkans and Near East, efforts to avert the threatened bankruptcy in Europe, the great labor strikes in America, civil wars in China, a number of unusually severe earthquake shocks on the coast of Chili and elsewhere—these are a few of the events which make the year 1922 a memorable one.

Yet Providence has smiled upon us in a way that should call forth sincerest gratitude and praise. Health has been unusually good, most nations have been favored with crops sufficient to supply the needs of the people, unemployment has been greatly reduced, and the hand of God has been extended to the extent that, notwithstanding the symptoms, the nations have been spared a general war. We are still permitted to worship God unmolested.

New Year is at our door. It should be hailed as a day and year of opportunity. It is as yet unstained by the imperfect records of sinful men. Let us approach it with the resolve to right all our wrongs before the new year begins, to begin the year unspotted from the sins of the world, and to make our lives a blessing to fellow men. There are poor to feed, church institutions to support, congregations to strengthen, an unevangelized world to supply with the Gospel. Let every day in which God permits us to live in 1923 be marked by an honest effort to do our part in accomplishing all these things. We ask an interest in your prayers that the Gospel Herald may assume its full share of the burden to bring about these happy results.

THE TWO STANDARDS

By Daniel Kauffman

For the Gospel Herald.

III. Two Creeds Compared

In our former article we spoke of a line of cleavage between two schools of thought, with Liberalism vs. Fundamentalism as the issue. In our present discussion we wish to call attention to two other schools of thought, the difference between the two standards being opposing views concerning Christian ordinances and restrictions. The collective views are here classed as "creeds."

There are some people who object to the name "creed," as they claim to have no creed but the Bible. In response to this contention we would call attention to the fact that all of our evangelical denominations claim the Bible as their creed. That does not alter the fact, however, that each of them has a number of distinctive doctrines which distinguish it from other denominations. Webster defines "creed" as "a summary of things believed." Even the "comeouter" churches have a number of things which they believe, and the sum total of the things which they believe is their creed, however much they protest against the word.

In the comparisons which follow no effort is made to argue either in favor or against any of the two standards set forth. Our aim is to state facts and faiths as correctly as we know how, much as the adherents of either standard would state them were they called upon to submit a mere statement of beliefs without submitting arguments as to why they believe as they do. As adherents of the first standard of beliefs we might name most of the Mennonites in America, the Brethren in Christ, many of the adherents of Brethren churches, and a number of other smaller denominations. Among those named are some differences as to detail, some of them accepting all these tenets of faith in full, others rejecting part of them. As adherents of the second standard we might class most of the popular churches, some of them, however, subscribing to a few of the tenets of faith found in the first column. For convenience in comparison we have placed the opposing views in parallel columns.

The Conservative View	The More Liberal View
About Receiving Members into the Church. Receive them only upon confession of faith after giving evidence of repentance and conversion.	Receive them upon a confession of faith in Christ and a willingness to unite with the Church.
About Baptism Should be administered only upon confession of faith, upon evidence of repentance and conversion, and by the mode which the Scriptures teach.	Should be administered to any respectable person who manifests a willingness to unite with the Church, and by any mode which the applicant prefers.
About the Communion Should be participated in by those only who are of like faith, who lead a consistent Christian life, and who stand in the peace and order of the Church.	Should be extended to all who wish to commune, allowing each communicant to decide upon his or her own fitness.
About Feet Washing Should be observed as an ordinance, and literally kept by all believers, as taught in Jno. 13:1-17.	Not necessary to observe it as a religious rite or ceremony, as Christ simply observed an old Jewish custom.
About the Devotional Covering Should be worn by all Christian women, as taught in I Cor. 11:2-16.	It is not intended for present day observance.
About the Holy Kiss It is five times commanded in Scripture, and should therefore be observed by all believers.	Not intended for present day observance.
About the Anointing of Oil Should be literally observed according to the teaching of Jas. 5:14, 15.	Not intended for present day observance.
About Marriage A sacred bond between one man and one woman, dissoluble only by death. It should be "only in the Lord," the two having one common faith and common ideals and aims in life.	Let love and apparent fitness decide, independent of what may be the religious beliefs of the contracting parties. If you can not agree, get a divorce and marry again.
About Nonconformity to the World The Scriptures teach a complete separation of the Church from the world. It is therefore in violation of God's Word to be fashioned after the world in fleshly lusts, in covetousness, in pride, in uncleanness, in dress, in everything where the Word of God teaches one thing and the practice of worldlings is different.	We believe in nonconformity, but not in being considered "odd" or in making ourselves "gazing-stocks" in the sight of others. Nonconformity, as understood by some, is an antiquated dogma that does not fit to the present age.
About the Unequal Yoke According to the teaching of II Cor. 6:14-18 Christian people should avoid entangling alliances with the world in marriage, in business relations, in the secret lodge, and in everything else where such entanglements would lead to unscriptural practices or life.	II Cor. 6:14-18 should not be so construed as to shut off your opportunity for helping non-Christian people. Expediency, not religious dogmas, should govern our connections with people of this world.
About Scriptural and Unscriptural Attire The Bible commands the wearing of modest apparel and forbids the wearing of jewelry, costly array, bodily ornamentation, and conforming to the fashions of the world.	The Bible does not mean to teach against submission to social custom. When the heart is right all is right. It is modest to dress like the world so as not to be noticed
About Nonresistance The teachings of Christ and the apostles forbid that Christian people have any part in carnal warfare. We are to pray for our enemies, do good to them that hate us, and suffer wrong rather than inflict violence upon others. "The servant of the Lord must not strive"	It is our right to defend ourselves and our duty to fight for our country.
About the Swearing of Oaths Because of Christ's command, "Swear not at all," and James' admonition, "Above all things, my brethren, swear not," Christian people are forbidden to take the oath under any circumstances but should affirm to their testimony.	The Bible does not forbid the judicial oath. There is no difference between the oath and the affirmation.
About Secret Societies Christian people ought not to be unequally yoked together with unbelievers in secret, oath-bound organizations.	There is no harm in them unless you make harm out of them. That it is all right to belong to them is evident from the fact that many good people do.
About Life Insurance Should be opposed because it is unscriptural, is objectionable from a moral point of view, and for the average investor it is a losing game.	Life insurance is a matter of business and has nothing to do with religion.
About Self-denial It should be practiced daily. It is a discipline which not only keeps us in submission to God but brings health to mind and soul.	Seek to serve Lord and man in a way and through channels which are most congenial to you. It makes you enjoy life better.

The place to which to go in order to determine which of these two standards is nearest scriptural is the Scriptures themselves. Our object in comparing them is to put the reader face to face with the fact that there is a wide difference between them. To some people prac-

tically all churches look alike, regardless of what their creed may be, just so that they are not Mormons or Catholics or do not interfere with their pet desires. It may be indifference, or absorption in the affairs of this world, or the modern church federation idea that is responsible for this kind of view; but to those who want to know and to do God's whole will the above comparison ought to furnish food for much sober reflection and earnest seeking after truth as revealed in the Gospel of Christ. "Remove not the ancient landmark, which thy fathers have set."

One thing worthy of consideration is the fact that the transition from one of these standards to the other is usually slow. To say nothing about what individuals may sometimes do, we know of no church that ever suddenly went over bodily from one standard to the other—either way, or on any point. Such things take time—sometimes a few years, sometimes a few generations—but when once the transition is started it takes a mighty power to stem the tide. The popular current is a power which few people have the courage to withstand. And when once a church gets fully into the current it usually keeps on drifting until it reaches the limit.

Will the Mennonite Church withstand the current? There are two classes of people who say that it will not: (1) those who are in favor of the drift; (2) those who are strongly opposed to it but are sure that there is not enough salt in the Church to preserve it. There are still others who believe that by the grace of God it is possible to save the Church for the whole-Gospel ground but who realize the enormity of the task and the sacrifice it will require to maintain the faith. One of the things which we must face (to which we have already referred) is the fact that the drift from Bible grounds to world-approved standards is usually so slow that most people fail to recognize all that is involved. Let us cite a few illustrations:

We know of several churches that a few decades ago thought they were deciding the question as to whether a few of their members might not, for the sake of retaining their jobs, hold union cards entitling them to the benefits of labor unions. What they really decided was to open the door—just a little at first but which has since been flung wide open—through which labor unions and secret societies came into their churches.

We know of a congregation which several decades ago thought it was deciding the question whether one of the sisters should be permitted to wear a plain sailor hat. The question that was really decided was whether the door should be opened—just a little at first but which has since been swung wide open—through which the goddess of Fashion might enter and take possession of the Church. In less than ten years all restrictions as to dress were abandoned by that church.

We know of several denominations which a generation ago thought they were deciding the question of whether they should continue to stand for the principle of Church regulation on dress. What they really decided was to open the door through which the devotional covering has since made its exit and through which the secret lodge and several other members of that family have entered.

These are but a few among many illustrations throwing light upon the costliness of compromise. Many have lost because they were so absorbed in matters of detail that they failed to keep sight of the real issues. We need to look at our parallel columns and comparative creeds over and over again to convince us that there are other issues at stake besides "little things" which in the eyes of some people are not worth striving for.

Shall we stand for the conservative faith? Let us keep it in its entirety, make prayer and Bible study a daily practice, keep ourselves in the love of God, set our affections upon things above, hold aloof from all entangling alliances with this world, and we are not liable to become entangled with borderland trifles which render some people ignorant of which side they are on.

Goshen, Ind.

A WORD THAT IS TOO LIGHTLY AND INDISCRIMINATINGLY USED

By J. B. Moyer

For the Gospel Herald.

This word, which seems to have no synonym that fully expresses its Biblical meaning, came to the writer's notice, for the first time, when he was quite young. It was one of three words on a framed motto that was hanging on the wall of one of the rooms in our home. Our effort to learn its meaning at that time was in vain, and so far as we could see, its only use was to help to fill up the motto.

The other two were monosyllabic words and we knew that each of them stood for one of the essentials of a Christian life, but we were greatly surprised and our curiosity was somewhat excited when we were told that the unknown word outshone the other two in Christian quality, for thus saith the Bible.

Because of this incident, we have ever since felt a special interest in the mysterious word that is rated so highly, yet we couldn't find a definition that unraveled its meaning satisfactorily; for there are some words that cannot be clearly defined, but must be studied concretely and this word is particularly one of that class.

Now, after having taken notice, for a number of years, of the manner in which the word is generally used, we feel that the popular interpretation does not conform very well with the meaning that was evidently intended by the inspired writer, who used a whole chapter in discussing it. This chapter contains thirteen verses and is also the thirteenth chapter of a certain book of the Bible; and this fact might give those who are superstitious about the number thirteen a partially satisfactory reason why the the word has had so many misapplications.

As an example of misapplication we generally use the word charity whenever we speak about giving without receiving an equivalent in return; but the inspired writer in I Cor. 13:3 tells us that we may give even our very lives to be burned at the stake and yet the act may fall completely outside of the boundaries of charity. We also refer to our county poor farms as charitable institutions when it is usually the "rarity of charity" at the fireside of the relatives and friends of our indigent class that makes these public asylums the depositories for those that are in poverty. It is not our purpose, however, to speak disparagingly about the institutions themselves; for through them we give food and shelter ungrudgingly to them that are in need. Yet we feel that when we use the word charity to designate their function, we have taken it out of its Biblical setting. Charity, as we understand it, means that the giver has given himself with his gift which, of course, is not the case in the example just given.

In his poem entitled the "Vision of Sir Launfal" James Russell Lowell said, "The gift without the giver is bare; who gives himself with his alms feeds three, himself, his hungering neighbor, and Me (Jesus)". In this poem the author also tells us about

(Continued on page 764)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WHAT CHRIST SAID

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said, "there is sin."

I said: "But the air is thick,
And the fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"

I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in Heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town.
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine,
And into my heart came He;
And I walk in a light Divine,
The path I had feared to see.

—George Macdonald.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

Greeting in Jesus' name:—"The Lord hath done great things for us, whereof we are glad." Since we have a church building here we want to appeal to those who may be thinking of changing locations.

If you are a farmer, there are several farms for sale within one and one-half mile of the church. If you are retiring from the farm, East Columbia Land Co., has fine lots for sale, also dwellings to let or for sale; one home has a grocery store adjoining. The old mission building opposite the church is also for sale.

Brethren and sisters traveling east, south, west, or north will find a place here to use their talents in His service. If you are traveling by train, take the Belt car, transfer south at Fourth and Locust, get off at Mill St., and you are there.

"Go ye therefore, and teach all nations" (Matt. 28:19). "Without faith it is impossible to please him" (Heb. 11:6). "Come thou with us and we will do thee good" (Num. 10:29). "Pray without ceasing" (I Thess. 5:17).

"Brethren, pray for us."

Sincerely,
Ira M. Schertzer.

Pond Bank, Pa.

We feel to thank God that Bro. J. F. Bressler was again permitted to be in our midst. The truth was declared in much power and we feel strengthened and encouraged to press on. In Matt. 6:5 Jesus says, "Blessed are they which do hunger and thirst after righteousness for they shall be filled." I would to God there were more hungry souls. Our brother did not shun to declare the whole Gospel which was meat for our souls and milk for the babes in Christ. We also were glad for the visitors from Maryland and Hanover and elsewhere during the meetings. One sister who had grown cold has desired to take up the cross and follow Christ again. May we all pray for her and encourage her wherever we can.

Sister Rock who had moved away from this place is back again with us, her health not having been so good. She is afflicted with rheumatism at present.

Bro. Irvin Lehman of Marion, Pa., preached for us Dec. 10. His subject was "God." We were glad to have our brother and sister with us. Pray for the work at this place.

Yours in His service,
Dec. 15, 1922. Lydia Bumbaugh.

WEEKLY LETTER FROM SOUTH AMERICA

For the Gospel Herald.

(Nov. 16, 1922)
By D. Parke Lantz

Saturday evening, Nov. 11, marked a very important forward step for the members of the Mennonite Church in Pehuajo, nearly all being present at a business meeting called by Bro. Hershey, and at which time he told them what our dear brethren in the States and Canada are doing in order to raise money for the new church building in Pehuajo and to purchase a property for the Mission in Trenque Lauquen.

The members were indeed filled with joy when they knew that we can go ahead with the building even if there is not enough money on hand now to finish the building.

After agreeing among ourselves to raise enough money to pay for the windows, (estimated cost $1200.00 pesos,) all went to the "esquina" or corner, (known to the brethren S. C. Yoder and Samuel Musselman who were here and bought the property) and all knelt down on the ground raising our voices in praise and prayer to our God thanking Him for His goodness and asking a blessing upon the work everywhere and especially upon the building of a house for His worship.

One of the converts at Carlos Casares is moving to Pico to obtain employment, also from Santa Rosa a family in which are three converts are moving to the same place. These new converts need your prayers so that they may be faithful in their new homes, and be true witnesses for the Gospel of Jesus Christ our Lord.

The weather has been very warm lately with plenty of dust storms (Santa Annas); many people have coughs and colds as a result. Bro. Hershey having a very sore throat, has had to take care of his voice, and we are hoping that he will soon be all right again.

The converts at the Pehuajo and Santa Rosa stations will soon be ready for baptism. They are very happy in their Christian experience and are willing to testify to their neighbors and friends about their Savior and recommend the mission as a place where they can hear good teaching, especially how to be saved from a life of sin.

Since we are sending the paper, the True Way, into the country, we have received several letters, asking for more evangelical literature and Testaments. The seed is bearing fruit to the honor and glory of His Name. We are sure that God is blessing those who are giving of their substance and hope that more will seek to give to His glory. We believe the words of Jesus: Luke 6:38.

Pehuajo, Argentina.

WHAT SHALL I RENDER UNTO THE LORD?

By A. Reist

For the Gospel Herald.

What shall I render unto the Lord for all his benefits toward me?—Psa. 116:12.

The love of Christ constraineth us. —II Cor. 5:14.

When one lives in a land where the Lord has seen fit to withhold the refreshing showers which we need to produce a bountiful harvest, we might almost ask, "What can I render?" yet when we hear of conditions in other places we are made to realize that the Lord has blessed us most wonderfully and we have a longing to render unto Him all that we possibly can.

We realize that this is a pleasure-seeking and pleasure-loving age when men apparently forget God and His cause and suffering humanity, and

will spend money right and left and rush headlong with the downward stream, seeking to satisfy their self will—"lovers of pleasures more than lovers of God."

When those conditions prevail it behooves every child of God to consider the benefits of the Lord and render unto Him accordingly. Whatever we may have of temporal things, they belong to the Lord. We are only His stewards and are commanded to occupy till He comes.

When we hear of brethren paying seven thousand dollars for an automobile and then think of our overdrawn mission funds as published in a recent issue of the Gospel Herald, we are made to wonder if we are really rendering unto the Lord according to His benefits toward us.

Oh, that the love of Christ might constrain us, as we profess to follow Him. If this were true of us, those overdrawn funds would soon show a balance on hand instead. The starving thousands in the war stricken districts would have food to eat in plenty and clothes to keep their poor bodies warm. But above all the 800,000,000 who have never heard the Gospel would have that beautiful message of love brought to them and our missionaries who are on the field trying to gather in the sheaves, would no longer need to overwork themselves, as hundreds would be ready to forsake all and follow Jesus—even to go into foreign fields—and the funds would be forthcoming to support them and help carry on the work as the borders of His kingdom are enlarged.

We can not ride to heaven on a $7,000 car; neither can we enter heaven by simply giving that sum or a much larger one to His cause, but if we are children of His, if we are of the called out ones and are constrained by the love of Christ, we will be willing to ride in a much cheaper car and we will render more unto the Lord, so that His cause may not suffer and thereby lay up treasures in heaven. Brethren, be not "weary in well doing: for in due season we shall reap, if we faint not."

Youngstown, Alta.

A PERSONAL EXPERIENCE IN STANDING FOR CHRISTIAN PRINCIPLE

By Charles Fricke

For the Gospel Herald.

One of the men with whom I worked, had asked me to get him some tobacco. I refused, telling him why. He was very angry and told me I would have to get that tobacco or another job. I told him I would rather get another job, and so he took me up to the boss. He told the boss in his anger that I was an independent, Zion City rascal, and ought to be thrown out, etc. I told the boss why I could not conscientiously go after his tobacco. After much discussion the boss said, "Well, usually when boys are asked to go for tobacco, they go, but I don't understand this," and with a shrug of his shoulders, he walked off.

The victory was mine. I felt like more than a conqueror thru Christ. The battle, however, had just begun. As soon as the boss went out, the men began to sing in chorus such songs as, "There's not a friend like our lowly Jesus," and "Since Jesus came into my heart." They would often remind me not to forget to say my prayers before I went to bed. Even the two bosses came up to me and asked me where I was born. "In Chicago," I answered. "You never lived in Zion City?" "No, Sir," and then they walked off.

Such are some of the conditions that I confront, but I am thankful to God that His grace is sufficient for me. When I first began to work, my heart was grieved when I heard the language they used. Sin was abounding on every hand and I had to take my stand as never before to "come out from among them and be separate." They know nothing of this joyful new life that I have in Christ Jesus, my Lord, my Master, and my Saviour. I will ever serve Him, live for Him, and do His will, no matter what may be the price.

Chicago, Ill.

A GENTLE REMINDER

By John B. Schoenweg

For the Gospel Herald.

> And other sheep I have, which are not of this fold! them also must I bring.—Jno. 10:16.

Beloved brethren and sisters in Christ, can you get down on your knees before our Father and thank Him for this day's blessings, knowing in your heart that you allowed another day to close without making an effort to reach a few of those sheep for whom our Savior died?

The writer often finds it hard to reach even one of these sheep, but having made a vow before the Father, in Jesus' precious name, he leaves no stone unturned until some hungry heart is impelled to accept a Gospel of John in English, Spanish, or Japanese, with suitable tracts showing the way of salvation by the Blood.

As a day laborer, working at odd jobs of all kinds, the writer reaches many hungry hearts, always prompted by the Holy Spirit. It is a wonderful stimulant to your efforts when you see a person whom you have given a gospel eagerly scanning its pages. Some days the Holy Spirit prompts him to hand out from five to fifteen gospels and often it seems a direct answer to prayer, whereby he seems impelled to reach only certain ones he passes on the streets, or rides with on the cars, or meets with in his work.

Beloved readers, if you really desire to be thankful to the Father for His great Gift to you through Jesus Christ, try this work, whether in small or large city, and you will say with me, "Another glorious day of service for my Beloved—my Jesus and my Savior."

Of course not all of us can go to a foreign field, but I believe all of us can find, once a day at least, some sinner, who despite his sneers at your efforts of giving him a personal testimony or tracts or gospels, is compelled to do some serious thinking.

Los Angeles, Calif.

THE ACTIVITIES OF CHRIST ON BEHALF OF HIS PEOPLE

He gave Himself for their sins (see Gal. 1:4).

He quickens them by His voice (see John 5:25).

He seals them with His Spirit (see Eph. 1:13).

He feeds them with His flesh and Blood (see John 8:5; Eph. 5:26).

He maintains them by His intercession (see Rom. 8:34; Heb. 7:25; I John 2:1).

He takes them individually to Himself (see Acts 7:59; Phil. 1:23).

He watches over their ashes (see John 6:39, 40).

He will raise them by His power (see John 6:39, 40; I Cor. 15:52; I Thess 4:16).

He will come to meet them in the air (see I Thess. 4:17).

He will conform them to His image (see Phil. 3:21; I John 3:2).

He will associate them with Himself, in His everlasting Kingdom (see John 14:3; 18:24).

Thus the activities of Christ on behalf of His people take in, in their range, the past, the present, and the future. They stretch, like a golden line, from everlasting to everlasting. Well may it be said, "Happy is the people that is in such a case; yea, happy is the people whose God is the Lord."

> "Happy they who trust in Jesus,
> Sweet their portion is and sure."

—Our Hope.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MY MOTHER AT THE GATE

Oh, there's many a lovely picture
On memory's silent wall,
There's many a cherished image
That I tenderly recall
The sweet home of my childhood
With it's singing brooks, and birds
The friends who grew beside me,
With their loving looks and words,
The flowers that decked the wild wood,
The roses fresh and sweet,
The blue bells and the daisies,
That blossomed at my feet.

All, all, are very precious,
And often comes to me,
Like breezes from a better land,
Beyond life's troubled sea,
But the sweetest dearest picture,
That memory can create,
Is the image of my mother,
My mother at the gate,
It is there I see her standing
With her face so pure and fair
With the sun light and the shadows
On her snowy cap and hair.

I can feel the soft warm pressure
Of the hand that cla,sped my own
I can see the look of fondness
That in her blue eye shone,
I can hear the parting blessing
Thru the lapse of weary years
I can see thru all my sorrows
Her own sweet silent tears.
Ah! amid the darkest trials
That have mingled with my fate
I have turned to that dear image
My mother at the gate.

But she has crossed the river
She is with the angels now
She has laid aside earth's crosses
And the crown is on her brow.
She is clothed in clean white linen
And she walks the streets of gold.
O loved one safe forever
Within the Savior's fold,
No sorrowing thought can reach thee,
No grief is thine today;
God gives thee joy for mourning,
Thy tears are wiped away,
They are waiting in that city,
Where the saints and angels wait,
And I'll know thee, "Dearest Mother,"
When I reach the Pearly Gate.

—Della Wagoner.

WHAT IS HOME WITHOUT A CHRISTIAN MOTHER?

By George S. Keener

For the Gospel Herald.

The writer of this article is now over three score years old. I had a Christian mother who died when almost at the age of four score and eight years. I do not know when she gave me the first kiss, but I do well remember when she gave me the last kiss here on earth, and with her hand in mine bade me, Goodbye, and with Christian fortitude said, "I hope to meet you in heaven."

On another event I can see my beloved mother on her sick bed almost at the point of death, and my dear father and his small children kneeling around the bedside, praying the Lord to be gracious and to spare her a while longer until the children would be older. We must of a truth say that God answered the prayer at this time.

No one can express the profound feelings of a true Christian companion until he goes through the varied scenes of life in the relation of the home. Not all who read this may be in the marriage relation, but after all we can realize that life is largely what we make it in the home, as well as elsewhere. Well do I remember when the first little jewel came into our home, and how afflicted it was, and yet how we cherished and cared for it, until God took it to Himself.

No one else can take the place of a Christian mother. Will you pause and think for one moment what your dear mother has done, and is still doing for you? Can you remember how patiently she rocked you in the little cradle until you fell asleep? When the cold wind was blowing outdoors, you did not always see her as she threw her mantle around her and went from bed to bed to see whether all the children were snugly tucked under cover. You did not hear her as she softly passed by to get your breakfast because you were enjoying the sweet sleep of youth. When you could not sleep because you were sick, she never told you how tired she was. You did not know how long she worked in mending and patching your clothes. You did not know how hard she worked to gather out of the garden the good things you liked so well, and you didn't realize how hard she worked to wash your clothes which you soiled when you played.

No son or daughter can know the care-worn love of a Christian mother —what pains she takes to keep the house and home pure and clean. Dear child, you do not know how many silent prayers were offered up in your behalf that you might follow her steps as she follows Christ, and that you might be a comfort in the home. And how sweet it is when she realizes that her labors were not in vain.

Young man and maiden, speak kindly to your Christian mother. It is only a little time until you shall see her no more. Her eyes are growing dim and her form is bent. Her feet are getting more tottery, and her shadow is leaning toward the grave. Her speech is getting weak, but still she prays for her child.

Christ in the home first, and then the Christian mother. It is a foretaste of heaven here on earth when a loving mother and father and children gather around the table and together read the blessed Word which will make them wise unto salvation.

Beloved young reader, if you have a Christian mother, do not despise her counsel, do not forget her Christian admonitions, and some day when you get old you can reflect over her kind advice.

God only knows in how many homes this Christmas was spent without a Christian mother. Do you remember what mother said a year ago at Christmas? Did she say this might be the last Christmas dinner we may eat together on earth? This is the case now in our home.

What is home without a Christian mother? May we all accept Christ and live obedient to His commandments and together spend "Christmas" in eternity, in the house and home which Jesus has prepared for all that serve Him.

Hagerstown, Md.

FRIENDSHIP

Friendship is never manufactured. It comes, like the sweet miracle of love. Which is to say that it comes in every known way, like a lightning flash, or like a slow, unnoticed growth. Knowing this, perhaps, we accept our friendships too much as a matter of course, forgetting that they demand the finest stuff that is in us. We rise to the emergencies of friendship, to the sudden needs of our friends; but in the daily grind we lose something of the beauty and the glory.

On my calendar I read a scrap about loyalty being the cement that fills in the cracks. We admit that there are cracks to be filled in, we being human and self-seeking, jealous even of our dear and much used friends when we know them to be more lovely or happier than we. We need to live our loyalty that is in us. For loyalty is an ingredient that must exist in all friendships from the greatest to the casual. It not only fills in the cracks, it is the very essence of friendship, a deep-lying thing which sets friendship forever apart from acquaintance. It is very like that love which is "never selfish, never resentful, never glad when others go wrong, always slow to expose, always eager to believe the best, always hopeful, always patient." And like that love it is enduring and makes possible the enduring structure of that great gift we call friendship.

—Selected.

Sunday School

For the Gospel Herald.

Lesson for Jan. 7, 1923—Luke 13:10-17

JESUS HEALING ON THE SABBATH

Golden Text.—It is lawful to do well on the sabbath days.—Matt. 12: 12.

Lesson Story.—One sabbath day, when Jesus was in one of the synagogues teaching, a woman appeared who had had an infirmity for eighteen years. Jesus beheld her, bade her come to him, and healed her. The ruler of the synagogue became indignant when he saw what was done, and wondered whether there were not six days in the week on which to do work and why this had to be done on the sabbath day. Jesus very quickly reminded him that even the Jews had no scruples in loosening the dumb animals from their stalls on the sabbath days and leading them to water. Why, He continued, should any one object to do a similar act of kindness to this poor woman whom Satan had bound these many years? This point silenced His adversaries, and they were ashamed. The people rejoiced because of the glorious things that were done that day.

Lesson Thoughts.—1. Christ showed us how to make use of the sabbath days, by doing active Christian work on this day of rest. The repeated references to His work in the synagogues on this day proves that it was His habit to be busy in the Father's service at that time. Not only was He found in the house of the Lord on the sabbath day, but He was active in the service. In this we should follow in His steps.

2. The promptness with which our Savior came to the rescue of this unfortunate woman shows His tender compassion toward all who are in need. He is the compassionate Friend of every sinner, ready to restore them to favor and friendship with God, if they will only accept His attention.

3. "Woman, thou art loosed from thine infirmity," said He as the woman came to Him. We infer that these words would never have been spoken had she not come to Him when He called. Salvation is forced upon no one.

4. It was no make-believe healing. She had been afflicted for over eighteen years, and at the words of the Master she was made perfectly whole. When our Savior offers His services we may expect a perfect job. He never does things by halves.

5. No one gets so steeped in sin but that the Savior may make him perfectly whole. This poor woman had been afflicted for many years and her case seemed hopeless; but the words of the Master made her every whit whole. "Though your sins be as scarlet, they shall be made as white as snow." Let every sin-burdened soul seek relief and salvation in Jesus.

6. It is wonderful how prejudice can close the eyes of people to their own inconsistencies. That ruler of the synagogue was very indignant when he saw the man from Nazareth heal a woman on the sabbath day. Doubtless he was sincere. But it had not occurred to him that his own dear people had made a habit of caring for their stock on the same identical sabbath day. "Thou hypocrite," was the just censure heaped upon him.

7. In healing this woman Christ made practical application of His saying, "It is lawful to do well on the sabbath days." This was not a case of secular toil. He was in no wise transacting business or pursuing His ordinary vocation in life. He was simply relieving suffering, doing deeds of kindness. Instead of this deed putting the stamp of approval on modern Sunday work, it simply emphasized the necessity of having a day open in which we may lay aside our secular cares and devote ourselves to furthering the Master's Kingdom. Had there been no sabbath day, it is not probable that Christ and this woman would ever have gotten together. The Christian Sabbath is responsible for many a poor sinner being found by the Savior.

8. That woman showed proper gratitude when she glorified God for what was done for her. God showers blessings upon us every day. Do we give Him the reverence and thank Him as we should? Every day should be a day of thanksgiving, for there is not a day in which we are not the recipients of boundless and bountiful blessings at the hands of Him from whom all blessings flow.

9. "The Sabbath was made for man, and not man for the Sabbath." Let us thank God for setting apart this day for our benefit, and make the most of our opportunities.

10. There were two effects of Christ's teaching and work: (1) His enemies were put to shame. (2) The people rejoiced because of the glorious things that were done that day. The triumph of Jesus and through Jesus is not only of great benefit but a means of unstinted joy. "Rejoice in the Lord alway; and again I say, Rejoice."—K.

"The joy of the Lord is divine."

Our Young People

RULES FOR EVERY DAY LIFE. (Jr.). —Rom. 12:9-21; Deut. 13:4

Topic for January 7

MOTTO

"Seek ye first the kingdom of God and his righteousness."

MEDITATIONS ON THE TOPIC

I. **Rules that Never Wear Out.**—Sometimes boys and girls get tired of having things the old way and want to try something new. Mother allows the girls to arrange their own room. They change the bed into another corner and set the dresser at a new place and hang the mottoes in different places on the wall. Boys want to have a new horse or a new plow and change things to a more up to date way about the farm. Sometimes Father can grant these things and sometimes he knows that it does not pay to change so much with every wind. But while we may change some things and gain by the change, there are some rules for everyday living that never need to be changed because to change would make things worse instead of better.

Righteousness of character cannot be bettered by any inventions or imitations from the devil. Every word or act that cannot stand the test of righteousness of God is a bad word to use. Every habit that is not a right habit is a wrong one and cannot be exchanged for the right one without cheating the one who gets it so badly that you cannot tell how much he has lost. Nothing can take the place of true love to God above all things else. No rule of serving the devil a little can be tolerated because it is impossible to serve God and the devil too. No rule of selfishness and unkindness or dishonesty, or untruthfulness, or impurity, or ungodliness will make one single day any happier or better. We should find rules for everyday life that will sweeten every action and make it beautiful before God and man because it is true and right and pure and good.

It is such rules for everyday life that we want to find in our study today. Jesus spoke of one when He said, "As ye would that men should do to you do ye also to them likewise." He knew that this rule would fit everywhere in everything we do. Will you search with me and find still other rules that fit for our everyday life?

II. **The Text.—Rom. 12:9-21.**—This gives a number of rules of living in our daily action toward God and men that will bring the very best results. **Deut. 13:4.**—Tells us how we are to live toward God. No day would be spent rightly unless we obey the teaching of this verse.

PERSONAL THOUGHT

I will let Jesus write His rules in my heart so that I may do His good will with pleasure.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, **"Daily."**
2. Things Good to Do Every Day.
3. Kindness I can Show.
4. Lessons I Can Learn
5. Evils I May Shun

For Older People

1. Good Rules that Have Brought Blessings
2. Why Good Rules Never Wear Out.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors
J. A. Ressler John L. Horst

Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, DECEMBER 28, 1922

Field Notes

Bro. Daniel Kauffman, Goshen, Ind., is spending this week in Iowa in the Lord's work.—H.

The recent evangelistic meetings held at Elkhart, Ind., by Bro. C. F. Derstine resulted in nine confessions. May the Lord bless and keep these new disciples.

Bro. D. D. Miller of Middlebury, Ind., left on Thursday morning, Dec. 21, for West Liberty, Ohio, where he and Bro. J. B. Smith are the instructors in a Bible conference.

The Relief Commission announces that the matter of Russian support through Sunday school pledges will again be taken up in some form. Certain developments and uncertainties have delayed final action but the work will again be offered and further announcements will be made about the first of next year. Special reports from Russia have just reached the Scottdale office of the Mennonite Central Committee and it is hoped that definite action will be taken at a meeting of the Committee in Chicago this week.—M.

Bro. Abram Metzler, Martinsburg, Pa., recently held a short series of meetings at the Rowe congregation near Shippensburg, Pa. There was one confession.

Bro. A. E. Kreider and family are spending some time with friends and kindred at Sterling, Ill., Bro. K. being one of the instructors at the Bible conference being held there.

Bro. J. S. Hartzler of Goshen, Ind., whose illness was reported in these columns last week, has taken a turn for the better and will probably be at his post of duty within a few weeks.

A bishops' meeting of the Lancaster County Conference was held at the Vine St. Mission, Lancaster, Pa., on Monday, Dec. 18, in which matters requiring immediate attention were considered.

Correction.—In some of the copies of last week's Gospel Herald the date for the all day Sunday school meeting at the East Chestnut Street Church, Lancaster, Pa., was given as Jan. 22, 1922. The correct reading is Jan. 1, 1923.

Bro. C. Z. Yoder, Wooster, Ohio, closed a series of meetings at the Norristown, Pa., Mission on Sunday evening, Dec. 17. The attendance and interest were fair and three souls confessed Christ as their Savior. May the Lord add His blessing.

Brethren Geo. S. Keener, Jonas Ishleman, and Isaac Myers, of the Washington Co., Md., district, spent Sunday, Dec. 17, in the West Virginia mountains, laboring in the Master's service. May the Lord bless the efforts put forth in that section.

Sunday, Dec. 17, baptismal services were conducted at the A. M. Church, at Mattawana, Pa., at which time four precious souls were received into church membership. May the Lord richly bless them with a faith that will not shrink, but hold out to a blessed end.—B.

Correspondence

Garden City, Mo.

Dear Readers of the Herald:—A happy greeting to you all and God bless you. Praise the Lord for this opportunity to visit you once more before the year closes, and I hope this silent message will find you all happy in Jesus. Praise His holy name.

Eight months ago myself and little adopted one, Thelma, left Knoxville, Tenn., and arrived safely at Kansas City, Kans., our first stop. Went to our Mission where we met Bro. J. D. Mininger and towards evening we went (accompanied with his children Ruth and Edward) to their farm home near Blue Springs, Mo., twenty miles east of the city. There we enjoyed the country life for five weeks, then myself and Thelma came back to Kansas City where we spent nearly all summer up to two months ago when we came to visit in Cass Co., Mo., near East Lynn, Latour, and Garden City. At the last named the Lord so directed that we spend the winter and we gladly submit to His will.

After nine years of city life, how blessed it is to enjoy the country with its good pure air and water and quiet nights of rest which add strength physically and spiritually. I was permitted to be in attendance of an all week Bible conference near Versailles last summer. Weather was hot and attendance good. On Thanksgiving week we had a five day Bible meeting near here at the Sycamore Grove Church. Instructors, Bro. E. J. Berkey and Bro. Henry King. Through the kindness of one family living close to the church, I gladly accepted the invitation to spend the week with them and I was permitted to be in attendance of the meetings every day.

I ask an interest in your prayers that I may prove faithful to my calling unto the end, and always depending on Him for guidance wheresoever He leadeth.

Wishing you all a Joyous Christmas, a Happy New Year and a prosperous journey to the blest beyond, I am as ever, happy in His service,

Dec. 11, 1922. Lizzie M. Wenger.

Limon, Colo.

Dear Herald Readers, Greetings in Jesus' name:—We are enjoying many spiritual feasts since we have preaching services every Sunday (if we are not shut in with snow). We had four snows in November. The weather is very pleasant now.

We had an all day service on Thanksgiving Day. We had an interesting mission program in the afternoon when the children brought in the increase of their quarters.

We are glad there are two families moving here in the spring from Missouri. Any one wishing to change location will do well to come and see this place. We are 75 miles from the Springs and 100 miles north of La Junta.

Bro. J. A. Heatwole came here on Dec. 9 and preached in the evening and we had communion services on

Sunday morning, Dec. 10. In the afternoon Bro. Heatwole went to preach at the Manitou Church.

Yours to honor and glorify Him,
Dec. 12, 1922. Sarah Hartzler.

Continental, Ohio
(Mt. Pleasant congregation)

On Dec. 16, 1922, we had our annual business meeting in which officers were elected to carry on the church work for the coming year. The following were eleted: Correspondent for the Gospel Herald, L. E. Strite; Secy-treas., F. W. Beair; Financial committee: West Elston, Steward Brown, Frank Myers; Janitor, L. E. Strite; Committee for Sunday Evening Bible meeting, Frank Myers, West Elston, L. E. Strite. Eugene Moore was appointed to look after securing an evangelist for 1923. A committee of five was elected to look after the old church building. It was decided to continue as before. In order to keep up our church treasury it was decided that each member should pay one dollar every three months or four dollars per year.

L. E. Strite.

Elizabethtown, Pa.

The program for the monthly workers' meeting to be held at the Elizabethtown Church, Thursday evening, Dec. 28, 1922, is as follows:

Lesson for Jan. 7, Jesus Healing on the Sabbath, Bro. Noah Risser.

Lesson for Jan. 14, Jesus Teaching Humility, Bro. Monroe Garber.

Lesson for Jan. 21, The Prodigal Son, Bro. Menno Stoner.

Lesson for Jan. 28, The Rich Man and Lazarus, Bro. Samuel Z. Miller.

Dec. 15, 1922. Ada E. Garber, Sec.

Salunga, Pa.

Following is the program for the Landisville and Salunga workers' meeting to be held at Salunga, Saturday evening, Dec. 30, 1922:

Lesson for Jan. 14, assigned to Bro. Hiram Kauffman.

Lesson for Jan. 17, assigned to Bro. S. Hess Hershey.

Lesson for Jan. 21, assigned to Bro. Jacob Harnish.

Lesson for Jan. 28, assigned to Bro. David High.

David H. Miller, Secy.

Bowmansville, Pa.

Greeting in the Master's name:—A series of meetings conducted by Bro. Sanford Landis of Bird-in-hand, Pa., closed Sunday evening, Dec. 18, with 32 confessions. There was good attendance and good order and brethren and sisters were working for that one aim—lost souls. O what a power it is if all work in unison! Let us forget self-will and work for the Lord. Surely a blessing will follow if we are a praying people.

Dec. 18, 1922. I. G. Musser.

Scottdale, Pa.

Dear Readers of the Gospel Herald:—The usual Christmas business was done at the House this year with apparently an increase in some respects. However with the advantages for taking care of the work which the new building makes possible the business was handled with greater ease and facility than heretofore.

Recent visitors here included Mr. Miller of Williamstown, Pa., a minister of the United Brethren Church; Gustave Sangals, and family, recent immigrants from Germany who visited Bro. Wm. Winsingers; Bro. Harold Bender of Princeton, N. J.; Bro. Abram Metzler, Martinsburg, Pa., who led the midweek prayer meeting this week. Bro. Walter Horsch, Pittsburg, Pa., and Sister Elizabeth Horsch, Johnstown, Pa., are home on Christmas vacation.

A number of our people attended the funeral of Bro. Christian Deffenbaugh at Masontown, Pa., on Dec. 20. Bro. Deffenbaugh was well known here, being the father of Bro. Homer Deffenbaugh of this place.

Bro. Aaron Loucks of this office spent the beginning of the week at Lancaster and Philadelphia in the interests of the Relief Commission.

Special Christmas services are planned for the home church and the Sunday school at East Scottdale on Sunday, Dec. 24. One precious young soul was received into church fellowship by baptism recently. We extend to all our readers the greetings of the season. Remember the work here before the Throne.

Dec. 23, 1922.

SUBSTITUTING FOR CHRIST IN OUR CHRISTMAS CELEBRATION

By Sadie Brubaker

For the Gospel Herald.

Unfortunately custom has taught us to write Xmas when we mean Christmas. We all know that X in mathematics usually stands for an unknown quantity and surely we do not want to say that Christ is an unknown quantity to us. Heathen may, and they act accordingly.

If in our plans and thoughts for Christmas we allow anything to take the place of the real Christ spirit we will find ourselves truly observing an Xmas only. And that will mean this only:—eXpense, eXertion, eXtravagance, eXcitement, and a lot of other eXtras which will not make anyone permanently happy unless the Christ spirit rules in all.

In our desires to bestow gifts, it is so easy to remember those who have befriended us, those who are lovable and congenial. That is human nature, but may we not exemplify our Master by remembering those whom few would take into consideration, those who because of deprivation could best appreciate our gifts and good will. The angels did not come to haughty Herod with the message of Christmas, but to the lowly shepherds. Some lonely heart may appreciate your smallest gift while your friend so well blessed may betray your good will.

And above all, may we make Christmas an all the year round service, simply living and giving and serving, because Christ first loved and gave to us.

Gravois Mills, Mo.

JOY

We are to rejoice in the Lord alway. Joy is not a luxury; it is a necessity or the child of God. But, alas, some Christians are so accustomed to do without the joy of the Lord that they think there is some merit in being miserable; they have almost persuaded themselves that to be content to seek and not to find is a mark of superior sanctity. If you have found out that you are sick, I want to tell you quite plainly that there is a simple and complete remedy for your spiritual sickness.—F. S. Webster.

SPECIAL BIBLE TERM

A special Bible term is to be held at Goshen College, Goshen, Ind., beginning Jan. 3 and closing Feb. 7, 1923. An invitation is extended to all our active workers who can do so to be with us during this term. The following courses will be offered:

1. Doctrinal Studies.
2. Life and Teachings of Paul.
3. Old Testament History.
4. Teacher Training.
5. Mission Study
6. Vocal Music
7. Sunday School Lessons for 1923.

At the same time a special course in Agriculture will be offered by the College to such as desire to take the course.

Among the strong features of the term will be a series of lectures, two each week, by brethren whose experience and attainments qualify them to speak on the subjects assigned them.

Your presence and attendance solicited. If you find it impossible to attend yourself, perhaps you can interest a few others who would be glad for the opportunity to study and better understand God's Word. Remember the time: immediately after the holidays.

For further information address,
Daniel Kauffman, Pres.
A. E. Kreider, Dean Bible Dept.
Goshen, Ind.

Miscellaneous

THE NEW YEAR

Sel. by Anna M. Graybill

Another year, with all its cares
And all its joys is almost gone;
With eager eyes we look to see
Another New Year coming on.

Reflections sad and hopes all bright,
Crowd mind and heart while pondering
O'er joys on which time cast its blight,
And blessings which the year may bring.

How swift the moments sped away!
How soon they measured all the year!
It seemed when past, 'twas but a day—
Ere well begun, the new was near.

God as a book the New Year gave—
A volume blank, yet pure and clean,
In which our acts, both gay and grave,
He wrote—in judgment to be seen.

We filled it page by page—each day
Our words and thoughts went on record;
Past years—all books—are laid away
To wait the coming of the Lord.

Oh did we strive to write with care,
And make the best of every day?
Did Christ-like loving kindness share
A part in all we had to say?

Did sorrowing ones kind words receive,
To bless them on their way to heaven,
And fainting ones, in faith believe
That strength for every day is given?

Our God had given these pages pure,
And did we use them for His sake?
Did we some wrongs for Him endure,
And never once His Word forsake?

Did each day witness some good deed,
Some act of kindness for our Lord?
If thus we shared the sufferer's needs,
In heaven we'll gain a great reward.

We welcome now this glad New Year—
Year nineteen hundred twenty-three.
Help Lord,
To live it in Thy holy fear,
Each act ruled by Thy holy Word.

May every year we live be Thine;
That when we lay life's burden down,
In heaven's glad New Year we may shine,
And wear with Christ a golden crown.

Wrightsville, Pa.

SONGS WE KNOW AND LOVE TO SING

By Edna Slagel

For the Gospel Herald.

There are many songs we know and love to sing, but I will name just a few. John Fawcett, the writer of the song, "Blest be the Tie that Binds," sacrificed ambition and personal interest to Christian affection. He received a call to succeed another minister but at the last moment, when his goods were packed for removal, the clinging love of his people, weeping their farewells around him melted his heart. Their passionate regrets were more than he could withstand, and he said he would stay. It was out of his heart experience that the tender hymn was born.

"Our fears, our hopes, our aims are one,
Our comforts and our cares."

The hymn "What a Friend we Have in Jesus," is one of the most helpful of the Gospel collections and the words and music have strengthened many a weak and failing soul to try again.

"Have we trials and temptations,
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in pray'r."

"Rock of Ages," is said to have been written after the author, during a suburban walk, had been forced to shelter himself from a shower under a cliff.

The last sounds heard by the few saved from the wreck of the steamer "London" in the bay of Biscay, 1866, were the voices of the helpless passengers singing "Rock of Ages" as the ship went down. A company of American Christians sang "Rock of Ages" in their native tongue while they were being massacred in Constantinople.

"Rock of Ages, cleft for me,
Let me hide myself in thee,
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure,
Cleanse me from it's guilt and pow'r."

Fanny Crosby, the blind song writer, who has written many songs wrote "Jesus Keep Me Near the Cross." It is said that this song is the best she has ever written.

"Jesus keep me near the cross,
There a precious fountain,
Free to all a healing stream,
Flows from Calvary's mountain."

The hymn "The Ninety and Nine" was written by Mrs. Elizabeth Clephane. The little poem was seen by Mr. Sankey in the Christian Age and thinking it might be useful, he cut it out. At an impressive moment in one of the great meetings in Edinburg, Mr. Moody said to him, "Sing something." Precisely what was wanted for the hour and theme was in Mr. Sankey's pocket. But how could it be sung without a tune? With a silent prayer for help the musician took out the slip containing Mrs. Clephane's poem, and began singing. He had a tearful audience at the close to reward him. The first six lines give the situation of the lost sheep in the parable of that name.

"There were ninety and nine that safely lay,
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold,
Away on the mountains wild and bare,
Away from the tender shepherd's care."

After describing the shepherd's arduous search, the joy at his return is sketched and spiritualized in the concluding stanza:

"But all thru the mountains, thunder- riven,
And up from the rocky steep,
There arose a glad cry to the gate of heaven,
Rejoice! I have found my sheep!"

An illustration, recited in Mr. Moody's graphic fashion in one of his discourses, suggested the hymn, "Let the Lower Lights be Burning" to P. P. Bliss. It was a stormy night on Lake Erie and the sky was pitch dark.

"Pilot, are you sure this is Cleveland? There's only one light."

"Quite sure, Captain."

"Where are all the lower lights?"

"Gone out, sir."

"Can you run in?"

"We've got to, Captain, or die."

The brave old pilot did his best, but, alas, he missed the channel. The boat was wrecked, with the loss of many lives.

Brethren, the Master will take care of the great Light House. It is our work to keep the lower lights burning.

"Let the lower lights be burning!
Send a gleam across the wave,
Some poor, fainting, struggling seaman,
You may rescue, you may save,"

Flanagan, Ill.

A TIMELY MESSAGE

"There was no room for them in the inn" (Luke 2:7).

This was said of the Infant Christ and His mother.

It is not only an historical fact, but a prophecy of that reception which the blessed Savior has had in all ages past, and which He has today.

There is "no room" for Him in the hearts of men. It may be, that even the heart of the one who is now reading this message has been so filled with the things of this world—business, society, pleasure, and material success that there has been no time for thinking seriously of the adorable Savior, Jesus of Nazareth, and His righteous claims.

This is the season of exchanging gifts, and it is a time of good cheer, and joy, and festivity, and merry making, all in connection with the presumed anniversary of the birth of the Savior of men; and yet the sad, sad thing is, that many, very many of those who will enter so enthusiastically into these festivities have no room at all in their hearts for the Savior Himself.

They may say prayers to Him.

They may sing His praises.

They may read and hear His Word with respect.

But He is not real to their hearts.

All is mere formality with them.

They do not know Him as their Savior.

Their hearts have never really come in contact with Him in an experimental way.

He is not "precious" to them (I Peter 2:7).

They have not been "born again" (John 3:3-7).

And how many, alas, will join in all this Christmas gayety, amid scenes and sounds of shameless revelry and drunkenness, and profanity!

Oh, the desperate wickedness of the heart! (Jer. 17:9).

And yet, there is the solemn Word of God, that if men do not give that blessed One, born in Bethlehem, the place in their hearts, which His person, His love, and His atoning work of the cross, justly demand, there will be no place of forgiveness for them, of escape from that awful and unending judgment which He went to the cross to save them from.

If we have "no room" for Him, how can we expect Him to have any room for us?

Surely there is no room in heaven for the Christ rejecter!

His room will be in the place of infinite distance from the Savior, in "the lake that burneth with fire and brimstone," no matter what Satan and his learned servants may do to expunge the appalling fact from God's Word.

Do we not need that Savior whose nativity the world is celebrating?

Can you think that He would have come into the world, and have gone to that shameful cross, if God could have saved men in any other way?

Think of "trying to get to heaven" by your own endeavors in view of that cross!

Every one who is trusting in his "trying," is denying the testimony of the cross, and does not yet see his deep need!

He is denying the word of the Savior, who said: "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me" (John 14:6).

He is denying the word of the apostle, who said: "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12).

Oh, it is a truth that we must receive—that the Christ of the New Testament, has opened heaven for us, only by the blood of His cross; and we must open our hearts to Him, that He may come in, and reign there as our Savior and Lord, or remain unsaved forever.

They only, who are truly trusting in His death for their salvation, can truly appreciate and celebrate His birth.

Giving and receiving gifts and making merry in connection with His birthday, while rejecting Himself—the "unspeakable gift" of God, is not only most inconsistent, but most sinful.

"Have you any room for Jesus,
He who bore your load of sin;
As He knocks and asks admission
Sinner will you let Him in?
Room and time now give to Jesus,
Soon will pass God's day of grace,
Soon thy heart left cold and silent,
And thy Savior's pleadings cease."

—Sel. by J. D. M.

THE SECRET OF HAPPINESS

By Violet Hamilton

For the Gospel Herald.

No thoughtful person can question the fact that, for the most part, the Christian life as it is generally lived, is not entirely a happy life.

But why not? Because they make it so. The Christian life should be a happy life. Our Christian life is not as happy as the lives of those Christians who had to suffer and be imprisoned for their rights.

Is not our life easier? We do not have such hard times and trials as they did then, yet they were happier than we are.

There must be some reason. We are not fully given over to the Lord.

It seems to me the real secret of happiness is the realization of being a true child of God, to know we are truly born again and to know our sins are all washed away by Jesus' blood.

To be happy we must be active in the work of the Lord, believing His promises and living the true Christian life. Not only to say we are Christians, but really live it out, and let others see by our lives that we are the children of God. God is not pleased with a half way service.

Prayer is one of the main roots of happiness. Just a little talk with Jesus brings great joy and happiness to our souls. Doing good to others also brings happiness.

Jesus gives us many promises in His Word to love one another, to worship only the true God and no other. In John 13:17 we read, "If ye know these things, happy are ye if ye do them." He gives us a promise of happiness. If we keep the commandments and the law of God we are happy. Prov. 29:18: "When there is no vision the people perish. **But he that keepeth the law happy is he.**"

Also we read in the word of God that to learn wisdom and understanding from above gives us great happiness. "Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. 3:13). I believe to be happy we must always be busy doing something to make some one else happy. If we try to make some one else happy we cannot help but be happy ourselves. Jesus teaches us to be happy and make others happy. Jesus gave His life to make us happy; we are in bondage until God makes us free.

Many people think the Christian life is a hard life to live, and that they will be bound down to something they cannot do. Jesus never gave us an impossible command. Some of the things we think are impossible are just the things to make us happy. Let us be more happy and try to make others happy. This is the secret of happiness. Pray that we may find more happiness in the work of the Lord.

Airlie, Oreg.

PEACE AS TAUGHT BY OUR SAVIOR

By Anna Bittinger

For the Gospel Herald.

(An essay read at Gortner Union Church, on Peace Sunday.)

"Peace on earth and good will toward men," was the glad message that announced the Savior's birth. The law according to Moses, was "An eye for an eye, and a tooth for a tooth." Jesus said, "Him that smiteth thee on the one cheek, offer also the other," teaching us the universal lesson of ruling by love rather than by the sword.

Isaiah prophesied concerning the time of the Savior, "They shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." This prophecy, given six hundred years before our Savior's birth, has not been fulfilled after a lapse of almost two thousand years. Yet by faith, as those of old looked for the coming Messiah, so we with true confidence look for the coming reign of peace. When the charity that is "not easily provoked," and that "seeketh not her own," shall rule man's motives and promote their whole being "then the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Mothers have sickened of sending their sons to feed the open mouths of cannons. God speed the day when the world shall be made safe from war by and thru the principles of the Prince of Peace. Woman has it in her power to help hasten this coming peace by planting in the hearts and lives of her children the "love that thinketh no evil and is kind." Her influence is limitless. "Blessed are the peacemakers for they shall be called the children of God," was

spoken with great purpose and meaning by our Savior. Then the direct command "Follow peace with all men, without which no man shall see the Lord," comes to us with solemn meaning. Then again we have the command, "Live in peace," and the promise "The God of Peace shall be with you."

May He who commanded the waves in the storm-tossed sea of Galilee saying, "Peace be still," rule and control the affairs of this storm tossed world of humanity that it may hear His gracious words, "Peace I leave with you, my peace I give unto you." This peace is the panacea for all earth's ills. There are no troubles it cannot heal. May that peace that "passeth all understanding keep our hearts and minds" until we find in heaven the happy consummation of all our hope.

Then shall wars and turmoils cease,
Then be banished grief and pain,
Righteousness and joy and peace,
Undisturbed shall ever reign.

Gortner, Md.

A WORD TOO LIGHTLY USED

(Continued from page 755)

the young knight, Sir Launfal, flinging a piece of gold at the feet of a leper, which was refused by the latter, because the knight had given it in scorn; but when the knight met the leper again many years afterwards he shared with him a crust of mouldy bread—the only thing the knight had to give—and it was accepted by the leper, because it was given with a sympathetic heart.

In the revised version the word "love" is substituted for charity, but as love is itself such a variable quantity, it isn't always an index of the meaning embodied in the word charity. There is, for instance, one type of love that is manifested in our conduct toward the opposite sex, but that wouldn't come within the meaning of charity.

No doubt Nathan Hale, an American soldier who was executed as a spy by the British during the Revolutionary war, loved his country when he said, just before he was executed, that he regretted that he had but one life to give for it; yet his love lacked many of the essential elements that are embodied in the word charity.

Joan of Arc loved the French people and suffered death at the stake uncomplainingly for their sake, but she didn't love the enemy against whom she had led the French army, therefore she had not charity (I Cor. 13:3).

There is an Old-World legend, that we shall briefly relate, in which we believe that the type of love that is manifested has the right quality; but as it applies to only one person, it likewise fails to answer for a synonym for charity. Its substance is something like this: There was a son who loved his mother and she also loved him, for all true mothers love their children—yea, the black sheep as well as the whitest lamb! But one day the son came to love another woman, which was both natural and proper. This woman who had a small heart wanted to make sure that she had all his love, even that which had been bestowed upon his own mother. So she said to him, "If you want to prove your love, bring me your mother's heart." As he was willing to comply with all of her demands, he rushed to his mother's cottage. As she stepped forward to embrace him, he slew her. He hastened to carry his mother's heart to his newly beloved, but on the way he tripped and fell heavily upon a rock, the heart falling from his hand and bounding rudely on the stones; whereupon it cried out to him piteously: "Oh, my son, my son, did you hurt yourself!"

Such love is almost inconceivable, yet it isn't synonomous with charity, because there is no evidence given in the story that the mother had the same kind of love for everybody.

Jesus said that even sinners love those that love them. Indians love their friends, but are very cruel to their enemies. Joab said that David loved his enemies more than he loved his friends. But Jesus loved all and died for all, and even asked His heavenly Father to forgive them that were responsible for His crucifixion. Stephen, the Christian martyr, asked God that the charge of murder might not be laid against them that were stoning him to death. In the last two examples we have, therefore, a perfect picture of charity.

Abraham represents faith, Job may be a good example of hope, but for a clear vision of charity we must study the life of Jesus.

"Now abideth faith, hope, charity (the three words on the motto referred to), these three, but the greatest of these is charity." Therefore Jesus Christ, in whose life we have the most complete embodiment of charity, is greatest of all.

Elkhart, Ind.

Is it not our Lord Himself who has taught us to say, "Thy will be done"? It is the tenderest and fondest word that love ever pronounced. It is also the peace that the Savior promised to His disciples.

ARE WE WORSHIPING THE TRUE GOD?

By Emma Boller

For the Gospel Herald.

Let us ask ourselves the question, Are we worshiping the real true and living God or are we worshiping some other God? I think too often there are many things in our lives that hinder us from worshiping the true God—many times things that we do not think of at the time.

There are many different ways in which we can worship some other thing above God. If we are having our heart and mind set upon our money, or upon our dress, our appearance, or all kinds of evils and pleasures of the world, of which there are so many different kinds in this age, then I fear we are worshiping some other idol more than God.

The Bible says that we cannot serve God and mammon. So when we are not obeying God's law we are not worshiping God in the right way. We should remember the words that Jesus spoke when He was tempted in the wilderness by Satan: "Thou shalt worship the Lord thy God, and him only shalt thou serve." By worshiping God we must believe all things which are written in His law, which is our guide that we should read and follow daily. And we must put our confidence in God's law and not follow the laws of man or we will find ourselves worshiping some other god than the true and living God.

God has put us in this world for some purpose, so let us be careful that we do not waste our time in worshiping some false and evil things more than God. Let us try by God's help and grace to fulfill the plan He has for us.

In John 4:24 we read: "God is a spirit and they that worship him must worship him in spirit and in truth." So let us not find ourselves doing like the Pharisees of whom Jesus said, "But in vain do they worship me, teaching for doctrines the commandments of men."

Man cannot change God's plans and laws, so we must be very careful that we do not look to man's laws to find a passport to heaven as God's way is the only way. We must worship Him only and be guided by His Holy Spirit to direct us in our worship. Let us ask ourselves the question, Which God are we worshiping?

Kalona, Iowa.

Preachers should not preach sounding words, lest sound preaching should be turned into a sound of preaching.—Selected.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

When a congregation is at strife, and disobedient members are dealt with according to Matt. 18:15-17, if these then make application to be taken into the same church, or into another church, should they be received without making peace with the church from which they were excommunicated? A Reader.

1. If such persons wish to be reinstated in the church from which they were expelled, the very reconciliation itself would constitute the making of peace.

2. If they wish to unite with some other church, their duty to God would require them to make an effort to rectify matters with the church of which they formerly were members before counting themselves at peace with God. Whether they should be received into some other church before coming to an agreement with their former church depends upon several conditions: (1) If it is a purely personal matter that is the cause of the trouble, they can not be right before God until these matters are adjusted. (2) If the difference is in matters doctrinal, it is not always possible to satisfy the former church. But even in this case the going out should be peaceable and with due respect to those with whom they were formerly in fellowship.

What is the true meaning of the word "world" in Matt. 28:20? E. E. T.

The word "world" is used in the New Testament as the translation of four different Greek words:

1. Kosmos,—orderly arrangement; hence, world system, the earth and its inhabitants. Examples, John 1:9, 10, 29; 3:16; 18:36.

2. Aion,—an age (of time). Examples, Matt. 28:20; John 9:32; Rom. 12:2; Matt. 24:3; Mark 10:30.

3. Oikoumene,—land, or the land portion of the globe; specifically, the Roman Empire. Examples, Acts 11:28; 19:27; Rom. 10:18.

4. Ge,—almost the same as Oikoumene—soil, land, and the inhabitants of the land. Examples, Rev. 13:3.

A comparison of these references will make the meaning clear. Much confusion has resulted from the failure to distinguish the different meanings in the original.

In the Old Testament there are also several Hebrew words which are translated "world" in our Bible; for example: II Sam. 22:16, Tebel, the earth; Psalm 17:14, Cheled, a (comparatively short) period of time; Isa. 45:17, Olam, a period of time—practically time without end; Jer. 25:26, Erets, the solid earth.

The fact that there are these different meanings for the word "world" need not disturb use, however, for we use the word in all these different senses in our ordinary language and it is so used in common English literature.

J. A. R., with acknowledgements to Strong's Exhaustive Concordance.

Please explain Matt. 16:28. A Brother.

Answer:—It is evident from the Master's statement "there be some standing here, which shall not taste of death," etc., that He did not mean to convey the thought that some of those present with Him at that time should in the near future "see the Son of Man coming in the clouds of heaven with power and great glory" to establish His kingdom, but according to the record given by Mark, saying, "There be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power" (Mark 9:1). Some of them, viz. Peter, James and John had a foretaste or vision of Christ's coming Kingdom and its glory just six days later on the Mount of Transfiguration, but Christ's prophetic statement was not fulfilled until after He had paid the penalty of sin on the cross, and had arose triumphantly from the embrace of death, and had ascended to the right hand of the Majesty on High, and the Holy Spirit was poured out upon the believers on the Day of Pentecost. Then Jesus came in the person of the Holy Ghost and established His Kingdom in the hearts and lives of the disciples and other believers. We believe that at that time our Lord's words were fulfilled as recorded in Matt. 16:28. J. S. S.

Please explain when sins should be publicly confessed, and when to God, or rather, what sins.—A Brother.

Answer.—All sins, regardless as to whether they are sinful thoughts, words, or actions, committed either against God in the violation of any of His divine laws, or against any human being either publicly or privately, must be confessed to God if pardon of the same is desired on the part of the transgressor.

Sins committed against individuals must be confessed both to God and to the person or persons sinned against, but they need not be publicly confessed unless they affect the Church or are publicly known, in such case they should be openly confessed in order to be forgiven and matters satisfactorily adjusted.

Sins committed against the Church, her doctrines, and authority need to be confessed before the Church, and wrongs thus rectified. J. S. S.

IN WHAT WAY WAS RUTH A MODEL TO HER PEOPLE?

By Fannie Ulrich

For the Gospel Herald.

Ruth was a Moabitish woman who lived in a heathen country and worshiped idols. She was an ancestress of David and Solomon as well as of our Lord Jesus Christ. She chose to leave her own country and go to live in a strange country among a people whom she had never seen. She was loyal to one who had been faithful to her, and she turned her back upon the worship of idols, accepting instead, the worship of the true and living God.

It came about in this way. Many years before, a man named Elimelech and his wife, Naomi, left Bethlehem and went down into the land of Moab, taking with them their two sons. They moved from their native land because of a famine. When the sons grew to manhood they married Moabitish women, one of whom was named Orpah, the other, Ruth. God sent great affliction and sorrow upon these women. Death called away their loved ones whom they looked to for support. Naomi was a devoted, God-fearing woman but God sometimes sends afflictions and sorrow upon His people to bring them nearer to Him. He says: "My thoughts are not your thoughts, neither are your ways my ways."

Naomi decided to return to her native land and she told Orpah and Ruth of her decision to go back to Bethlehem. The time of parting came. Orpah, although weeping and very sorrowful, turned back to her idolatrous home. She was like the rich young man who came to the Savior inquiring the way of life and turned from it because he was not willing to walk in the path of piety after it was pointed out to him. Ruth refused to leave Naomi. She loved her with all her heart, and could not be separated from her. In order to be near her she would accept her home, her people, her burial place, and her God. She says, "Thy people shall be my people, and thy God my God."

The devotion of Ruth is one of the great instances of undying affection and supreme loyalty. She was self forgetful, industrious, patient thru trials and grief, faithful, brave, and true under all circumstances. Above all, she chose to worship the true and living God.

Manson, Iowa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Important Notice

Latest advices rom Constantinople indicate that there are now about forty Mennonite refugees at Constantinople waiting for an opportunity to come to this country. These can only come as individuals in this country are willing to make themselves responsible for advancing passage money which will enable them to make the trip. Bro. Orie Miller, Akron, Pa., is in a position to take care of all applications and to secure the necessary papers and permits enabling them to come. The group of forty includes families and single men, and are all people who have but recently arrived at **Constantinople** from Batoum or other Black Sea ports. Names and particulars have not yet been received, but undoubtedly are on the way. Meanwhile, anyone wishing to help these people to come to the United States either by giving them employment and advancing the wages for several months, by donations, or through other means should write to Bro. Miller at once. Anyone interested in having farm help for next spring can feel sure of getting someone within two months if the proper applications are made at once. One family, man and wife, has already furnished the necessary information and is only waiting for someone to advance the necessary funds enabling them to come. Address your applications or write for information to Orie O. Miller, Akron, Pa. Solve your hired help problem in this way, and at the same time enable some of our unfortunate Russian brethren to begin life anew in this country.

* * * *

All of the Mennonite refugees who were at Constantinople on October 1, as per the list which was sent us on that date have now been provided for with passage money and affadavits enabling them to come to this country. The list at that time totalled fifty-two. Several of these are being delayed at Constantinople on account of sickness. Four landed in this country about two weeks ago. One of these has gone to Nebraska, and three to Kansas. Word has been received that twenty more sailed from Constantinople on Dec. 12 and are due to arrive in New York on January 1. The others will no doubt be on their way in the course of the next month or so.

* * * *

A general exodus of Christians from Turkish territory came as a result of the Kemalist order that all Christians must evacuate by December 15, excepting men of military age who were not allowed to go. This forced evacuation has resulted in terrible hardships and suffering. According to a cablegram received by the Near East offices in New York on December 14, fifty thousand Armenian refugees had already arrived at Aleppo, and thousands more were on the way. All were robbed, almost naked, many were wounded, girls had been violated, and misery indescribable was their lot. Help has been urgently requested.

* * * *

Christmas finds the Bible lands playing a new part in the history of Christianity by accepting 10,000 women and children who have been compelled to leave their homes in Turkey because of their Christian faith. Palestine is economically unable to care for this number in addition to its own population, and help from the western world is earnestly requested by the Near East Relief in order to prevent wholesale deaths on the very ground that Christ trod. It is thought that the land vacated by the loss of half of the Syrian population during the war may provide for the temporary rehabilitation of 40,000 people if America helps through the winter.

Dec. 22, 1922.

SPECIAL MEETINGS

Wakarusa, Ind.

Report of the Sunday school meeting of the Holdeman, Olive, Elkhart, and Hopewell Sunday schools, held at the Holdeman Church, near Wakarusa, Ind., on Thanksgiving Day, Nov. 30, 1922.

The officers were J. S. Hartzler, and J. S. Shoemaker, Moderators; E. F. Martin, Sec; C. A. Flickinger, Treas.; and Oscar Weaver, Chor. Bro. S. C. Yoder preached the Thanksgiving sermon, after which the following topics were discussed: **Vacation Bible Schools; Class Organization,** (a) **Its Advantages,** (b) **Its Dangers; Teachers' Loyalty to the Doctrines of the Church; Our Sunday Schools' Contribution to the Mission Cause.**

Following were the speakers: Edwin Weaver, Sarah Shantz, D. G. Lapp, and James Bucher.

Sec.

Columbia, Pa.

Report of the two day dedicatory services for the Columbia Mennonite Mission church building, Columbia, Pa., Dec. 9, 10, 1922.

After singing and devotion Bro. S. E. Ebersole called the meeting to order. Bro. John H. Mellinger not being able to be present because of the serious illness of his wife, Bro. S. H. Musselman was called to the chair with Bro. H. L. Herr as secretary.

The morning sermon was delivered by Bro. J. M. Nissley of the Altoona Mission. It was a real missionary sermon.

A history of the work at Columbia was given by Bro. J. C. Habecker who stated that Mrs McFalls began the work and it was taken up by Bro. Byer Feb. 4, 1906, at which time he rented the house on S. Fourth St., where he conducted mission work until 1917 when he resigned in favor of Knoxville, Tenn. Bro. Ira Showalter continued the work at Columbia until 1920 when Bro. C. Z. Martin took charge, under whose efforts the work prospered to such an extent that a larger building became a necessity.

A report of the building committee was then given by Bro. S. E. Ebersole who stated that the work moved along nicely, having been started Jan. 18 and was about completed at this time.

The brethren, Christ Martin and Noah Mack, related some of their experiences in the work.

The dedicatory sermon was preached by Bro. D. N. Lehman whose texts were Isa. 66:1, 2 and Acts 49:40 Bro. Lehman said in part: God in all times found men to do the things He wanted to have done. Enoch, Noah, Abraham, David and Solomon kneeled down and thanked God for the blessings received. Concluding Bro. Lehman said: "Therefore on this day we consecrate, we dedicate this house to the service and worship of God."

"Missions and their Support" was the subject of an address given by Bro. David Garber, who said we ought to feel it a duty to carry the Word to the Jew and to the Greek also. People should be really converted, not only church-joiners. As to the support we should at least give the Lord His part and freewill offerings as well. The staff of the ministry should be doubled in the next ten years.

The treasurer's report was both interesting and satisfactory. We believe the Church will gladly take care of the needs at this place.

The sermon Sunday morning was delivered by Bro. Harvey Grove of Menges Mills, Pa. Text, Acts 9:6. We should all ask the question, "Lord, what wilt Thou have me to do?" The Lord has bought us for service and we should work till Jesus comes.

"How Create a Greater Interest in Christian Service?" was the subject of an address given by Bro. Sanford Landis. The foundation should be laid in Christian homes; the principles of the Gospel should be instilled in the minds of the people.

Bro. Simon B Landis addressed the meeting on the subject, "Open Doors for Service." An open door is an opportunity; an opportunity is a responsibility. That minister that is always haranguing his congregation and sees nothing good in it is the one who is preaching the church empty. Why is there not a mission in every town of 2000 people in the United States? Will the Mennonite Church be excused?

The first feature in the afternoon was the Sunday school, with Bro. Christ Martin as superintendent. This was a wonder. Some 250 children gathered in promptly at 1 o'clock and the way they responded to Bro. Martin showed that a good work is being done.

After the Sunday school Bro. D. N. Gish delivered a sermon for the children. The child is father of the man; childhood shows the man as morning shows the day.

Short talks were given by the brethren, Jno. W. Weaver, Jno. F. Bressler, Noah Landis, Bro. Doebler, Aaron Mast, Amos Stoltzfus, Simon Landis, C. Z Martin, Isaac Herr, and Noah Mack. Bro. Mack referred to our enjoying these blessings. We should see that we do not forget the needy and remember the work at Columbia in our prayers.

Services were continued in the evening at which time the evangelistic meetings began.

H. L. Herr, Secy.

Christ is in the heart of every believer as Savior. But is He indeed Lord? It is not a question of re-conversion; it is just a question of recognizing the indwelling Christ as Master in His own house—my heart.—Sel.

"Every finger-board pointing toward Heaven says: 'Start now.'"

REPORT
Of the Second Sewing Circle of the Blough Church of Johnstown, Pa., Held Nov. 11, 1922.

For the Gospel Herald.

No. of members 24.
Garments made
Undersuits 22.
Aprons 9.
Chemise 10.
Rompers 6.
Baby Petticoats 6.
Boys' Blouses 6.
Petticoats 2.
Baby chemise and bands 10.
Night gowns 2.
Baby Saques 4.
Pair of stockings 17.
Total No. of garments 94.

Money received	$20 52
Expenses for cloth	19 90
Money in Treas.	$ 62

Olive Zimmerman, Secy.

BIBLE STUDY CLASS

Authorized by the Mennonite Conference of Ontario, 1906. A regular Six Year's Course of Study for those interested in Sunday school and church work. Sixth year. Sessions at First Mennonite Church, Kitchener, Ont., Jan. 2, to Feb. 9, 1923.

1. Old Testament,—Minor Prophets.
2. New Testament,—The Revelation.
3. Methods of Bible Study,—Biblical Introduction and Practical Study.
4. Christian Work,—How to Win Souls for Christ.
5. Bible History and Geography.
6. English Composition, Written and Oral.
7. Vocal Music.

Tuition, Fifty Cents per week.

Board will be furnished by the Boarding Club at a moderate rate.

Rooms may be secured at reasonable rates.

Instructors, S. F. Coffman and Oscar Burkholder.

Bible Study Board: J. Witmer, Petersburg, Ont.; Moses M. Brubacher, St. Jacobs, Ont.; U. K. Weber, Kitchener, Ont. Class Corresponding Secretary: Miss Linnie Cressman, Breslau, Ontario.

Married

Breniser—Eash.—On Tuesday evening, Dec. 12, 1922, at the home of the officiating bishop, Bro. D. D. Miller, Middlebury, Ind., Bro. Lawrence Breniser and Sister Anna Eash, both members of the Forks congregation, were united in holy marriage.

Bontrager—Hostetler.—On Dec. 14 at the Yoder Mennonite Church occurred the marriage of Bro. D. M. Bontrager of Hutchinson, Kans., and Sister Barbara Hostetler of Haven, Kans., both members of the above-named congregation. Bro. J. M. Kreider officiated. May joy, peace, and happiness go with them all thru life.

Sensenig—Sensenig.—Bro. Harry L. Sensenig and Sister Anna M. Sensenig, both of the Weaverland congregation, were united in marriage, Nov. 4, at the home of the bride's parents, Bro. and Sister Henry Sensenig, by Bro. Benjamin Weaver. May God's richest blessing attend them through life.

Hertzler — Weaver. — At his home at Elizabethtown, Pa., Bro. S. B. Landis united in marriage Bro. C. Arthur Hertzler and Sister Ada May Weaver, on Nov. 7, 1922, both of Slate Hill congregation. May God's choicest blessings go with them through life.

Diller—Martin.—On Nov. 28, at the home of the bride's parents, Bro. and Sister Samuel W. Martin, near Maugansville, Md., Bro. Norman M. Diller and Sister Mary K. Martin were united in the bonds of holy matrimony, Bro. C. R. Strite officiating. A host of friends join in wishing these young people heaven's continued blessing.

Obituary

Rininger.—Henry Alexander Rininger, son of Frederick and Sarah Rininger was born near Fousttwell, Somerset Co., Pa., March 28, 1850; died Dec. 6, 1922; aged 72 y. 8 m. and 8 d. Bro. Rininger was married to Lucinda Oaks, April 20, 1879, who survives him. To this union were born three daughters, Agnes, residing at home; Nettie, wife of Robert Ott, Paint Township; and Carrie, wife of Lloyd Ringler of Waterloo, Iowa. Funeral services were conducted at the Weaver Mennonite Church by E. J. Blough and Levi A. Blough. Burial in adjoining cemetery.

Stahl.—Alexander Stahl was born July 1, 1834, and died at his home near Elmdale, Mich., on Dec. 5, 1922; aged 88 y. 5 m. and 4 d. He was married to Fannie Kime, in 1855. She departed this life in 1904. To this union were born 10 children, 3 of whom preceded him in death. Seven children, 27 grandchildren and 27 great-grandchildren, 1 brother, of Johnstown, Pa., and a host of relatives and friends remain to mourn his departure. Early in life he and his wife united with the Mennonite Church, and were consistent members until death. Funeral services were conducted from his late home with his son Josiah, and at the Mennonite Church near Elmdale, Mich., by Aldus Brackbill. His body was laid to rest in the adjoining cemetery.

Gerber. — Sister Mariann Gerber was born in Wayne Co., O., March 9, 1837; died of pneumonia Dec. 3, 1922, at the home of her daughter, Mrs. Jacob J. Amstutz; aged 85 y. 6 m. 24 d. Sept. 27, 1860, she was married to Christian Gerber. To this union were born 4 children. Her husband, one daughter and 6 grandchildren preceded her in death. She leaves to mourn her departure one son (John), 2 daughters (Mrs Jacob J. Amstutz and Mrs. Simeon Lehman), 9 grandchildren, and 10 great-grandchildren. Funeral services were held Dec. 5, at the Swiss Mennonite Church, of which she had been a loyal member from her youth. Services were conducted by Brethren C. W. Amstutz and Jacob Nussbaum.

Hoover.—Joel Hoover was born in Haldimand Co., Ontario, July 8, 1845. Here he grew to manhood and established a home, uniting with the Rainham Mennonite congregation of which he was a faithful member until he removed with his family to Clarence Centre, N. Y., about twenty-five years ago. His presence and help in the little congregation at this place was greatly appreciated. His earnest and devout spirit was helpful to all with whom he came in contact, and his presence among the brotherhood and vicinity will be greatly missed. The latter years of his life were occupied with ministering to afflicted members of his family which services were given with patience, love and tender sympathy. His own suffering was severe but brief, and he passed away on Dec. 4, 1922, at the age of 77 y. 4 m. 26 d. His beloved wife, Mary Werner, died on July 19, 1921. One brother survives him, and also all of his children—two daughters and three sons. Funeral services were held at his home in Clarence Centre on Dec. 6, conducted by S. F. Coffman and Thomas Doner of the Brethren Church. Text, I Cor. 15:49. Interment was made in the Cemetery near Clarence Centre.

Weaver.—Sister Gertrude Weaver, daughter of the late Henry G. and Sister Anna Mary Weaver, was born near Union Grove, Pa., July 5, 1904, and died near the same place at the home of her grandparents, Bro. and Sister Daniel Weaver, Dec. 11, 1922; aged 18 y. 5 m. 6 d., after a lingering illness of tuberculosis. She is survived by 2 brothers and 1 sister younger than herself. Her parents died when she was small. She was very patient in her suffering but often expressed a desire to depart and be at rest. She was a faithful member of the Weaverland Mennonite Church and was greatly esteemed by all who knew her. Funeral services were held at the Weaverland Church conducted by Bros. Benjamin Weaver, John Sauder, and I. B. Good.

Brenner.—Mary Elizabeth Brenner, daughter of Alfred and Bernice A. Brenner, was born in Wayne Co., O., June 23, 1919; died in their new home near East Orwell, O., Dec. 7, 1922; aged 3 y. 5 m. 14 d. Little Mary was indeed an attractive and lovable child. She was everybody's friend. Her stay here was short and yet long enough to become endeared to all who knew her. She took sick in the afternoon of Dec. 5 and grew worse during the night. When medical aid was summoned early next day the doctor pronounced it laryngial diphtheria and on the following day she passed away. During her sickness she lost her speech and could only whisper. Among other things she said, "I want to go to Jesus." She leaves her sorrowing parents, 1 brother, 2 sisters, and many relatives and friends to mourn her early departure.

The parents gave, in tears and pain,
The flower they most did love,
But they knew they should find it again
In the fields of light above.

O, not in cruelty, not in wrath,
The angel came that day,
And visiting the green earth,
Took Mary, the flower, away.

Funeral services were conducted at the Crown Hill Church, Wayne Co., O., Dec. 16, 1922, by Bros. E. F. Hartzler, J. A. Liechty, and I. W. Royer. Burial in the Crown Hill cemetery before the service. May God comfort the bereaved family.

Metzler. — Catherine, widow of Abram Metzler, former superintendent of the Orphan's Home, West Liberty, Ohio, died at the home of her son, O. D. Metzler, Youngstown, O., Dec. 15, 1922; aged 68 y. 11 m. 11 d. She was born in Mahoning Co., Ohio, on Jan. 4, 1854, and was the daughter of Jacob and Lydia Culp, being one of 10 children. In Oct., 1875 she was married to Abram Metzler, who preceded her in death on Oct. 27, 1918. To this union were born 4 children: Harvey A. Metzler, Columbiana; Oliver D. Metzler, Youngstown; John E. Metzler, who met an untimely death in Oct., 1900; and Edna F. Smith of Dayton. Twelve grandchildren, 2 brothers and 3 sisters also survive. She united with the Mennonite church in 1881, thus having a record of 41 years of faithful and unselfish service in the cause of the Master. She had a pro longed illness, and for a number of months ate and slept very little, but suffered much. The last month she was not able to go to bed at all. Her last hours were spent in intense agony. Conscious to the last, her thoughts, in keeping with her Christian spirit, were not so much on herself as on her children, and those who ministered unto her. She had a truly submissive spirit and a bright hope of heaven, having but a few hours before her death said to a member of the family, "Wouldn't it be wonderful to go to sleep now and wake up in heaven?" This and other testimonies which she left are indeed a wonderful consolation to her family, and they feel that their loss is heaven's gain. Her remains were laid to rest on Dec. 17 at Midway church cemetery Services were conducted by Bro. E. M. Detwiler in the presence of a large concourse of relatives and friends.

"I have never had time, not even five minutes, to be tempted to do anything against the moral law, the civil law, or any whatever. If I were to hazard a guess as to what young people should do to avoid temptation, it would be to get a job and work at it so hard that temptation would not exist for them."—Thomas A. Edison.

Items and Comments

The death rate from tuberculosis in New York City was 275 per 100,000 in 1898. From this point it declined steadily to about 190 in 1918. At the time when drastic restrictions on the sale of liquor went into effect on account of the war, a further decline, both sharp and sudden, set in. So rapid was this decline that by the middle of 1921 the rate had fallen to about 100 per 100,000.—Sel.

The American Bible Society publishes a complete Bible for the blind according to a recent announcement. It requires 19 volumes, weighs 155 pounds, and costs $75 to produce. They also publish a small book of selected passages such as the twenty-third Psalm, the fourteenth chapter of John, and the thirteenth chapter of I Corinthians. It weighs only one pound, is small enough to be put into a man's overcoat pocket, and sells at a very small price. It is the first such volume ever produced. The blind as a rule cannot meet the expense of these books and the Society depends upon the gifts of Christian people to carry on this work. This is a field of labor worthy of support. For further information write the American Bible Society, Bible House, Astor Place, New York, N. Y.

John Wanamaker, noted merchant and Sunday school worker, died at his home in Philadelphia recently at the age of 84 years. His passing away marks the close of an active career in business, political, and religious activities. Being the oldest of seven children he was obliged in early boyhood to give up school and earn his own living. His father was a brickmaker, and he worked successively in the brickyard, bookstore and clothing store before going into business himself at the age of 24, in partnership with his brother-in-law. He was the originator of the department store idea which is now an established institution in American life. He served as postmaster general in President Harrison's cabinet and was one of the first to advocate parcels post. He traveled widely during his active life. As a church and Sunday school worker he was well known and his philanthropic work in aiding hospitals, educational and missionary institutions was of an extensive nature. He was very wealthy. As to his own life he once said: "Thinking, trying, toiling and trusting is all of my biography."

NOTICE

The January number of the Christian Monitor contains a highly interesting sketch of the early history of the Yoder family in the United States. In December a similar history of the Zook family was given. February will contain a sketch of the Stoltzfus family. Others to follow are the Beiler, Gehman, Kurtz, Blank, Smucker, Hertzler, Miller and Neuhauser families. All of the regular features and departments of the Monitor are being continued meanwhile.

For a few days longer new subscribers can obtain a year's subscription to the Monitor at the special rate of fifty cents each, with several back numbers while they last. Gift subscriptions at the same rate. Renewals, one dollar per year. Do not miss this offer. Send all orders to

CHRISTIAN MONITOR,
Scottdale, Pa.

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OUR MISSIONS

Foreign

India.—(1899) [illegible] Mennonite Mission, Dhamtari, C. [illegible]ia, J. N. Kaufman, Secretary.
Stations: [illegible]ganj, Leper Asylum, Balodgahan, Sankra Mahoo[illegible] Ghatula.
South America—(1919) Argentina, S. A., T. K. Hershey Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—**Home Mission** (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., I. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W Benner, Supt
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BIBLE SCHOOLS

Below is a classified list of special Bible Schools held at various places this winter. The full announcements are printed from time to time.

Calgary, Alta., City Public Library, Jan. 21 to Feb. 11, 1923.

Goshen, Ind., Goshen College, Jan. 3 to Feb. 7, 1923.

Harrisonburg, Va., Eastern Mennonite School, six weeks' term beginning Jan. 3, 1923.

Hesston, Kans., Hesston College, Jan. 18 to Feb. 28, 1923.

Johnstown, Pa., Stahl Church, Jan. 1 to Feb. 9, 1923.

Kitchener, Ont, First Mennonite Church, Jan. 2 to Feb. 9, 1923.

Pigeon, Mich., Pigeon River Church, six weeks' term, beginning Jan. 1, 1923.

ANNOUNCEMENT

Special Bible Term at Hesston

The usual Special Bible Term of six weeks at Hesston College and Bible School will begin January 18, 1923, and close Feb. 28, 1923. The regular faculty of the school will again be assisted this year by Bro. S. C. Yoder of Kalona, Iowa, who will give three extra courses of study during the term—Church Doctrines, Missions, and Book Study. Among the other courses offered are Old Testament History, New Testament History, Bible Geography, Gospels, Epistles, Sunday School Teacher Training, Bible Doctrines, Personal Work, Church History, and Agriculture. A special class in Vocal Music will be conducted for the benefit of those who come for this term's work. All the regular classes are open to such students who desire to enter them. A folder giving more complete information will be mailed free to any one interested. For full particulars address, T. M. Erb, Business Manager, Hesston, Kans.

ANNOUNCEMENT

A Fundamental Bible School will be held, the Lord willing, at Calgary, Alta., for 3 weeks, including four Sundays, from Jan 21 to Feb 11, 1923.

According to present plans the Bible school will be held at the rooms of the City Public Library, similarly held by the Friends' Society. The following themes will be offered—

10 Lectures on Typology—"Egypt to Canaan."
10 Lectures on Childhood to Old Age.
10 Lectures on Prophecy.
15 Lectures on Fundamentals of Christianity.
20 Studies on Romans and Ephesians.
10 Lectures on Sunday School Methods.

Evangelistic and prophetical sermons will be preached each evening during the three weeks. We look for a number to attend this Fundamental Bible School, directed to establish believers in the precious faith delivered unto the saints. Instructors, C. F. Derstine, Eureka, Ill., E. S. Hallman, Guernsey, Sask. For further information write to

E. W. Bricker,
2031 Eighth Ave. E.,
Calgary, Alta.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 4, 1923 (Gospel Witness Established 1905) No. 40

Christmas day is past. Upon our consciences there is an impression of innocence or guilt, approval or disapproval, excusing or accusing, depending upon our record during the day. With these impressions fresh on our minds, let us be prepared for the proper spending of the day a year hence.

Our plans should include that only which is in keeping with a feeling of joyful gratitude to God for the gift of His only Son. It should be the plan of every congregation to hold fitting service at the house of the Lord—such services as are in keeping with the idea of keeping the house of God as a house of prayer and worship. Let there be no planning for sumptuous feasts that would keep any one from the house of worship, or unfit them for worship if they were there. Let there be no attempt at vain display, or the wasting of money on gifts that have no value but that of gratifying vanity. Let the day be one of real joy—joy that would be appreciated in heaven as well as on earth. Think of the emotions which stirred the breasts of the pious shepherds when they heard of the Savior born to earth, and you think of the kind of emotions that you want to have a year hence, when you hear the Bethlehem story repeated once again.

We take this opportunity to discuss the plans for next Christmas, because the average mind is in better shape to receive it now than we will be a year hence, when the alluring temptations of another Christmas season are just ahead.

The Victorious Life.—What is it? It is the record of one who knows but one thing and that is to be faithful to God. There can be no victorious life without victory over something or somebody. There can be no victory without a conflict, no conflict without a grappling with opposition. Therein lies the heart of our subject.

It is the privilege of every child of God to live the overcoming life. To do so requires courage, but it requires faithfulness more than courage. The promise is, "Be thou faithful until death, and I will give thee a crown of life....He that overcometh shall inherit all things." Any one with brains enough to be responsible to God can do what Christ did when He overcame the tempter—stand by the written Word and refuse to be moved away from it. The flesh, the world, and the devil must of necessity go down before that kind of a stand.

CHRISTIAN STANDARDS

I. The Standard for My Life

1. A complete consecration to God.
2. Complete submission to the Gospel of Christ.
3. A full recognition of Christ as Savior and Lord, and of the Holy Ghost as Comforter and Guide.
4. Unquestioning loyalty to the Church.
5. Upright and honest in every business transaction.
6. Pure, worshipful, and congenial in home, social, and business life.
7. Daily prayer, daily Bible reading, and daily service to God and man.
8. A dispenser of heavenly sunshine and heavenly light wherever I go.
9. "Unspotted from the world."
10. Ready to help in every time of need.

Blessings accompany and follow the victorious life. It means daily fellowship with God, freedom from the defilement of sin, a conscious sense of victory over all evil, a power with God and man, an enjoyment of that which is highest and best in life, and an eternal inheritance in the glory world. Thank God for the privilege of living the overcoming life. In this life it admits us into the fellowship of those who are sitting together in heavenly places in Christ Jesus, and in the life to come it qualifies us to sing with the redeemed.

Keeping in Touch with Members.—One of the important things connected with the work of the Church is the matter of keeping in touch with every member, especially with those moving from one district to another.

For illustration: A member moves from some congregation in Pennsylvania to a Mennonite community in Kansas. He neglects the matter of calling for a letter from the congregation he has left, settles down in his new home, and continues to neglect his church privileges. "Let him go," says one, "any man who has that little interest in his church is not worthy holding." But hold on: it may be discouragement or timidity as well as indifference that prompts his course, and he is the very man that ought to have help. His former pastor should not fail to keep in touch with him until the minister in charge of the congregation near his own home knows about his whereabouts and his circumstances and gives him the spiritual care that he needs. Every member changing locations should leave with the prayers and best wishes of the brotherhood left behind and haste should be made to welcome him into his new home and church.

There ought to be no "neutral zone" between congregations. Even if they are a thousand miles apart there ought to be so close a connection between them that no member is lost between them if it can be prevented. Many have been lost because the churches lost sight of them after leaving their home communities. Let the overseers in every church keep in touch with all the members leaving their communities until they are safely landed in some other congregations, and the loss through moving will be reduced to a minimum.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE TWO STANDARDS

By Daniel Kauffman

For the Gospel Herald.

IV. Gravitating Towards Two Churches

The ideal condition of the Christian Church is thus described by Paul in his letter to the Ephesians:

"Endeavoring to keep the unity of the Spirit in the bond of peace....Till we all come in the unity of the faith, and of the knowledge of the Son of God....that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine....but speaking the truth in love, may grow up into him in all things....according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Unfortunately the Church has not always lived up to this ideal. Even the apostles, in their day, were called upon to combat several forms of heresy among them, Judaism and gnosticism being the chief disturbing elements. The history of the Christian Church, instead of forming one unbroken record of Church-wide faithfulness to the Gospel of Christ, includes also the sad record of indifference, heresies, divisions, and other things unworthy the people of God. Before the close of the second century those professing the name of Jesus were already found in two camps, gravitating towards two separate and opposing standards—one wing endeavoring to stand for the full faith and Gospel of Jesus Christ while the other was following the popular current and eventually became the religion of state in Rome. A similar alignment is again in evidence during Reformation times, only in this case the state churches were divided, fighting each other bitterly, and the state churches generally being violently intolerant toward the Anabaptist churches, most of whom adhered to the standard of the cross and of separation from the world.

Space will not permit of a detailed discussion of causes of church divisions, but we will content ourselves in presenting a pen-picture of such causes in action, taking a church which we well know as an illustration of how churches which are built solidly upon the Rock may see their members gravitating in opposite directions until they find themselves in opposing camps. The story which we are about to relate, with some variations as to names and historical events, may also serve as a description of a part of the career of every evangelical church which has ever undertaken the fight against the drift worldward.

This church had its origin in a baptism of blood. Of humble proportions at first, it withstood successfully the fire of persecution; and while at times they were literally "strangers and pilgrims in the earth," driven hither and thither and many of them dying a martyr's death, it was true of them as it was of the apostolic Church, "The Lord added to the church....such as should be saved." Later on an asylum was found in America, and many of them left home and friends to enjoy the blessings of genuine freedom. Here they endured the rigors of frontier life and finally established themselves in comfortable quarters, enjoying the blessings of both comfort for the body and freedom for the soul.

Prosperity brought new problems. The hardships endured by the fathers were in a measure forgotten by the sons, and the temptation to take things easy found a response in the lives of many. With the passing away of immediate dangers, there was, on the part of some, a passing away of that zealous regard for truth and righteousness which goes with a life suffering for conscience' sake. Ease begat luxury, and luxury fostered not only a spirit of indifference but also a desire to be "like other nations."

As time rolled on two classes of members came to the fore. There were those who made the things of the Spirit their first consideration. They kept up their family altars and their reverent regard for truth and righteousness. They adhered zealously to the idea of a literal observance of all the Lord's commandments, being obedient to both the letter and spirit of the Gospel. On the other hand there were those who were so absorbed in the things of this world that their church connections were largely formal. Among this latter class there was a still further division, some drifting toward the popular current while others retained the forms of the Church while neglecting the spiritual life. It was from these two latter classes that a number of defections from the Church took place, either as individuals or in groups, in a few cases a real schism in the Church taking place. Some left the Church because they considered it too progressive, others because they considered it too formal.

But the main body of the Church held together, having for generations been schooled in that conservative thought that is not easily cut loose from its moorings of faith. However, the elements of discord were still left within the Church and these, together with influences from the outside, were responsible for a gradual drifting, on the part of some members, similar to the drift of members in earlier generations. During the past half century the popular current has had quite an attraction for a few. The desire to be like other people—in business life, in dress, in amusements, in home life, and, later on, in liberal theology—gave the Church concern, and more definite teaching was given from the pulpit and in special meetings. Conferences passed resolutions more clearly defining the tenets of faith subscribed to by the Church. This had the effect both of more fully indoctrinating the membership as a whole and of making the dissenters more persistent in their opposition. Conference resolutions were attacked as "man-made," the faults, real or imaginary, of the more conspicuous among the church leaders were magnified, and a propaganda against the standards of the Church was in evidence in a number of places. The effect of this was to confuse some, to discourage others, and to provoke unsanctified discussions and charges and countercharges which are never for the spiritual uplift of any class of people. As for division, nobody wanted it, and most people prayed that it might never come. The drift towards opposing churches was a logical result of alignments in thought which naturally pulled in two opposite directions. But underneath the surface there is still a warm attachment among members which forms the basis of hope on the part of many that affairs will again make a turn which will keep the entire body of members in one fold, bound together in the unity of the Spirit, maintaining a unity of the faith and service of Jesus Christ.

* * *

Here our line of thought changes. We want to offer a few suggestions that may be helpful to the members of this church. If it is your church that was described, you are interested in these suggestions. If it is your neighbor's church, perhaps you can tell him about it.

1. Let there be a reconsecration to God on the part of every member.

Do you say that there are so many members who will pay no attention to this? What about yourself? What about your daily life—your business life, daily habits, daily readings, prayer life, home life, associations, social

habits, work in the Church, burden for the lost, etc., etc., etc.? Do they all square up with the Gospel standard? With our "loins girt about with truth" we can wield "the Sword of the Spirit" much more effectively than when we must continually defend or excuse inconsistent living. Your efforts to maintain the standard of the Cross are most effective when your life is such that all who know you concede the fact that you are conscientious, consecrated people of God. Where the entire membership takes an attitude of obedience to God, loyalty to the Church, purity in daily living, and zeal for truth and righteousness there is little room left for contention and strife.

2. **"Keep yourselves in the love of God."**

We have said before, and we repeat it, that churches never divide so long as the members love one another. It is when members lose patience with each other, say sharp, cutting, rasping, unbrotherly things of each other and charges and countercharges are flung back and forth that the real issues are lost sight of and the desire for unity is overshadowed by a factional spirit. In the spirit of the Master, "see that ye love one another with a pure heart fervently."

3. **"Prove all things; hold fast that which is good."**

The Bereans were commended in that "they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Let every member have the same attitude toward his or her own church, especially toward the church creed as promulgated from the pulpit and in the form of conference resolutions. If the tenets of faith as therein held forth bear the test of Scripture they should be accepted without further question; if not, they should be rectified. If, after prayerful consideration of the creed of your church as studied in the light of Scripture, you are convinced that there are other churches nearer the Scriptures than your own, the proper thing to do is to unite with one of them. If on the whole you find the creed of your church nearer the Gospel than any church you know of, even though there are a few things about your church that you would like to see different, then give your church hearty support, hoping for the day to come when such things will have disappeared. The nearer you live to God, the more completely you conform to the teachings of His Word, and the more ardent your love for God and the brethren, the more perfect will be your accord with your brethren, the stronger the bond which unites you in a common faith and common service.

4. **"Pray without ceasing."**

In this connection it is well to remember that "the effectual fervent prayer of a righteous man availeth much." When you are at your wits' end, God can and will help you if you continue unceasingly at the Throne. The most effective means of removing mountains of difficulty is the prayer of faith. Are you confronted with perplexing problems and baffling conditions? PRAY.

5. **Next to the Bible, give your own church literature the preference.**

The literature in your home is an exact barimeter of your spiritual condition and of your attitude toward your own church. Many have been educated away from their faith through the influence of literature that is antagonistic to the standards of their own church. If it is your desire to stay with your own church and to get into closer fellowship and harmony with your own brethren, let the books and periodicals published by your own church have the preference over all other literature—except the Bible.

6. **Let trouble makers be shown their proper place.**

Frequently such disturbances are caused through mistakes of the head rather than of the heart, in which case enlightenment is the proper remedy. If that fails to reach the spot, rebuke is the next remedy. If it becomes chronic, sometimes church censure and even excommunication is the only thing that is left to do. In no case should any church act hastily or lose patience. But if seeds of discord must be persistently sown they do less damage if sown from the outside than from within. The teaching of the Bible is for promptness as well as for longsuffering and patience, as the following will show: "If he neglect to hear the church, let him be unto thee as an heathen man and a publican." "A man that is an heretic after the first and second admonition reject." Promptness and faithfulness, as well as longsuffering and patience, belong to effective discipline.

7. **Give due respect to constituted authority.**

There are few things that have a more demoralizing effect upon any church than contempt for authority. An attitude of all smiles for others and all frowns for your own church officials is an attitude which breeds disloyal members. You strengthen your church when you strengthen your church officials through loyal support and brotherly co-operation.

8. **Avoid all entangling alliances.**

"No man that warreth entangleth himself with the affairs of this life." Those considering marriage should seek alliances with such only as are of like faith, having common ideals of life with their own. Associations —business, social, or religious— should always be formed with a view to keeping yourself and others free from things which hamper you in your Christian life and drag you down the maelstrom of sin and folly. It is the entangling alliances with outside forces which are often responsible for entangled conditions within. "Unspotted from the world" should be the motto of every Christian, of every Christian church.

9. **Be an ardent defender and supporter of your own church.**

Your church activities, your church doctrines, your church literature, your home congregation, and everything pertaining to the interests of your church should have your active interest and loyal support. Whether you think of individual members, of congregations, of church institutions, of conferences, of special meetings, of the Church as a whole, think only of them in the sense that you wish to promote their best and highest interests.

* * *

Do all these things cheerfully, keep them up faithfully, hopefully, loyally, prayerfully, and some day you will wake up to find that the gravitation toward two opposing churches will have entirely disappeared.

Goshen, Ind.

"O Love, that will not let me go."

You know the story of the man who wrote this hymn; I guess it is authentic. He was in love with a beautiful young woman; his eyes were affected; the doctor told him one day that he was going blind in a short while. He was engaged to this young woman. He went to her and told her the first thing, thinking of course he would get sympathy, help and encouragement from her. She said she would have to think it over a little while. Finally she told him she couldn't take the chance of going through life as the wife of a blind man. In his sorrow he wrote this hymn, "O Light, that followest all my way." He had found the light that was brighter than the sun or any other light he could have.—Sel.

I have never heard of any man who said, "I have followed the Word of God all my life and now, at the close of my life, I find that I have been a failure."—N. E. Miller.

Preacher's Page

SERMON OUTLINE

The Perfect Octave in the Letter to the Ephesians

I. **The Intellectual Note**—The absolute "Chosen of Christ." (1:4).
II. **The Historical Note**—"Jew and Gentile made one." (1:12; 2:14; 5:12).
III. **The Theological Note**—"The Cross." (1:7; 2:13; 5:2).
IV. **The Spiritual Note**—"Mysticism" "In Christ." (3:17); the phrases, "In Whom." (1:7, 11, 13; 2:21, 22, et al).
V. **The Ethical Note**—"The New Man" "The new unheard-of-man." (2:11-22; 3:5-11).
VI. **The Ecclesiastical Note**—"The Church." (1:22, 23; 3:13-21; 3:1-6; 4:12; 5:32).
VII. **The Social Note**—"Husband, wives, children, fathers, servants, masters." (5:21; 6:9).
VIII. **The Ultimate Note**—"Finally" "Be strong in the Lord and the power of his might." (6:10-18).

—E. W. Middleton in "The Wonderful Word."

CARING FOR THE FLOCK

By Daniel Kauffman

For the Gospel Herald.

> Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.—I Pet. 5:2, 3.

This language was first addressed to elders or bishops, and is frequently used in ordination services. We would not take it out of its original meaning. Every bishop or elder should take the message to himself, not only on ordination occasions but throughout his shepherd life.

But the message applies equally strong to all overseers regardless of what may be their official name. It is in the light of this broader application that we wish to consider it at the present time.

What of the Coming Year

You are now charged to watch over your flock. Whether you are the only minister in your congregation or are working conjointly with one or more others, your responsibility should be considered sacred and your efforts for the good of your congregation whole-hearted. Your conferences for the year have been held. Resolutions have been adopted and plans have been laid. Next year, if the Lord delays His coming and spares our lives, we hope to assemble in other conferences. What will then have been our record? What will be the condition of our flocks? Will the strong have been strengthened, the wayward reclaimed, the lambs cared for, the unsaved in the community interested in the cause of salvation and as many as possible of them won for Christ and the Church? Now is the time to plan for such results. Let the goal be kept constantly in view and our prayers and our labors directed to this end.

Good Resolutions—in Action

To come nearest our goal two things are necessary: (1) good resolutions (2) put into practice. "Daniel purposed in his heart that he would not defile himself," but noble as this purpose was it would have amounted to nothing had he not held to his purpose and put it into action. As we see the possibilities ahead in the way of church building, let us not fail in resolution. We want to "walk humbly" with our God; live a life consistent in purity, devotion, self-sacrifice, and loyalty to God and the Church; be "ensamples to the flock" in the fullest and highest sense of the word; with our feet on the earth and our affections set on things above, our burden for the salvation of the lost and the highest welfare of the saved, our prayers ascending continually to the throne of grace and much of our time spent with God in supplication, holy meditation, and the reading of His Word. Looking ahead, all these things should have a place in our resolutions—a clear vision of faith and duty, and a firm resolve to rise and to live in conformity with the full standard of the Gospel.

Then we want to remember the Bible admonition, "Be ye **doers** of the word, and not hearers only"—bearing in mind that it is the **doer** and not the **hearer** only that will be blest. Whether it is manner of life, work to be accomplished, or anything else that we have in vision, let us remember the importance of forming good resolutions and the equally important matter of putting these resolutions into practice. And in the matter of putting into practice the good things that we know let us remember the warning admonition of our Savior, "Without me ye can do nothing."

Pastoral Oversight

One of the important things to remember in connection with church building is the vigilant, faithful oversight which it ought to be the right of every congregation to have. He who would properly feed his flock must know what kind of food it needs. It will help you wonderfully to know the needs of your members if you will keep in the closest possible touch with every member. Many a wandering sheep might have been saved for the flock had the shepherd been within reaching distance. Frequent visits, frequent intercessions, and the bond of sympathy occasioned by a close personal relationship between pastor and people does much in the way of holding the people together in a common faith and common purpose and reduces to a minimum the probability of any one going astray. You should keep close to your people for the following reasons:

1. It helps you preparing your pulpit messages.
2. From them you get many an inspiration to nobler living.
3. Their needs spur you on to more earnest efforts.
4. The close bond of fellowship puts you into a position to be a competent spiritual advisor.
5. It helps you to get in touch with erring ones before they are too far gone to reach them.
6. God has commissioned you to be a watchman on the walls, and you are negligent in your duty if you fail to keep within watching distance.

There is nothing that can take the place of preaching; but it is through personal work that you get in touch with your people and help them as they wrestle with the problems of life.

The Holy Ghost

No minister of the Gospel should ever get away from the significance of the apostle's statement that "the Holy Ghost hath made you overseer." It is from Him that we got our commission. It is He who leads us into all truth. It is He who keeps us from falling, and Who, as Teacher and Comforter makes our ministry profitable. Intelligence, power of speech, social influence, knowledge of the Word, authority from the Church, all have their place and none of them should be ignored; but he who ignores Spirit leading and Spirit infilling and Spirit authority and power can at best be but a failure as a minister of the Gospel. The ministry of the Holy Ghost is foremost and most prominent in the ministry of every man of God.

Preparing Sermons

There are a number of things that enter into the matter of sermon preparation. We shall dismiss at once all unworthy considerations, such as desire for applause, to establish a reputation for eloquence, etc. The three things which figure more in this connection than any other are a desire to do the will of God, a knowledge of the needs of the congregation and a searching for sermon material that

will most effectively supply these needs. There are two ways to try to suit the people. One is try to satisfy itching ears, the other is to give them the kind of soul food which they are most in need of. The latter is the only motive worth considering. We need prayer, a knowledge of the needs of the congregation, and a study of the Word looking to the supplying of these needs. Prayer, Bible study, proper application and proper illustration—keep these things in mind, throw yourself upon the mercy of God as to the kind of messages you should deliver, and God will take care of your sermons.

Entertainment vs. Edification

In the minds of too many people the leading thought in connection with public worship is that of entertainment. Their foremost thought in connection with sermons is that of wit and eloquence, of congregations, that of being amused or entertained, of meetings that of being more agreeable to the mind than any other kind of meetings—for that time. This view of things gives rise to fairs, festivals, shows, parties, socials, picnics, gaming parlors, etc., as means for maintaining an interest in religious services and the work of the Church. Nothing can be more ruinous to spiritual life than such a policy. Stimulants excite for the time being but they deaden in the end. Spiritual life is neither furnished nor fostered through the use of condiments. Entertainments are the worst kind of expedients for the promotion of the kingdom of God. Let every preacher remember that the most healthy way to build up his congregation is to PREACH THE WORD. "The WORD of God is quick and powerful, sharper than any two-edged sword." The worldling pronounces it dry and many go to sleep under it. The sinner is often offended and vows never to go back. The modernist pronounces it out of date and calls for "something new." But with all that it pierces the soul, pricks the heart of the sinner, drives conviction, enlightens the understanding, satisfies the soul, "is the power of God unto salvation," and stands unrivalled as a means of attraction. Those churches succeed best in holding their people for regular attention and attendance which rely upon the Word of God alone as their sole message in all religious services. The purpose of the religious service is to edify, not to entertain. PREACH THE WORD.

Edification

The purpose of all religious work should be edification. Every religious meeting ought to be a satisfactory and satisfying social meeting as well as a Gospel meeting. To this end the preacher should contribute his full share. It is not enough that our messages are Scriptural. They should be the heralds of Scripture delivered in an impressive and compelling way. In this we all fall short, but our prayers and our efforts should be directed to the end that we may come as nearly as possible to reaching the desired standard. When the soul of the minister is radiant with the love of God and passion for souls; when his messages ring with the eternal truths of the Gospel and the congregation can see that he is full of his subject and that he has been with Jesus; when the message is especially suited to the needs of the congregation and goes direct to the hearts of the hearers, the effect is much more uplifting and strengthening than if the minister shows that he gave his subject little or no attention before he entered the house of the Lord, or his demeanor shows that his absorbing ambition is to establish his reputation for wit, wisdom, or eloquence.

Co-operation

While a minister may do much in the way of leading his flock to greener pasture and greater heights, he is after all but one among his congregation. "Lords over God's heritage" is entirely foreign to the work and mission of the true man of God. "He that is greatest among you, let him be servant of all." That congregation accomplishes most where every member fills his or her proper place and where there is a hearty co-operation among all the members. "Till we all come, in the unity of the faith and knowledge of the Son of God." The successful overseer is the one who succeeds in awakening an interest on the part of all the members and keeps all the members praying and working for the increase of the faith and the ingathering of souls. As God works through the individual lives of His people, so let the overseer work through the faithful, united efforts of his members. Let the members stand by their faithful leaders, holding up their arms, rendering such support as is needed to enable the pastors to do their best work. "Bear ye one another's burdens, and so fulfill the law of Christ."

Goshen, Ind.

Sometimes we fail because we are without knowledge of God's plans.—N. E. M.

"Prayer is not always talking to God. It is very often God talking to us."

YOUNG PREACHER, GO ANYWHERE

A young evangelist declared that he would not accept a call for evangelistic work anywhere unless he was assured of reasonable pay or had enough money in his pocket to get him home from the place he was invited to labor. That evangelist soon left the field work and accepted a pastorate in his church and, unfortunately, has never seemed to be able to rise from mediocrity in his work. He was of charming person, excellent pulpit ability, good student and with unquestioned loyalty to holiness. He is now in middle life with a small family and should be at his prime, but he is puttering about with a constant complaint against things in general and evidently has lost both his evangelistic and specific holiness ministry.

We wonder if his refusal to go anywhere to labor for the Lord and trust God to see him through financially has something to do with his seeming present failure.

It will not do for a young preacher to be choicy about his appointments. God may be making them for him and may desire to give him the benefit of the discipline of small work and little pay so that he can honor him with larger places and bigger rewards later on. There is a schooling that the schools cannot give the preacher. It is the schooling that comes with dealing with hard work and small people and unappreciative audiences and in obscurity. The preacher who "strikes it big" at the beginning may always strike it big, but there will be something lacking in his own heart and in his ministry to others that only comes in the school of hard work and little fields.

Eleanor Scott Sharples has so beautifully said what we are now trying to write that we borrow her poem.

"'Father, where shall I work today?'
And my love flowed warm and free,
And he pointed me out a tiny spot
And said, 'Tend that for me.'
And I answered quickly, 'Oh, no, not there,
Why no one would ever see,
No matter how well my work was done.
Not that little place for me?'
And the word he spoke, it was not stern,
He answered me tenderly;
'Ah little one, search that heart of thine.
Art thou working for them or for me?
Nazareth was a little town,
And so was Galilee.'"

—Christian Witness.

"He would be a good Sunday school man who could do the work of twenty men; but he would be still greater who could put twenty men to work."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

REVERENCE IN THE HOME

By Ira Eigsti

For the Gospel Herald.

Show me individuals who are reverent in their homes and I will present these persons as good examples of reverence in the Church. The two are so vitally connected that they cannot be separated. One cannot be truly, sincerely reverent in the Church unless he is reverent in the home. Those who have a great deal of respect for others in the home will also have much respect toward God while worshiping in the church. The proper place to begin training for reverence in the church is to train the boys and girls in the home.

The home is not the lumber which has been put together to make a house, nor the furniture and interior decorations. It takes persons to make a home, and they determine what kind it shall be. The home is an institution, a "divinely ordained fountain of life." It was instituted by God and His blessings rest upon it. The real home, that is—one in which each individual does his part, is a "church within a church."

If God is present in the church services surely He is also present in the home. Is it not then a place in which every one should have respect for God? God is working through individuals. Therefore if we want to respect God fully we must reverence the individuals.

In many homes there is a painful lack of this profound respect for each other. Sometimes the husband and father of the home will come in from a day's work, and as soon as his own doors have shut out the world he becomes indifferent toward the rights of others. He orders them around with a harsh tone of voice. He rules with a hand of iron instead of a hand of love. The atmosphere of that home is charged with fear for the autocrat where it should be a reverence for the father. Some women are very much like angels on the street and in public places. They are very nice in a gathering of other women. Then when they enter their house they want everything to go their way and become disgusted when some little thing goes wrong. Everything must remain in its place. The home seems to exist for the sake of the furniture and those who own it. In some cases the boys and girls are very accommodating and glad to sacrifice for the sake of others outside the family circle. When they are at home they think they should be honored and favored and respected even though they act selfishly and demand the largest share. Such undesirable conditions exist in many homes because some or all of the members of the family are too free and careless in their own house.

In our homes we often honor and respect strangers and visitors but do not think of considering our fathers and mothers, our brothers and sisters, with the same attitude. Our closest relatives are so common to us because we live with them every day. We forget that they are human too and have a heart and feelings like our friends in the world outside the home. If we think for a moment, perhaps we can recall some particular day when some close friends made a call, at our place. We talked in pleasant tones, told interesting stories, and made things comfortable for our guests. It was a real nice visit. Then as soon as the visitors were gone we changesd our voice to a rough tone, our pleasant stories to fault-finding remarks, and our honorable actions to a careless indifferent attitude.

"We have careful thoughts for the stranger
And smiles for the sometimes guest,
But oft for 'our own'
The bitter tone:
Though we love 'our own' the best."

To have reverence in the home each person must do his part. The husband, wife, father, mother, son, daughter, brother, and sister, each have their part. Much depends upon the husband, because he determines in a large way what the atmosphere of the home shall be. "Husbands, love your wives, even as Christ also loved the church." Where there is love there is reverence. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." A real father usually receives the respect due him. The wife can help make home a bit of heaven by a sweet disposition. "The wife see that she reverence her husband." If there are children in the home (and there must be if it is to be an ideal one), the wife should be a real mother. She will then receive the profoundest respect from the rest of the family, if they are what they should be. The children also help determine the particular atmosphere of the home. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother." There should be a respect for authority in the home. The Master taught this by His life. He was "subject unto his parents." He honored his father and mother. He did what they asked of Him. He did favors for them. He asked their advice. He was also a real brother to His brothers and sisters. The sons and daughters ought to be brothers and sisters to each other. They should be close friends. Since they live together and are apt to grow indifferent they ought to cultivate friendship. The little things which show a consideration for each other go a long way toward establishing a deep friendship. Each one should confide in the other. The father ought to be a chum to his boys. The mother should be a big sister to her daughters. Then there will exist a profound respect for each other. A respect that will make the atmosphere full of love and good will.

Christ's ideal home is one in which love is the ruling motive. When suffering His deepest agony that cut into His heart he thought of His dear mother and wanted to make provision for her. He saw a young man near by who had learned how to love. He knew what a mother's love was, and said to this young man, "Behold thy mother." To her He said, "Behold thy son." This was a home in which there was reverence. When there is love there will be patience and a willingness to sacrifice for the sake of others. Each one will try to give the best to the other person. There will be self-denial. Each one will be courteous. All this is possible where the ruling spirit is love.

The home can be made the grandest of all institutions. It will be so if each one has a deep respect and strong affection for the rest of the family. Then the home will be a real home. It will be a place we love to be. When I was a small boy I used to drive an old white horse that knew what home meant. When leaving home this old horse would not trot unless urged onward. Then when I started for home she would start out with a brisk run. She knew she was going home. That is what home means to us when there is reverence in the home.

Let us make our homes a church with "holiness to the Lord" written in every heart. Brothers and sisters, let us honor and respect our parents and make our home a little heaven. Fathers and mothers, you have a wonderful opportunity. You are the real teachers and builders of life. May you teach reverence to God and to men by your life.

Goshen, Ind.

Behold he that keepeth Israel shall neither slumber nor sleep.—Psa. 121:4.

Sunday School

For the Gospel Herald.

Lesson for Jan. 14, 1923—Luke 14:7-14

JESUS TEACHING HUMILITY

Golden Text.—God resisteth the proud, and giveth grace to the humble.—I Pet. 5:5.

Lesson Story.—Jesus, beholding how the invited guests were inclined to seek the favored places, related a few parables to remind them of what should be their proper attitude.

1. When you are bidden to a wedding, don't take the uppermost seat, but rather sit down at a lowly place. Should we be found in a foremost place, there is danger that some one in authority might come around and say, "Give this man room; the seat you have taken is reserved for some more honorable man." It would be very much more agreeable to you if, after having taken a seat at a lowly place, some one would come around and say, "Sit up here;" for then you would be especially honored in the eyes of those who witnessed your calling to a higher place. "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

2. When you make a feast, be careful to call others besides your friends, and especially the rich friends. There is no special virtue in making a feast for them, for you expect them to invite you in return and perhaps more than repay you for your kindness. But rather call the poor, the maimed, the lame, the blind. Though they are unable to recompense you for your generosity, you will be greatly blessed in that you will get your reward at the resurrection of the just.

Lesson Thoughts.—1. Our whole lesson is against selfishness. It is a part of our Savior's teaching, both here and in many other places, that the people of God should practice self-denial, living for the good of others. Let self be kept out of sight, and our lives be devoted to the interests of others.

2. However forcefully our Savior taught His disciples to live for the good of others, nothing that He ever taught could be as forceful as His own example. His was a record of unselfishness from beginning to end. He left the riches of glory and became poor for our sakes. The glory of heaven was left behind, and He became the man of sorrows. His whole life was spent in the interests of others, and He finally laid down His life that the world might have salvation. To what extent does our life resemble His?

3. Our Savior's instructions as to which seat to take is the same as Paul's admonition, "In honor preferring one another." Besides, people feel more like honoring us when they see that we are inclined not to be selfish. Leave the best room, the best seats, for others. It is better for you; it makes a better impression upon others.

4. The most short-sighted policy which any one can take is that of selfishness. "Whosoever exalteth himself shall be abased." Well has the wise man said, "Pride goeth before destruction, and an haughty spirit before a fall." This has been found true of nations, of churches, of individuals. God is far more able to take care of us and see to our exaltation than we are ourselves. May we commit ourselves to Him, and He will exalt us in due time.

5. Now comes another thought. We usually invite our friends to our homes, a matter that in itself we have a perfect right to do. But in our invitings the temptation often confronts us to invite those only who will in all probability return the favor. Thus we miss the blessing of making our hospitality a missionary power as well as a matter of friendship. Would not the same hospitality bestowed upon our friends, if bestowed upon those who are not in position to repay us for our kindness, do far more in promoting the cause of Christ through the uplift of those who would otherwise be neglected? Even in the matter of common friendship we are prone to become selfish and thus miss the highest blessings both to ourselves and to others.

6. In our expectations of reward we often fail to look far enough ahead. We invite our friends to come to see us. They come, and we spread a sumptuous feast before them. What do we expect in return? Perhaps only a congenial, social time while the visit is on, perhaps further friendships and pleasant times together at some future meetings when the visit is returned. We invite to our homes those from whom we never expect the least return. We spread before them a sumptuous feast. The visit over, the poor people return to their homes, strengthened because of the associations. Where is our reward? "At the resurrection of the just." Higher even than an expectation of that kind is the matter of doing good to others, "hoping for nothing again." Our hospitality carries with it the greatest blessings when it is unmixed with any thought of reward.

7. It takes the spirit of true humility to obey our Savior's instructions in this lesson. And yet who doubts that our greatest blessings lie ahead of us in that path. Not because of the reward but because of its excellence, the greatest blessings are in store for those who in this life take the position of true humility, unmixed with selfishness.—K.

Our Young People

CHURCH LOYALTY.—I Pet. 5:1-5; Acts 2:41-47.

Topic for January 14

MOTTO

"Stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

MEDITATIONS ON THE TOPIC

I. Church Loyalty is the natural result of loyalty to Jesus Christ. Having in mind the fact that the true Church is organized and conducted according to the authority of Jesus Christ and is promoted in all its activities by His leadership and inspiration, there could be no other result than that a follower of Jesus Christ would join in with His people in a common organization to which he would be faithful in all its various workings.

The more loyal one is to the Word of God the greater the loyalty to the Church. That means that we stand in with the head of the Church Jesus Christ and are zealous in keeping the body in harmony and obedience to His commandments. True loyalty to the head of the Church will lead us to stand by every shepherd and officer necessary to the conducting of the Church upon earth. Subjection to one another is as much a commandment as to love one another. Subjection is an element of loyalty. Subjection to the overseer is a principle essential to the life of the organization. But that is not the only subjection. All have a subjection to exercise toward some phase of the work. "Yea all of you be subject one to another, and be clothed with humility" (I Pet. 5:5). The one with the position of greatest responsibility and authority is just as much in place to subject himself as the one with the least responsibility. Jesus, the head subjected Himself to the service of self sacrifice that He might redeem the Church and purify unto Himself a peculiar people zealous of good works. So loyalty means that every member be willing to spend and be spent for the welfare of the cause of all. It should not be necessary to say that faithfulness to all rules and regulations is included in this great service.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textwork "Faithful"
2. The Blessing of the Church to Children
3. **Bearing burdens and forwarding** work.—Gal. 6:2; I Cor. 15:

For Young People

1. What Constitutes Loyalty to the Church?
2. The Power of Loyal Young People for Good.
3. Examples of Church Loyalty Worthy to Follow.

For Older People

1. How the Enemy works through Disloyalty.
2. Blessings to Loyal Members.
3. How Promote Loyalty to the Church?

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 4, 1923

Field Notes

Bro. Orie O. Miller of Akron, Pa., was in Scottdale on Tuesday of last week on his way to Chicago.

A class of nine girls was received into the Church by water baptism at the Sugar Creek Church near Wayland, Iowa, on Sunday, Dec. 24.

Brethren Aaron Loucks and Levi Mumaw of this office were in Chicago last week to attend a meeting of the Relief Commission. Important measures are under consideration. They remained in Goshen to attend the funeral of Bro. Paul Kauffman.

Bro. C. R. Strite, Maugansville, Md., who is in the hospital as a result of a serious operation, is slowly improving. May he be remembered in our prayers.

We are in possession of a program of the missionary conference to be held at the Chicago Home Mission Jan. 6-8. A general invitation is extended to all interested ones to attend.

Paul R. Kauffman

It is our painful duty to record the death of Bro. Paul R. Kauffman, son of Bro. Daniel Kauffman, Editor of the Gospel Herald and President of Goshen (Indiana) College. On Wednesday, December 27, the following telegram was received at this office: "Our son Paul is dead. Drowned. Time of funeral not set yet. Mrs. Daniel Kauffman."

Paul was a bright, energetic, good-natured young Christian (sixteen years old), and a general favorite about the Publishing House, in the Scottdale schools, and wherever he was known. The news came as a terrible shock to our workers. Only two days before there had come to various members of our force little mementos he had sent as Christmas greetings. It was known that his father was in Kalona, Iowa, at the time, and our sympathy naturally went out to the grief stricken mother and the others of the family. It was learned later that he had broken thru the ice on the Elkhart river, near Goshen, had gone down almost immediately, and, tho efforts were made to help him at once, it was over an hour before his body was recovered. The funeral was held on Saturday forenoon at Goshen. Further particulars will be given later. May we ask the united prayers of the brotherhood in behalf of the stricken family, and especially for Brother and Sister Kauffman in this sore trial.—R.

A meeting of the Ways and Means Committee of the Mennonite Board of Education was held near Kalona, Iowa, the latter part of last week with nearly all members of the committee present.

Bro. John L. Horst, Office Editor of the Gospel Herald, was called home to Chambersburg, Pa., early last week on account of the serious illness of his mother. Last reports indicated that his mother was getting a little stronger, but was requiring constant attention. The Gospel Herald extends sympathy to the afflicted family.

Bro. Sebastian Gerig, our aged bishop at Wayland, Iowa, was able to be at the house of the Lord and preach a stirring sermon on Christmas morning. Our brother has traveled far on the other side of the fourscore mile-post, and we rejoice that he is so well preserved.

The brotherhood at West Liberty, Ohio; Manson, Iowa; Sterling, Ill.; and Kalona, Iowa, were among those who made practical use of the Christmas season by spending the time in Bible conferences. It is a most fitting response to the heaven-sent message heard by the pious shepherds on the first Christmas eve.

Sister Edith Driver, after working in the Publishing House for a number of years, left here on Friday of last week to attend the funeral of her cousin, Paul R. Kauffman, at Goshen, Ind. She intends to go on to her home at Hesston, Kansas, to help her mother, who is in failing health. The best wishes of the Publishing House go with her wherever she goes.

"Have Patience with Us, and We Will"—get thru with the very heavy business congestion now upon us. At this writing, Dec. 30, eight of the regular staff are off duty for one cause or another, and those left on duty are simply "swamped." Up to the middle of this week all orders had been filled to date. Then the trouble began. Aaron and Levi are in the west, John is still in the east, Charles and Clayton are on the sick list, Elam is off on a well-deserved vacation, John Horsch is in Europe, Edith has gone home. Some of those still on duty are suffering from colds and hardly able to work. If you are among those who have been disappointed by delays, you can now guess as to the cause. As we said in the beginning, Have patience a little longer, and all will come out right. —R.

Happy New Year!—Don't be disappointed if you find occasion to mark off "2" and write "3" instead. Habits persist. We have been twelve months learning and practising the writing of 1922 and the habit will not be dropped all at once. Keep cheerful about it, there are others just like yourself. If it helps you to keep psychologically in tune with duty, make some good resolutions. If you have made them before you see this item, and have already broken them, make them again, all fresh and clean. If you let the new day of the new

year pass without a single resolution, good or bad, remember that it is never too late to make good resolutions. But with all the good resolutions, backed by the consciousness that they ought to be strictly kept, it is not only well, but absolutely essential for us as Christians to remember that we cannot keep them in our own strength, any more than Israel could keep the law of Moses. Is it perhaps not true that one of the best results of good resolutions is to show us our weakness and our dependence upon Him who alone is able to keep us from falling? We are glad to say that those of the Publishing House staff who were reported as on the sick list on Saturday are all better on New Year's morning. One resolution we have made is to regard colds as a serious illness, and be more careful not to contract them. We mean to take better care of our health—good people are scarce!

Correspondence

Brutus, Michigan

(Maple River Congregation)

Dear Herald Readers, Greetings of love in the Master's worthy name:—Sunday, Dec. 24, we reorganized our Sunday school. Bro. Clyde Kaufman, S. S. Superintendent; Secretary, Mrs. Aaron Detwiler; Chorister, Leander Garber. A committee of two were chosen to help the Superintendent choose the teachers. May the Lord be with them, and help them in this great undertaking. I am sure He will if we ask Him and if we really desire that He should lead us in all our ways and undertakings.

We are having very mild weather for December, and very little snow. Just enough for good sleighing.

We ask the prayers of all God's people.

In His service,

Cor.

Peabody, Kans.

Greetings in the name of the blessed Master to all Herald Readers:—"The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

A series of meetings began here on Sunday, December 10, and closed Tuesday evening, December 19, with Brother E. J. Berkey of Oronogo, Mo., in charge. The brother labored with us in the Spirit and power of the Lord, encouraging the believers in the service of the Lord, and inviting sinners to give their hearts to Christ. There were no visible results. Eternity will only reveal the good he has done. From here he went to the Pennsylvania Congregation near Newton, Kans. May the Lord in a wonderful way bless him in his evangelistic work. Come again, brother.

L. L. Beck.

Vestaburg, Mich.

(Zion congregation)

Greetings to all Herald Readers:—On Dec. 6, Bro. Peter Ropp of Imlay City, Mich., came to this place and preached for us every night (also Sunday morning) until Dec. 12. As a visible result of these meetings there was one confession, and several under conviction. We are thankful to our heavenly Father that the power of the Holy Spirit was manifested, thru the dear brother's earnest pleadings, and pray that we as a little band at this place may ever live such lives as to encourage others to accept Christ as their Savior before it is forever too late.

Health is very good among the members in this community at present, except Bro. Chris. Eichelberger near Alma, who is very sick. We ask an interest in your prayers in his behalf.

Dec. 18, 1922. Susanna Switzer.

Middlebury, Ind.

Dear Gospel Herald Readers, Greeting in the Master's Name:—We have again many reasons to thank our kind heavenly Father for the spiritual blessings we enjoyed the past few weeks.

On Dec. 5 our Bible conference began and lasted 4 days. The Brethren D. A. Yoder from the Olive congregation and Abner Yoder of Parnell, Iowa, were the instructors. The meetings were very interesting and helpful to those who gave a listening ear. Bro. D. A. Yoder then left for another field of labor, and Bro. Abner Yoder continued the meetings till the 14th. The result of the meeting was seven precious souls confessed Christ. May the Lord bless them in their young and tender years that they may hold out faithful for there are many snares and temptations to draw them away in this day and age of the world.

On Dec. 20 Bro. C. F. Derstine came into our midst and gave us five very interesting lessons on the Book of Revelation. We thank the dear brethren for the many good thoughts that were presented to us. May the Lord bless them as they go from place to place to preach the Gospel to a lost and dying world.

The harvest truly is great and the laborers are few.

In His service,

Lizzie A. Kauffman.

Dec. 25, 1922.

Eureka, Ill.

To the Gospel Herald Readers:—We should be thankful to our heavenly Father for the Christmas season reminding us of Jesus coming to save men.

Bro. J. S. Shoemaker spent several days in this community, also preached at Metamora Church Christmas evening. Text Isa. 9:6. We praise God for giving the best He had for us.

We had a very interesting children's meeting at Harmony church on Sunday evening before Christmas in charge of Mattie and Ada Imhoff. There was a short talk by Ezra Yordy and several others.

May we feel our responsibility in the Master's service.

Dec. 26, 1922. S. E. Smith.

Midland, Mich.

Dear Editor and all Herald Readers, Greeting:—Our Bible conference is in session now with good attendance and attention. Peter Roff of Imley City, Mich., and Claud C. Culp of Chief, Mich., are the instructors. Meeting started on Dec. 25. Will you pray for the lost, so that they may be rescued before it is too late?

Dec. 27, 1922. E. A. Bontrager.

THE CROSS

"No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." It was true for Him, the Son of Man; it was true for His disciples; and it is true for us, that the furrow must be driven straight, and it leads to the Cross, not at the end, but only at the beginning of the life of power. Do let us remember that, if it be true that for us, as well as for Him, there is a Cross, it is true for you as well as for me that there is a resurrection. But there is a Cross nevertheless.—Harrington C. Lees.

FOLLOW HIM

True sheep know the voice of their shepherd. It is a sick sheep that will follow a stranger. The goats will follow anybody's voice; but Jesus is the only One whom it is safe to follow in all things. If you follow Abraham you are apt to get to lying. If you follow Moses you are apt to lose your temper; if you follow Elijah you'll get discouraged and sit down under the juniper tree; but follow Jesus Christ, and you will find that you are led in the path of righteousness and peace.—D. L. Moody.

"Who are we, but sinners saved by grace?"

Miscellaneous

NEW YEAR'S MUSINGS

By J. S. Shoemaker

For the Gospel Herald.

As we enter the portals of another year,
Our minds turn back to days gone by,
We think of experiences, to us most dear,
When our Master, to us, was very nigh.

Sometimes we faltered along the way,
Because we failed to be on our guard;
Or we may have failed to watch and pray,
Hence our pathway seemed rugged and hard.

Sometimes our hearts were burdened and sad,
Because of some failures here and there.
Again we were made to rejoice and be glad,
Knowing that our Master did tenderly care.

Sometimes the clouds hung low in the sky,
And waves of temptation came rolling in;
But looking to Him who reigneth on high,
He gave us victory and cancelled our sin.

Other-times our days were crowned with success,
Thru the power of God's grace within the soul,
There was no feeling of fear or distress,
Because our lives were in His control.

It is comforting to know that Jesus our Lord
Supplied our hearts with grace divine,
And fed our souls on His life-giving Word,
Making His love in our souls to shine.

When we think of God's love and care in the past,
His grace and His words of good cheer,
We know, if our burdens on Him are cast,
He'll guide us saftly thru the coming year.

Our purpose should be to do what we can
To build up Christ's Kingdom in every place;
Our desire should be that poor, fallen man,
May be led to accept the offers of grace.

Each day we should seek some good to do,
Ever lending to others a helping hand,
Revealing to them the things that are true,
That they be prepared for the Better Land.

During the year nineteen hundred twenty-three
It should be our purpose and constant aim,
To glorify our Lord, and ever faithful be,
In leading others to love and adore His name.

Dakota, Ill.

If Christ could not have secured salvation for a lost world by sparing and saving Himself, much less can we accomplish anything for the Lord except at the expense of great sacrifice.—N. E. Miller.

The boy or girl that comes to the house of the Lord first on Sunday morning is usually the boy or girl who is worth looking after.—N. E. M.

A WEEK IN LONDON

By John Horsch

For the Gospel Herald.

I came to London November 27 for the purpose of visiting the library of the British Museum and other libraries in search of material on Mennonite History.

The library of the British Museum is a very large one. The catalogue alone comprises hundreds of volumes. To become a reader, an alien is required to present a recommendation from the ambassador of the country from which he hails. Thru a correspondence with the chief librarian I was spared this time-consuming proceedure.

This library contains some rare books and pamphlets on Mennonite and Anabaptist history. One of the volumes preserved here, a book on Christian doctrine, written in 1542, by Pilgram Marbeck, a nonresistant "Anabaptist" of South Germany, is the only copy of this important work that is in existence today. More about it may be said again as opportunity may afford.

A small volume, by John Calvin, has the title: "**A Short Instruction for to arme all good Christian people agaynst the pestiferous errours of the common sects of Anabaptists. Compyled by Mayster John Calvine 1544.** Calvin gives a translation of parts of the first Mennonite (Swiss Brethren) confession (The Seven Articles of Schleithiem, 1527), and undertakes a refutation. It is an interesting book from more than one viewpoint. "The Common sect of the Anabaptists," referred to by Calvin, is the Swiss brethren. Bullinger, the Zwinglian historian, names them "gemeine Taufer."

There is a book by John Knox, the Scotch Reformer: **An answere to a Great Number of Blasphemous Cavillations written by an Anabaptist and adversarye of God's eternall Predestination, and confuted by John Knox, 1591.** All Anabaptists, by the way, agreed in rejecting the doctrine of predestination, as taught by John Calvin and his followers.

Again, a copy of the Confession of Faith of the Hutterian Brethren is here found, the **Rechenschafft unserer Religion, Leer und Glauhens** by Peter Ryedeman, second edition, 1565. The Hutterian Brethren had this book printed some years ago from an old manuscript, no printed copy of it being known to them.

Other works deserving mention are the first edition of Menno Simon's **Fundament,** 1539, and Fischer, Von der **Wiedertauffer Verfluchtem Urstrung,** 1604. Many other rare books might be named. I have copied important parts of various books and pamphlets. The work by Pilgram Marbeck is to be reproduced by Rotography at the expense of the Publishing House for our collection at Scottdale.

In other libraries of London I found but little of interest to me. In passing, it may be said that to all appearance no representative of the Baptists of England nor any other English historian has yet devoted much time to the study of early Anabaptist history.

Smithfield is the part of London, where, in days of yore, the criminals and dissenters were executed. Nothing is in evidence there today to perpetuate the memory of the tragedies that were here enacted. Here Mennonites were burned at the stake under the reign of Kings Henry VIII and Edward VI, and Queen Elizabeth. During the short reign of King Edward, the first protestant king of England, a number of confessors of the Mennonite faith were condemned to death. King Edward, be it said to his honor was a conscientious objector to signing the decree of death to these harmless Christian people. Archbishop Cranmer insisted, however, that it was his solemn duty. Under tears and fears the king finally set his name to the document and the sentence was carried out.

It is a remarkable fact that Archbishop Cranmer met the same fate under the reign of Edward's sister, Queen Mary ("Bloody Mary"), who was a fanatical Roman Catholic. Cranmer was imprisoned and sentenced to death. His attempt to save his life by a recantation of the Protestant faith proved fruitless. (The story of his recantation may be read in most editions of Fox's **Book of Martyrs).** Queen Mary was bound upon the destruction of him who had been the head of state church protestantism in England. Despite his recantation Cranmer was burned to death at Smithfield.

Queen Mary seemed to have delighted in keeping the fires of persecution burning. Martin Bucer, the state church reformer of Strasburg, had been called over to England by King Edward to assist in the reformation of the church, but had died before Mary ascended the throne. Seeing herself unable to burn this head of state church protestantism alive, she had his body exhumed and burned at the stake at Smithfield. Such unholy zeal for the maintainence of the established state religion by means of fire and sword surpassed even that of the heathen emporers of the early centuries. They at least

permitted the dead bones of the departed Christians to rest in peace.

(To be Concluded)

London, England, Dec. 5, 1922.

THE NATURAL AND THE MATERIAL COMPARED WITH THE SUPERNATURAL

By L. J. Heatwole

For the Gospel Herald.

Nature, in short, is the realm in which all forms of life and material things find a temporary abiding place. Men, for instance, are born into this realm, where they live for a time, and then step off the stage of action at death into a new and untried realm.

The supernatural deals with all that which lies outside and beyond the reach of any operation of natural law. It is the realm that in every way transcends nature in the exercise of forces and energies that counteract and often overthrow the forces of nature.

For several generations great discussion has arisen over this question among religious and educational bodies, one class holding tenaciously to the theory that science, with its deductions will in time be able to invade the premises of the supernatural and overthrow all such teaching in the Bible that refers to a Supreme Being, instant creation, revelation, miracles and answer to prayer; while another class sets up the denial for any place whatever in the universe for the supernatural. That the subject may be examined from the angle of scientific research, the reader is requested to note the following points:

On all portions of the earth's surface the organ of sight invariably finds a limit at the point on the horizon, called the vanishing point. In looking out between the rails of a railway track, the observer notes a perspective that at a certain distance brings the two lines of track together at the general meeting point on the horizon. And again, the traveler over a broad expanse of country, or the mariner on the high seas, at certain times in the day finds it difficult to locate the exact line of the horizon where earth and sky meet.

So it is in a discrimination of the line just where the natural and the material end and the supernatural begins. But it is become clear and plain enough to every rational person, that the purpose of his creation, his unfitness for perpetual adaptability to this life, and his ultimate destiny, all imply that the wings of faith be plumed and the soul kept in poise for the safe flight to fields that lie beyond the finite and the seen.

In the wider fields of experience where the bounds of vision become extended by means of the transportation of the body from place to place, or to have the perspective of sight greatly enlarged by use of the telescope, there is always presented the border line where men must say they can see no farther. Then the fact is become potent that whether on land or sea, or in the open air above, the human intellect is everywhere finding the margin where the most brilliant, the most powerful and penetrative mind is forced to admit, we cannot reason any further, because we do not know any further.

With constant peering into the labyrinths that lie beyond, or by searching and delving into mysteries yet unsolved, man has advanced from the known to the unknown, only to find still vaster fields of the finite inviting his examination and investigation.

Some eighty years ago the eminent Dr. Chalmers of Scotland advanced this statement: "Though it has never been allowed the arm of flesh to reach forth to handle the products of other worlds, or to tread the pavements of gigantic planets, yet, he has been enabled to scan with the strength of more than that of the eagle's eye, the mighty creation of space."

Because men have developed the capacity for acquiring what seems to be unlimited knowledge the delusion has come to many who advocate the theory that the realm of the natural and the finite will ultimately be found to supersede and take the place of the supernatural and the infinite. Some late opinions are being advanced by such as have no regard for what the Word of God teaches, that one of these days somebody will stumble on to the secret of life and the laws that perpetuate it, and finally that death itself can be avoided.

All this speculation and conjecture prevails in face of the fact that the finite never has supplanted and never was intended to supplant or take the place of the infinite. The decree has long ago gone forth that flesh and blood can not pass the border line that confines them exclusively to this world, and that mortality is totally unfitted for inheritance in immortality. The graves of the slumbering millions of the past, the wreckage of fallen nations, some of which were the most powerful the world ever saw, are strewn along the path of forgotten centuries, and loudly proclaim that in this life, there is ever found an end to all perfection, and that the path of human glory ever leads to the grave. Men have never passed the bounds of the finite except by the dark underground pathway by way of the grave and the Dark Valley mentioned by the Psalmist.

Hence, we get this deduction:—All natural and material things end in death and the supernatural comes to the relief of the dead who die in the Lord. The deep things of God lie hidden and unrecognized by the man whose mind revels only in the things that are finite. The inviting avenue of approach that leads to the ways of a wisdom and understanding that abides, is open to the man who invokes the Infinite for light and help and lays fast hold on the promises of Divine Revelation for guidance.

The patriarch Job, many centuries ago made direct inquiry into this matter, at that critical time in his life when all the comforts, luxuries and achievements of this life were cut off. "Whence then, cometh wisdom, and where is the place of understanding?" After numerous questions and answers that echoed back and forth from the material world, it was all summed up in one or two sentences: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28).

Dale Enterprise, Va.

PAY

By a Brother

For the Gospel Herald.

Some years ago we listened to a very instructive New Year's sermon from Rom. 12:11, "Not slothful in business; fervent in spirit; serving the Lord." Special emphasis was placed on the importance of being punctual in meeting all debts, and if it had not been done during the year, that then a special effort be made to do so at the end of the year. Settle with all your business men, and if it is not possible to pay them in full at the time, talk with them and have an understanding with them. Also pay the subscriptions on the papers you get, etc., etc. It was all very good, and it led our thoughts to a number of other debts besides blacksmith and grocers' bills, that people are leaving unpaid year after year, and some of which I fear they never will pay, perhaps are not even intending to pay.

Perhaps the most fitting scripture for the things we have in mind would be the last part of Eccl. 5:4, "Pay that which thou hast vowed." How many of us who read this have always kept every promise we made? Was it you that bought a lame horse for less than it should have brought, promising that if the lameness can be cured you will pay an additional twenty dollars. The horse is sound now, but did you pay? Was it your neighbor who was in financial diffi-

culties and just had to have money and came to you for help? He had twenty acres of wheat along the line fence and you offered him four hundred dollars for it, and promised that if it yielded more than twenty bushels to the acre you would do something for him. He trusted you and took your offer. The field yielded a hundred bushels more than either of you expected. Have you **paid?** Who was it that bought some cordwood or standing timber for less than the seller thought was right because he had reasons to believe the price would soon go up? Upon your promise to do something for him if the price went up he accepted your offer because he needed the money so very much. The price did go up, but did **you** keep your promise?

Have any of us ever been so completely taken in with some silver-tongued seller of land or stocks that we just went with him and helped him, and when we came to some one who did not want to buy, did we talk and urge, and even promise that if the thing failed we would see to it that they lost nothing? Well, such things have failed, and you lost all you put in, and so did the one you persuaded against his will, but you still have enough that you could pay your neighbor or brother what you promised. The fact that he lost only a few hundred or thousand, while you lost several times as much will not excuse you, "Pay that which thou hast vowed."

What about that marriage vow? Space forbids me to dwell on this, but oh, the miseries we all have seen about us, just because people were not true to that solemn vow. Then there is the baptismal vow. What a wonderfully different world this would be if all people in all the various Christian churches were true to it. How much more pleasant and easy would be the work of bishops, ministers, and deacons—and Sunday school workers as well. How much easier it would be for us as parents to bring up our families in the way we believe God wants it done.

There is another, but we hardly dare to mention it. It is the ordination vow, and, altho it is about the most solemn and responsible thing imaginable, yet there are many who do not treat it as such, for if they did, they would not be living the life and teaching the things they do, and failing to teach the things they ought. Oh! the heartaches and tears, what failures and disappointments that have come to many an individual and family because the shepherds of the flock failed to declare the whole counsel of God. Beloved, whoever you may be,—if you have not made a promise which it would be sinful to perform, then pay that which you have vowed if at all possible, and if it cannot be done, it then behooves you to most sincerely and humbly beg for forgiveness, whether the promise was made to God or men. Unfulfilled promises are the worms that are gnawing at many a heart and robbing it of real joy, and we would doubtless be amazed if we knew the number. Christ meant it when he said, "Many, I say unto you, will seek to enter in, and shall not be able," and also, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven," and the chief sting upon the conscience of many of that unhappy number will be their broken promises. Many who started in a year ago with plenty of good resolutions, and every prospect of living another ten or twenty or even fifty years more, are not here any more. The same will doubtless be true of 1923, and it may even be true that this humble message will be the very last reminder for some one to keep his or her promise. My prayer is, that God will help us all, not only at the end of the old and beginning of the new year, but every day and year of our life, not only to resolve to do so, but actually to pay that which we have vowed.

THAT LITTLE MARGIN

The whole day is crowded with work. We try to do twenty hours' work in sixteen hours, and we arrange our days so that there is not any time for interruptions. We race the children off to school, and then we give ourselves to the day's work. When they come back, we tell them "to get out of the way and not bother us; we have enough to do." Then, when they are safe in bed, we bring out the huge mending basket and tackle that! At last worn out, we retire, only to begin the same hard life all over again! There is no relaxation, no pleasure in such a life.

Children are afraid to come to us with their broken dolls and their cut fingers, because they will interrupt our work! What kind of a home is this, where Work reigns supreme as a kind of Tyrant and there is no room for Love?

A mother who really loves her children and loves to be with them, could not tolerate such a life. If she has twelve hours in a day, she will plan eleven or even ten hours' work, and leave a margin over for the children. Her windows may not be quite so shiny, and perhaps, no one will want to eat off her kitchen floor; but she will not be a nervous, worn-out wreck at forty and her children will be happier.

One should leave a margin for a rest, another margin for recreation and a third for the children. This last is the most important of all. What kind of a life do children have, when their mothers have not even time for a kiss?

I like to imagine a family where the Mother is everything to her children and they are not afraid to interrupt her. When the children come back from school, they are longing to "tell Mother" all the little happenings of their day. They want to tell her the joys and the sorrows, the pleasures and the pain. Perhaps, one child fell down and got a bruise. It may not hurt very much. Still, if mother knew, it would feel better at once! The teacher may have been cross, then Mother would explain that perhaps she had a headache, and the child would return to school the next day, without dreading it. It might be a prize was won. Now, what use is a prize, if Mother does not take joy in it?

I once knew a woman whose children seemed to me to be interrupting her from morning to night! She was never even ruffled! At her busiest moments, they would rush in and need all her attention.

"How do you ever get your work done?" I asked.

"I never even notice their interruptions," she said. "You see, I always leave a margin in my time. This margin belongs to my children if all I plan is not done; does it matter so much after all? There is tomorrow. Even if there were no tomorrow, what then? We owe ourselves to our children."

It was quite true, I thought, and she made a most excellent mother.

If we made friends of our children, their society would never bore us. Those women are lucky who have time to spare for their children. We **can** and **must** make the time, even if we have to neglect a little work. Do let us resolve that, from this moment, we shall so arrange our work that the children may have, not merely "a little margin," but a good, big margin of our time!—Mrs. Nestor Noel in National Kindergarten Association Bulletin.

To have a live Sunday school it is essential that we have a live purpose in having a Sunday school.—N. E. M.

Christian stewardship demands a surrender of our bodies, our children, our money, our service, and our all to God.—J. A. Heiser.

BE KIND TO THE LIVING

If we all would think and feel, speak and act, as kindly and lovingly in every-day life as we do at funerals, what a heaven we should have on earth. If we only could appreciate each other as fully in life as in death, how much the aggregate of human misery would be diminished and the sum of human happiness increased. But alas! how much kindness comes too late, in funeral eulogies and cemetery scenes.

A husband weeps, broken-hearted over the lifeless form of his wife, breathes out the most ardent tones of affection, showers his kisses on unanswerable clay, covers the casket with flowers and keeps her grave green and bright while it is too often whispered that he was not always thus considerate, affectionate and kind while she lived.

This post-mortem kindness comes too late. It is a poor compensation for former neglects. After the eye is closed, the ear cold and the heart still in death, how vain are all kind offices. But if these flowers, kisses and kindnesses could have been strewn along the pathway of life instead of along the pathway of death, how bright and joyful might that pathway have been. The kind things you intend to say and do, say and do them now.

A husband carefully and tenderly placed a flower in the pale still hand of his wife, when some one remarked, "That is the first flower he ever gave her."

The living and not the dead need our kindness. Let us break our alabaster boxes among the living, and thus make them happier and better. Let us appreciate our friends and kindred while they are with us, and not leave this for funeral eulogies and cemetery scenes. Let us show at least as much appreciation and kindness in the city of the living as we do in the city of the dead. A daring little girl approached the lifeless form of her grandfather, and taking his cold hand, exclaimed, "Dear grandpa, you know I was always good to you while you lived." It is worth more than a world to say that to our departed friends. No fulsome praise of the dead can bring such comfort as that.

A wife parted with her husband at the cottage door in the morning with a little unkindness. He offered a kiss of reconciliation, but she refused it. He was brought home dead at noon. She threw up her arms and exclaimed with frantic grief, "O God, if I had only spoken as I should when he left this morning!"

Let the law of love and kindness reign perpetually in our hearts and in our tongue. Let not appreciation and kindness come too late. Let wedded souls be always true and kind to the utmost. Keep sweet and sweeten others. Impart your kind thoughts, words and deeds now to the living. This will make a happy home, a peaceful church and better world.

O, friends! I pray tonight
Keep not your kisses for my dead cold brow,
The way is lonely, let me feel them now.
Think gently of me; I am travel-worn,
My faltering feet are pierced with many a thorn.
Forgive, O hearts estranged, forgive, I plead,
When dreamless rest is mine, I shall not heed
The tenderness for which I long tonight.

—Wesleyan Herald.

ANCIENT AND MODERN REBELLION

By Silvanus Yoder

For the Gospel Herald.

The prophet Amos, obedient to God and true to his calling, left Judah and warned Israel of her downward course and haughty attitude toward God. Her luxurious life and sin of idolatry he sternly denounced. Israel replied, "Flee to thine own country and prophesy there O thou seer. Prophesy no more here at Bethel for it is the king's court. Why should thy rebuke from Judah interfere with our affairs in the king's palace." The result: Israel severed her relations with God and was lost.

* * *

The deacon, true to his calling and obedient to God, warned the young man of his course in life and denounced his sin of vanity and pleasure seeking. The young man replied, "O thou man of the backwoods and opposer of all progress; flee to thine own house and set thine own affairs in order. Prophesy not here, for it is the place of pleasure and of public entertainments. Why should thy rebuke mar my pleasure and detract from my enjoyment?" The result: The young man was lost. The bitter and painful regret of his parents was of no avail.

Goshen, Ind.

There is a difference between revelation, inspiration, and illumination. The first has to do with the making known of truth, the second with the writing of truth, and the last with the understanding of truth.—S. C. Y.

There is nothing sad about self-denial, and no loss. It is all joyous gain.—Selected.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following communication has come to us in the form of a circular letter signed by a number of workers of the Near East Relief. Besides the information it contains concerning conditions in that land, it is of special interest because of the fact that the names of four of our own workers are on the list. The four are Roy J. King, Herman H. Kreider, Nellie M. Miller, and John J. Detweiler.

A group of Near East Relief workers, most of whom are engaged in orphanage and relief work in the Lebanon, found it possible to get together for a home-like Thanks-giving dinner. Our thoughts and conversation persistently turned toward the home friends in America. We hit upon a letter as a means of extending to them our greetings and assurance of affectionate remembrance.

If at this Thanks-giving season you have many things for which to be thankful we have the same and even more.

The past summer has scheduled a wonderful triumph in the bringing out of Turkey our thousands of children in danger there. Through all that strenuous and trying pilgrimage they have been kept well.

A greater cause for thankfulness even than their physical health has been their uniform courage and good cheer. All their lives long the Armenian children have been in bondage to fear, and with good and sufficient reason; but no discipline was needed to get them to do things they feared, because confidence has been established. Mountains have been climbed; plains have stretched their long, white trails behind as hours and days have been consumed; the stars have looked down on companies of children camped by the roadside, and found them unafraid. One caravan traveled a whole night through in order to reach water. Rivers have been crossed without a word of fear, although they trembled. The sea has been sailed by those who never before saw such water and who feared it. America has taken them into her great mother arms of love; they can lie down to sleep without fear of harm or a hungry tomorrow.

Through our personal service department families have been reunited after years of separation through deportations. Children have been sent to America where now they have the care of relatives. Homes have been found for older girls in Beirut where they may support themselves, while many of our older boys have work in shops after the training in our orphanages.

Always at home is there great rejoicing when little ones are added to the family group. Many children have come into our huge family during the year—little ones unfed and uncared for. Several thousands are now on the way to us from Constantinople area. They must be gotten to a place of safety. So our family grows. Placing them in single line, eighteen inches allowed for each child, our Thanks-giving table would stretch three miles long.

Our building operations and extension program go forward satisfactorily, though, on account of the heavy pressure just now, slowly. Many of our children are housed in temporary quarters—hundreds in tents, until permanent structures can be finished or secured.

Months ago we placed Armenian chil-

dren in two orphanages in Jerusalem. Here our boys and girls are treading the streets made sacred by the foot-prints of Jesus. Here He walked, and worked, and loved such children as they.

Last week witnessed the opening of our orphanage in Nazareth. If your own children are as fine looking you have something to be thankful for. How their faces beamed at thought of going to live in the village where Jesus spent His boyhood.

The orphanage stands on a point of the hill overlooking the town, and doubtless He has many times been on the very spot where now our boys live. It commands a wonderful view. The Plain of Esdraelon stretches it's length out towards Jerusalem. It was over this plain that the little family wended it's way when first He went to the Holy City and lingered behind to talk with the wise men of the temple. Nain and Endor lie snuggled against the mountain side, and beyond, through the misty blue of the Jordan valley, can be seen the hills of Moab whence returned Ruth and Naomi that day in the long ago.

The lads will develop under the same environment that Jesus did. They are looking upon the same scenes that helped to shape His life. They are working and playing on the same hills. God chose Nazareth for the adolescence of the greatest leader of men. The sorest need of the Armenian people today is leadership that shall pilot them out of hatred, revenge and greed into the spirit of brotherhood and God-honoring self-respect. Is it too much to hope that He will provide such leadership from our boys now in Nazareth.

These and all our children in The Land of the Christ, join us, at this Thanks-giving time, in wishing you a very happy Christmas and a New Year filled with satisfying service.

Sincerely yours,

E. R. Applegate, Jersey City, N. J.—Transporting Orphans from Harpoot.
Edward W. Blatchford, Chicago, Illinois—Director Palestine Orphanages.
Miss Elizabeth A. Bury, Pawtucket, Rhode Island—Transporting Greek Orphans, Harpoot to Athens
C. R. Gannaway, M. D., Seattle, Washington—Medical Director.
Mrs. C. R. Gannaway, Seattle, Washington—Director Ghazir Orphanage
W. T. Gannaway, Seattle, Washington—Business Manager Ghazir Orphanage
S D. Jessup—Director Sidon Orphanage.
Mrs. S. D. Jessup—Assistant Director at Sidon.
Mrs. Flora Stanton Kalk, Omaha, Nebraska—Director Sidon Seaside Orphanage.
S. E Kerr, Haddon Heights, New Jersey—Industrial Work, Ghazir Orphanage.
Roy J. King, Hesston, Kansas—Transport Manager.
H. H. Kreider, Wadsworth, Ohio—Director, Aleppo Area.
H. B. McAfee, Parkville, Missouri—Manager Director, Beirut Area.
Mrs. H. B. McAfee, Parkville, Missouri—Publicity.
Miss Carolyn M. McAfee, Parkville, Missouri—Personal Service Division.
Miss Nellie M. Miller, Elkhart, Indiana—Headquarters Secretary.
Byron M. Noone, Princeton, Missouri—Transporting Konia Orphans from Turkey.
John J. Detwiler—Transporting orphans from Turkey.

John Detwiler arrived in Aleppo, Syria, after completing his work of transporting orphans from the Turkish interior, too late to have his name included in our Thanksgiving letter, but he wishes to be remembered to his friends with the rest of the personnel.

Married

Zimmerman—Sensenig.— On Saturday Nov. 25, 1922, at the groom's home in Goodville, Pa., Bro. Benjamin Weaver united in marriage Bro. Nathan Zimmerman and Sister Lydia S. Sensenig both of the Weaverland congregation.

Miller—Wisseman.—At the home of the bride's parents, near Grantsville, Md., Nov. 30, 1922, Brother Nevin J. Miller and Sister Ruth E. Wisseman were united in holy matrimony by Brother G. D. Miller. May God's blessings be with them through life.

Graber—Ayers.—On Sunday, Dec. 24, 1922, at the home of the officiating Bish. J. S. Gerig, near Smithville, Ohio, were joined in marriage Bro. David R. Graber and Sister Fawney Ellen Ayers, both of Sterling, Ohio. May the rich blessings of God be with them in their journey through life.

Keener—Gish.— On Saturday, December 23, at the home of the officiating minister, Bro. D. N. Gish, Millersville, Pa., Clayton L. Keener of Lititz, and Martha Gish were united in the holy bonds of matrimony. May they together be blessed as being the heirs of the grace of life.

Yoder—Bontrager.—On Dec. 24, 1922, at the Yoder Mennonite Church, occurred the marriage of Bro. Enos S. Yoder and Sister Lydia A. Bontrager, both of Yoder, Kans., Bro. L. O. King officiating. May they be blessed with joy, peace and happiness all the days of their lives.

Sala—Thomas.—On Dec. 16, 1922, Bro. George Sala of the Stahl congregation and Sister Annie Pearl Thomas of the Thomas congregation of the Johnstown district were united in marriage at the home of the officiating minister, Bro. L. A. Blough, of Holsopple, Pa. May God richly bless this union.

Mast—Hershberger.—On Saturday, Dec. 23, 1922, at the home of the officiating Bish. J. S. Gerig, of Smithville, Ohio, Bro. Lester M. Mast and Sister Ada Hershberger both of Sugar Creek, Ohio, were united in marriage. May the Lord abundantly bless them through life.

Hershberger—Thomas.—On Dec. 24, 1922, Bro. William C. Hershberger of the Blough congregation and Sister Katie A. Thomas of the Thomas congregation, of the Johnstown district were united in marriage at the home of the officiating minister, Bro. L. A. Blough of Holsopple, Pa. May the Lord richly bless this union.

Brubaker—Harnish.—On November 16, 1922, Bro. John C. Brubaker and Sister Mary H. Harnish, both of Lancaster were united in marriage by the father of the groom, Bro. C. M. Brubaker, at his residence. May the Lord's choicest blessings be theirs through life. They will reside at R. F. D. No. 1, Lancaster.

Kaufman—Kindy.—On Oct. 19, 1922 at the home of Bro. and Sister Lenard Kindy the bride's brother, Bro. Malen Kaufman of the Midland, Mich., congregation and Sister Elva May Kindy of the Barker Street, Mich., congregation were united in holy matrimony by Bro. E. A. Bontrager. May the Lord bless them thru life. E. A. Bontrager.

Horst—Burkholder.—On Thursday evening, Dec. 21, 1922, at the home of the bride's parents, Bro. and Sister Noah Burkholder of Smithville, Ohio, occurred the marriage of their daughter Sister Alice Burkholder to Bro. Cresson J. Horst by the officiating Bish. J. S. Gerig. May the rich blessing of God rest upon them through life.

Bontrager—Emmert.— On Dec. 24, 1922, Bro. Floyd F. Bontrager and Sister Laura May Emmert, both of the Midland, Mich., congregation were united in holy matrimony at the Midland, Mich., Church by the bridegroom's father Bro. E. A. Bontrager. May God's richest blessing attend them thru life.

Yoder—Kropf.—On Thursday Dec. 21, 1922, at the home of the bride's parents, Bro. David Kropf and wife, their daughter, Mary Alice was united in holy matrimony to Bro. Marvin L. Yoder, both members of the Sycamore Grove Cong., Cass Co., Mo. Services and ceremony in charge of J. J. and I. G. Hartzler. May the Lord abundantly bless them along the pathway of life.

Obituary

Risser.—Esther H. Risser, daughter of Jacob and Anna (Horst) Risser, was born Oct. 6, 1921; died Nov. 5, 1922; aged one year and one month.

Lohr.—Scott Lohr of Davidsville, Pa., died Nov. 30, 1922; aged 60 y. He is survived by his widow and two daughters and other relatives. He was a member of the Lutheran Church for many years. Funeral services were conducted at the Davidsville Lutheran church on Dec. 2, by Rev. —— Lubold, pastor of the Lutheran Church and Bro. L. A. Blough.

Huber.—Paul B. Huber, infant son of Bro. and Sister Landis Huber, died Dec. 18, 1922; aged 8 d. He is survived by his parents and the following brothers and sisters: Ira, Lizzie, Elva, Willis, Ada, P. Elmer, and B. Landis. On Dec. 20 brief funeral services were held at the late home at 2 o'clock. Interment was made in the Hammer Creek cemetery. Bro. John S. Hess had charge of the services. Text, Luke 18: 16, 17.

Stewart.—Sister Barbara Grace Stewart, wife of Ervin J. Stewart, died at her home near Edenville Pa., Dec. 22, 1922; aged 22 y. 11 m. 3 d. She was a consistent member of the Mennonite church and leaves to mourn her departure a sorrowing husband and one son. The funeral was held at the Strausburg church Dec. 26. The services were conducted by the brethren C. V. Martin and W. W. Hege. Text, Rev. 22:14. Burial in adjoining cemetery.

Ernst.— Julia Ernst was born near Guernsey, Sask., aged 6 y. 6 m. 18 d. Died December 6, 1922, at St. Paul's hospital, Saskatoon, of internal stomach or bowel troubles. Young as she was, she was fully resigned to leave parents and her little brother and sister, realizing that she was going to a happier place. Funeral was held December 8, at the Sharon Mennonite Church, services conducted by M. H. Schmidt, J. S. Rosenberger, and E. S. Hallman. Text, Mark 5:41.

E S. H.

Moore.—Emma Catherine, daughter of John and Ruth Moore, of Elida, Ohio, was born Oct. 22, 1922; died Nov. 5; aged 14 days. She leaves to mourn her early departure, father, mother, one sister, four grand parents, and other relatives and friends, but we mourn not as those who have no hope for we believe little Emma Catherine is safe in the arms of Jesus. Funeral services were conducted at the home on Nov. 6 by one of the home ministers from Job 14:1. Buried in the Salem cemetery.

Eby.—Henry F. Eby was born May 25, 1877; died Dec. 10, 1922; aged 45 y. 6 m. 16 d. He was a member of the Mennonite church. He died very suddenly being struck by an automobile and died 24 hours later. He is survived by his wife and these children: Ella, Jonas, Reba, and Helon, all at home; also by his father, two brothers, and 5 sisters. Funeral services were held Dec. 13, with brief services at the house by Bro. John Senger and at Kinzers church by Bish. C. M. Brackbill. Text I Cor. 15:30.

Brother thou hast left us lonely
Here our loss we deeply feel
But tis God that hast bereft us,
He can all our sorrows heal.

By a Sister.

Book.—Effie K. Book widow of Abram Book was born at Camargo, Lanc. Co., Pa., June 13, 1861; died at the home of her son F. Roy Book, Lancaster, Pa., Dec. 4, 1922; aged 61 y. 5 m. 11 d. Her husband preceded her nine months ago. She was a member of the Mennonite Church. She is survived by one son F. Roy Book and two grandchildren. Funeral services Dec. 7, at New Providence Mennonite Church, conducted by Bro. Abram Metzler and Rev. Howard Obold. Text, Jno. 4:24. Interment in the Quarryville Cemetery.

"Just a rest for weary footsteps,
Just a folding of tired hands;
Just a glimpse across the river,
Where the holy city stands."

Blough.—Susannah Blough, widow of the late Bishop Samuel Blough, died at the home of her daughter, Mrs. John R. Griffith, Johnstown, Pa. Susannah (Lehman) Blough was born at Foustwell, Somerset Co., Pa., Feb. 18, 1825; died Dec. 17, 1922. Aged 97 y. 9 m. 29 d. She joined the Mennonite Church Aug. 28, 1852 and was a faithful member of the Church until death. Sister Blough made her home with the John R. Griffith family for the last 23 years. She was able to be about until about a week before her death which came about from general debility. Her long life stands as a monument for a beautiful, consecrated Christian character and her kindness towards all won for her the respect and esteem of all who knew her. Now one has passed from us whose regular presence at Communion time dates back farther than most of us, now living, can remember. We pray that the good influence of her life may continue to live and continue to win souls for Christ. Mrs. Blough is survived by one brother, eight children, 43 grandchildren, and 52 great-grandchildren. Funeral services were conducted at the Weaver Mennonite Church by E. J. Blough and Levi A. Blough. Text, Rev. 14:13. Interment in the adjoining cemetery.

Schrag.—Catherine Zehr was born June 14, 1843; died at her home in Baden, Ontario, December 1, 1922; aged 79 y. 5 m. 16 d. On March 11, 1862, she was united in marriage to Jacob Schrag. This union was blessed with seven children, three sons and four daughters. Her husband and one daughter preceeded her to the great beyond. She united with the A. M. church in her seventeenth year and remained faithful to the end. She was a loving mother and grandmother, a kind neighbor and a true friend. She was much concerned about the welfare of her family and church. Her kind disposition was to many a comfort in times of grief. Grandmother was able to do her household duties until Tuesday, November 28, when she was found lying on the floor, suffering from a stroke, from which she gradually became weaker until death relieved her on Friday morning. The funeral was held December 3, from her late residence to Steinman's church and cemetery where a large concourse of relatives and friends gathered to pay their last tribute of respect. Services were conducted at the house by Christian Litwiller and by three of grandmother's nephews at the church.

Christ Schrag.

Wenger.—Sister Elizabeth Wenger nee Huntsber ger daughter of Samuel and Mary Huntsberger was born February 20, 1838; died December 9, 1922; aged 84 y. 9 m. 19 d. She united in marriage with Jacob Wenger December 2, 1858, to which union were born two daughters and three sons. Her husband died September 5, 1907, leaving her in widowhood for over 15 years. She is survived by her daughters, Mrs. Pardee Erwin of Dalton, Ohio, Mrs. Charles Rudy also of Dalton; her sons Samuel and Benjamin of Orrville, O.; William of Massilon, O., and two brothers and one sister, Jacob, Abram, and Mattie Huntsberger, all of Orrville, O., twenty grandchildren and 18 great grandchildren. She was received into the fellowship of the Martin's Mennonite congregation in the spring of 1878. She was a considerate neighbor, a devoted self-sacrificing mother and grandmother and loyal to the church and the Christ of her baptismal vow. Relatives, neighbors and friends were frequently heard to say, "She surely was a good woman." What a blessed memorial. Funeral services at the home and Martins church Dec. 13, 1922, Ministers I. J. Buckwalter, Benj. Good, Aaron Eberly, and I. W. Royer. Text, Mark 14:8.

Frey.—Anna Conrad Frey was born in Stark Co., Ohio, July 10, 1849; died Dec. 20, 1922, at the home of her daughter near Smithville, Ohio; aged 73 y. 5 m. 10 d., On Feb. 16, 1871, she was united in marriage to Joseph Frey. To this union were born 3 children, Mrs. Mary Yoder, Samuel and Andrew Frey, who with 10 grandchildren mourn the loss of a kind loving mother and grandmother. She also leaves one brother and one sister, with a large circle of near relatives and friends. In her early life she gave heed to the voice of her heavenly Shepherd and confessed Christ as her Saviour, united with the A. M. church, where she remained a true and faithful sister interested in the work of her Master and in the church, until she was called to her final reward. Services were conducted at the home by the brethren Jno. D. Miller, and J. S. Gerig from Psa. 8:4, Psa. 16:8-10. The remains were then conveyed to her son near Bellefontaine Ohio, where interment took place beside her husband, who preceded her in death June 5, 1922. "Peace to her ashes."

Just a rest for weary footsteps,
Just a folding of tired hands,
Just a glimpse across the river
Where the holy city stands.

Brenneman.—Lewis B. Brenneman was born in Allen County, Ohio, July 10, 1858, died December 6, 1922, at the home of his son, Jesse Brenneman, near Elida, Ohio, aged 66 y. 4 m. 26 d. He was married to Martha Huber of Bremen, Ohio, March 25, 1880, who preceeded him to the spirit world nearly five years. To this union were born five children, Mary Elizabeth Stemen, of Lima, Ohio; Perry F. Brenneman, of Craddock, Va; Cora Frances Good, of South Boston, Va.; Jesse B. Brenneman, and Sarah Susana Sherrick, both of Elida, Ohio. These together with 18 grandchildren, 1 great grandchild, 3 brothers and 5 sisters, remain to mourn his departure, but rejoicce in the belief that our loss is his eternal gain. He united with the Mennonite Church soon after his marriage, and was a faithful member at the time of his death. He was aware of his approaching end and expressed willingness and readiness to go. He was much interested in the spiritual welfare of his children, so his loved ones were standing around his bedside awaiting the flight of his spirit. After lying quiet and motionless for about 3 hours they began to sing, "Jesus, Lover of my Soul, Let me to Thy bosom fly." He raised his hand, and waved it, expressing appreciation of the song. Could he have spoken he would have doubtless said, "Let music cheer me last on earth and greet me first in heaven." Buried in the Salem cemetery in the presence of a large concourse of friends and neighbors. Services conducted by John W. Hess, assisted by home ministers.

J. M. Shenk.

Rohrer.—Anna Mae Rohrer was born June 7, 1891, near E. Petersburg, Lanc. Co., Pa., entered into rest Dec. 24, 1922; aged 31 y. 6 m. 17 d. Her death was due to three days' illness of scarlet fever, while ministering assistance in the home of her brother and family who were afflicted with the same illness. She was a faithful and consistent member of the Mennonite Church of East Petersburg since early youth. Her quiet but cheerful disposition and willing spirit to minister to others when opportunity presented itself or demanded endeared her to all who came in contact with her. We miss her everywhere. She was an earnest worker in the Church, Young People's Meeting, a teacher in the Sunday school for many years. She was present every Sunday this year until her sickness. She was also Superintendent of the Home Department and assistant of the President of the Sewing Circle. The secret of her beautiful Christian life was found in the words "Christ in you the hope of glory" (Col. 1:27). She lived an exemplary life, expressing the words of Paul, "To me to live is Christ, to die is gain" (Phil. 1:21). Our hearts are bowed with grief and sorrow, yet looking thru our tears may we say "Thy will be done." She leaves to mourn her sudden departure, her bereaved parents, one sister, and two brothers, and a large circle of friends and associates. Brief services at the home of her brother and at the East Petersburg Mennonite Cemetery, by Bro. Frank Kreider and Bro. John Gochnauer on Christmas afternoon. Text, Matt. 5:4.

"Not now but in the coming years,
It may be in the better land,
We'll reap the meaning of our tears
And there sometime we'll understand.
God knows the way, He holds the key,
He guides us with unerring hand,
Sometime with tearless eyes we'll see,
Yes there, up there, we'll understand."

E. H. B.

NOTICE

To the churches and sewing circles of the Lancaster Conference District

About Jan. 15 the Mennonite Central Committee will make another shipment of new and second hand clothing to our suffering people in Russia. We have decided to give our people an opportunity to take part in this work, as we are aware that our sewing circles have a considerable amount of clothing on hand ready for shipment, and no doubt our people also have some second hand clothing that they will be willing to give. We have decided to pack the clothing on Wednesday, Jan. 10, at Mellingers Church. We would kindly ask our ministers to make announcement in their respective churches, urging their people to do what they can in the way of giving either new or second hand clothing, and having the same at the place designated not later than the morning of Jan 8. Any one desiring to do so can buy thread, needles and pins as these articles are much needed Also, beans, dried corn, or peas will also be accepted as these articles can be packed in with the clothing and are very acceptable. Parties desiring to do so can ship the goods by trolley express, directing the same to Abram W. Denlinger, Mellingers church, on the Lancaster and Coatesville line.

Help will also be needed on packing day.

John H. Mellinger.

BIBLE STUDY CLASS

Authorized by the Mennonite Conference of Ontario, 1906. A regular Six Year's Course of Study for those interested in Sunday school and church work. Sixth year Sessions at First Mennonite Church, Kitchener, Ont., Jan. 2, to Feb. 9, 1923.

1. Old Testament.—Minor Prophets,.
2. New Testament,—The Revelation.
3. Methods of Bible Study—Biblical Introduction and Practical Study.
4. Christian Work,—How to Win Souls for Christ.
5. Bible History and Geography.
6. English Composition, Written and Oral.
7. Vocal Music.

Tuition, Fifty Cents per week.

Board will be furnished by the Boarding Club at a moderate rate

Rooms may be secured at reasonable rates.

Instructors, S. F. Coffman and Oscar Burkholder.

Bible Study Board: J Witmer, Petersburg, Ont.; Moses M. Brubacher, St. Jacobs, Ont.; U. K. Weber, Kitchener, Ont.

Class Corresponding Secretary: Miss Linnie Cressman, Breslau, Ontario.

Items and Comments

A good deal of excitement has been roused in Louisiana over the alleged murder of two citizens by members of the Ku Klux Klan. The authorities claim that they are putting forth every effort to bring to justice the guilty parties. On the whole the "Klan" is generally disrepute among right thinking people.

Secretary of State Hughes suggests an independent commission of men competent in financial matters to consider the condition of Europe, and says that no doubt qualified Americans would be willing to serve on such a commission. To be effective, this commission must be free from all political influence or bias.

President Harding is sending out "feelers" to various European nations regarding a conference on economic questions relating to Europe. The sentiment in the U. S. Congress for such a meeting is strong and a resolution urging it had been favored by some of the Senators. On hearing that the President has already begun negotiations, and that Senate action might embarrass the President in his work, those favoring such a resolution gave up the fight.

Workers of the American relief administration in Russia have been charged by a soviet paper with attempts at smuggling, but although four men have apparently been proved guilty, there seems no reason to suspect any general practice of that sort. The newspaper in question would be better advised if it used as a ground for criticism the friendly feelings which bandits in the famine districts are said to exhibit toward the Americans. Suspicion might properly be aroused at the report that a robber band in Samara visited an American kitchen, tasted the soup, talked cheerfully with the children there assembled, approved the American work and then moved on the house of the village treasurer, whom they robbed. The contrast between the treatment accorded the Americans and that which the soviet official received could not well be greater, and it might be interpreted as proving that the Americans are linked up with some scheme of anti-soviet activity. Actually it proves, if anything, the gratitude of even the less admirable Russians for the American relief work—Baltimore Sun.

ANNOUNCEMENT

Special Bible Term at Hesston

The usual Special Bible Term of six weeks at Hesston College and Bible School will begin January 18, 1923, and close Feb. 28, 1923. The regular faculty of the school will again be assisted this year by Bro. S. C. Yoder of Kalona, Iowa, who will give three extra courses of study during the term—Church Doctrines, Missions, and Book Study. Among the other courses offered are Old Testament History, New Testament History, Bible Geography, Gospels, Epistles, Sunday School Teacher Training, Bible Doctrines, Personal Work, Church History, and Agriculture. A special class in Vocal Music will be conducted for the benefit of those who come for this term's work. All the regular classes are open to such students who desire to enter them. A folder giving more complete information will be mailed free to any one interested. For full particulars address, T. M. Erb, Business Manager, Hesston, Kans.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
D. G Lapp, Vice Pres., Roseland, Neb.
S. C. Yoder, Sec., Kalona, Ia.
Vernon E. Reiff, Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, Ohio.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W Benner, Supt
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

BIBLE SCHOOLS

Below is a classified list of special Bible Schools held at various places this winter. The full announcements are printed from time to time.

Calgary, Alta., City Public Library, Jan. 21 to Feb. 11, 1923.

Goshen, Ind., Goshen College, Jan. 3 to Feb. 7, 1923.

Harrisonburg, Va., Eastern Mennonite School, six weeks' term beginning Jan. 3, 1923.

Hesston, Kans., Hesston College, Jan. 18 to Feb. 28, 1923.

Johnstown, Pa., Stahl Church, Jan. 1 to Feb. 9, 1923.

Kitchener, Ont., First Mennonite Church, Jan. 2 to Feb. 9, 1923.

Pigeon, Mich., Pigeon River Church, six weeks' term, beginning Jan. 1, 1923.

"'Feelings hurt!' The devil likes to hear you say it. Christians do not live by feeling, but by faith, and faith surmounts feelings."

ANNOUNCEMENT

A Fundamental Bible School will be held, the Lord willing, at Calgary, Alta. for 3 weeks, including four Sundays, from Jan. 21 to Feb. 11, 1923.

According to present plans the Bible school will be held at the rooms of the City Public Library, similarly held by the Friends' Society. The following themes will be offered—

10 Lectures on Typology—"Egypt to Canaan."
10 Lectures on Childhood to Old Age.
10 Lectures on Prophecy.
15 Lectures on Fundamentals of Christianity.
20 Studies on Romans and Ephesians.
10 Lectures on Sunday School Methods.

Evangelistic and prophetical sermons will be preached each evening during the three weeks. We look for a number to attend this Fundamental Bible School, directed to establish believers in the precious faith delivered unto the saints. Instructors, C. F. Derstine, Eureka, Ill., E. S. Hallman, Guernsey, Sask. For further information write to

E. W. Bricker,
2031 Eighth Ave. E.,
Calgary, Alta.

SPARE NOT THY HAND

George Macdonald

And if in thy life on earth,
In the chamber or by the hearth,
'Mid the crowded city's tide,
Or high on the lone hillside,
Thou can'st cause a thought of peace,
Or an aching thought to cease,
Or a gleam of joy to burst
On a soul in sadness nurst,
Spare not thy hand, my child!
Tho' the gladdened should never know,
The wellspring amid the wild,
Whence the waters of blessing flow.

—Publisher Unknown.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

"Look on the fields; for they are white already to harvest."

Owing to the irregularity of the mails coming from South America, we find three weekly letters from our mission there in this issue. Since all contain news of interest we publish them together, feeling that this will be better than to hold one or two until later.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

The trouble with so many of us is that we do not want the heathen for an inheritance, and if we could only get a little more of the earth near at hand into our possession, we wouldn't concern ourselves about the uttermost parts. Hence it is that the exhortation of Psalm 2:8 remains unheeded. We do not ask.

Why does God not give to us without our asking? God has seen it best in His wisdom to teach us to pray for the things we need and want. There are many things, it is true, that come to us unasked, just as the rain and the sunshine come to the just and the unjust alike, and yet there is a peculiar blessing that is associated with the things we ask of God in prayer. When it comes to the conversion of the unsaved, God has so ordained it that the message of salvation is to be conveyed by human messengers. It is good for the messengers that it is so, and it is very good for the converts to Christ that it is so. The society of saved ones is made infinitely more dear and precious because of the human instrumentality thru and by which the gracious message that brought salvation came about.

1923.—The year just closed had many opportunities for the exercise of our talent for doing our part. But for opportunity, there is nothing in all history compared with the year 1923 just now. The years that have gone by are gone forever. 1923 is now here, and by the time this reaches our readers it will have actually begun. It has just begun, and it is nearly all before us—to use, to occupy, to live in, to improve—with which to do anything that we choose except to misuse, to waste, or to abuse. Opportunity, it has often been said, brings responsibility. God has given us this new year, and it is to Him that we are responsible for the way in which we use it.

Not only have we the opportunity time brings with it for doing God's service, but there are more avenues open to us this year than there have ever been before, thru which we may reach the unsaved with the influence of the Gospel of Jesus Christ.

After-war relief work was a large opportunity. This came in addition to, but in not the slightest degree supplanting the regular mission work of the Church. In all places where relief funds had been solicited, it was being felt that people were beginning to be inclined toward "being tired of giving all the time," and it was just a little harder to keep up with the demands of the mission and relief work. Charitable organizations, and especially the Near East Relief, began to think that there was ample provision for the most urgent needs of those immediately dependent. Then came the most terrible atrocities ever perpetrated by human hands —still so recent that we cannot calmly estimate their awful extent—plunging hundreds and hundreds of thousands into the direst need, and challenging the right-minded people of the world to meet the need. Provisions that had been stored up for the use of orphans during the winter had to be used at once for the immediate relief of the starving. Shelter that was inadequate for these already receiving help had to be used for suffering human beings many times in excess of the normal capacity intended. The need is immediate. Delay will mean that it will be too late.

The early days of 1923 indicate that if any one is inclined to be helpful to suffering humanity there will be abundant opportunity. Our home missions are in touch with the needy—bodily and spiritually; our foreign missions are in the midst of fields that constantly test the best judgment of the workers as to which of many calls is most urgent for the present moment; and the various agencies of relief all need every available resource. Among these all, no one need complain for lack of opportunity to serve the Master and His cause.

"The secret of one's greatness is his deep spiritual power."

THE MISSIONARY CALL

Though friends may weep and bid you stay,
And point to you an easier way,
Heed not their plea: your way pursue,
For God, your Father calleth you.

Weep not with them, save tears of joy,
To think that God doth you employ
To pluck the precious burning brands
From superstition's cruel hands.

Oh, linger not yourself to please,
Or look around for place of ease,
With soul aglow with holy zeal
Rush forth into the harvest field.

Thrust in your sickle. Lo! the grain
Doth perish on the unreaped plain
Oh, haste thee quickly! Count the cost,
Or precious sheaves will soon be lost.

Then haste thee on; obey thy call;
Though in the conflict you may fall,
On homeland or on foreign soil,
Be bold to die or live to toil.

—S. K. Wheatlake.

THE NEXT STEP IN CHICAGO MISSIONS

By H. R. Schertz

For the Gospel Herald.

The competent business man is not usually satisfied with his present attainments, and business methods, but is continually studying how he might increase his volume of business, by being of greater service to his old customers, by reaching out and adding new trade, and by making every dollar invested yield greater returns. To do this he must carefully study the field he has to work, take into consideration the class of people he has to deal with, and the quality of merchandise that satisfies their needs.

Every sincere missionary as a representative of the King's business, is eager to promote the cause of Christ by helping those who are already saved to become stronger and more active in the Master's service, by reaching out in every direction for lost souls, and by using the Lord's money in a way that every dollar invested will bring the greatest returns for the kingdom.

When we stop to review the past history of our mission, we must admit that many steps have been taken in the right direction, and a multitude of souls have been blessed and helped to become saved, because some one has been willing to invest their time, talents, and service, and the church has been moved to invest some of its money. The present achievements in our city mission work have not been attained by one single bound, but there has been a gradual, aggressive work, with the church loyally keeping pace as the work grew.

In the past the work has required a great deal of prayer, perseverance, patience, vision, and Holy Spirit guidance, on the part of the mission board, the Church, and the missionary. If any one of these three agencies would have refused to advance in this great work, the work would have come to a standstill, and in a short time died a natural death. When growth ceases decay immediately sets in, and death is certain to follow very soon. Therefore in order to avoid spiritual decline we must advance even in the faces of difficulties, and opposition.

We have the welfare of missions at heart, and especially the future welfare of the Home Mission, because our interests have been centered here for the past several years. While much good has been accomplished during the past twenty-eight years that the Home Mission has had its doors open, yet we feel that the work is not finished, and that much more may be accomplished in the next decade or two, if every one concerned will put shoulder to the wheel and lend their hearty cooperation.

Joshua told the children of Israel after they had been in the promsied land for some time, and had fought many hard battles, that God's program for them was not yet carried out. Josh. 13:1:—"There is yet much land to be possessed." So we realize this to be true in the great city of Chicago. Many, many souls yet unsaved and many who have never heard the Gospel message.

In thinking of the next step in the work of the Home Mission or in other words a future program, several phases of work present themselves as being open doors or avenues thru which we may enter new fields of service, and win souls for Christ. We have before us an opportunity of doing foreign mission work right at home. When I say that 63 per cent of the population of Chicago is foreign, and that many of these people have no religion, and a greater number of them a Christless religion, you will agree that an effort should be made to Christianize them.

A world-wide known psychologist advocates, to allow every person to choose for himself a religion in which he can be happy, and for other folks to refrain from introducing or insisting that they accept another religion or belief. We disagree with this theory. If the religion of Jesus Christ has proven to be a blessing to us, we should be anxious to offer it to others, who are ignorantly contenting themselves with a false religion.

As a Christian people we are not free from the blood of all men, until we have offered to them, and urged them to accept the true religion.

Prospective work among the Chinese

There are approximately 5,000 Chinese in the city of Chicago. About 1,000 of these live in Chinatown, which is a district located only a little more than one mile from our mission. These people almost at our door, and many of them without a knowledge of Christ and His power to save, spell, "Opportunity" to me. The Brethren church located about five miles from Chinatown, has been laboring with these people for about twelve years and is to be commended for its splendid success. At present they have 50 Chinese enrolled in their Sunday school, and have received into their church during the past twelve years, upon confession of faith, over 65 of these people. Some of these converted Chinese have educated themselves and gone back to their native people in China, to bring them the Gospel message. This in my mind is the ideal way of sending the Gospel to China. The converted Chinese that goes back to his own people as a missionary, has a decided advantage over the American that attempts to do the same work. He has the language, knows the country, understands the customs and religions of his people, and therefore is in a position to do better work than a foreigner.

The Chinaman is very eager to learn the American language, consequently this affords a good point of contact for the missionary. He can be taught the English language, and at the same time be taught about God and the plan of salvation. This method has been tried by other denominations and has proven very successful. This work, of course, would require extra time and sacrifice, but since we have a permanent mission building and the population that formerly surrounded the mission, have moved to other parts of the city, in a large degree, it appeals to me that if we are going to stay in business in our present location we will be compelled to adapt ourselves to our present surroundings.

As a church we have done nothing in the way of helping the Chinese people to become Christianized. Perhaps the main reason is, that up to this time the financial support of the church would not warrant the opening of new fields in other countries. Here in Chicago I see an avenue thru which we may do something for the Chinese. With some extra effort, and with very little additional expense, some of these Chinese living within walking distance of our mission, might be won for the Master, enlisted in His service, and sent back to their home land with the Gospel message. Hence, it is my conviction that one of the next steps of our mission should be, to do something for the spiritual wellfare of these foreign people.

Prospective work among the Jews

It is said that there are 15,000,000 Jews in the world today. 3,000,000 of these live in our own country, and 35,000 of this number are found in Chicago. A large percentage of those living in our city have their business center, or Ghetto, just six blocks north of our mission.

The Jews may be divided into three classes, namely—Orthodox, Reformed, (or rather Deformed), and Radical. The Orthodox Jew is still looking for the Messiah to make His first advent. He believes in God, in a future life, and in reward for the righteous, and punishment for the wicked.

The reformed Jew is an imitator. He wants to be like the people he is with, and will attempt to change his name, his personal appearance, his

habits, and do everything imaginable to conceal his identity as a Jew. (Some Christians seem to have a great deal of the reformed Jews' disposition).

The Radical Jew can be classed with the I. W. W. and the radical Socialist. The Orthodox Jew is extremely religious and very sincere. It is said, that prior to the day of atonement, many of these Jews go to their synagogues, and there afflict themselves by fasting and praying for a period of twenty-four hours, without food or rest, in order to get right with their God. Such sincerity, if directed in the proper channel, would mean much. Many of these poor souls are dissatisfied with their religion, because they do not receive assurance that their sins are forgiven, and as yet do not have a Christ in their religion. You can imagine how wretched and miserable anv people would be with a Christless religion, and living in a Gospel dispensation.

The Jews are God's chosen people, but by tolerating sin in their lives as individuals, and as a nation, they have lost that intimate relationship with God that they enjoyed in their early history.

God has given to us thru the Jew, the prophets of the Old Testament, the inspired word, and the Christ that makes our Christian religion so real and precious. Today he is alienated and away from God, and as we see him in this lost condition, we are made to feel that God surely must be longing to see them restored again as His children. When we hear the ringing testimonies of the Jews that have found the Messiah, and have been saved by the blood, we are made to feel that they can be reached, if the Christian church will address themselves to the task of evangelizing them. As a Church, as a mission station we are responsible in a large measure for the souls of these lost people. What will we do in the future in regard to the salvation of the Jew?

Religious Education for the Children

Statistics tell us there are 21,000,000 boys and girls in our land, not receiving religious instructions. A great many of these are living in our large cities. As a mission station we are in touch with about 400 boys and girls, and are putting forth an effort to give them religious training, and ultimately lead them to Christ.

In a religious survey that has been made, the startling information has been revealed, that the Protestant churches are far behind in the time given to religious instructions for our children.

The Jewish child receives on an average 335 hours annually of religious teaching, the Catholic child receives 200 hours each year, and the protestant child about 24 hours annually. You can readily see that there is entirely too much time left for the enemy to sow his tares in these protestant hearts. Have you ever paused to think what this is going to mean in the future?

The one half hour devoted to religious teaching in the Sunday school on Sunday morning is not sufficient to bring the best results, therefore I would advocate, that another step in the right direction for the future of our mission, should be to at least double the time spent in religious education of the children under our care. This teaching might be supplied, by providing for a session during some week day evening. Perhaps some phase of industrial work could be introduced as a stimulus to attendance for these week day meetings.

Summing up what I have tried to say in this article, it would all resolve itself into two things, namely—To put forth an effort to reach and evangelize the foreigners within our district, and to do more thoro, systematic work in the way of religious teaching, with the boys and girls that we already have in our Sunday school.

Chicago, Ill.

DEATH AT PEHUAJO

By T. K. Hershey

For the Gospel Herald.

The congregation at Pehuajo has sustained a great loss in the death of one of its most spiritual members.

Bro. Rufino Azcola was employed by the city, as garbage man. At times he drove four to six horses in the city's big general drayage wagon. Nov. 17 at the close of the day's work on his way to the barn with a load of hay, he was standing on a cross piece in front of the big wagon, which broke throwing him forward the wheels passing over his body, causing death in a few minutes. While still breathing when found he was unable to explain what had happened. His neck and back were broken and his body badly mashed by the wheels of the big wagon.

This sudden tragical death of our beloved brother, husband, and father of six children has caused the church, community, and home to sustain a great loss.

Bro. Azcola as stated, was one of our most spiritual and active members. Just 8 months ago, he with his wife and two daughters were received into church by water baptism. He was not one of those passive Christians. He was ardent, full of zeal and very desirous of seeing the lost accept Christ. He was instrumental in awakening interest in many who knew not the Gospel, and was anxiously looking forward to the baptismal services announced to be held Dec. 2 (just two weeks from the day of his burial) when there will be baptized, three in one family whom he had led to Christ.

Bro. Azcola in his prayer life was exceptionally strong. His prayers moved things. He was not satisfied until all his children could pray audibly which he had the pleasure of observing before his death. His youngest child, five years old, could pray a very nice prayer that her papa had taught her. He would take great pleasure in hearing her repeat it for the missionaries.

Considering the fact that Bro. Azcola received less than $40 U. S. currency per month, we held him as one of our heaviest contributors. He gave seven to ten pesos each month for the extension of the work.

He was one who greatly rejoiced in hearing that plans were being made for building our new Church building here at Pehuajo. Just a week before his death in a members' meeting he, with the other members, promised to increase their monthly contributions, which they voted should be used toward the building of the new church.

Bro. Azcola was born Nov. 16, 1873, died Nov. 17, 1922; aged 49 years 1 day. He is the first of our members in the Argentine to pass to the great beyond.

Here the dead are buried the following day, as embalming in these interior towns is not known.

After the young people's meeting, (which was conducted at the mission the evening of the day of his death) many of the congregation went to the home of our departed brother, for the purpose of consoling the widowed sister and fatherless children. On seeing so many neighbors present, we took advantage of the situation and sang two songs, read a scripture and gave a Gospel talk, assuring the people that the soul of our brother was in the presence of God. Such a service had never been witnessed by those present. The meeting closed at 11:00 P. M.

The following day at 6:00 P. M. a service similar to that conducted at home was held, the difference being that the corpse was not viewed, for the reason stated above. The body not being embalmed decomposition takes place almost at once, which makes the opening of the coffin a thing not permissable. After the services our brother was conveyed to the city cemetery about a mile away, where a short service at the

grave was held, a thing unknown here. After the writer concluded the services at the grave, one of our converts, converted less than 9 months ago began speaking. He told the people that while we grieved because of the family, we rejoiced to know that our brother was safe in the arms of Jesus. His testimony held spell bound the city officials and others who accompanied the corpse to the cemetery.

We want to be reconciled, for we know our loss is his gain, but being so useful in the home, and church we are made to ask "Why?" Why was he called away at this time? We leave him in the hands of Him who called him, and pray that his call to his heavenly home will mean a general spiritual awakening at Pehuajo.

Less than a month ago, he said to the writer that he was praying for a great revival in Pehuajo, and said that he told the Lord that he himself was ready to make any sacrifice to help bring it about. He said, "I am willing that the Lord may do with me what He may desire if that will bring the revival." Seeing how his death has awakened many and the opportunity we already have had to preach to those who never heard the Gospel preached, because of his death, we believe God is answering Bro. Azcola's prayer. We therefore are expecting that revival. Pray with us that the great revival our Bro. prayed for may be realized. While you are praying, remember the widowed mother and her 6 children. The oldest boy is only 10 years old which means that it will fall on the church and friends to help her, for she has no income.

Pehuajo, Argentine.

THE MISSION SITUATION

By Roy Kauffman

For the Gospel Herald.

Before taking up the central theme of this article I would like to bring to our minds a few facts with regard to the world mission situation.

Let us first note a few statistics. There are 200,000,000 more heathen today than there were two hundred years ago; in Africa alone there are 70,000,000 souls that do not know or have scarcely heard of Christ. The adherents of the Moslem, Hindu, Buddhist, and Confucian religions in Asia and northern Africa number around eight hundred sixty-four million. Besides these we have the millions in Japan and in other lands that are without hope in a Redeemer. What a vast multitude without the light of the Gospel! Of course a great deal of missionary work is being done in the world. But after all a stupendous task lies before the Christian Church.

The world today is at our door. Seed has been sown. On every hand thousands are seeking for something better. Contact with Christianity is revealing to many that a faith or religion whose object of worship is Christ and the true God is the thing needed. They are beginning to see the insufficiency of their old religious systems. As an example (from former numbers of the Christian Monitor), a missionary to Japan says: "At least thirty-five million in Japan have not had one fair chance to know our Savior. Dangerous forces are arising to oppose our old Gospel. The lack of Christian workers to meet the new demand is appalling. Japan begins to say "The Christian religion alone can meet the situation, if that fails we are gone." The deep longing for the best thot of the day for light from American Christianity has never been greater than at this hour. The old Gospel is being tested right now and is proving its power. Only Christ, the Son of God can save men. Japan is the key to the East. The hope of China is in regenerated Japan, for Japan will lead the Orient, but where? This depends upon her adoption of the teachings of Christ as her standard."

But what is being done in a large way to remedy the situation? How many are heeding the Great Commission by going out in person or else helping in some definite way those that do go? Is there a mass movement by a body composed of all those who claim to know Jesus as their personal Savior? What about the Papal plans to regain Russia and to enlarge in Germany and the Near East, Africa and both Americas?

Now, where is our place as Mennonites in present world evangelization? Can we help the cause by scattering out more or by building up that which has already been started? Can we redouble our efforts to maintain and enlarge the work which we have on hands?

These questions recall our subject, the mission situation. Just what is the situation, in general of our Mennonite missions? I believe most of us are more particularly interested in this part of the world mission problem.

I believe it would help us to get our bearing by considering the situation as it was about twenty years ago. Up to 1903 we had three stations at home, the Home Mission in Chicago, Mennonite Mission in Lancaster, Pa., and the Mennonite Home Mission in Philadelphia; two charitable institutions, the Orphans' Home at West Liberty, Ohio, and the Welsh Mountain Industrial Mission; and the two foreign stations at Dhamtari and Balodgahan, India. In 1899 there was not one Christian at Dhamtari. By 1901 there were about one hundred.

Ten years ago our home missions had grown to the number of fifteen including four charitable institutions. We then had four stations in India with four hundred eighty-eight members and sixty-three children of Christians.

Today we have nine foreign stations, five in India and four in South America. The membership of our Indian church is eleven hundred seventy-seven souls with seven hundred fifty children of Christians. Our South American church totals a membership of sixty. These figures are according to report up to October 2, 1922. Besides these places we have at present mission work at home being conducted in twenty-eight places which include the eight charitable institutions.

What is the work to be done in these different places both home and foreign? What are the tasks that lie before us? Perhaps we can find the answer by again refering to the above mentioned report. In this general report we find outstanding needs running like this: Prayer and support of the churches, overchecked funds, fuel supply for the winter, money for repairs to building, one consecrated sister as worker, an ordained minister pastor, prayer-burdened for souls, corps of Spirit-filled teachers to lead a number of Sunday school pupils to Christ, consecrated workers and teachers, consecrated service, prayer and support of the churches, deficit, two new places of worship, money to liquidate debt on church building, funds to carry on tract work, resident minister, permanent workers, Sunday school Supt., and so on the report runs. In the report you will find that six places call for more workers, three need ministers or superintendents, four need Sunday school teachers or Sunday school workers, eight declare a deficit of working funds and some realize a need of closer cooperation of the home churches. Five buildings are also needed, mostly for places of worship. Add to this list the necessity for more and more substantial church buildings in India and the money for the two buildings in South America at Pehuajo and Trenque Lauquen.

This is one side of the situation. Now, what other view does it present? We as a church have material and resources to fill the ranks. What I mean is, we have young people and

others that are willing to be used in the Lord's service and there is money and to spare to provide for that service. There are many dollars in the hands of our people that could be doing active work to relieve our present deficits and fill our present budgets. Are we faithful stewards? Are we as conscientious about spending ten cents as we were a few years ago about our adherence to nonresistance? Perhaps we don't actually stop to think how much good our money will do if put to where it is needed most.

We must admit that one of the greatest needs voiced was that of closer cooperation of the home churches. More praying on our part at home will mean more interest in the work. The more interest we have in the work the more we will pray. To illustrate, the educational program in India will be wonderfully strengthened by a number of churches or individuals making themselves directly responsible for the support of one or of several of the thirty-four teachers needed. The thirty Sunday schools that will pledge five dollars a month for the medical work will surely be more interested and will consequently do more praying than if they were not cooperating in this way.

But, besides prayer and money, occasional expressions of sympathy on our part help wonderfully to lighten the labors and trials of those on the field. If we should take it upon ourselves to write more to these, our representatives, even tho they are too busy to answer it would be a help to the cause.

But cooperation means more than this. It means that our field workers not only have our sympathies and prayers but that we are so closely connected with the work, it is just like the nervous mechanism of the human system. When one part of the body is deficient or in need of anything some other part or parts quickly respond until the need is supplied and the balance again restored. So when there is need at a mission station for a helper or preacher or worker someone is prepared to step right in and with the assurance that funds will be forthcoming; when money is needed for a church building, or teaching force, or colportage work, or Gospel literature, an individual, a Sunday school, or Church organization will respond because the mission's need is their need.

It appears to me that here we have the present mission situation in a nutshell. With such as the afore mentioned cooperation and a renewed zeal for the work in the face of the great drain on the Church treasury brought about by relief work in different places we have a solution. Where is your place and mine? What is my responsibility today for the work of spreading the Gospel? What is yours? God help us to be true.

Cable, Ohio.

RESOURCES ENTRUSTED TO US AS STEWARDS OF GRACE

By Agnes A. Gunden

For the Gospel Herald.

We are glad this subject does not say **our** resources because we have none to call our own, but whether we acknowledge it or not, all we have is entrusted to us by the King of kings and Lord of lords.

Our greatest resourse, then, is salvation through Christ, and His abiding presence. Our mission as stewards of grace is to see that others too have this great blessing offered to them. Therefore we must give others the Gospel somehow, someway, or make a failure of our stewardship. Therefore we must use the means or resources Christ gives us so others may have a share in the greatest resource we have, namely Christ.

The largest resource at our command in fulfilling our mission is our privilege of speaking to God. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest" (Matt. 9:38). "Men ought always to pray, and not to faint" (Lu. 18:1). How much we fail in using this mighty weapon in pulling down Satan's works! Why is it? Certainly not because we have not been given that instinct. Is it because we fail to realize we need God, or because we have not been willing enough to give Christ our all? "Limitless possibilities lie in prayer." God works as we pray. Have we limited the "Holy One of Israel?"

We can pray alone. Christ says, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret will reward thee openly" (Matt. 6:6). "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (Jas. 5:18).

Then, too, we can unitedly pray. "In unity there is power." "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

"He came to the house of Mary the mother of John, whose surname was Mark; when many were gathered together praying. But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of prison" (Acts 12:12, 17).

When we really pray we also do whatever else we can, for prayer prepares ourselves as well as those for whom we pray for the place wherein God sees we can do the most for Him.

We will never undertake to do a thing unless we are interested in it and the greater the interest, the greater the effort. The more we pray the more intensely interested we become provided we are praying for the furthering of God's cause or the right use of the resources entrusted to us as stewards of grace.

Many are entrusted with a life that



Famine Refugees in India

is to be spent away from home and friends entirely in the direct work of winning souls.

Some are especially gifted for intercessory prayer while all who have Christ's cause at heart can help much in prayer. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Others need to be teachers, be it Sunday school teachers, ministers, evangelists, or teachers either in the grades or in the degrees. To those who know how to make money and how to rightly spend it, Christ gives this resource not so we may live in ease or acquire a great name but to send and give the Gospel to others. "Oh! how much we all may do while the days are going by." "For every beast of the forest is mine, and the cattle upon a thousand hills" (Ps. 50:10). "Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). Giving does not only mean money, it sometimes means something more dear than that. May none of us ever be guilty of being unwilling to give some loved ones, or seemingly much needed ones at home, if Christ needs them elsewhere.

The sending of some little gift or a letter of cheer and helpfulness or merely "home news" means so much to some workers either in the home or foreign field.

Our resources are not measured by what we have but by what we may have by putting our trust in Him. We can do nothing of ourselves but we can allow Him to use us and He has all power, "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20).

Flanagan, Ill.

REWARDS FOR FAITHFULNESS IN TIME AND ETERNITY

By Grace Shellenberger

For the Gospel Herald.

We are rewarded not for success, fame or achievement, but for faithfulness. Prominence, popularity, or ability do not determine the reward. It need not be a great service but the least—a cup of water given in His name, a song to His glory, service in the home, neighborhood, church—all have their reward. The least one merits as much as the greatest if faithful. If the motive for faithfulness is the reward it will be failure. If "unto the Lord" nothing will be too small or too great, whether public or obscure, and will be done in a most faithful manner. "Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart" (Eph. 6:6). "Servants obey in all things your master according to the flesh; not with eyeservice as menpleasers; but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance" (Col. 3:22-24). Unto the Lord should be the incentive to faithfulness and should prompt every act and step.

When the reward is forgotten and service rendered because of love and sympathy, God is pleased and His blessing follows. Love, constraining, impelling, deep and strong—love to God and man—brings faithfulness. We lose sight of the reward but "God is not unrighteous to forget your work and labor of love" (Heb. 6:10). This ministry of love, how blest of God it is, and how sure of reward, and how this love intensifies the desire to be faithful!

In the life of Nehemiah we see one faithful in prayer in a time of distress and need. The children of Israel were discouraged with their task of rebuilding the walls of Jerusalem. Nehemiah came to God with deep humility, acknowledging his and the nation's sin and pleaded with Him to fulfill His promises to them. He mourned and pleaded for them several months and was willing to leave his pleasant position in the king's palace to help them, if need be. The king noticed his sadness and inquired the cause. He not only allowed him to return but provided the needed equipment. Conditions were more deplorable than Nehemiah had expected, but by the help of prayer he was enabled to cheer and encourage the workers. His prayers were coupled with careful planning and he was rewarded by seeing the walls completed. Prayer is what we all need so much. Little children should be taught early in the home to lisp some little prayer. As they grow older no doubt there will be many temptations to neglect this daily devotion but the Lord will reward each one who continues faithful in prayer. By prayer temptations may be overcome, souls who are lost in sin restored to Christ, and many difficulties turned into blessings.

Malachi was a prophet in an important period of Israel's history. "The captivity had weaned the people from idolatry—the temple had been completed and the ritual was in observance, but the people were mercenary and employed unworthy means to increase their wealth. They were slack in their sacrifices. The religious life was low, the spiritual vision was dim. Some one was needed to reprove the people and lead them back to God. It was no easy task to speak against sin. But Malachi was faithful in delivering the timely message." He denounced the sins of priests and people, pleaded with them in the tenderness of a father's love and looked out hopefully upon the foreign world, predicting that Jehovah's name would be great among the Gentiles. We today are sharing in his wondrous prophecy.

Esther, the beautiful Persian queen had been especially prepared of God to do a great work for Him. Her kinsmen, the Jews, are threatened with death and she is asked to intercede for them. By so doing she would run a great risk; it might mean the giving up of her life. She considers—perhaps this is her opportunity! She fasts and prays. Then she voices her decision. She will take her life in her own hands. She says: "If I perish, I perish." But Esther did not perish. The kings sceptre was outstretched; God has heard her prayer. She has faithfully performed her duty and her people are saved from destruction. How far-reaching was the reward—untold blessings to a whole empire! There was great rejoicing. "The Jews had light and gladness, and joy and honour. And in every province and in every city whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many people of the land became Jews" (Esther 8:16, 17). Esther herself was enriched by Haman's estate. To embrace risks for the sake of the kingdom of heaven is ever rewarded. We may lose our life, in one sense, but we gain it in another.

Because Daniel proved to be a most faithful, sincere, and trusty servant he was advanced to a higher position in the king's realm. "The king thought to set him over the whole realm." Jealousy caused his associates to plan his downfall. Finding no fault in his conduct in the kingdom they planned to test his faithfulness to his God. They proposed to the king that he sign a decree that for thirty days everybody should pray only to him. A violation of this law meant to be cast into the den of lions. The king signed the decree. What was Daniel to do? The Bible says, "He went into his house; and he kneeled upon his knees three times a day, and prayed and

gave thanks before his God, as he did aforetime" (Dan. 6:10). Of course his enemies were watching and quickly reported his conduct. His law being unchangeable, the king was helpless—Daniel's reward was the lion's den. Yet in Daniel's heart there was a deep, abiding joy and a simple trust in his God. He spent the night calmly communing with Him and was unhurt by the lions. He was not without his reward for his long and faithful service to his God. The Lord was pleased with his servant, let him look into the future and see what was in store for His people, and he had some wonderful visions.

Stephen's reward for faithfulness in this life meant to be stoned to death. Yet he had no fear. His face shone with radiant joy, his heart was singing as he calmly met the silent messenger. He claimed God's promises "Be thou faithful unto death and I will give you a crown of life." "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord has promised to them that love Him" (Jas. 1:12).

"Look at another young man walking boldly up to the cross; he lays hold of it, exclaiming, 'When I am weak then am I strong; I can do all things through Christ strengthening me.'———He bears it faithfully in palaces and in prisons, in the wilderness and in the city, on the sea and on the land, among Jew and Greek, Barbarian and Scythian, bond and free, everywhere exclaiming, as he goes, 'God forbid that I should glory save in the cross of my Lord and Savior Jesus Christ;' and having carried it the appointed time, he lays it at the Savior's feet singing triumphantly—

'I have fought a good fight;
I have finished my course;
I have kept the faith;
Henceforth there is laid up
For me a **Crown of Righteousness.**'"

Wichita, Kans.

A TESTIMONY

By Florence Baker

For the Gospel Herald.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

The Christian has many privileges in the Christian life, and one of the greatest is letting the world know of Christ. There are times when we think it is impossible to do certain things. We feel sure we can not stand to have our friends laugh at us, but then when we think that we want to please God rather than man, we feel as tho we can bear anything for His sake. And how happy we are when we have done something that pleases God.

We know there are many things in the Christian life which seem unpleasant, but then the things that Jesus did were not always pleasant to Him. We often think life is so hard and often we cannot understand why some things happen, but then "we know that all things work together for good to them that love God." When trials come, if we just take them to God in prayer, we know that every thing will be for the best. In this way we are drawn closer to God.

What a blessing it is to know that God is with us and will continue to be, if we will only allow Him. A Christian enjoys many things, but I enjoy most of all the nearness of God. Just to know He is ever near me to help me over all the rough places in life, and not only then, but always. There was a time when I did not realize to the full extent what the love of God really meant to me. I had not fully given up my carnal will; I would not allow God to take my life; I was trying to serve two masters, I thought I could not give up some of the so called pleasures of the world, which I thought I was enjoying. But I came to the place when I knew that the pleasures of earth are but for a time, and then I knew that I could not live the way I had been, and I was ready to submit. My home was in the city. Young brethren and sisters who were raised in the country can not realize what a blessing they have received. The city boys and girls who have accepted Christ as their Savior have many trials and temptations, but then they have a better chance in letting their lights shine. We know that we must be separate from the world. We can not walk, talk, or dress like the world and yet be a Christian. We must be different. It seems to me if the person is really saved, he will be willing to do almost anything just to let the people know he is not of the world. Nothing should be too hard for us to do, to show our love for Christ, after all He has done for us. We want to bear a little pain for Him, for He surely has borne enough for us. Then the question and the answer in this song comes to us.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

We do not want to go through life on flowery beds of ease. Stephen suffered, and so did Paul, but they have received and will receive their reward. Just to see Christ face to face will be enough to repay us for all we have suffered. Let us not be discouraged at the least little thing that arises, but let us remember that God is just testing us.

Let us not be weary in well doing, but let us press onward to "the mark for the prize of the high calling," always looking forward to seeing God, "the author and finisher of our faith."

Harrisonburg, Va.

THE MENNONITE HOME FOR THE AGED

As another year is coming to a close and the reports of our beloved church and its activities are finding their way into the columns of our church papers, it might be of some interest to the readers of the Gospel Herald to get some word from the home here at Eureka, Illinois, which is yet in its infancy. It was born into activity June 15, 1922, when our home opened for inmates, eight of whom came in from the two eastern homes, where they had been since the home in Ohio burned down on May 19, 1921. At the board meeting held near Roanoke, Illinois, it was decided to plan a building and stay within the limits of $50,000 but at this time go no farther than the money we had in sight. So June 19, 1921, the first sod was broken for the building. When the winter of 1922 set in the building was all enclosed, water works all in, furnace set, and all ready for the winter.

There are ten bathrooms, 16 lavatories, 32 bedrooms, some of them double rooms, can accommodate forty people, one to a bed. We can accommodate 50 to 60 if that is ever necessary. There are sixty rooms, all told. We have our own water system, cistern and well. There is hot and cold water over the whole building.

Besides the dimension lumber or piece stuff for the building, it took about 80000 bricks, 300 tons of gravel, 1200 sacks of cement, 16000 feet of flooring, 82 squares of roofing, nearly 6000 square yards of plastering. In the building are 71 doors, 122 windows. What it will take to finish the job completely—equipment, furniture, plumbing, is this—three bath tubs, two lavatories, ten beds, ten dressers, several dozen chairs, and an elevator.

Our heating system is all finished but painting the radiators which number seventy-five in the building, and have a radiation of 2740 feet, furnace radiation, 5200 feet. It is a steam vacuum system and works quite satisfactorily.

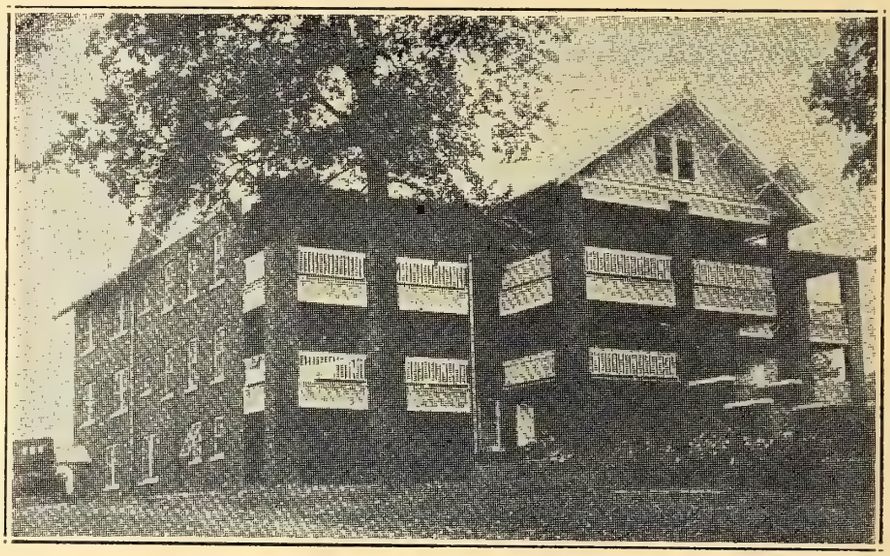
On March 1, 1922, the writer and his family moved into the building to take care of it. At present there are four sister workers here besides the writer and his wife. The workers are, Mattie Sebert, Matilda Speicher, Ida Yoder and Mollie Schrock. Also Peter Zehr has come from Flanagan, Illinois, lately to help along with the janitor work and the outside chores. Two of our sister workers are leaving again some time in February, so there will be a vacancy here to fill. We would like to hear from some one who is willing to come and help us out.

There were seventeen inmates in the home, but one died. There are some under consideration who are applying to come in. The inmates are as follows: Noah Yoder, Gabriel Weaver, Mitchell Hough, Chris L. Miller, Frank L. Stauffer, Cornelius Pontius, Lucy Wortinger, Mary Byler, Cassie Miller, Helen Hollinger, Susie Guengerich, Mary Ellen Weaver, Barbara Yordy, Elizabeth Loyster, Emily Knopp, Elizabeth King. The church in general has been very generous to us in giving towards our living over 1200 quarts of fruit. A good many other eatables have been sent us. The sewing circles have furnished us with quilts, comforts, sheeting, toweling, etc., to complete the rooms. We feel very grateful and wish to take this opportunity to thank them all for what they have done for us. God will bless them for it.

Following you will find a list of nearly all donors, both sewing circles and individuals for furnishings and provisions from Feb. 1, 1922, until December 20, 1922.

Individuals

Frank Snavely	$27 55
J D Sommer	5 00
Mrs Simon Wyss	6 75
Mrs Smellie	55
Mrs D P Schertz	3 00
Mrs Mollie Schrock	13 50
Henry Imhoff	5 00
Mrs Mary Imhoff	10 00
Mrs J T Slabauch	3 24
Enos J Zook	6 00
Mrs Amos Newhauser	3 00
Chris Yordy	1 50
Mrs E A Bontrager	3 00
E and A Troyer	15 00
Mrs Chris King	10 00
Mrs Drange	5 00
Mrs Debolt Householder	6 50
Mrs Kate Steider	4 00
Mrs B Ferguson clothing	17 75
C Orendorff	8 00
C J Gunden	4 10
Sara E Hershberger clothing	15 00
A C Buzzard	1 80
Mrs E A Bontrager	2 00
Mrs Amos Newhauser	5 30
S D Schertz	7 60
Mrs John Newhauser	3 60
Pete Householder	3 60
Mrs Andy Ulrich	5 75
D H Schertz	3 20
Mary Wertz	2 20
J J Summer	1 60
A C Buzzard	3 75
Ed Schertz	2 50
P B Bachman	5 00
Peter Schertz	1 50
Oliver Yoder	2 00
John Weaver	4 00
Mrs J E Camp	4 50
Jacob Imhoff	2 50
A D Rostetter	2 00
A D Rostetter	1 75
P W Nafziger	2 25
Christ Walter	2 40
C H Smith	1 12
Banta Bros	3 20
Valentine Garber	1 60
Mrs Ida Miller	5 00
C M Conrad	20 00
L S Glick	8 00
Sam Imhoff	4 15
Ada Orendorff	2 40
Henry Garber	1 50
Amos Schertz	2 00
Debolt Householder	2 25
Mrs A P Schertz	90
Frank Snavely	3 20
Raymond Yordy	6 75



Mennonite Home for the Aged, at Eureka, Ill.

Elmer King	1 25
Walter H Smith	2 40
J D Hartzler	3 60
Ezra Yordy	9 20
Lyd'a H Smith	7 00
Mrs John Lenhard	3 00
Mr and Mrs F B King	5 00
Sam Imhoff	3 20
J W Schertz	5 00

Sewing Circles

Hopedale Ill	$32 35
Berne Mich	16 95
Freeport Ill	5 05
Ashley Mich	10 00
Roanoke Ill	10 00
Clarksville Mich	6 80
Foraker Ind	5 70
Pleasant Grove	9 40
Zion Congregation Mich	8 00
Middlebury Ind	12 15
Clinton Frame Ind	9 75
E E Ebersole Colorado	22 00
Cullom Ill	6 30
Morrison Ill	5 40
Young Girls' S C Sterling Ill	3 00
Goshen Ind	18 70
Topeka Ind	23 35
Freeport Ill	24 30
Graybill Ind	7 36
Middlebury Ind	31 40
Sterling Ill	36 45
Fisher Ill	28 00
Roseland Nebr	24 76
Hopedale Ill	58 50
Mt Aurora Ill	27 72
Shipley Nebr	16 25
Tiskilwa Ill	66 43
East Union Ia	63 60
West Union Ia	96 67
South English Ia	10 00
Manson Ia	14 44
Wayland Ia	51 00
Lower Deer Creek Ia	60 48
Chappell Nebr	13 54
Upper Deer Creek Ia	64 77
Freeport Ill	16 00
Morrison Ill	26 36
Roanoke Ill	8 00
Goshen Ind	34 30
Cullom Ill	11 00
Clinton Brick Ind	42 30
Metamora Ill	8 25
Nappanee Ind	14 24
Shore Ind	32 90
Midland Mich	14 94
Amboy Ind	31 65
Nappanee Ind	22 60
Yellow Creek Ind	33 00
Koutz Ind	11 45
Maple Grove Ind	17 02
Clinton Frame Ind	26 88
Hesston Kans	6 00
Goodfield Ill	17 48
Nappanee Ind	25 68
Metamora Ill	10 00
Elkhart Ind	17 68
Louisville Ohio	35 00
Girls' Club Goshen Ind	2 00
Fairview Mich	8 00
Pleasant Grove Ill	16 50
Crown Hill Young People Ohio	19 00
Waldo Ill	61 40
Metamora Ill	7 50
Metamora Ill	4 00
Manson Ia	13 00
Waldo Ill	3 30
Bowen Mich	26 84

Besides the amount above reported, our local brethren have helped us a great deal in provisions and labor here, gave us $96.00 in cash, besides helping us in labor on the cistern, also gave the home $131.00 for orchard, small fruits, garden fence, and tools. There were planted the following trees: 100 grapes, 10 apples, 40 peaches, 12 cherries, 30 plums, 24 pears, 72 evergreens, 6 spireas, 2 catalpas. Some of these trees were donated by

the brethren, also some shrubbery. Mrs. S. D. Schertz and Mrs. J. W. Schertz donated some chickens. J. D. Sommer a calf, and Amos Newhauser a good milk cow, and other minor articles were given by the brotherhood here. Some hauled 103 loads of gravel for us for a driveway made to the garage. Divine services were held regularly here every Sunday P. M. except two Sundays, then we had Sunday school. On November 6 communion services were held here, Brother A. A. Schrock, bishop of the Metamora congregation officiating. All partook of the sacred emblems except two, one not being a member of our church and the other one not feeling able to. Every morning we have devotion consisting of song service, reading, and prayer. Last Sunday we held a special song service, scripture reading and prayer, visiting the sick in their rooms. We have had some mid-week services. Whenever a visiting minister is here we try to get him to preach for us. The following ministers have preached for us from June 18 to December 20, 1922: A. A. Schrock (3); Clayton Derstine (5), S. E. Allgyer, Henry Allbrecht, C. A. Hartzler, Ezra Yordy, P. D. Schertz, H. R. Schertz, Allen Miller, Ed. Oyer, Rev. Mitchell, A. E. Krieder, J. S. Shoemaker, D. D. Miller, A. L. Buzzard, J. D. Mininger, C. S. Schertz, J. E. Hartzler, Jacob Zehr, D. H. Raber, D. W. Slagel.

This is a summary of the work and what was given to the home by the brotherhood in general. There might be some slight errors, also some names forgotten, if so, excuse me for it, and you will be blessed just the same for interests here. On Christmas or Saturday evening before Christmas we expect to give a program in which some of our large family will take part in singing. We will also have some exercises by the children and speaking by our ministers about the Christ Child. After the program there will be a distributing of gifts, as a good many presents are being sent in by the relatives of the inmates. Glad to say, so far, most of them are useful, such as stationary, clothing, handkerchiefs, socks, etc. At this time health is fairly good, we have two sick in bed because of old age and weakness. It is with pleasure that I can say I think we are getting along nicely considering the unfortunate brothers and sisters we have here. Two are on wheel chairs, five with canes, one with crutches, three blind, some are very feeble on account of old age, both in mind and body. God has blessed us wonderfully. He has given us the workers and grace to bear the burdens that come upon them here.

To complete this home, and to lighten the work it will take the following: an elevator, 10 beds, 10 dressers, several dozen chairs, some office equipment, some light hospital equipment, three bath tubs, two lavatories, and some labor to varnish part of the floor in the third story and to paint the radiators. The most necessary now is an elevator.

When all this is completed, including all the above equipment, furniture and all, ready to open to take care of forty inmates with all modern conveniences, except what has been donated to us by the church at large with its various activities, it will cost about $44,000. If there is anything in this report the reader does not understand, kindly write me about it, or if anything you feel like asking about the regulations, and restrictions in this home, be free in asking for information. This home belongs to a large part of our beloved church.

Pray for us that all things may be done to the honor and glory of God, also that we as workers, can be faithful in what God has called us to do.

J. D. Smith, Superintendent,
Eureka, Ill.

JOE BROWN, OFFICE BOY

Joe was hurrying home. It was late. The "boss" had kept him until eight o'clock to get out a big lot of mail that must be rushed. Joe was whistling as he hurried through the streets. Suddenly he stopped whistling to laugh—laugh out loud and big. He had asked himself why he was whistling, and two reasons had popped into his mind. First, he was proud of his day's work. He told himself that it was all right for the "boss" to think big plans and write his plans to other big men, but he knew full well the plans wouldn't do any good by themselves; it took his faithful work mailing the letters to complete the job. He was glad he "did things" the same as the "boss." Second—and this is what made him laugh—he was "sorter" uncomfortable; not just exactly afraid, but really he wasn't used to the streets after dark. His mother was busy helping him support the other children, but she was not too busy to say, "Hurry home tonight, son," when he left every morning. On pay day she urged him more especially to hurry home. She always said: "Something might happen." And this was pay day. Wonder what his mother would do, he thought, if something should happen. Wonder how the smaller children would feel if he had not the money to buy for them, one child at a time, some needed garment? Then he remembered that this was his own week, and he was going to buy a pair of shoes for himself. He was very tired of wearing the old leaky pair.

Joe was now passing a large, handsome church, where a crowd was gathering. "Wait a minute now," he said to himself. "Seems like that fellow looks kinda curious to me. And there's another, dressed just as oddly, going in there." Joe stopped to look. Just then some people entering the church left the door open. Joe heard beautiful singing and saw on the platform a group of people dressed like the different peoples of all the world. Then the door swung shut. "Guess I'll just go in there and see those people good," he said. Once inside the church, he made his way down front as near to them as he could get. Then he looked all round. Stretched across the front of the church was a sign that glittered so he had to look at it and just keep on looking at it. In the center there was painted a big, shining dime, and around the dime was painted: "The Message of the Dime. There are 2,167,309 Southern Methodists. A dime a week from each one for missions would amount to $216,930 weekly, $11,270,006 a year."

Joe gasped. "Goodness!" he said. "That's more money than the richest man in this town has. That would buy a palace, grand automobile, a yacht, a summer home, a lot of stock in every business house here. Good sakes, no telling what else! What was left would buy all the things I want for the children at home, and it would buy my mother a good sewing machine, and she could have an electric motor to run it. Still there would be money left. That would buy warm things for all the families in my side of town."

Joe's attention was caught by something the preacher was saying. He was asking the audience to look at that very message of the dime chart and telling them that the Church had fallen short of giving a dime a week by just $9,746,475. Then he said he had figured to find out how many of the 2,167,309 members had given as much as ten cents a week. Everybody was waiting for a surprise, and they got it when the preacher said there were only 290,230, or less than one-fifth of the members, who had done that much. Then he told the story of American Methodist missions, saying that the Church had been teaching missions and doing missionary work for one hundred years, having begun in 1819. He told how one field after another had been

entered by pioneers, men who braved all manner of dangers, to tell the gospel story.

He told them that very few had been interested at first, but that year after year a larger number began to read the letters sent back by missionaries and to give money to help them. All this had gone on in an increasing degree until now thousands and thousands of people study missions every year. In fact, "the science of missions" was not now an unusual term, he said. He told of the millions who are untaught, of the millions who have not heard of Jesus Christ, and for whom not even any plans have been made to send them missionaries. Then he referred back to the chart, to let it tell them, as he could not, the reason why these men and women must die without a knowledge of God, and that, too, after one hundred years of organized missionary activity.

Joe was mighty still when the preacher said that after prayer an offering for missions would be taken. The young men were to take the offering. One came down the aisle where Joe was seated, and Joe put into the basket a sealed envelope bearing the name of a great manufacturing company in the city. The usher looked hard at it lying there in the basket. When he got to the rear of the building, the young man examined the envelope carefully.

Under the big, bold name of the company there followed these lines: "Joe Brown, office boy, week ending January 19, $5.25." When the money was brought before the pastor for the consecration prayer, the usher showed him this envelope and hastily explained. Without giving Joe's name, the pastor told the audience how an office boy had given his whole week's wages. He was going to call for the lad to come down front, but he was interrupted by a voice that came from the balcony, saying: "I think probably that gift came from my office boy. He has taught me a lesson. If you'll send an usher up here, I'll make an offering that is more fitting than the one I have just made."

A man in the rear of the building arose and said: "If that gift came from my office boy, I have reason to know it is a big sacrifice. I want to sacrifice, too, tonight. Here is my check." An usher was sent for that.

A third man stood. He said: "I suppose my office boy receives weekly just about the amount named. I have been thinking since you told his story. That $5.25 wouldn't properly take care of him a week if he had kept it. Tomorrow I am going over the salary accounts of the entire force in my factory and see to it that every person working for me makes a living wage. Tonight I will make another offering for missions, but I'm bringing it myself. I wish the business men in this house would meet me at the altar and lay down a larger offering for missions than this Church ever made in its history."

They came, too. They came from upstairs and down. They came, big business men and small. After a few minutes a young man in the audience said: "Those men down there look like they are having a mighty good time. I don't think bookkeepers and clerks should be excluded from the feast. I move that everybody here join in the commemoration of one hundred years of missionary activity, each one making a gift of gratitude to God that missionaries reached our forefathers."

The pastor, seeing how things were going, announced a hymn of joy, and the people sang it with a will as they crowded forward. Sometimes a little group would linger at the altar to pray. Others started a new song when the first was finished.

Then a woman went to the pastor and begged for a word with the audience. He remembered that she had not been a very zealous Christian, but she was a very sensible woman. She would do nothing inappropriate, he was sure. So he granted her request and called for attention. She spoke so quietly that many had to strain to hear. There was an expression on her face that gave pause to the joy of "hilarious" givers. She said: "A good many years ago I had a son to whom I gave all the love there was in my heart. I never thought of any interest of my own or another's—only his. In his teens he went away to school. I sent him money plentifully. I wanted him to have everything his heart desired. He was reared in a church-going home, and all the time he was in college he continued to go regularly. One day a special delivery letter came from him, telling me he had decided on his life work. He was going to be a missionary. He said he hoped to go to Africa as soon as he finished at the university. I wired him to make no arrangements to that effect, but to abandon the idea. Then I wrote him letter after letter, begging him not to give up his life to that heathen, uncivilized people, insisting that the sacrifice was unthinkable for him. When he did not readily consent, I offered him the chief place in the company his father had conducted so successfully during his lifetime. I showed him the good that Christian men may do in the commercial world. He replied kindly but firmly that commerce and money had no attraction for him. Later I decided to say nothing further about it, believing my disapproval was persecution to him and as such would strengthen his determination to go. About Christmas time, before he got his coveted degree, he received an appointment under the Mission Board and was to sail in the spring. My distress knew no bounds. But, friends, before the springtime came my son fell ill. I went to him, but I knew from the first he would never be well. I am telling you this story for two reasons. You are coming to the altar in throngs to bring God an offering of love, an offering with which to send forth missionaries. I want to beg you, as one who has suffered and through suffering has come close to the missionary cause, not to bring an annual gift. Make a pledge tonight to give weekly a part of your income for missions. Do not delay the sending of workers by your deferred action. Do not make your Mission Board spend interest on money borrowed because you wait for an occasion like this to bring your gift. That interest money would send out other missionaries. And let not the second hundred years go by without our having made impossible such a chart as hangs on this wall. Let the chart that tells the story then be at least a dollar-a-week message. Second, I don't know who the lad is who gave his week's wages, but my mother heart longs to see him. To know a boy who loves God's untaught children that much would somewhat ease the ache in my heart when I remember my son's grief because of his mother's selfishness. My boy, whoever you are, won't you come to the platform and let me shake hands with you? Won't you let me once more write a check for the amount I sent my son monthly, a check for a missionary-hearted boy, as I used to do? And if you want to be a missionary, let me send you to school, through the university years. O, won't you take the place of my boy? Won't you come now, lad? Your mother will urge you to come if she is here. If not, think of her and come for her sake and mine."

Many in the audience were weeping and did not look up as Joe found his way down the aisle to the mother, but all heard and responded with enthusiasm when that mother asked the congregation to stand and sing, "Praise God, from whom all blessings flow."—The Missionary Voice.

"True pleasure, profit and honor comes only to the heart that loves God and keeps His commandments."

THE QUARTER FUND

By J. E. Martin

For the Gospel Herald.

Last spring quarters to the amount of $3.50 were distributed among those members of the Sunday school at Marion, Pa., who desired to invest them. Amount realized including the $3.50 was $40.25.

Following the regular Sunday school session on Dec. 10, each one investing quarters was asked to state, briefly his or her experience of the investment. Following we quote some of the expressions given:

"With my quarter I purchased 12 duck eggs, hatched 10, raised six, for which I got $5.20."

"Bought a rat trap with my quarter; my father gave me ten cents for each rat. I caught ten rats, so I have $1.00 besides the quarter. Would have caught more rats but some cats came to our place and caught them."

"Bought 15 eggs with my quarter; hatched 14 chicks. They grew nicely for a while then some rats killed nearly all of them, but I still realized $1.00 beside the quarter." (400 per cent on the investment if the rats did have a feast.—J. E. M.)

"I invested my quarter in seed potatoes. The season was dry and they didn't yield as well as expected. Sold what I raised for $1.00."

"We invested 4 quarters in 5 dozen eggs; hatched 41 chicks and raised 38. We sold 23 for $16 and still have 15 chickens."

Another also invested 4 quarters who turned in $15 plus the $1.00 invested. Much interest was manifested. The ministers, the local mission board member and the superintendent gave brief addresses along missionary lines.

The children were encouraged to keep on doing business for the Lord.

Chambersburg, Pa.

WEEKLY LETTER FROM SOUTH AMERICA
(Nov. 22, 1922).

By D. Parke Lantz

For the Gospel Herald.

On the evening of Nov. 17, Bro. Rufino Azcola's little boy came running to the mission to tell us that his father, one of our most faithful members, had fallen from a wagon load of hay, and that we should go to see him at the hospital. Going at once, we were shocked upon our arrival to find that he had died in a few seconds after the accident, in which the wheels of the heavy wagon had passed over the body, breaking the neck and arm. (In another article will be found more details and a description of the funeral of our departed brother, the first of our members to die in Pehuajo).

Bro. J. W. and Sister Emma Shank have been kept very busy with all the work in Trenque Lauquen, and besides, Paul the little baby boy, has not been at all well lately. Sister Anna Cavadore has been compelled to quit the work of Bible Reader at Trenque Lauquen and go to her home in Pehuajo, to rest for an indefinite period. She needs your prayers, for as a Bible Reader she is doing a great work. While there are some young converted women in the Church, we especially need those who can read well and also have a good knowledge of the Scriptures for they are asked many questions, which they have to answer on the spot. therefore need some training in the Word.

Yesterday, a man came from Magdala, a station some 5 miles west of Nueva Plata, who has been receiving our Spanish monthly, El Camino Verdadero (The True Way), and becoming interested in the Word of God, desired to purchase a Bible for himself and some gospels and books for his friends and neighbors. After he had been given a number of tracts and the Scriptures had been explained to him, he left, not however until we had promised to go to Magdala December 1 (D. V.), and teach him and his family and friends. We must praise God for the way in which He is blessing the efforts put forth thru the printed pages which we are enabled to distribute thru the generosity of the Church.

One of our converts, Sotero Garcia, has been sent out as a colporteur by the American Bible Soceity, Buenos Aires Branch, to sell Bibles and give away gospels in the territory occupied by the American Mennonite Mission Board in the Argentine, beginning at Pehuajo and going to all the towns where we have work started. The brother being a Spaniard, speaks the language fluently, and gains the interest of the people in the Book which the Catholic priests detest and deprecate.

Read Isaiah 55:10, 11 and then pray for those who are sowing the seed, the Word of God.

Bro. T. K. Hershey is in Santa Rosa, to give final instruction and baptize the first converts, who seem very ready to give their testimony for the Gospel. Pray for them.

Pehuajo, S. A.

"The healthy soul lives Christ always and is guided and controlled by Him, when least conscious of His nearness."

WEEKLY NEWS LETTER FROM SOUTH AMERICA
(Nov. 30, 1922)

By D. Parke Lantz

For the Gospel Herald.

Dear Herald Readers:—Greeting in the Name of Him who has given His life for us.

In a letter from Carlos Casares we read, that the meetings are well attended and much interest manifested, altho a group of young boys have been molesting them by their continual running in and out of the hall during the prayer and sermon.

Bro. Hershey has been invited to preach there tonight and I suppose that he will tell the boys in his vigorous way that they must behave or stay outside.

Little Loida Lauver has developed a case of measles and is very sick. Bro. and Sister Lauver have their hands full and need your prayers as the work is very heavy.

Beatrice and Lester Hershey and Elsie Shank are home again after nine months of school work in Buenos Aires. Everybody is happy and contented.

Sotero Garcia, the colporteur of whom we wrote last week, has sold 320 Bibles, Testaments and Gospels, besides giving away a number of tracts to interested people. Continue to pray earnestly that the seed of the Word of the Lord may take root and bring forth much fruit to His honor and glory.

Two young women workers of the Christian and Missionary Alliance spent Friday at Trenque Lauquen, and Saturday and Sunday at Pehuajo. Workers from other districts are always given a glad reception and it is a treat for all concerned.

Last Friday, the writer and his wife went to Trenque Lauquen, visiting the Shanks and while there called at a number of homes and assisted in the various services which were well attended, the little hall being packed to the door with eager listeners.

Bro. Shank said they had a caller from Primera Junta the other day. Last July he was given a bunch of tracts. He read them and was deeply impressed. Later one of our native Christians gave him more tracts and a New Testament. He read those and now he declares he has been converted. He is all enthused about his new discovery. We also are very happy to find him in this way. Bro. Shank planned to go to his home 7 miles away.

From Trenque Lauquen, we went to Santa Rosa on Sunday, arriving in time for their very interesting hour of Bible study (Sunday school). Here

we met the newly baptized members and found them active in the Word and growing in the Grace of our Lord. Bro. and Sister Luayza are happy in the work and ask your prayers in their behalf.

Next month the News Letter will be sent from Carlos Casares by Sister Lauver. Will close asking you to read II Cor. chapters 8 and 9 and remember us in your prayers. I wish all a Happy and Prosperous New Year in Him.

Pehuajo, F. C. O., Argentina.

WEEKLY NEWS LETTER FROM SOUTH AMERICA
(Dec. 5, 1922.)

By Florence B. Lauver

For the Gospel Herald.

Dear Herald Readers:—Greeting in the Precious Name of the One Who is "The Friend" that sticketh closer than a brother.

These are warm days and with much sickness in all parts, the heat makes it rather unpleasant for those who must be in bed. The measles are around, also a stomach disease mostly among children of which little Albano Luayza and Paul Shank were victims. We also think Lois had the same thing just before she took the measles. For a week she was content to do nothing but lie still in bed. But now she is her mischievous self again, seemingly happy to be over the first days of sickness she has had in her life.

Last week when Bro. and Sister Lantz returned from Santa Rosa Bro. Shank brought his son Robert to the train to go along with them to Pehuajo to visit with Lester Hershey who has just returned from school in Buenos Aires. Robert doesn't get away much from home, so when a little variety does come in his life he appreciates it all the more. He was a very happy boy as he set out with suit case in hand and in such a hurry that his little feet barely touched the ground.

Bro. Shank was in Pehuajo on Saturday and in the evening preached an inspiring sermon on "Self Examination." He took Robert along home with him who had taken a sick spell but was much better again.

Last Sunday eight converts were baptized at Pehuajo. This service was followed by communion service which as usual was a time of rejoicing for both the missionaries and members.

(See particulars in separate article by Bro. Lantz.)

"La Carpa Evangelica" or (The Gospel Tent) is expected in Pehuajo. The meetings will continue for twenty days. The work is done by missionaries from another mission station. We are praying that God may be glorified and sinners saved during their stay in Pehuajo.

On Sunday night there was present in our service a Jew who said he is a North American Citizen. He talked English to us but with such a foreign accent that we at times could hardly understand him. We were made to think that if our Spanish is that much different from the way the natives talk we pity the people.

We saw today a number of Jewish men (with long beards, a way in which we often distinguish the Jew) standing at the window where we have on exhibition Bibles, literature, mottoes, etc. They were reading an open Hebrew New Testament with interest. The one Jew convert is attending faithfully the services and with great interest is studying the lessons we give to the new converts.

Recently while we were visiting the wife of our mail man, she expressed her desire to accept Christ and told me she was going to talk to her husband about it. So the next day we were happy to have him come and tell us that they both wished to take the lessons with the new converts.

We are praying that they may be sincere and be among those who can say, "I'll live for Him who died for me," and follow Him all the Way.

Carlos Casares, F. C. O., Argentina.

BAPTISM AND COMMUNION SERVICES AT PEHUAJO

By D. Parke Lantz

For the Gospel Herald.

We are sure that the many, who are praying for the advancement of the Gospel work in the Argentine, will rejoice with us to know that eight more natives, after being instructed, have been baptized and received into the Mennonite Church of Pehuajo.

Sunday morning, Dec. 3rd, at 10 o'clock, Bro. T. K. Hershey opened the service and after a fervent prayer, taught the congregation the wonderful privilege and the opportunity given to man to accept the salvation offered by grace, demonstrating that baptism by water is the visible symbol of initiation into the Church of God.

It was indeed touching to see the whole Cuellas family: father, wife, children and brother, all converted and, after baptism confessing peace with God and man. Also our Bro. Gregorio Esquiu, his wife and mother, who were influenced to follow Christ thru the life and exhortations of our dear departed Bro. Azcola, who we are sure has stars in his crown.

At the conclusion of the baptismal services, Bro. Hershey very carefully and minutely explained the meaning of the communion, after which all partook of the sacred emblems of the broken body and shed blood of our Savior and Lord.

Then in a clear and convincing manner, the reason why we keep the ordinance, the washing of the saints' feet. In this every member took part and afterward gave testimony to the feeling of joy and satisfaction received in the doing so.

It was indeed a day of rejoicing and drawing very near to the Lord, and we hope that a portion of the blessing will fall upon all those who have made it possible for these precious souls to receive the Gospel of the LIVING CHRIST, who some near day will come again in order to receive unto Himself....HIS OWN.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville, Tenn.
(1308 W. Fourth Ave.)

Dear Herald Readers:—"Thus saith the Lord, Learn not the way of the heathen, etc., For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good" (Jer. 10:2-5). How sad it is, that at this time some think, and talk more about Christmas trees than about the Savior of the world. Let us honor, and praise this Savior continually. Evening of Nov. 4, Bro. Orie Miller of Akron, Pa., arrived here, and remained with us over the following Sunday. Many of the Sunday school children, as well as the older ones listened very attentively to Bro. Miller, while he was telling of conditions in war stricken countries. Bro. Miller's visits here, tho short, are much appreciated. Back number S. S. Picture Charts will be very much appreciated here. Contributions received during Months of Oct. and Nov.:

Sister Lehman	$ 1 00
Sister Garber	6 00
A Sister Elizabethtown Pa	1 00
Warwick Riv Cong (per V E Reiff)	10 00
Bro A M Hiestand	10 00
A Bro Akron Pa	2 00

Sr J L Rutt Elizabethtown Pa (for school supplies)	2 00
Sr E B Garber Lititz Pa (for school supplies)	1 00
Sr E B Garber Lititz Pa	1 00
A Friend Sewickley Pa	2 00
Per Jos W Coffman	50 00
Value of garments received:	
Stryker Ohio S C	16 20
Reid S C Md	22 35
Orrville S C Ohio	10 00
Jet Okla S C	5 00
Chambersburg S C Pa	10 00
Line Lexington S C Pa	6 00
Springdale S C Va	12 00
Value of Provisions received:	
A Bro Concord Tenn	2 30

Gratefully acknowledged,
Dec. 22, 1922. C. B. Byer.

GLEANINGS

The Hardest Test

It is said that the south wall of Whitby Abbey is more dilapidated than the north wall; the heat of the sun has been more destructive than the angry tempests from the North Sea. The bright sunshine of prosperity has often proved more ruinous to human character than all the tempests of adversity.—W. L. Watkinson.

* * *

Two Hatchways

"Freely ye received, freely give." At a sailors' meeting a seaman prayed, "Lord, make us ships with two hatchways; one to take in cargo, and the other to give it out." Paul knew its answer, "I have received of the Lord that which also I delivered unto you." We are not storehouses, we are ships, intended to trade with the heavenly country and bring supplies for a needy world. Always loading ends in overloading; if we unload, we shall soon be reloaded.—Record of Christian Work.

* * *

Come Out

"There is a gentleman," said the Indian preacher, "who, I suppose, is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at a missionary meeting. I don't know how long it is since I have seen him, he comes out so little. I am very much afraid he sleeps much of the time when he ought to be out doing good. His name is Gold. Mr. Gold, are you here today, or are you sleeping in your iron chests? Come out, Mr. Gold, come out, and help us to do this great work. Come out and help us preach the Gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest! Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Look, too, at your little brown brother, Mr. Copper; he is everywhere. Your poor little brown brother is running about doing all that he can to help us Come out, Mr. Gold, come out of your iron chest!"—Sel.

* * *

Feeding the Cat

A poor woman had a cat of which she was very fond. She fed it with all the dainties that she could procure. Her next-door neighbor's pet was a canary bird When the bird sang sweetly in its cage the cat would look at it with longing eyes. "Oh," said the woman, "how I wish that I was rich." "Why so?" asked her visitor. The reply was; "If I had plenty of money, I would buy Tommy all the canaries that he could eat." There are a good many people whose ideas of the use of money are no better than hers. And some of our millionaires might as well buy canaries for their cats as squander their wealth in the ways that they do. Just compare feeding canaries to cats, as a motive, with the spread of Christ's kingdom through the offering of our gifts to missions.—Selected.

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Sam's Reason

United States Senator Vardeman, so the story goes, once rented a plot of several acres to one of his black neighbors. The land was to be planted in corn, and the senator, then ex-governor, was to receive one-fourth. The corn was duly harvested, but the senator did not receive his fourth. Meeting the negro one day he said: "Look here, Sam, have you harvested your corn?" "Yes sah, boss, long ago." "Well, wasn't I to get a fourth?" "Yes, sah; boss, dat's de truf, but dar wasn't no fo'th. Dar wuz jes' three loads an' day was mine." There are some white people who treat the Lord in the same fashion.—Baptist Standard.

* * *

The Heathen

One Sunday, when the collection was for foreign missions, the collection bag was taken to Mr. Dives, who shook his head and whispered, "I never give to missions." "Then take something out of the bag," the elder whispered in reply; "the money is for the heathen."—Presbyterian Record.

* * *

What Changed the Offering

A pastor was taking a missionary collection recently when he said, "I want each of you to give today as though you were putting your money right into the pierced hand of Jesus Christ." A lady came up afterward, and said, "I was going to give a half-dollar, but I did not do so."

"Why did you not do it?" the preacher asked.

"Do you think I would put a half-dollar into his pierced hand? I have ten dollars at home, and I am going to give that." If we were putting our money into the pierced hand of our Lord our contributions would amount to millions, and the world would be evangelized in ten years.—W. Thoburn Clark.

Three Kinds of Givers

There are three kinds of givers—the flint, the sponge and the honey comb. It takes a blow of steel to get anything out of a flint, and then it is often a vicious snap. The sponge must be squeezed, and even then will not yield all it has absorbed. The honey comb is but the frail cover for a store of sweetness, and for the smallest puncture, it yields its sweetness.—Sel.

* * *

What is Your Income?

A poor widow was remarkable for her liberality, but there came to her an unexpected legacy which made her rich. She soon underwent such a change that whereas she used to volunteer to give now she had to be importuned, and then gave only the smallest amounts. Her pastor spoke of the matter to her. "Ah!" she said, "when day by day I looked to God for my bread I had enough to spare, now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart."—A. J. Gordon.

* * *

Dispersing a Mob

"The following is one of Roosevelt's favorite stories When he was police commissioner of New York he was examining an Irish applicant for the police force, and asked, "Well, if a mob were to gather and you were ordered to disperse it, what would you do?" "Why," replied Pat, promptly, "I'd pass around the hat for a collection, sir."—Selected.

* * *

The Cost

Caroline, Queen of George II, lived in St. James Palace, and thought that the adjoining St. James Park, belonging to the public, would make a nice palace ground. She asked the prime minister, Sir Robert Walpole, what it would cost to shut it up and make it a royal garden. "Oh, a trifle, madam," answered the cynical premier. "A trifle, Sir Robert," answered the queen; "I know better. It will cost much, but I wish you to tell me the cost as near as you can guess." "Why, madame, I believe the whole will cost but three crowns," rejoined the prime minister, looking her calmly in the face. The queen, seeing that Sir Robert meant the crowns of England, Ireland, and Scotland, answered, "Then I will think no more about it." The awful cost of covetousness is very often, not only human life and earthly honor and position, but eternal life and heavenly crowns.—Jay H. Fleckenstine.

"Repentance is a godly sorrow for sin that will follow conviction in every heart, when the will is yielded to God."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For November 1922

General Fund

A Sister Weaver Cong Va	$ 5 00
Forks Cong Ind	22 75
Fairview S S Ore	20 00
Gulfhaven Cong Miss	7 76
Peter L Rohrer	10 00
D E Wittrig	2 50
J P Sommers	25 00
A Bro W Liberty O	1 00
Emma Cong Ind	8 30
A Sister Sharon Cong Ont	10 00
Salem S S Tofield Alta	33 92
West Zion S S Carstairs Alta	12 50
Clearspring Cong Md	27 25
Freeport Cong Ill	28 70
Morrison Cong Ill	6 40
Liberty Cong Ia	75
West Union Cong Ia	28 18
Berea Cong Mo	50
Cherry Box Cong Mo	1 75
North Lima S S Ohio	29 50
Plainview S S Ohio	15 00
Rockton S S Pa	2 80
Blough Cong Pa	10 30
Chicago Home Mission Cong	29 25
	$339 11

INDIA

General

E Fairview S S Nebr	$108 00
A Bro & Sister Pigeon River Cong Mich	15 00
S M Hooley Belleville Pa	35 00
Youngstown O Mission S S	15 00
J T Nice	5 00
Hildebrand S S Va	20 00
E & A Troyer	10 00
Leland Schrock	17 50
Blenheim Cong Ont	40 55
Mary Ann Snider	10 00
Nathaniel Bergey	2 50
Detweiler Cong Ont	14 40
Waterloo Cong Ont	96 45
Hagey S S Ont	45 26
Wideman S S Ont	32 91
Calkins Cong Mont	4 00
Coalridge Cong Mont	12 50
Springvalley Cong N D	5 00
Landisville Pa S S	36 50
Juniors Belleville Pa S S	15 00
Mt Joy Y P M Pa	5 25
Hanover B M Pa	15 00
Souderton T M Pa	42 12
Souderton Cong Pa	65 00
Swamp Cong Pa	36 25
Yellowcreek Cong Ind	37 00
Olive Cong Ind	21 28
Wood River S S Nebr	13 70
Liberty Cong Ia	3 25
Berea Cong Mo	2 75
D J Fisher	1 00
La Junta Cong Colo	14 53
Mt Zion Cong Mo	2 00
Cherry Box Cong Mo	2 50
Bethel S S Ohio	14 50
Zion Cong Ore	13 00
E Scottdale S S Pa	9 01
Blough Cong	10 30
	$849 01

India Missionary Support

A Bro Hydro Okla	$ 10 00
Henry A Koerner & Wife	5 00
Adeline & Agnes Aschliman	5 00
Harper Kans S C	1 10
Harry Sommers & wife	2 00
Allensville Cong Pa	12 58
First Menn Cong Ont	209 10
Belleville Cong Pa	15 00
Perkasie Cong Pa	150 00
Nappanee N Maine St Cong Ind	6 63
Elkhart Cong Ind	12 60
Pike & Salem Cong Ohio	317 38
Eastern Menn Board of M & C	200 00
	$946 39

India Missionary Children Support

Mt View S S Children's earnings Mont	$ 13 35
Young Friends Boswell Pa	10 00
Crystal Springs S S Children's earnings Kans	69 30
Marie Nafziger	1 50
Josephine Nafziger	1 50
Logan Co S C Ohio	3 50
Stahl S S Children's earnings Pa	20 00
Willow Spgs S S Ill Children's earnings	73 94
So Union S S O Jr Dept invest earnings	77 92
Lower Deer Creek S S Ia children's earnings	143 38
Children of Allensville S S Pa	4 85
Berea S S Ind children's earnings	17 50
Midland S S Mich Children's earnings	14 05
Salem S S Tofield Alta	19 50
Mrs Warren Farmers S S Class Pa	8 20
Freeport Prim Dept Ill S S	5 00
Elkhart S S Ind children's earnings	39 00
Larned S S Kans	7 50
Penna S S Kans	24 50
So Union & Walnut Grove S S Ohio	37 00
	$591 49

Native Workers Support

Markham Y P M Ont	$ 22 50
Springvalley Cong N D	5 00
E Petersburg Y M B C Pa	8 00
2 Classes E Petersburg S S Pa	7 50
Manheim Bible Study C Pa	7 50
A Brother Lansdale Pa	10 00
Two Sisters Pa	5 00
Boyertown & Hereford Cong Pa	10 00
	$ 75 50

Bible Women Support

Old Sisters S S C Oak S S Ohio Champaign Co	$ 5 05
Logan Co S C Ohio	4 00
Hagey-Wanner Y P M Ont	30 00
Bowne Cong Mich	3 00
Sisters Sycamore Grove Cong Mo	7 00
	$ 49 05

Native Woman Teacher

Marion Charlton	$ 10 00
A Sister Souderton Pa	6 00
Mt Zion Cong Mo	50
Mary K Zimmerman	6 00
	$ 22 50

Native Nurse Support

Two Sis Lansdale Pa	$ 8 00

Village Primary School

Liberty Cong Ia	$ 50
Mt Zion Cong Mo	7 25
	$ 7 75

India Famine

L S Yoder & Others	$ 25 00
J D & Susan Yoder	25 00
Sycamore Grove Cong Mo	25 68
P L Rohrer	10 00
	$ 85 68

India Orphans

R R Brenneman & family	$ 7 50
R R Brenneman S S C	7 50
Perry Smith S S C	7 50
M L Troyer & family	7 50
Miriam Detweiler & S S Class	7 25
Mrs Irvin Clymer & S S Class	7 25
Forks S S Class Ind	6 50
Esther M Roth & S S C	6 30
Walnutcreek A M S S O C 3	2 50
Reuben C Clymer	26 00
Clinton Brick S S Ind	16 75
Geo J Hoylman	6 25
Ina Hostetler & Sister	13 00
Helping Hand Classes Oak Grove S S Wayne Co Ohio	12 50
Martinscreek S S O C 2	6 50
Busy Workers C So Union S S O	6 25
Mrs David Crawford	5 50
Pleasant Hill S S Ill	8 50
Stahl S S Pa	50 00
Willow Spgs S S Ill Prim Boys	7 25
Willow Spgs S S Ill Prim Girls	7 50
Beginners C Home Mission S S Ill	16 00
Jonathan Kurtz	7 50
Ruth Smucker's Sand Table Class	5 00
Gortner Union S S Md	8 08
Ezra Bender & wife	7 50
L C Honsaker & wife	7 50
C A Graybill & wife	7 50
D D Stoltzfus	7 50
F R Kauffman's S S C	7 50
A R Kauffman's S S C	7 50
L C Honsaker & S S C	7 50
Ezra Bender's S S C	15 00
C B Metzler's S S C	7 50
Salem S S Tofield Alta	12 50
Sharon Cong Sask	5 00
Calkins Cong Mont	1 00
Class 25 Paradise S S Pa	6 25
Cross Roads S S Pa	5 00
Samuel Frys S S Class	25 00
Lillian Ebersole's S S C	15 00
S B Landis S S Class	12 50
Barbara Musser's S S C	12 50
Allen Gantz	6 25
A Sister E Petersburg S S Pa	6 50
Harmony S S Ill	11 66
Peoria Mission S S	5 40
Lydia Smith S S Class	2 50
Lizzie Grieser's S S C	1 00
Bethany S S Mich	2 50
10 Classes Shore S S Ind	15 52
Class 12 Yellowcreek S S Ind	1 66
Amanda Kauffman	4 00
C 11 Fairview S S Mich	5 00
Mrs Overholts C Bowne S S Mich	3 92
Liberty Cong Ia	50
C 4 Liberty S S Ia	2 50
Liberty S S Ia	7 50
Mt Pisgah S S Mo	12 00
Sycamore Grove S S Mo	22 50
Z D Z S S Class Ohio	2 00
Oak Grove S S Volunteer C Ohio	5 00
Oak Grove S S Everready Class O	2 50
Prim Dept Oak Grove S S Ohio	5 00
Oak Grove S S Ohio	10 00
C 6 Bethel S S Ore	5 85
C 6A Bethel S S Ore	5 00
C 3 Albany S S Ore	15 00
C 4 Albany S S Ore	7 50
Albany S S Prim Dept C 7, 8, 9, 10	15 00
Masontown S S C 3, 4, 5	22 50
Weaver S S Pa	37 50
Blough S S Pa	5 00
Thomas S S Pa	23 00
	$703 89

India Widow Support

Stahl S S Pa	25 00
Mrs J N Hartzler	7 00
A Friend Sewickley Pa	5 00
Noah Welty	10 00
Allen Yoder & wife	5 00
Meyersdale S C Pa	15 00
C 19, 20 Middlebury S S Ind	2 25
Bowne S C Mich	2 25
C 1 Zion S S Ore	2 50
	$ 71 75

Sankra Church Building

Amelia M Zook	$ 1 00
Nellie M Zook	5 00
J D & Susan Yoder	25 00
Oak Grove & Pleasant Hill Cong Ohio	100 00
	$131 00

Sundarganj Church Building

A Sis Hazenmore Sask	$ 10 00
Glenn L Troyer	10 00
J T Nice	25 00
Ira S Miller	25 00
	$ 70 00

Balodgahan Church Building

Chas Swartzendruber & wife	$ 90 00
Jno H Smucker	25 00
Glenn L Troyer	10 00
	$125 00

Girls School Building

Schertz Bros	$ 25 00

India Hospital Building

Alvin Zehr & wife	$ 5 00
A J Stutzman	3 00
S N Troyer	5 00
W E Detweiler	20 00
H E Hostetler	10 00
U H Hostetler	5 50
H J King	5 00
C W & Isabel Neuhauser	15 00
J T Hamilton	5 00
A H Hostetler	1 00
Mrs J T Hamilton	1 00
Lina Balmer	3 00
Joe Garber	10 00
S A Yoder & wife	10 00

B P Unruh	5 00
Ed Gerber	5 00
C K King	5 00
John Shellenberger	3 00
	$116 50

India Ghatula Dispensary

Anna N Ranck	$ 5 00

India Personal Funds

Anna Weaver	$ 5 50
Irvin & Lillie Good	5 00
Mrs H R Schertz S S C	10 00
Jno H Smucker	5 00
Willow Spgs S S Ill Prim boys & girls	1 14
Sarah Good	5 00
Mrs Etta Stutzman	2 00
S E Smith	6 00
Clayton Hershberger	5 00
Oland Hershberger	5 00
No Lima S S Ohio	10 00
First Menn Cong Ont	43 00
	$102 14

India Medical Work

J S Sommers	$ 10 00
N J Roth	5 00
A Sister Mattawana Pa	5 00
C H Hummel	10 00
Barket St S S Ind children's earnings	13 87
Kaufman S S Mission Day offering Pa	13 00
	$ 56 87
Total for India	$4,042 52

SOUTH AMERICA

General

Eastern Menn School S S	$ 10 79
J T Nice	5 00
E & A Troyer	10 00
A Bro Sharon Cong Sask	2 00
A Bro & Sister Calkins Mont	5 00
Fairview Cong N D	17 75
A Brother Atglen Pa	10 00
Lower Salford S S Pa	46 00
Souderton Cong Pa	25 00
Cedar Grove Cong Pa	95 00
Ft Wayne Cong Ind	15 80
Liberty Cong Ia	2 00
La Junta Cong Colo	14 53
Mt Zion Cong Mo	2 00
Leetonia Cong Ohio	16 43
	$277 30

So Amer Missionary Support

A Bro & Sister Albany Ore	$ 25 00
Levi Martin	25 00
A Bro Hydro Okla	10 00
Adeline & Agnes Aschliman	5 00
East Bend S S Ill	50 00
A Bro & Sister Cloverdale Ore	9 14
Sharon S C Sask	68 00
Harry Sommers & wife	5 00
Lower Dist Va	19 75
Warwick Riv Cong Va	25 81
Jos Grabill	5 00
M J Hostetler	5 00
Sycamore Grove Cong Mo	150 00
Eastern Menn Board of M & C	198 60
	$601 30

So Amer Missionary Children

A Bro Hydro Okla	$ 5 00
5th S S Meeting Concord Tenn	6 00
Kaufman S S Pa childrens earnings	22 92
Eastern Menn School S S childrens earnings	14 78
Winifred Kline	1 50
Midland S S Mich childrens earnings	35 30
	$ 85 50

Publication Fund

Glenn L Troyer	$ 7 50
Midland Cong Mich	4 40
	$ 11 90

So Amer Personal Funds

Altoona Cong & S S Pa	$ 23 00
Lower Deer Creek S C Pa	9 00
West Union Ia S C	8 35
E Union Girls Missionary Society Ia	7 65
	$ 48 00

So Amer Auto Fund

Congs W W Graybill's Dist	$215 00
Freeport Ill Congs	75 00
	$290 00

Pehuajo Church Building

J T Nice	$ 25 00
Eastern Menn School Va	326 50
Oak Grove & Pleasant Hill Congs Ohio	100 00
Eastern Menn Board of M & C	2000 00
Schertz Bros	25 00
Wanner Cong Ont	102 62
Hagey Cong Ont	121 00
Latschar Cong Ont	32 35
Weber Cong Ont	68 50
Waterloo Cong Ont	187 30
First Menn Cong Ont	64 10
St Jacobs Cong Ont	50 00
Cressman Cong Ont	45 43
Floradale Cong Ont	118 00
Snider Cong Ont	38 78
Blenheim Cong Ont	71 55
Shantz Cong Ont	152 00
Geiger Cong Ont	84 50
Vineland Cong Ont	116 58
Wilmont A M Cong Ont	47 50
Biehn Cong Ont	150 00
Mevin Baker	8 00
	$3,934 71

Trenque Lauquen Sta Bldg

Young Women's S S C Belleville A M Cong Pa	$ 10 00
Total for S Amer	$5,248 71

CITY MISSIONS

Altoona Mission

Rockton S S Pa	$ 3 25
Kaufman Cong Pa	16 70
Blough Cong Pa	15 00
Glade Cong Md	1 00
Casselman Cong Md	2 09
Stahl Cong (Bldg)	11 83
	$ 49 87

Canton Mission

Adeline & Agnes Aschliman	$ 5 00
Bethel & Guilford Congs O	10 00
Mabel Tish	50
Lena Orendorf	3 00
Callie Mottice	50
Leonard Hershberger	1 00
Martins Y P B M Ohio	8 00
Minnie Campbell	3 00
Beech Y P B M Ohio	8 05
Mary Weaver	1 00
Oak Grove & Pleasant Hill Congs Ohio	50 00
Provisions:	
Lloyd Kreider	1 40
Walnut Creek S C Ohio	9 00
Mrs Snyder	1 00
Martha Hostetler	45
Fannie Hales	1 00
Noah Hilty	40
Sallie Yoder	1 75
J H Weaver	1 75
Mrs A Farber	1 25
A Burkholder	2 50
	$110 55

Chicago Home Mission

Chi Home Mission Cong & S S	$ 50 00
Bro Martison	10 00
Bro Buchanan	15 00
Bro Burkhart	2 00
Sister Beller	10 00
Sister Johnson	3 00
Sister Prout	10 00
Willow Spgs S S Ill	7 75
Glade Cong Md	1 00
Casselman Cong Md	2 09
C H Smith	1 00
Samuel King	1 00
Provisions:	
C R Widmer	10 00
Willow Spgs Cong Ill	8 00
Fulton Co Ohio Cong	26 50
Manson Ia Cong	23 50
John Roeschley	75
	$181 59

Chicago Gospel Mission

J D Hershberger	$ 5 00
Bethel & Guilford Congs Ohio	10 00
Union S S Ill	12 00
Marion Cong Ohio	12 52
Young Women's C 6 Shore S S Ind	1 10
Willow Spgs S S Ill	7 75
Willow Spgs Cong Ill	13 84
Chi Gospel Mission Cong Thanksgiving offering	62 61
Building Income	35 00
	$159 82

Ft Wayne Mission

A Bro & Sister Kouts Ind	$ 3 00
Glenn L Troyer (Tracts)	8 00
Anna Hoover	10 00
Fairview Cong & Y P M Mich	18 55
Howard-Miami Cong Ind	22 64
Maple Grove Cong Ind	20 50
Clinton Frame Cong Ind	50 00
Salem S S Ind	20 40
Shore Cong Ind	10 00
Middlebury Cong Ind	18 51
A R Miller	5 00
M J Hostetler	5 00
	$191 60

Knoxville Mission

Souderton Cong Pa	$ 25 00

Kansas City Mission

E Fairview S S Nebr	$ 21 66
A Bro Hydro Okla	10 00
J D Hershberger	5 00
Bethel & Guilford Congs O	10 00
Liberty Cong Ia	2 00
Berea Cong Mo	1 50
Mt Zion Cong Mo	2 25
Cherry Box Cong Mo	2 25
Milan Valley Cong Okla	50
Bethel Cong Mo	4 00
B F Hartzler	1 00
Dan Hershberger	1 00
Henry J King	1 00
Manson Ia S C	5 00
Isaac & Laura Kulp	2 00
Visitors	10 00
Provisions:	
So English Cong Ia	23 28
Bethel Cong Mo	15 52
Sugar Creek Cong Ia	31 44
Birch Tree Cong Mo	31 44
Birch Tree Cong Mo	6 40
Cherry Box Cong Mo	7 30
Crystal Spgs Kans Cong	10 20
	$173 30

Los Angeles Mission

S B Landis S S Class	$ 10 00
A Brother	1 00
Los Angeles Mission offering	76 00
Los Angeles Mission S S offering	16 99
Albany Cong Ore	4 75
	$108 44

Lima Mission

Naomi Brenneman and Elnora Augsburger	$ 13 50
Lima Mission Sun Eve offering	25 88
Lima Mission S S offering	14 12
Provisions:	
E E Troyer	1 25
C D Brenneman	34
Henry Mueller	3 00
Laura King	1 10
Perry Smith	1 00
S P Good	2 50
Reuben Thut	45
Bertha McLaughlin	75
Elias Miller	2 25
Emery Lehman	2 00
A S King	50
Oak Grove & Bethel Congs O	17 50
	$ 86 14

Peoria Mission

Harmony Y P M Ill	$ 2 52
Mrs Steward	50
Garage income	3 00
	$ 6 02

Toronto Mission

Breslau Sisters	$ 2 75
Weber Cong Ont	12 00
Shantz Cong Ont	24 00
A Sister Ontario	2 00
Provisions:	
Floradale Cong Ont	13 75
P D Burkholder	2 50
	$ 57 00

Wichita Mission

E Holbrook Cong Colo	$ 11 56
Pleasant Valley Cong Kans	10 00
Mt Zion Cong Mo	1 50
Cherry Box Cong Mo	2 70
W Liberty Cong Kans	13 30
Protection Cong Kans	10 00
Bethel Cong Mo	4 00
Spring Valley S S Kans	61 57
	$114 63

Wichita Mission Building

Chas Diener	$ 20 00
Fred Grove	15 00
Earl Buckwalter	15 00

B F Buckwalter	25 00
Anna B Hess	10 00
M D Stutzman	5 00
J D Charles	10 00
J J Sommerfeld	5 00
Jonas Wenger	10 00
Edd Landes	10 00
D J Unruh	10 00
L O Wells	5 00
C Reber	3 00
Bethel Cong Mo	15 00
A W Rhodes	25 00
	$183 00

Youngstown Mission

Warwick Riv Cong Va	$ 12 26
C H Hummel	10 00
Oak Grove Cong Wayne Co Ohio	20 00
Ivan Lehman	50
T H Waites	60
Eli Blosser	1 75
Mrs N S Burkholder & Mrs Jno Smucker	7 25
Youngstown Mission S S offering	5 48
Youngstown Mission Sun Eve offering	20 30
Youngstown Mission Day Nursery	8 00
Clothing:	
Elida O Sewing C	19 00
	$105 14
Total for City Missions	$1,552 10

CHARITABLE INSTITUTIONS

Children's Welfare Home

Mt View S S Children's earnings Mont	$ 13 35
Ralph & Ruth Imhoff	10 00
Lloyd Harold & Wilbur Schrock	15 00
Liberty Cong Ia	50
Berea Cong Mo	1 50
Mt Zion Cong Mo	1 50
Cherry Box Cong Mo	1 25
Allen Good	8 50
John Martin	10 00
Eli Yoder	1 00
Wm Landis	5 00
Special Support	165 00
Provisions:	
C R Widmer	12 50
B P Swartzendruber	7 50
W Union Cong Ia	14 50
Canton Cong Kans	7 00
J D Yoder	1 75
E Union Cong Ia	12 26
W Liberty Cong Kans	15 70
D B Swartzendruber	80
	$304 51

ORPHANS' HOME

Masontown Cong Pa	$ 15 50
Weaver Cong Pa	7 67
Irvin & Lillie Good	5 00
Bethel & Guilford Congs Ohio	25 00
Young Friends Boswell Pa	10 00
Milan Valley S S Child earnings Okla	12 70
David & Alberta Miller	1 25
Warwick Riv Cong Va	15 00
Spring Valley S S Child earnings Kans	9 20
Melvin, Mabel, Paul and Stella Bitikofer	3 25
Midland Mich S S Child earnings	7 00
Maple Grove S S Child earnings	61 15
D N Reesor	14 00
Shore Cong Ind	7 00
Mt Zion Cong Mo	15
Aline and Rachel Sommerfeld	2 00
Cherry Box Cong Mo	1 25
Matt 6:3	5 00
J Z Kauffman	100 00
Cora Schoop	12 00
Mrs Monroe Miller	3 00
A Brother	100 00
Special Support	599 90
Farm Income	3 63
Provisions:	
J L Dettwiler	90
Salem Cong Elida O	30 00
J G Yoder	38 40
Jno L Yoder	5 00
Mrs S A Zook	1 85
Jno L Yoder	5 00
Earl Yoder	90
E B Miller	6 00
D H Horst	7 79
Fulton Co O Brethren & Sisters	39 80
Noah Thut	1 95
Lee Headings	2 93
Logan Co Brethren & Sisters O	43 20
Bro Nafsinger	3 60
J F King	1 20
	$1,292 17

Ill Home For Aged-Maintenance

Maple Grove Cong Ind	$ 60 00
Elderly Womens C Forks S S Ind	21 80
Forks Cong Ind	33 00
Emma Cong Ind	150 00
Endowment Interest	51 00
Forks Cong Ind	47 50
Elkhart Cong Ind	35 00
Mt Zion Cong Mo	10
Thomas Cong Pa	23 62
Special Support	32 50
Provisions:	
Clinton Frame Cong Ind	$ 9 90
Christian Stalter	2 40
C H Smith	1 12
Banta Bros	3 20
Valentine Garber	1 60
Mrs Sam Imhoff	4 05
Ada Orendorff	22 40
C M Conrad	20 00
Henry Garber	1 50
Amos Schertz	2 00
Debolt Householder	2 25
Barbara Schertz	90
Frank Snavely	2 00
Morrison Cong Ill	5 40
Y D Yoder	1 00
Mrs Champearie	70
	$514 94

Ill Home for Aged Furnishings

Ida Miller	$ 5 00
E E Ebersole	22 00
L S Glick	8 00
Raymond Yordy	6 75
Mollie Schrock	16 00
Roanoke S C Ill	40 00
Nappanee North S C Ind	27 00
Midland S C Mich	5 20
Clinton Frame S C Ind	11 37
Bowne S C Mich	6 00
	$147 32

Ill Home for Aged Building Fund

J D Hershberger	$ 20 00
Rudy Schertz & Mother	25 00
Wm H Myers	15 00
E S Mullet	5 00
Rudy Senger	30 00
Boyd Shriner	10 00
	$105 00

La Junta Sanitarium

Samuel King	$ 3 00
Hospital Fees	1222 20
Sanitarium Farm charity Fund	1000 00
	$2222 25

La Junta City Hospital

Hospital Fees	$824 25
La Junta Hosp Asso	200 00
	$1024 25
Total for Charitable Institutions	$5,613 39

OTHER FUNDS

District General Funds

A Bro & Sister Calkins Mont	$ 10 00
Calkins Cong Mont	2 00
Coalridge Cong Mont	12 50
Lakeview Cong N D	3 60
Fairview Cong N D	2 50
Springvalley Cong N D	10 00
Maynard Hoover	5 00
Anna Hoover	20 00
Bowne Cong Mich	9 79
Midland Cong Mich	6 34
Berea Cong Mo	2 50
White Hall Cong Mo	2 75
Palmyra Cong Mo	12 72
Cherry Box Cong Mo	1 25
Milan Valley Cong Okla	10 50
Bethel Cong Mo	4 25
Albany Cong Ore	11 78
Hopewell Cong Ore	8 90
Bethel Cong Ore	3 45
Firdale Cong Ore	1 62
Nampa Cong Ida	13 39
Creston Cong Mont	1 94
Weaver Cong Pa	3 83
Schellburg Cong Pa	4 00
Scottdale Cong Pa	9 14
Rockton Mission Meeting Pa	14 83
	$187 98

Rural Missions

Mt Zion Cong Mo	$ 1 00
Cherry Box Cong Mo	1 00
Scottdale Cong Pa	18 28
	$ 20 28

Manitou Church Building

Metamora Cong Ill	$ 57 98
John Schertz Sr	10 00
Chas Diener	10 00
Yoder Cong Kans	22 00
Bethel Cong Mo	17 00
Daniel Schantz	5 00
Mt Zion Cong Mo	4 00
Cherry Box Cong Mo	1 00
Sycamore Grove Cong Mo	33 50
Berea Cong Mo	2 35
	$162 83

General S S Committee

Science Ridge S S Ill	$ 13 33
East Holbrook S S Colo	2 70
Bethel S S Mo	5 75
Cherry Box Cong Mo	3 65
	$ 25 43

Personal Funds

C A Bender	$ 25 00
Logan Co S C Ohio	2 50
Marion S S Pa	25 00
	$ 52 50

Annuities

Geo A Schweitzer	$ 100 00
Ezra Rittenhouse & wife	1000 00
	$1100 00

Ind-Mich Tract Fund

Leo Cong Ind	$ 16 33

Mo-Kans Evangelistic Fund

Mt Zion Cong Mo	$ 10 50

So-West Pa Conf Fund

Springs Cong Pa	$ 3 25

So-West Pa S S Conf Fund

Kaufman S S Pa	$ 15 00
Masontown S S Pa	9 69
Blough S S Pa	25 50
	$ 50 19

Menn Board of Education

Springs Cong Pa	$ 4 35

Goshen College

Oak Grove S S Ohio	$ 13 80
Total for Other Funds	$1,647 44

SUMMARY

Canadian Treasurer	$2,042 88
Alta-Sask Mission Bd	95 42
Dak-Mont Dist Mission Board	90 25
Eastern Menn Board of M & C	2,546 95
Franconia Dist Mission Board	422 37
Franklin Co Pa & Washington Co Md Dist Board	147 25
Ill Dist Mission Bd	248 83
Ind-Mich Dist Mission Board	484 87
Ia-Nebr Dist Mission Board	61 38
Mo-Kans Dist Mission Board	869 29
Ohio Dist Mission Bd	478 11
Pacific Coast Dist Mission Board	134 68
So West Pa Dist Mission Board	351 03
Menn Board of Missions & Charities	10,469 96
Total for November	$18,443 27

Gratefully acknowledged,
Mennonite Board of Missions & Charities,
V. E. Reiff, Gen. Treas.
1711 Prairie St.
Elkhart, Ind.

NB—Thru an error C. B. Egli was credited with $5.00 on the India Hosp. Bldg. Fund Oct. report. Jacob Baugman should have credit for this contribution.

Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

If any man love God, the same is known of him.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, JAN. 11, 1923 (Gospel Witness) Established 1905 No. 41

"He that overcometh shall inherit all things."

"In the beginning God created the heaven and the earth."

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

One thing which no church can afford is to have its members live the borderland life. The Christian life, as taught in the Gospel of Christ, is so absolutely different from the life of those who "walk according to the course of this world" that any attempt on the part of the called out ones to live in conformity with this world means disaster. Whether it is in the matter of dress, or of the secret lodge, or of nonresistance, or of something else that questions of propriety or impropriety arise, we can not afford to take neutral ground or quarrel over the question as to whether we may not drift out just a little farther. Borderland Christianity means three things: (1) a poor light to others; (2) a continual struggle with or giving way to temptation; (3) a constant drift worldward and downward.

"Blessed are the dead that die in the Lord," was brought forcibly to our minds when, on a recent occasion, we had the privilege of reading a daughter's account of her mother's devoted life. This aged pilgrim had for many years used the Bible as an almost constant companion, either for reading or meditation. She never wasted any time reading books or papers which did not leave an impress of true godly piety. In her last years, when her eyesight failed her, she had other members of the family read from the sacred BOOK, and in this way kept in touch with the message from the heavenly Father. She passed over, leaving a faithful testimony, and an influence which will make her children rise up and call her blessed. Yea, "blessed are the dead which die in the Lord."

Our heartfelt thanks are hereby expressed by the editor and family in response to the words of sympathy which have been coming from many communities since our friends have heard of the deep sorrow which has entered our home, and we take this opportunity of replying to these expressions of brotherly kindness and sympathetic good will. In a very short time our darling boy who had been the means of bringing so much sunshine into the home during the first few days of the Christmas holidays was transformed from a buoyant, hopeful youth bubbling over with enthusiasm into a lifeless form, his spirit having been called home to God. It was the touch of God's love drawing us nearer to Him and to one another, and making us feel anew the ever-present fact that both old and young are upon the brink of eternity, liable to be called over at any time. Again we say, Thank you for your kind words. Let us never cease to warn both old and young to be ready continually for the great change and to work and pray to the end that the greatest possible number of souls may be won for Christ and a blessed eternity.

CHRISTIAN STANDARDS

II. The Standard for My Home

1. "As for me and my house, we will serve the Lord."
2. Family devotions—personally, at the table, and around the family altar.
3. A library that furnishes wholesome intellectual, moral, and spiritual food for every member of the family.
4. An atmosphere that is at once congenial, worshipful, pure, and in keeping with the standards of my Bible and my church.
5. Wall hangings which leave the right kind of impressions upon the minds and hearts of all observers.
6. Parents who live for God and the Church, and whose burden is to bring up their children "in the nurture and admonition of the Lord."
7. Children who are bound by love to "the first commandment with promise."
8. A spirit of hospitality which makes strangers feel welcome and sends them forth with a benediction.

In a great city daily of recent date there is an editorial telling us that the great World War was due to the failure of the Church of Christ to properly function. And as the war clouds thicken in Europe and the murmurings of distant thunder come threateningly nearer, this editorial tells us that if there should be another such conflict, more than ever the blame would lie at the door of the Christian Church. Now read the statement from General Pershing: "There is no reason to think that the immediate future will bring about a cessation of war even tho it was said that we entered the World War to put an end to war." And he goes on to urge immediate preparation for the next war that may possibly involve our country twenty years from now. If the war-sick nations of Europe are again plunged into war it will be because professional soldiers have failed to heed the warnings of the Church of Jesus Christ and have persistently taught war as a glorious profession. Aside from all consideration of right, where is the common ordinary sense of continually training young men the ideas of fear, suspicion, hatred, and military glitter, and then expecting them to love peace and righteousness a decade later?—R.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE ROMAN MASS VERSUS COMMUNION

A Conversation in the Roman Catholic Cathedral, Westminster, London

It was a Saturday afternoon in the autumn of 1903, that I entered the Roman Cathedral at Westminster. For some time previous I had been revolving in thought a crucial question. A suspicion had arisen in my mind relative to the real meaning and significance, the true inwardness of that central rite and institution of Romanism—the Mass. I had to bring the question to resolve an issue whenever I might find myself in contact with any authorized exponent of the doctrine of transubstantiation.

On the Saturday afternoon indicated, on entering the Cathedral, almost the first person I observed was a Romish priest in cassock and biretta, presumably one in residence; he entered the church from a side-door, and made his way with quick step up through the length of the nave towards the other end of the building. With an instinctive feeling that my opportunity had come, I immediately followed. The priest made his way past the huge block of granite, a monolith of some twenty tons weight, destined for the high altar—in situ, but not yet dedicated to its object,—mounted a few steps to the stage behind, then turned round and stood to survey the vast space before him, with doubtless his imagination filled in the not distant future with a vision of pomp, of priests, and of people doing homage to the Roman Eucharist.

I quickly made my way towards him, and in a moment or two was at his side. My first remark was of the immense building they had erected, to which he assented with manifest satisfaction. "And that," I said, indicating the colossal block of granite just before us, "is, or will be, the high altar at which High Masses will be said." "Yes," he replied. I then said, "Would you permit me to ask you one or two questions by way of inquiry?" He assented. "I believe it is the teaching of your Church, that after the words of consecration uttered by the priest, the substance of the wafer bread undergoes an absolute change and becomes substantially the very body and blood of our Lord Jesus Christ. An invisible miracle takes place, so that under the outward forms of bread and wine it is Christ Himself who is present on your altars?" "That is so," he replied. "You do really and truly believe," I continued, "that the very same Christ, who lived on this earth 1,800 years ago and died upon a cross on Calvary, is present in person on the altar after the wafer has undergone the process of consecration by a priest—that the priest really holds Christ Himself in his hands." "Yes," the priest answered. "We touch and handle Him, just as I am touching you," he said, placing his hand at the same moment upon my coat-sleeve. "You mean to say," I suggested, "that Christ is present, under the form of the wafer, as truly as my arm is under the sleeve of my coat." "Yes," said he. "Well," I replied, "that is not my faith, but I am not wishing to discuss that matter now. Assuming, for the moment, it is as you affirm, and the dogma of transubstantiation to be true, the question I was wishing to ask you is this: When you have the Lord Jesus Christ upon your altars, and actually in your hands, then what do you do with Him? Do you profess to put Him to death?" His answer was "Yes." "You profess," I insisted, "to slay Him, to immolate and kill Jesus Christ upon your altars?" I confess a chill went through me as I proposed the question and listened for his reply.

He gave me the impression of being taken off his guard, or, rather, Rome has no guard at this vital point of her system, or he might have evaded my question. I had taken him on a high tide of feeling. Did not Rome's colossal cathedral in which we stood, with the most magnificent pageants of her cult, stand upon and centre in the dogma of the Mass? Does not the very word by which the wafer is known after consecration, "The Host," from the Latin hostia—a victim, signify one who has been immolated? Does not the term Altar connote a Victim offered in sacrifice; and what other victim suffers on Roman altars, according to Rome's dogma, but Christ? But again, does not the Apostle also speak of those who "crucify the Son of God afresh and put Him to an open shame?" What does such language point at? And, says the same apostle, they do it "to themselves" (Heb. 6:6). They speak of "the adorable Sacrament of our altars." They proclaim aloud to the world (to quote their own words) "our unswerving belief in the central mystery of our religion, the fact that our Lord and Saviour, Jesus Christ, true God and true Man, ever offers Himself"—(i.e., is offered by our priests)—"as a sacrifice upon the altar of our churches, and unceasingly dwells in our tabernacles." He who died once for all, for the sins of the whole world, is thus put to death daily, if the dogma of transubstantiation will hold, in the interests of a sect, and for the sole benefit of its adherents, from which benefits all "non-Catholics," so they teach (that is, six-sevenths of the human race) are excluded.

Let us be thankful that Peter, who instrumentally opened the Kingdom of Heaven to all men, and Paul, whose commission was "to every creature under heaven" (Col. 1:23), never preached a "gospel" so uncatholic, sectarian, and exclusive.

The priest had entered upon the conversation evidently under the impression that my purpose was to argue the question of transubstantiation, for to this he reverted. "We believe," he went on to say, "that the sacrifice of the Mass is the very same sacrifice as that offered on Calvary; that," said he, indicating the huge block of cold gray stone, "is our Calvary." "And you," I said, "that is, the priests of your Church, put Christ to death there?" "Yes," he said, but there was this time a tone of hesitation in his word. I replied: "Well, I felt that the doctrine of the Mass must involve that conclusion, but was not prepared to hear it openly avowed as you have done. You remember who they were who crucified Christ?" "The Jews," he replied. "And the Romans," I added. "Then the priests of your Church, who repeat in the Mass the very sacrifice of Calvary, are the successors of the Jews and the Romans." At this point he seemed to lose assurance and began to flounder. "Oh," said he, "the Jews were the instruments." "And you," I asked, "what are you?" "Oh, but we don't put Him to death really. We haven't His glorified body—that is in heaven. We do it as far as we can." "You do it as far as you can; you would do more if you could," I queried. "It is a representation," he said. "Then, if it is only a representation, it is not a reality. Why not then tell the people this and say: Good people, this ceremony of the Mass is our way of representing the death of Jesus Christ upon the cross?" "No, no," he exclaimed. "It is a reality. We believe that after transubstantiation Christ is really upon the altar under the outward forms or the species—as we say, in propria persona." I said again: "Whether the miracle of transubstantiation does or does not

take place, is not just now my point. I know your dogma asserts Christ to be really there, 'His flesh, bones, nerves, and divinity,' under the forms of bread and wine, according to the catechism of the Council of Trent, from which their own substances have disappeared. My point, I repeat once more, is when you have Christ thus upon your Calvary, what becomes of Him? What do you do with Him? Do you put Him to death?" Again the answer was "Yes!" "Then, I affirm, that upon your own showing, by your own words, your priests prove themselves the successors not of the apostles, as they claim to be, but the successors and representatives of the Jews and Romans." "No, it is a representation," rejoined the priest. "You must forgive me," I replied, "if I say you seem in a fog about this subject. A thing cannot be at once merely a representation of a reality and the reality itself. Either it is a real sacrifice of Jesus Christ that you immolate on your altars, or it is no sacrifice at all. If you profess to put Jesus Christ to death in the sacrifice of the Mass, you crucify Him afresh, and thus declare yourselves the successors to those whom Peter himself charged with the crime 'of killing the prince of Life' (Acts 3:15), and Stephen branded as 'His betrayers and murderers.' But," I continued, "'Christ being raised from the dead, dieth no more, death hath no more dominion over Him'; therefore your dogma of a repeated sacrifice of Christ in the Mass is a false one." By this time the priest had become very uncomfortable, and as I said the words: "Your position cannot stand, it must fall, and Rome with it," he abruptly quitted me and hastily disappeared through a door at the back of the tribune.

Subsequently to this conversation in the Roman Catholic Cathedral in London, I stood in the Vatican, the Papal palace in Rome, in one of the halls known as the Stanze, attentively observing a picture said to be the most perfect of Raphael's frescoes with respect to execution. Its subject is "The Mass of Bolsena." The central object of the picture is a consecrated wafer, from which blood is oozing and dropping down. On one side is the priest who had consecrated it, but was sceptical upon the mighty change which made it no longer bread but Jesus Christ in person. And the miracle, so the tradition runs, was to convince him of the fact. Kneeling in adoration at the other side, and looking on with calm equanimity, the Pope, Julius II., while the figure of Cardinal Raffaelo Riario, with women and children below, completes the picture. The guide book I held in my hand recounts the story thus:—

"The Miracle of Bolsena, the subject of a celebrated fresco by Raphael in the Vatican, occurred in 1263. A Bohemian priest, who was somewhat sceptical as to the doctrine of transubstantiation, was convinced of its truth by the miraculous appearance of drops of blood on the host which he had just consecrated. In commemoration of this, Pope Urban IV. instituted the festival of Corpus Domini." The festival of Corpus Domini or Corpus Christi (i.e., of Christ's body) has therefore its origin directly from this miracle. The chief feature of the festival instituted to popularize the miracle, is "the procession of the Host," i. e., the procession of The Victim of the priests.

It was in 1215 that Rome formally decreed the dogma of Transubstantiation, and fifty years later, while this dogma was over-riding human sense and intelligence, the miracle takes place which was to give it its supernatural consecration and sanction. A wafer composed of flour and water, baked in the oven, becomes under priestly consecration, a bleeding Christ, "a propitiatory sacrifice offered up to God for the living and the dead." The Mass at Bolsena, the fresco in the Vatican, the affirmation of the priest at Westminster are three witnesses which agree in one. Thus in every Roman mass is Christ professedly put to death. In this character it stands the direct opposite and antithesis of Holy Communion. Communion is the Feast of the living, the Mass is a Sacrifice of the dead.

The Roman altar is a tomb—not metaphorically but literally such, for no altar can serve for the consecration of the Mass until a burial service, with all the rites of death, has been performed over it, and a small tomb excavated in which, in default of an entire body, a few bones, presumably of some saint, have been deposited. Entering the Westminster Cathedral later on, I found a workman in the act of chiselling out the tomb in the surface of the altar block over which my conversation with the priest here recorded had taken place. Thus is an altar the seat and throne of death. As "a table" is for the living, so "a Roman altar" is for the dead. We emphasize the Roman altar. There have been only two types of altar in the world—the Jewish, which was "foursquare" (see Ex. 27:1; 30:2; 37:25; 38:1); symbolizing a perfect manhood, and "the oblong form" the Roman successor to the heathen altar, enclosing or covering a corpse. They stand in eternal contrast. The flowers, candles, lights that decorate a Roman altar, the "corporale" which holds the wafer, the "pall" that covers the chalice, are all adjuncts and apages of death.

But what, then, is really the death which takes place in the Roman Mass? We reply at once not the death of Christ, not the sacrifice repeated, once offered on Calvary, as her dogmas teach and her priests pretend. "He ever liveth." "He hath abolished death, and brought life and immortality to light through the Gospel." "I am He that liveth and was dead, and, behold, I am alive for evermore." What, then is immolated and dies on Roman altars? We answer—the human intellect — man's God-given sense and intelligence. To believe in the Mass is to belie the evidence of the senses and to shock fatally the first principles of reason. Rome wields three tremendous death powers—Mariolatry, the Confessional, the Mass. Mariolatry is the death of the affections, the Confessional the death of the conscience, the Mass the death of the understanding. Before the Reformation, England already led the attack against the Mass. Germany later led that against the Confessional, and Huguenot France against Mariolatry. It was England's Reformer, Wycliffe, who first perceived the insidious nature of the dogma of Transubstantiation and raised the standard of battle against it.—H. W. in Tract.

THE BIBLE A PRECIOUS BOOK

By A. R. Kurtz

For the Gospel Herald.

Dear Reader, is the Bible a precious book? If not, it should be. "Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me" (Jno. 5:39). David said, "Thy word have I hid in my heart, that I might not sin against thee." He also said, "Thy word is a lamp unto my feet, and a light unto my path." Jeremiah said, "Thy word was unto me the joy and rejoicing of mine heart," and again, "But his word was in mine heart as a burning fire shut up in my bones." The Word of the Lord is precious and should be hid in the hearts of every professed follower of Christ. How is it with you, my brother, my sister? Are you sure the blood is applied to your heart? You cannot stand on church membership alone. It should be a positive fact with every believer.

On my trip east a man remarked to me, "You have a good book." I said, "Yes, it is a book I am not ashamed of." He said that he hoped

(Continued on page 815)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.
(Mennonite Home Mission)

We have enjoyed another Christmas season, and are rejoicing in a Christ who is all sufficient.

On Dec. 21 we gave our annual Christmas dinner, at which time about 425 children and grown folks were present. The churches in the rural districts who made this dinner possible were very liberal in sending provisions, which enabled us to take out about 40 baskets on the following day. At our services in the evening we listened to a number of short talks, and testimonies from different ones. A number of these had been with us on many similar occasions in the past.

On Sunday evening, Dec. 24, we enjoyed a program which was given by the Sunday school children.

On the following Wednesday evening a number of the members of the Relief Commission, which had met at the Lincoln Ave. Mission, met with us in our services. Bro. Eli Frey spoke to us awhile after which Bro. Aaron Loucks preached.

We are looking forward to the Missionary Conference which is to be held here Jan. 6 to 8. According to the program we should have some very live sessions and we are expecting a spiritual feast. We ask an interest in your prayers in behalf of our work.

In His service,
Jan. 3, 1923. Emma Oyer.

Peoria, Ill.
(900 Garden St.)

As we think back over the holiday season just passed, we feel that this has been the most enjoyable one perhaps in the history of the mission, altho it has been the busiest.

In preparing for the Christmas activities it is necessary that plans be made several weeks previous as there are numerous things to be looked after, such as writing to the home congregation, telling of the plans and soliciting their support in provisions and cash offerings with which to provide the basket dinners to be given to the poor families. Then there is the list of needy families to be arranged and checked up with the other organizations giving relief that there might not be duplications of some families while others who are worthy received nothing. This requires a great deal of visitation work in the homes to ascertain their needs, and as we also give clothing to those needing it, we must find out what is needed along that line. Then there are the baskets, paper bags, wrapping paper, apples, etc., to be purchased and many other such things to be looked after.

We are glad indeed that Sister Martha Nofsinger of Washington, Ill., consented to come and help a couple of weeks preceding Christmas, and took charge of the Christmas program, which in itself is no small task.

The "rush" of the Christmas season started in earnest the third Saturday before Christmas. On that day the Local Board, and the committee appointed by the newly organized congregation met to discuss plans for future work. It was decided that on the Monday before Christmas the new floor that had been sanctioned some months before by the General Board, should be laid in the mission hall and also a partition built in the basement separating the fruit shelves from the furnace room.

The next morning, the Monday before Christmas, being the time set for the laying of the new floor, we were about earlier than usual to get all necessary things ready. Nails and lumber had been arranged for on Saturday. Sixteen brethren from Metamora, Union, Pleasant Grove, and Hopedale congregations arrived, and soon saws and hammers were busy while upstairs the women folks were also busy preparing the noon meal. By evening the floor was practically completed and the partition in the basement built. The next day the few things left were completed by the mission workers, the hall cleaned, windows and chairs washed, etc. Wednesday Brethren P. N. Ulrich and W. N. Schrock, of Eureka, came and with the writer treated the floor with a coat of wood filler, thus giving the mission a real Christmas gift in the form of a nice new floor. Altho all these brethren donated their services, there still remained the bill for the lumber, nails, and filler, amounting to a little over $120.00. This added to our already overchecked account will make it rather large, and we solicit your help in cancelling this deficit. Anything you can give will be greatly appreciated, and should be sent through your district treasurer to the General Treasurer, Vernon E. Reiff, Elkhart, Ind.

Already on Wednesday brethren from the Hopedale congregation brought an auto load of provisions for the Christmas baskets. Friday autos with provisions arrived from Metamora and Union, Roanoke, and Pleasant Grove congregations, and an express shipment from Tiskilwa, and on Saturday from Flanagan.

Friday boxes and barrels were opened, the provisions unpacked and arranged ready to fill the baskets. Saturday morning several sisters from Roanoke and Hopedale congregations came to help pack the baskets. Over 50 large market baskets were packed with chicken, cake, cookies, pickles, butter, beans, jelly, popcorn, cheese, dryed and canned fruits, apples and potatoes. Again the Ford was busy from eight in the morning until six in the evening delivering the baskets, and in addition Sister Mabel Culp helped deliver a number with her father's Ford. Enough provisions were given in the baskets to make at least 500 meals and more than 300 persons were benefited. Enough cash offerings were received from the congregations in the state to purchase the baskets, apples, etc., and enough left to supply the running expenses of the mission for a month. We take this opportunity to thank all who shared in making this possible.

The next morning, Sunday, Dec. 24, there was a splendid attendance at Sunday school. Brethren J. S. Shoemaker and Samuel Gerber were with us for this service, at which time two members were received into the church by letter. In the afternoon a special meeting was held at which the writer was called to the ministry.

In the evening the Christmas program was given, there being about 200 present. The children did splendidly, due to Sister Martha Nofsinger's untiring efforts in drilling them. Bro. Alvin Yordy of Eureka led the song and praise service, a chorus of young folks from the Union congregation, near Washington, aided with special singing, and Bro. Shoemaker spoke, relating his visit to Bethlehem, the Birthplace of our Savior.

Last Sunday, Dec. 31, we organized our Sunday school for the coming year, with Bros. Fred Roth and W. A. Culp, Supts.; Bro. Chris Unzicker, Sec-treas.; Sister Mabel Culp, Chor.; Velma Zerwekh, Libr. In the evening our Christian Worker's Meeting was reorganized with Bro. Culp, Supt., and Bro. Purl Gard and Sister Elizabeth Schantz to act with him as a program committee.

After the evening service a New Year's Watch Service was held which was enjoyed by all. As we start in this new year we feel that there is much to be encouraged in. A live interest is shown in the work, among the members and there are several considering uniting with the church.

They need your prayers that they may have strength to take their stand out and out for the Lord. The enemy of souls is always busy and we crave an interest in your prayers as we labor for souls in this part of the Lord's vineyard.

In His Glad Service,
John L. Harnish.

Altoona, Pa.
(1614 Eighth Ave.)

Dear Herald Readers, Greeting:—Sister Nissley and myself had the privilege of spending a few weeks in Lancaster county, Pa., visiting our home folks and a number of churches. In our absence Bros. Nevin Bender, Greenwood, Del., and Bro. Jonas Yoder, Belleville, Pa., filled the regular appointments.

We are glad to say that the Lord's Spirit is still striving among men and there are some who are willing to accept Christ. In our services Sunday evening three souls made the good confession. Will you pray for them?

We want to thank the brotherhood for their kindness in sending a liberal supply of dressed poultry, provisions, cakes, etc., during the Christmas season. We were able to distribute to fifty families. I wish you could have been along to see the tears of joy of those who received these gifts. I know this alone would have well paid you for sending them.

Bro. Franklin Kauffman, Martinsburg, Pa., gave his services and auto for delivering the baskets, which was quite a help to us. Sister Ada Kreider's nieces and nephew (Elma K. and Martha Denlinger, Lillian, Esther, and Arthur Kreider of Lancaster Co., Pa.,) made and furnished popcorn balls for each scholar of the Sunday school. Many thanks for your gift. This is a good way to do mission work.

We had services on Christmas evening when each one of the members was given the privilege of giving thoughts on "What this Christmas Day has Meant to Me." Following this was a sermon on Luke 2:11.

Bro. Earl Bender, Greenwood, Del., and Sister Anna Yoder, McVeytown, Pa., are working in the city. We appreciate their help in the services.

Bro. Laban Swartzendruber and wife spent Christmas at the A. M. Children's Home, Grantsville, Md.

Cash Receipts During Month

Millwood Bible Meeting	$ 40 50
Rockton S S	3 25
Kaufman cong	16 70
Blough cong	15 00
Glade cong	00
Casselmans cong	2 09
Kraybill S S	23 62
No 458	40
J Y Smucker West Liberty O	12 00
Joseph Miller Long Green Md	13 00
	$127 56

Special Support

Belleville Sewing Circle	$ 3 00

Christmas Basket Fund

G S Nice	$ 10 00

Cash Value Provisions and Clothing

Stricker O S C	$ 10 00
Del & Lost Creek S C	6 67
Conestoga A M S C	11 35
Martinsburg S C	6 00
Belleville S C	12 00
Weavers cong	20 00
W C Hershberger	5 00
Effie Hoover	1 50
J C Kanagy	5 00
	$ 75 52

Provision and Clothing for Christmas

Mechanicsburg S C	$ 45 00
Belleville cong	27 00
Allensville cong	40 00
Weavers	42 00
J D Byler	5 00
	$159 00

Many thanks for your support. We beg a continued interest in your prayers.

Joseph M. Nissley.

Youngstown, O.
(314 Worthington St.)

The Christmas season has come and gone, and another year has been ushered in. There were many happy hearts and smiling faces among the children of the Sunday school as they had a liberal share of the good things that were provided by brethren and sisters of nearby congregations and friends in the city.

From the country came dressed chickens, apples, cookies, and popcorn balls. From city friends we received oranges, bananas, candies and nuts. Each child received a box full that brought cheer and gladness to their hearts.

On Sunday afternoon Dec. 24, an appropriate program of Christmas songs and recitations was rendered. At this time Bibles, Testaments and other good books were distributed among them as a reward for faithful attendance during the past year. As these things were made possible by the generous gifts of friends of the Mission we want to say "Thank You" to all who had a part in this work. May God bless you all.

We enjoyed a visit from our uncle David Hostetler of Weilersville, O., who was with us at the Mission over Sunday and conducted services for us some time ago.

Bro. Eli Stoltzfus also stopped with us and broke the bread of life to us in a Sunday afternoon service.

The local board held a meeting at the Mission Dec. 6. Bro. Allgyer was present with us. According to resolutions passed at that meeting the Day Nursery was closed just before the holidays. A committee was appointed to plan for the future welfare of the Mission.

Anna M. Hartzler who has been a faithful worker with us for over five years requested the local board to release her. Her request was granted and she returned to her home in West Liberty, O., Dec. 23. She leaves many warm friends in Youngstown.

Sister Vera Hallman of Waterloo, Ont., arrived Dec. 18 and is taking up the work.

The matron, Mary E. Hostetler, was called to Birmingham, Ala., Dec. 27, to attend the funeral of our son-in-law, Dewitt R. Searles, who died of diabetes after a lingering illness of two years.

On Christmas day we attended a very inspiring all day meeting at Leetonia, O., and met many friends who are interested in a practical way in the welfare of the Mission in Youngstown.

Remember us in your prayers.
Jan. 1, 1923. C. K. Hostetler.

Portland, Oreg.
(739 Savier St.)

Since the dedication of the Portland Mission, Nov. 12, we have not sent a report to the Herald concerning this work.

We keenly feel that the prayers of God's people for years past, in behalf of the opening of a mission in Portland, have not been in vain. These prayers are being answered, for the Lord is greatly blessing the work here.

It is true, some time and effort were required in getting a start. But as various people were approached, and homes visited, we found a great number who were not attending religious services anywhere. Many seemingly could not dress well enough, or did not have the means to pay the amount required to attend the fashionable churches.

Our start in numbers was small and gradually increased, except one Sunday when the weather was extremely bad.

The number present on Nov. 19 were 11; Nov. 26, 28; Dec. 3, 44; Dec. 10, 71; Dec. 17, 57.

Thru the kind help of our brethren in the country it was possible for us to give the children, and as many parents as would come, a Christmas dinner. This was given on Dec. 23. The number that partook of this meal was 125.

On Dec. 24, 107 children were present, to whom a treat was given. The total number present was 122.

We ask an interest in your prayers, that the Lord may continue to prosper the work here.

Allan Good and Wife.
Dec. 29, 1922.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WHEN I CAN READ MY TITLE CLEAR

When I can read my title clear
To mansions in the skies,
I bid farewell to ev'ry fear,
And wipe my weeping eyes.

Should earth against my soul engage,
And fiery darts be hurl'd,
Then I can smile at Satan's rage.
And face a frowning world.

Let cares like a wild deluge come,
And storms of sorrow fall!
May I but safely reach my home,
My God, my heav'n, my all.

There shall I bathe my weary soul
In seas of heav'nly rest,
And not a wave of trouble roll,
Across my peaceful breast.

—Isaac Watts.

GRANDCHILDREN

On opening the Bible this morning my eyes caught the following words: "Children's children are the crown of old men." That means grandchildren, and I believe it with all my heart.

An old man who has from ten to fifteen grandchildren ought to be the happiest man alive, for he has something to talk to, to laugh with, to play with and to caress.

Grandchildren are the nicest pets that an old man or an old woman can have. They act so "cunning," look so sweet, and do so many interesting tricks.

Sometimes they almost wear Grandpa and Grandma out, and they ask so many questions and want so much looking after. But it pays to play with them, for a romp with grandchildren is better than a dose of medicine for Grandfather or Grandmother.

God was good to old people when He provided grandchildren for them to partly take the place of children who have either grown old or got married, and who left the old home to start homes for themselves.

Tomorrow I am going to see my grandchildren from whom I have been separated for over two weeks. How I reckon on meeting them. Am I old and foolish or have the little ones got such a hold on my heart-strings that I am no more able to keep away from them? I wish tomorrow were today. I want to see them so much, and am not ashamed to say so.

There is something peculiar and very interesting about every grandchild. The sickly child has such strong claims that it keeps Grandpa busy thinking what he can buy or do for him. Grandma never forgets her little sick pet. No apple or orange is good enough for the pale sick child that lies all day and all night in bed and so seldom complains.

Grandpa thinks he is the only one who knows how to handle the grandchildren. He thinks so, because he has had so much experience in handling his own children. But the truth might as well be told, which is, that he does not handle his grandchildren the same way that he did his own children; and it is well that his children were not treated the way he treats his children's children; for it is a fact that most grandparents make it hard work for the parents.

Grandpa never whips and seldom scolds. He is like a great big boy, playing with babies. He laughs when they laugh; makes believe cry when they cry. He ties a string around his neck and makes them believe he is a horse. Little Willie puts him in the stable and gives him a handful of oats to eat, which Grandpa puts in his pocket.

Grandma plays with the dolls, and lives her babyhood over again. The old lady opens her mouth for the little ones to give her pieces of candy. She makes believe that she is this, that and the other thing; and enjoys herself more that way than any other way.

Grandpa's boys and girls will feel sorry when Grandpa is taken from them. They will miss him more than most people imagine. They will not forget him; but in after life live over again the good times they had with him.

That dear, good old Grandma had much to do in making the character of those sweet young ladies that she always called her own grandchildren. To hear her talk you would think that she was the sole owner of them, that she alone was the one who made them what they are and what they will be. And who feels like contradicting her? She did her best to make them be good and kind.

I would not say a word against good old grandmas; they are blessed institutions—useful, ornamental and pleasant to look upon. Their white hairs cannot be beat, and their sweet looks have something of the heavenly in them.

Yes, "Children's children are the crown of old men," and of old women.

One day I met a little child who asked me to look at a new apron it had on. It was worth about ten cents, but it was the admiration of the child. On the apron was worked these words: "From Grandma." That little one must be a woman now; but I am certain she has not forgotten the new apron that her old grandma gave her.

Grandparents, make your mark upon your grandchildren. Do your best to tag them for a better world. Brush away the little teardrops that sometimes trickle down their cheeks. Kiss them when they are good and kindly reprove them when they are bad. Fix up the insides of their little heads, and be even more careful about their little hearts. Your grandchildren do love you as much as you love them. Let them be your joy in your old days. For every ton of comfort you give them you will get back two tons. You cannot do better than to scatter your best affections along their pathway. Be to your grandchildren a strong oak tree to lean upon, a beautiful flower to look at, and a rainbow of hope to lead them onward and upward.

I would rather be a poor man with grandchildren than a rich man without them.—Sel.

THE WASTE OF POWER

An inventor was talking about electric conduits. "Do you know that great power house of the traction company on the avenue? Well, the manager will tell you that forty per cent of the electricity generated there is lost because of imperfect conduits. Think of that for prodigious waste! Almost half of the product of that great plant counts for nothing!"

Well might the inventor wax emphatic over this excessive waste of energy. But while he was talking our mind turned to a similar waste of greater power, and for the same reason. The thought is surely not irreverent that the very power of the Spirit of God is rendered unavailing because it must flow through human conduits that are imperfect.

God's power He designs to transmit through men. They are the conduits. But what leaky, inefficient agents they are! They lose the power intrusted to them just as the electric conduits lose their power—by "grounding." They come in contact with the earth. Worldliness is the secret. We cannot possess or transmit the eternal "all-Power" if our lives are in touch with the world of selfishness and sin. The worldly Christian is an imperfect conduit.—Wellspring.

Character includes more than mere honesty and virtue; it includes everything which the Word of God requires.—A. E. Kreider..

Sunday School

For the Gospel Herald.

Lesson for Jan. 21, 1923—Luke 15: 1-32

THE PRODIGAL SON

Golden Text.—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 10.

Lesson Story.—A certain man had two sons. The younger asked his father to give him the portion that came to him and the father complied with his wishes. Soon after this the son left home, went to a far country, and there wasted his money in a profligate life. After this he hired out and made a living feeding swine. But life wore on very heavily and he thought of home. Returning to his home he implored forgiveness, which his father freely accorded him. Not only this, but he killed the fatted calf and made merry with his friends. The elder son protested against this, but the father explained that it was but proper that they celebrate the return of the long lost prodigal.

Lesson Thoughts.—1. From this parable both Jew and Gentile, as nations, can read their description, and every individual has here a lesson of great value if properly applied.

2. The humdrum of home life may have few attractions to many sons, but as a rule it is superior to the life of any one who is in the midst of "sowing his wild oats."

3. The liberty which the worldling seeks invariably leads to slavery. Thus the prodigal son, tired of home and ambitious to make for himself a name as well as to get real satisfaction out of life, ere long found himself a slave in a friendless world, his lot more unbearable than the lot of the hired servants in his father's home. The only real freedom is that of being a free man or free woman in Christ Jesus.

4. "Whatsoever a man soweth, that shall he also reap." Many a young man, like the prodigal, expected great things from a wayward life, and for a time seemed to realize his hopes; but in the end the venture was disappointing and vain. No man can launch out into sin without some day meeting his reward.

5. "Man's extremity is God's opportunity." That young man would probably never have thought of returning home had he not been overwhelmed with reverses. Affliction is a mighty weapon in the hands of God to bring people back to penitence. "Whom the Lord loveth he chasteneth."

6. So long as that young man had plenty of money he had all the friends he wanted. His money was spent by a lavish hand and there were plenty of vultures around to pick it up. But when he found himself without money he also found himself without friends. He was blind to the fact that they were not friends of his but of his money. Friends that can be bought with money are not worth having. They will be the first to desert you when your money is all.

7. Penitence consists not merely in being sorry. That young man might have bemoaned his lot until he died and would never have gotten any relief had he not resolved to go home and acted on his resolution. It is not enough that the sinner mourn because of his sins. What he needs, more than contrition, is to resolve before God to forsake his sins and return to God and then act on his resolution.

8. One of the commendable things about that young man was that he freely confessed his sins. "Father, I have sinned against heaven, and before thee," was his manly confession. Another thing equally commendable was the fact that he asked for no honorable position. He was willing to be as a hired servant. The truly penitent sinner is no place-hunter. All he wants is a place in the heavenly Father's grace and His kingdom, and he is satisfied to spend his entire life in the lowliest service.

9. But God has no place in His kingdom for slaves. No sooner do we come to Him in faith and prayer than He adopts us into His happy family as His sons and daughters.

10. See that father spying his son afar off. Though unworthy as his son was, he was the constant burden of his life. In like manner does our heavenly Father stand ready to welcome back to the fold all His wandering sons in sin. No one has ever returned to the fold but that the Father had turned to him before he had turned to the Father. There is nothing greater than the Father's love.

11. Restoration in the Father's household does not mean a mournful performance of duty. No sooner had the prodigal returned than preparations were made to have a merry time. "Likewise there is more joy in the presence of the angels of heaven over one sinner that repenteth than over the ninety and nine that need no repentance." There is joy in the ranks of saints in heaven and saints on earth when one sinner returns to the fold. The Christian life is a life of joy.

12. The greatest reason for joy when a sinner returns to God is the fact that though once he was dead, now by the grace and power of God he is again made alive. "Rejoice, and be exceeding glad; for great is your reward in heaven."—K.

Our Young People

PROBLEMS OF RURAL MISSIONS.—I Thes. 2:1-20.

Topic for January 21

MOTTO

"Even so we speak; not as pleasing men, but God, which trieth our hearts."

MEDITATIONS ON THE TOPIC

I. Problems in Rural Work.—A problem faces us to be solved. Its solution may be dark or hidden or through a long and tedious process calling for patience and diligent thought and earnest work. So the work of missions in any field has such problems before the worker and these require consecrated effort for the right solution. There is a right way of approach to every problem and a right manner of action that will justify the one who is working upon it. Some mission problems do not get solved in the life time of an individual. In fact the great mission problem of the world has ever been running throughout the ages in process of solution by God through the instrumentality of man. Jesus said, "I sent you to reap that whereon ye bestowed no labor; other men have labored and ye are entered into their labors."

The Rural field has perhaps the best setting for mission work of any field because life is closer to things of nature as God made them. But just as surely as man has perverted his ways in the best of earthly prospect so have men perverted their way in the rural field. This calls for the Gospel remedy to be applied to their lives to bring them to God. The only justifiable way to change the perverted state of man is to bring the whole counsel of God to them. Evil must be attacked by the power of God and the better way must be held forth with the way of escape from the evil. Wrong teaching, wrong living, unwholesome surroundings, ignorance of the word of God, corrupted lives, hardness of heart, and every evil found must be counteracted with right standards regardless of their unpopularity. These will not be established in every life, but we can establish a few witnesses who live the life in the midst of the evil and thus let a light shine forth. Consecrated service is in demand. Who shall give it?

II. The Text.—I Thes. 2:1-20.—In this passage Paul sets before the Thessalonians in what manner he came among them and how he labored for their welfare in the sight of God with unselfish motives and with untiring service. He recognized the hindrances that came from Satan, but these hindrances did not stop him from planning again and again to do his part for their welfare. This spirit in the worker is the only one that will avail not only for the rural field but for every field where the Gospel is preached.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Lost"
2. What Jesus Will do for Children

For Young People

1. Assign Some of the Sub-topics under Division II, in Outline in Monitor.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 11, 1923

Field Notes

Good interest is reported as one of the features of a Bible conference recently held at Manson, Ia.

Nearly all of the workers of the Publishing House who were chronicled last week as either sick or absent have again returned to their posts of duty and things are once more pursuing the even tenor of their way.

The evangelistic meetings at Pleasant Hill, Ill., during Christmas week were well attended. A number confessed Christ and expressed themselves as willing to unite with the Mennonite Church. Bro. C. F. Derstine and a Gospel Team from Goshen College were in charge.

We are requested to announce that the sessions of the Fundamental Bible School will be held in Blyth Hall, 1340 Ninth Ave. East, Calgary, Alta., instead of the Public Library, as previously announced. See the revised announcement on the last page of this issue.

Have you heard about that home for school teachers that is so badly needed in connection with the Girls' School at Balodgahan? Only two thousand dollars are required and until the home is constructed the school will be greatly handicapped. —India Mission News.

Bro. William Jennings, Concord, Tenn., began a series of meetings at the Knoxville Mission church Sunday evening, Dec. 31, 1922. The latest report states good attendance and good interest at the meetings. May your prayers be extended in behalf of the work and the lost souls at Knoxville.

Bro. Aaron Loucks of this office is at this writing in Manitoba, Canada. He is with a committee of two brethren (Eli G. Reist and S. H. Musselman) appointed by the Eastern Mennonite Board of Missions and Charities which is investigating possible locations for placing Russian refugees who are coming to America from the Lechfeld in Germany.

The twenty-third semi-annual meeting of the sewing circles of Lancaster Conference District will be held at the Mennonite Mission, 112 E. Vine St., Lancaster, Pa., Jan. 29, 1923. There will be morning and afternoon sessions and an interesting program has been prepared. The topics deal with various phases of the work. Everybody welcome.

At a recent meeting of the Executive Committee of the General Mission Board, Bro. Otis N. Johns and wife of Columbiana, O., were appointed to take charge of the Mission at Canton, O., some time in the spring. Bro. N. E. Troyer and family who have very satisfactorily taken care of the work for several years have not yet definitely decided with reference to their future location.—A.

Bro. C. Z. Yoder, Wooster, Ohio, spent a short time at Scottdale last week. While here he preached for us on Friday evening at the Assembly Hall of the Publishing House, using as his theme The Power of the Word. His visit was much appreciated. He left here on Saturday for Lawrence Co., Pa., where he expected to fill appointments. He has been away from home since August. During this time he has been busily engaged in holding meetings in various places in West Virginia, Virginia, and Pennsylvania.

Correspondence

Fairview, Mich.

Dear Gospel Herald Readers, Greeting in Jesus' worthy name:—We wish you all a happy New Year and God's choicest blessings. Another Christmas is past and gone and may the Christmas thoughts that were given and the songs that were sung at the church that night not soon be forgotten. We also had services on Christmas forenoon.

On Sunday Dec. 24, we reorganized our Sunday school. There were but few changes. The following were elected: Chauncey Zook, Harvey Miller, supts.; Bro. Otis Bontrager, chor.; Sister Alma Shantz, sec-treas.; Sister Lunette Hershberger, libr.; Sister Malinda Detweiler, supt. of prim. dept.

We also reorganized young people's meeting with Bros. Russel Hartzler and Otis Bontrager as moderators, and Oren Detweiler and the moderators are the program committee.

On Jan. 3, Bro. Anglemyer of Nappanee, Ind., expects to be with us and conduct singings at the church.

We are having nice winter weather with some snow. Sleighs and cars can both travel. Some people are having colds. My husband is not very well yet. Business meeting was announced for next Saturday afternoon instead of New Year's Day. May we all pray for the work.

In His name,
Mary M. Zook.

Goltry, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greeting:—Yesterday evening we held our quarterly Sunday school conference. Many timely thoughts were presented. The following officers were elected for next conference: Bro. Paul Hooley, moderator; Sister Elsie Miller, secretary.

Our young people's meeting was reorganized also. The following officers were elected: Bro. Jesse Hooley, moderator; Bro. Ross Cooprider, chor. Bro. S. C. Miller is to have charge of the children's meetings.

Bro. D. Y. Hooley has not been well for some time and he called for the elders of the church to pray for him and anoint him with oil in the name of the Lord, which request was complied with on Dec. 21, Bishop

S. C. Miller officiating in this solemn service.

We were also glad to have Bro. Ben Horst of Peabody, Kans., and his two sisters, Lizzie and Margaret, and Sister Katie Horst and Sister Bender of Maryland with us in our service on Sunday morning and evening and also this morning in our Christmas service.

Sister Ella Miller who has been confined to her bed for some time is improving. Pray for the church at Milan Valley.

Simon Hershberger.

Dec. 25, 1922.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—We still continue having our mid-week prayer and teachers' meetings. Those of us who attend them receive a blessing. Bro. Samuel Gerber, Pekin, Ill., was with us on the evening of Dec. 14, and on the evening of Dec. 21, Bro. J. S. Shoemaker preached a helpful sermon to us, basing his remarks on, "She hath done what she could." May God bless the brethren in all their labors for Him.

Today the children gave a Christmas program, which was interspersed with singing by the older ones and was enjoyed by all.

May we all be able to realize more and more what Christmas means to us. In His service,

Dec. 25. Lydia H. Smith.

Lake Charles, La.

A kind greeting to all the Herald Readers:—There are only a few of us here but the Lord still remembers us with blessings from day to day. Praise His name! He wants His children to walk close to Him so as not to lose Him from sight. Mary, His mother got interested in the crowd of people and did not notice that Jesus was not with her. She had lost sight of Him. When she realized this she went back and searched for Him and found Him just where she had left Him. We as His children want to keep close watch or we may lose Him if we get too much concerned about things of the world. The closer we walk with Him the better He can lead and bless us. I ask an interest in the prayers of God's children for us at this place.

S. B. Leidig.

Hubbard, Oreg.

(Hopewell congregation)

We have reasons to rejoice and praise God for the blessings He bestowed upon us the past year. He has heard and answered prayer.

On Dec. 17, Sister Gabel was received into church fellowship by water baptism. Her husband was baptized several weeks ago. We rejoice with them in their new life. They formerly were of the Catholic faith.

Our singing school closed with a Christmas program of songs, and was enjoyed by all.

Sunday school was reorganized with a few changes in the officers.

On Dec. 26, the annual business meeting was held and officers elected for the coming year.

We look forward to a busy year in the Master's vineyard. Pray with us that all may be done to His glory who died for us.

The quarterly mission meeting is to be held with the Hopewell congregation, Dec. 30, D. V.

In His service,

Dec. 28, 1922. J. B. Y.

Gasport, N. Y.

Dear Herald Readers:—On Dec. 24 and 25, Bro. Wesley Witmer, Petersburg, Ontario, was with us and preached four interesting sermons. He extended an invitation and two girls stood and gave their hearts to Jesus. May the Lord take care of them as a shepherd watches over his flock as there are many trials and temptations in this part of the country.

Five more Mennonite members have moved here, Bro. Eli Kauffman, his wife and three grown children from Canada. We are always glad to see more come here.

Bro. Witmer helped us reorganize the Sunday school. Officers elected were: Supts., Bros. Elmer Murray and John Peachey; Secy-treas., Sister Ida Yoder; Chor., Sister Elma Detwiler. We are having much snow but it is not so very cold. May the Grace of our Lord be with you all.

Dec. 30, 1922. K. B. Mast.

Mattawana, Pa.

Dear Herald Readers, Greeting:—We were very much pleased to be favored with a visit by Bro. C. Z. Yoder of Wooster, Ohio, who came in our midst on Monday, Jan. 1. He

(Continued on page 816)

AN OPEN LETTER

To our Sunday Schools: Greeting.

Special letters are being mailed to our Sunday school superintendents concerning the pledges for special Russian support but in order to hasten the matter and to give more general information as to our plans for this year this opportunity is taken of addressing you.

Judging from the hearty support given this work in the past and the inquiries which have already reached us for this year's work, we come to you with the assurance that it will have your early attention and consideration.

We come to you therefore with an appeal for your help in the Child Feeding program of the American Mennonite Relief in Russia. Last year our appeal included India but letters have been sent out by our Mission Board suggesting that those who gave their pledges for that work will again renew for this year. This appeal then only concerns your support for Russia. If there should be such who prefer to give their pledges for other work rather than Russia and do not have the support of a child in India, we suggest that it be taken up thru correspondence with the Mennonite Board of Missions and Charities, Elkhart, Ind., or if located in the Lancaster Conference district, with Eli G. Reist, Mount Joy, Pa.

According to our latest report 8,867 children are being fed daily in the American Mennonite Relief kitchens in South Russia which is only a part of the territory for which we are responsible. The pledges are made for $2.50 a month which can be assumed by individuals or classes. If by classes any number of pledges can be assumed. It is reported that 70 cents will feed one child one month. Thus you are providing nearly enough to feed four children for the coming year with one pledge. This multiplied by the number of pledges from your Sunday School will give the total number of children which your School will keep alive for the year.

It will be necessary to continue our present feeding program for at least eight months of this year or until the next harvest. If the harvest should yield sufficiently that each family can provide for itself, there will be great numbers of orphans that will need our help. Recent reports state that if we should fail to send enough funds to keep our warehouses supplied until the next harvest, famine conditions will again prevail. We therefore hope this will have due consideration.

Our Superintendents will please give this their prompt attention even if the special letter has not reached them. If any should be overlooked on our list, we will consider it a favor if they will write to this office for pledge cards.

Levi Mumaw, Secy., Mennonite Relief Commission.
Vernon Smucker, Chairman General S. S. Committee.

Miscellaneous

GOD'S PROMISES

By A Sister

For the Gospel Herald.

On the threshold of another year
God's promises give us much cheer,
For He has promised to the end
That He will be a faithful Friend,
And that He'll always love and shield
All those that to His will shall yield.
And He has said that He will bear
All burdens He is asked to share.
And tho' the way be dark and drear
We need not fear when He is near.

What is before us none can know
Who dwell upon this earth below,
But here's a Friend who knows all things
Which tho't much joy and comfort brings.
He knows what is before each one
And if the year that's just begun
Will find us at the close thereof,
Nearer to Him who reigns above,
Or if we'll weary of the strife
And thus forfeit eternal life.

From Genesis to Revelation
We read of His plan of salvation,
And of the grace and wondrous love
He freely offers from above.
And of each promise He has made
'Tis He who said, "Be not afraid,"
"If my commandments you will keep
Great are the promises you'll reap."
And if we will in "Him abide,"
No evil shall our way betide.

Oh! may we as the weeks go by
Win others to this Friend on high,
"And daily let our lives express
The holy Gospel we profess."
The past is now an open book
And as we take a backward look,
We in this retrospective view
Can clearly see this Friend so true
Has worked together for our good
All things just as He said He would.

And so we trust this Friend divine
E'en tho' our lives He doth refine.
As gold by fire is burnished bright
So shall our lives be in His sight.
And bright our lights will ever shine
If we can say, "Our will is Thine."
May we in each advancing year
Obey His will, His name revere,
And when our toil on earth is o'er
Rejoice with Him for evermore.

Bainbridge, Penna.

A WEEK IN LONDON

(Concluded from last week)

By John Horsch

For the Gospel Herald.

For Sunday, December 3, I had planned to attend services at the Central Wesleyan Hall, Westminster, to hear Pastor Dinsdale T. Young. The "hall" was found without difficulty. In England only the church edifices of the Church of England (Episcopal) are named churches. The so-called Free Churches, viz., the Methodists, Baptists, and all other denominations, have halls and chapels, never "churches." Central Wesleyan Hall is a large church building, less than two minutes walk from Westminster Abbey.

Pastor Young's text was Col. 1:28, "Whom we preach." He showed that Christ, as the prophets foretold and the evangelists and apostles portrayed Him is the truly divine Savior and as such alone He is able to meet the need of sinful man. On the other hand, the Jesus of liberalism is Himself a failing mortal. This modern Jesus exists only in the imagination of the higher critics. Even if he existed, he would not be in a position to help and to save. The new liberalistic gospel that comes under the old cloak cannot be compared with the old. "They say we are dogmatic," said the speaker; "how could it be otherwise if we are ambassadors of Christ and have a divine message?" I keenly enjoyed the sermon.

It must be said that England has advanced noticeably farther on the way on which popular Christendom in America is also traveling—the way of theological liberalism or higher criticism. Now it might be supposed that a modernized church would attract the masses, since in principle such a church, rejecting all divine authority, is giving full freedom as to doctrine and practice. But the church is obviously losing its grip on the people, its former influence, in England. On every hand there is complaint of decreasing church attendance; there is evident lack of interest. Now in liberalistic circles it is hoped that a more radical type of liberalism may yet save the church. But is not Protestantism losing out to the same degree as it ignores and denies the fundamentals of the faith? Is not Roman Catholicism, despite its unscriptural teachings, prospering though it refuses to be modernized?

The religious situation in England is additional proof that a church which stands, practically, for liberty alone, and considers questions of faith and religious truth of secondary importance, has after all no strong appeal for the masses. It is more and more realized that a church loses her religious character if she does not have dogmatic teaching as regards the fundamentals of the faith. It is impossible, as an American president has said, to fool all the people all the time. If liberty and reform and improvement of conditions on the earth are the principal thing, in other words, if the deep religious needs of man, his longing for the living God and for salvation and communion with Him are neglected and ignored by the church, then the church cannot have a singularly important task to perform. Agencies for reform which do not claim to be churches would in such cases rather be needed. Unless the church stands for the truth of God's Word, she can well be spared; she loses in fact her right to existence.

Of liberalizing tendencies in the English churches there is plenty of evidence. Bible criticism and doubt and unbelief as concerns the fundamental doctrines of the Christian faith are rampant in theological institutions. Even the Student Christian Movement (Student Volunteers) has fallen prey to popular modernism. For evidence a sentence is here quoted from a book for students which has recently come from the press of this organization:

"We may perhaps in some things be driven to modify or to ignore certain views of Christ, e. g., in His theological or scientific statements where they seem to conflict with His spirit or with investigated facts."

In other words, on no line whatever, including that of theology, is Christ considered an authority. The writer of the said book believes apparently that he could enlighten our Lord as concerns the most vital points of His teachings. And yet this writer bears the name of Christian, a follower of Christ; he is a leader in the students' missionary movement. How is this possible? How did it all come about? This question may be answered bluntly in a few words: The leaders gave the devil the little finger and he took the whole hand and all else there was to take.

Since the Student Movement and other mission endeavors of Great Britain have opened their doors to the modern unbelief, a new organization, apart from the Student Christian Movement, has been effected in various cities, under the name of the Student Christian Union. Another important movement is now under way with the avowed aim **to fight modernism in the mission field.** The well known writer, F. B. Meyer, of London, is one of the Board of Directors that have this work in hand. They propose to **send out only missionaries loyal to the whole Bible** and trained **in colleges untainted with higher criticism.** The Board is planning to open a Bible College in London within a few months. Clearly British Christians are awaking to the fact that effort and money may be spent for a better purpose than to teach the heathen the denial of the Christian faith. The Fundamentalists of England are organizing themselves for defence against the flood of modern unbelief. We wish them all success.

On one of the last days of my stay here I had the pleasure of a visit with Dr. W. T. Whitley, of Droitwich, the Baptist historian of Eng-

land, who had come to London to give a lecture on Baptist history under the Angus Foundation. Dr. Whitley has written a comprehensive history of the English Baptists which is now in press. To all appearance this work will show that some of the early Baptists of England differed but little from the Mennonites. It is, in passing, interesting to notice that, on point of the history of baptism by immersion, the English Baptists entertain views that vary considerably from those of the Baptists of America. In the United States, especially the Southland, the opinion prevails that Baptists were always immersionists. This view is not shared by the British Baptists. They readily recognize the historical fact that the practice of baptism by immersion was not in vogue among the Baptists of England and the continent of Europe before the year 1637.

At the Baptist Theological College, Regents Park, London, I found at last an important Baptist library. It contains a few valuable Mennonite books. Principal Dr. Robinson had the kindness to show me what was of special interest.

Probably I shall leave London tomorrow to go via Dover and Ostende to Antwerp. I shall take with me a favorable impression of the people of England, or more correctly, of London.

London, Dec. 6, 1922.

OUR TRIP TO THE EAST

By L. L. Beck

For the Gospel Herald.

On Sunday afternoon, Aug. 27, we left our home near Peabody, Kans., and started on our trip to Pennsylvania. Our first stop was Versailles, Mo., where we attended our conference. Our next stop was Thompsontown, Pa. There our nephew, Abraham Winey, met us and took us nine miles over the Richmond Valley where we stayed three weeks with my brother-in-law, Amos Winey, and then visited my wife's folks through that valley. We also visited several of our Mennonite congregations there and worshiped with them.

On Monday, Sept. 25, we left the Juniata Valley and went to Manheim, Lancaster Co., Pa. We stopped with my brother, T. S. Beck, a few weeks and visited our relatives and some of the congregations in that section. It surely was a great blessing to me to get back to my home land where I spent my boyhood days but they have made so many changes that it does not look like the same neighborhood any more.

On Oct. 6 we left Manheim with Bro. Aaron Wanger's and went below Lancaster to Mellinger's Church to attend the Lancaster County Conference. Here we met many brethren whom we used to know many years ago. We listened to the testimonies of the bishops, ministers, and deacons and were glad to see that they are still believing and upholding the same faith and doctrines that our forefathers believed and taught. In the afternoon we went along home with Bro. Aaron Groff, the young deacon. We visited many of the brethren and sisters below Lancaster and were down as far as Lampeter, where we stayed a few days with the Isaac Herr family. They took us around to visit some of the old neighbors.

On Sunday evening, Oct. 15, we arrived at the Elizabethtown Church and were glad to have the privilege to worship with them. We visited some of my cousins in this neighborhood for a few days. Then on Oct. 18, we took the trolley car and went to Greenvillage, Franklin Co., Pa., my brother and his wife going with us to visit our only uncle who is now eighty-eight years old.

We then visited some of our cousins around Chambersburg for a few days. Then we bid my brother and his wife goodby as they had to return to their home at Manheim. On Sunday evening, Oct. 22, we had the pleasure of worshiping with the congregation near Chambersburg. Our next stop was Marion, Pa., where we visited Bro. and Sister Emanuel Hykes, and spent a few days visiting in the vicinity. One day they took us over to Maryland to visit some of our old friends there and then brought us back to Chambersburg to the home of Bro. Daniel Landis. From there we went to Mechanicsburg, Pa. Then we went to Thompsontown, took the stage, went over into the Richfield Valley, and stayed another week with my brother-in-law. Then on Nov. 2, we started for Elkhart, Ind., to visit my wife's brother and family and Bro. Vernon Reiff's. Then we came to Hoopeston, Ill., to visit my son Harry and family.

On Nov. 10, we left Hoopeston for Peabody, Kans., and arrived there in the afternoon at 3:20. Our son Lester was there to meet us. We surely have great reasons to praise the Lord for His protecting care over us while on this trip.

So many brethren and sisters asked us to write to them that we find it almost impossible to write to them all. So we take this plan to write to many of our brethren and sisters and friends. We were in 135 homes and everywhere we found a warm, friendly, brotherly reception. May God be with you till we meet again, and may He help us to continue faithfully in His service. May we work while it is day, ere "the night cometh when no man can work." We wish you all a Happy New Year.

Peabody, Kans., R. 1.

THE WORK IN HIGH SCHOOL AND ITS EFFECT UPON OUR LIVES

By Verna Roth

For the Gospel Herald.

There are many different kinds of work with each book or subject studied in high school. Different phases are taken up in science, language, history, literature and mathematics. In mathematics we learn how to solve many difficult problems. By studying history we find out how the many generations before us lived—some of their troubles, trials and many different hardships which they encountered. We also learn some of the most important events that happened in history, what caused them and their results. By studying and understanding history, we can understand the Bible better, especially the Old Testament for we know that it is a record or a history of God's people.

Science is another very broad subject. It may be the study of birds, animals, man, planets, or other things. Whatever it may be, the art of science tries to explain everything to its very detail.

So we see that every subject studied in high school broadens our minds and increases our knowledge on different topics.

Now many will ask, What effect will the studying of these subjects have upon our lives? Education may be a great help to us; strengthening our spiritual lives, deepening our insight into higher things, or, it may draw us away from the true religion, the religion of Jesus Christ. If we let it have a bad or a good effect upon our lives, it is because we choose it to be that way.

We find that the Bible's greatest characters were men who had received the best education obtainable in their time. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22). Daniel, a Hebrew boy, was educated in all the wisdom of the Chaldeans, and the apostle Paul was a student of the Jewish school at Jerusalem. We find that altho their education was largely that which the world offered, they used it or rather allowed God to use it for His glory.

Let us not forget while we are studying history, science and other things that God is above all. Scien-

tists may prove many things but let us remember it is God who controls the universe. We all know that it was He who made heaven and earth, and He says, "The heaven is my throne, and the earth is my footstool."

We should study our Bible every day and pray for help and guidance. We may be very busy with our studies and think we haven't time to read or study the Bible but that is no excuse. So while we are gaining more knowledge from our books at school, let us not forget to study the Bible, the Book of all books.

While we are going to school, we learn many things which are not in our textbooks. I sometimes wonder if it is what we learn from our textbooks which has the greatest effect upon our lives or if it is the people with whom we associate. Our minds are in a receptive condition and we take in much more than we get from our lessons. The teachers, especially if we like them, have a large influence over us. We, especially in our youth, are apt to take whatever the teachers say as the truth, without question. When the teachers bring in anything outside of the regular lessons, we are apt to assimilate many of their ideas, and viewpoints. When the teachers are spiritually minded, we shall feel their influence toward higher things, and the reverse is also true.

The association with other students, other minds, other thoughts, also brings with it certain dangers.

The period of school life is the period of habit formation, and it is very important that we form the right kind of habits.

If we as young folks think we know more or feel ourselves above other persons that do not have a high school education we are taking the wrong attitude toward our education.

Our life may be useful or useless, according to what it produces. To be useful, we must live in such relation to the world that it will see Christ in us. We must inspire others for service, must work faithfully, hopefully, and prayerfully, that whatever we do is done for His glory and the advancement of His kingdom on earth.

Noble, Iowa.

The knowledge which Nature gives has never satisfied the spiritual longings of man. The revelation of God as brought to us in the Bible has.

—S. C. Yoder.

"True peace is in the possession of the favor of God."

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Report of Meeting of the Mennonite Central Committee held at Chicago, Ill., Dec. 27, 1922

The sixth meeting of the Mennonite Central Committee was held at 2812 Lincoln Ave., Chicago, Ill., Dec. 27, 1922. The meeting was called to order at 10:00 A. M. Devotional exercises were conducted by Eli L. Frey, Wauseon, Ohio. The roll was called and a quorum of members was present either in person or by proxy. P. P. Epp representing the Canadian Mennonite Central Committee and Orie O. Miller, Assistant to the Secretary, and a number of interested friends were also present.

The minutes of the last meeting were read and approved.

P. C. Hiebert, Chairman of the Committee gave a condensed report of his trip to Russia emphasizing some special events which occurred on their way thru Germany, Constantinople, etc. The work in the Mennonite Colonies had already been begun when they reached those sections. General discouragement had seized the people in the form of a panic. Their only hope was to flee. They found their immediate task in quieting and settling the people which if it had failed large numbers of refugees would have reached Batoum and other Black Sea ports. The different colonies were visited, observations were taken and reported back to the Committee. Hearty greetings were showered upon them everywhere from many grateful hearts for the relief brought to them. Prayers were offered in sincerity and multiplicity to our heavenly Father in behalf of the American benefactors.

The general plan for giving relief as was already adopted was having general approval. The feeding was done thru large kitchens giving one balanced ration a day. In July we were feeding about 35,000. Our workers were burdened everywhere with work to carry out this program. They were however giving excellent service. They are God fearing and praying men.

The reports of the Secretary, Treasurer, and Assistant to the Secretary were given and accepted by the meeting. They are as follows:

Secretary's Report

The executive work of the Mennonite Central Committee has been carried forward since our last meeting of the Committee in accordance with the action taken at that time.

1. A comprehensive statement was published by the Secretary giving necessary explanations of the working plan of the Committee and reasons were given why all general contributions for Russian relief should be forwarded through the channels provided for by the Committee. The results of this campaign have been very gratifying. The treasurer's report will show a very marked increase in contributions received as compared with former reports.

2. Packages of clothing for individuals have been received and forwarded according to the action taken. The understanding has been that the Committee assume no responsibility in the matter beyond due care of receipt, transmission, and final distribution. The first consignment of packages sent with our shipment for general distribution has been reported received at Odessa but final arrangements for distribbution had not been made. Certain technicalities in connection with our Agreement with the Soviet authorities require careful consideration and we are assured that our Director in Russia is giving this matter careful attention.

3. Final arrangements were made for the shipping of tractors. The first consignment was forwarded in July. Bro. G. G. Hiebert was engaged by the Committee to accompany them to Russia and to supervise their operation. A special agreement was consummated with the Soviet Authorities for their operation in Russia and the first lot of twenty-five outfits have been in operation since September. According to cable reports received to date about 3000 acres have been plowed in the Ukraine. Another lot of 25 outfits has been purchased and is being forwarded from New York this month. These additional outfits are to be distributed to other communities including the Volga communities. Special contributions have been received for the purchase of these outfits but we need additioal pledges to cover the balance taken from the general funds. We will need 23 pledges more of $560.00 each.

4. We were not able to increase our budgets for June and July to the $50,000.00 which had been called for by our workers on the field. The highest amount sent was $30,000.00 for July. We have, however, been able to exceed our minimum amount pledged for the balance of the year. We were permitted to send $25,000.00 each for the months of June and August and $20,000.00 each for September, October, November, and December.

We note a few changes in our personnel in Russia since our last meeting. Bro. P. C. Hiebert has returned and has brought a valuable report. We welcome him anew to his usual duties as Chairman of our Committee. G. G. Hiebert has been sent to the field to supervise the operation of the tractors. Bro. and Sister D. M. Hofer have been sent to the field to assist in the general distribution work. Peter H. Unruh has also been sent for this same purpose. We are expecting the return of C. E. Krehbiel soon. Arthur W. Slagel has been granted permission to return for several months' vacation.

The outlook for the coming year is quite promising but we dare not lose sight of the fact that renewed famine is yet a possibility if we are not able to meet the needs of the people for the next six or eight months. It is quite probable that by the return of another harvest this danger will have been past. However, the after effects of famine will not have been forgotten and our work will not be complete until we have helped our brethren back to a normal self-existence. It is quite evident that we will need to continue our tractor program for another year at least to accomplish this purpose. It will be the duty of this Committee to provide for the successful termination of this special work. It will be necessary also to take definite action at this meeting in fixing a minimum budget for food purchases until our next meeting.

Treasurer's Report
Mennonite Central Committee
Scottdale, Pa.
From July 27, 1920 (the date of organization) to December 15, 1922

Receipts

Canadian Mennonite Central Committee	$ 54,347.47
Central Conference of Mennonites	5,791.05
Church of God in Christ, Mennonite	4,334.35
Emergency Relief Commission	164,338.78
Eastern Mennonite Board of Missions and Charities	38,770.87
Krimmer Mennonite Brethren Church	20,238.06
Mennonite Brethren Church of N. A.	51,217.17
Mennonite Relief Commission	148,595.74
Pacific Branch of the Relief Commission for the Suf. Men.	1,500.00
Russian Refugee Account	15,804.58
Donations by individuals and other organizations	15,535.67
Total	$520,473.74

Paid Out

Executive Expense	$ 6,373.10
Loans Receivable	4,000.00
Mennonitische Fl. Fuersorge	2,000.00
Russian Relief	458,224.13
Russian Refugee Account	18,554.09
Tractor Account	15,751.39
Cash on Hand	15,571.03
Total	$520,473.74

Clothing Account

Reported May 25, 1922	$ 85,771.00
Additional shipments	128,994.25
Total	$214,765.25

Food Draft Remittances

Amount reported to this office	$108,430.00

Special Shipments

Corn Grits and Flour (estimate)	$ 10,000.00

Grand Total of Cash receipts, Clothing account, Food Draft Remittances, and Special Shipments	$853,668.99

Assistant to the Secretary's Report

The work of the Assistant to the Secretary during the past six months has concerned itself mostly with the Immigration end of our Relief.

We have continued to keep in touch with the 62 young men who came over last year. The second six months term of the bond under which they are in the country expired on October 1. At that time there were still 13 of the 62 who had not finished paying their notes to the Committee. Application was therefore made at Washington for another extension. This was duly granted and the term of the bond now stands extended to June 1, 1923. Since Oct. 1, three more have completed payment of their debts. A few of the remaining ten may still be outstanding cases when June 1 arrives, but no doubt some special arrangements can be made even for them so that the items can be taken from the Committee's books and the report so made to the Government. According to a verbal understanding with the Labor Department officials, action will then be taken giving these men full right to remain in the country.

The second general group came from Constantinople during the first half of 1922. These all came with assistance given them by individuals in this country. Our office assisted in bringing the refugee in touch with individuals who could and would assist the refugee by forwarding the necessary affidavits and passage money. 38 came in this general group. Some of their applications had to be forwarded to Washington for final action, but to my knowledge every application made was granted, and to date only one failed to enter the country. This individual, Jacob Niebuhr, by name, had a bad case of trachoma when arriving at Ellis Island. In such a case there is no opportunity given for appeal.

Most of those in this second group came to Kansas or Ohio. As far as I know these are all happy and doing well. These owe the Committee for assistance given them by our unit in Contantinople. A few have paid back these amounts. We are keeping in touch with the others until these obligations are met.

A third group are in the process of coming now. These represent those who arrived in Constantinople from Batoum since our work closed at the former place. A group of 53 were there on Oct. 1 who wanted to come to America. Since then these have all been provided with affidavits and the necessary passage money. $6,150.00 passed through our office since July 1 for passage of 33 of these. Relatives of the other 20 sent money and affidavits directly.

Five of the group came into the U. S. about two weeks ago; 20 more are arriving about Jan. 1 on the Steamer Canada. The rest will no doubt sail on the following steamer.

Latest Cable advices indicate that between 30 and 40 more have again come from Batoum. As soon as detailed information comes concerning these, arrangements will be made to get individuals interested in their cases.

American consuls abroad now have the right to grant the U. S. visa to Russians desiring to come without the necessity of referring same to the State Department at Washington, as was the case last year. This makes the handling of these cases more simple. Usually now, when one of our Russian Mennonites can show the Consul a "Guarantee of employment and support" affidavit plus the passage money to America, the visa is granted without further question or delay.

Altogether from July, 1921, to Dec., 1922, 107 Mennonite refugees have come from Constantinople; 16 have gone to Germany; 3 have gone to Holland; and 8 to Palestine.

Since the last meeting our work at Constantinople has been closed. At the Secretary's request I have prepared a brief report of our operations there from Oct., 1920, to July 1, 1922.

Final Report of Constantinople Unit Operations

Funds and supplies received

Cash from America	$125.766.42
Supplies from America	64,952.49
Cash from Lutheran National Council	6,000.00
Cash and Supplies from Near East Relief	2,638.36
Enns fund from America	300.00
Interest on bank deposits	815.32
Items in exchage	265.97
Total	$200,738.56

Funds & Supplies forwarded to Russia

Cash left with C. Kratz	$ 941.00
Value supplies lost in Wrangle debacle	2,641.20
Supplies taken to Russia by Slagel and cash forwarded to Miller in Russia	41,623.82
Cash to close sent to A. J. M.	3,150.00
Total	$48,356.02

Funds & Supplies expended as loans

To 64 Russian refugees for coming to Am. (add for Jno. N. & A. Friesen)	$ 14,462.31
To 18 Russian refugees staying in Constantinople—later to U. S.	2,849.02
To 3 Russian refugees who went to Holland	486.54
To 17 Russian refugees who went to Germany	2,349.97
To 8 Russian refugees who went to Palestine	1,049.41
To Lutherans in Mennonite Home	9,000.00
Total	$ 30,197.25

Funds & Supplies expended in Constantinople

Value of clothing distributed	$ 39,976.91
Cash & supplies for orphanage	32,008.90
Cash donations to other organizations	3,360.64
Supplies distributed in refugee camps	2,330.64
General relief distribution	2,585.34
Cash & supplies—Girls' Rescue Home	6,919.27
Relief to Mennonite Home not charged	10,602.47
Advanced for aiding Mennonites left in Constantinople	2,632.50
Incidental & Gen'l relief in closing work, equipment, inventories, etc.	394.48
	$100,811.33
Workers' allowance, equipment and travel	$ 7,865.38
Workers' maintenance & expense	2,847.42
Cables & telegrams	630.60
Offices, auto & gen. expense	9,146.83
Advanced to personnel rep'd in America	883.73
Total	$21,373.96
Total expenditures of Constantinople Unit	$200,738.56

As can be noted by the foregoing report, the principal items were connected with the following activities:

1. The Orphanage. Opened in special building rented for purpose on December 1, 1920, for Russian refugee children under six years of age. Formally turned over to British Relief Society on June 1, 1922 In operation 18 months. Average number children cared for, 111. Average monthly cost of keeping one child, about $16 00. This work was in charge of Vesta Zook almost from beginning. Our work in this institution helped a great deal in getting the goodwill and co-operation of Governmet officials and other relief organizations in our other work.

2. Girls' Rescue Home. Opened May 1, 1921, for unemployed Russian refugee women. Home formally closed June 1, 1922 Number of inmates ranged from 40 to 50. Each inmate paid 5 liras per month towards own support. This work from beginning to close in charge of Vinora Weaver. Total cost of conducting Home during 13 months of its existence, $6,919.27.

3. Mennonite Home. Opened on small scale in Nov., 1920, and in Feb., 1921, moved to Jeni Kuey about ten miles outside the city. Its purpose to provide a temporary home for Mennonite and Lutheran colonists from Russia who found themselves in the refugee group. All aid to these was figured on a loan basis. Aid given in this way totaled $30,197.25, distributed as per earlier section in report. Of this amount $14,604 23 has been paid back into the Relief treasury from Mennonites who came to America, and special credits have been allowed to extent of $1,932.11. The Lutheran National Council has paid for care of their refugees the

(Continued on page 816)

Married

Martin—Hollinger.—Bro. Henry Martin and Sister Barbara Hollinger, both of Landis Valley congregation, were married on Sept. 6, 1922, by Bro. N. L. Landis.

Heller—Bucher.—Bro. Samuel Heller of Metzler congregaton and Sister Bertha Bucher of Hammer Creek were married on Nov. 21, 1922, at residence in Neffsville, Pa., by Bro. N. L. Landis.

Burkhart—Weaver.—Bro. John H. Burkhart of the Stumptown congregation and Sister Laura Weaver of the Landis Valley congregation were married on Dec. 28, 1922, at the home of the bride's parents, Bro. J. R. Weavers, by Bro. N. L. Landis.

Horst—Rutt.—On Nov. 18, 1922, Bro. Harry Horst and Sister Elizabeth Rutt were united in marriage by Bro. Benjamin Weaver at his home in Goodville, Pa. May God's richest blessings attend them through life.

Yordy—Zehr.—At the home of the bride's mother, Sister Bertha Zehr, near Flanagan, Ill., Bro. Amasa Yordy and Sister Ella Zehr were united in the bond of holy matrimony, Bro. Samuel Gerber, Pekin, Ill., officiating. May God bless this union.

Byler—Peachy.—On Dec. 16, 1922, Bro. Joseph A. Byler and Sister Ada M. Peachy were united in the bonds of holy matrimony, Bro. Eli H. Kanagy, Belleville, Pa., officiating. May God blese them in their future life.

Roth—Erb.—On Dec. 24, 1922, Bro. W. W. Roth and Sister Clara Erb, both of Beaver Crossing, Nebr., were united in marriage. Bro. W. R. Eicher officiated. May God's richest blessings attend them thru life.

Nice—Yoder.—On Dec. 23, 1922, at the home of the officiating minister, Bro. A. O. Histand, Bro. William D. Nice of Philadelphia, Pa., and Sister Elizabeth M. Yoder of Souderton, Pa., were united in marriage. May God abundantly bless them.

Bergey—Ruth.—On Jan. 1, 1923, at the home of the officiating minister, Bro. A. O. Histand, Bro. Oliver Bergey of Doylestown, Pa., and Sister Elizabeth Ruth of Souderton, Pa., were united in the bonds of holy matrimony. May God abundantly bless them in their relationship.

Souder — Markley. — On Dec. 24, Bro. Fred Souder of Lansdale, Pa., and Sister Maggie Markley of Kulpsville, Pa., were united in marriage at the home of the officiating minister, Bro. Jonas J. Mininger. May the Lord bless them with a happy Christian home.

Landis—Book.—Bro. Ira D. Landis of the Landis Valley congregation and Sister Mabel E. Book of the Brick congregation were married at the home of the bride's parents, near Lampeter, Pa., on Jan. 3, 1923, by Bros. N. L. Landis and C. M. Brackbill.

Leichty—Conrad.—Paul Leichty and Eda B. Conrad both of the Sugar Creek congregation near Wayland, Iowa, were married at the home of Simon Gingerich the officiating minister, on Dec. 14, 1922. May the Lord's blessings attend them through lift.

Blosser—Hostetler.—Bro. Joseph D. Blosser, Versailles, Mo., and Sister Katie Ethel Hostetler of near Shelbyville, Ill., were united in the bonds of holy matrimony at the A. M. Meetinghouse near Shelbyville, Ill., Bro. Joseph Reber officiating. May they be true to their vows to their Lord and to each other.

"If you belong to Christ, He knows your name, and the number of your house."

Obituary

Ream.—Daniel S. Ream was born Sept. 25, 1844; died at the home of his son-in-law, Noah Glick near Topeka, Ind. Funeral was held at the residence of Valentine Yoder, conducted by Cornealus Christner and O. S. Hostetler.

Gruber.—Harriet Gruber was born Oct. 14, 1849; died Dec. 8, 1922; aged 73 y. 1 m. 24 d. Her death was caused by pneumonia. She is survived by two sons, four daughters, fifteen grandchildren and seven great-grandchildren. She was a member of Stauffer's Mennonite Church. Funeral services were conducted at Shenk's Church by Brethren John G. Ebersole, Samuel Oberholtzer, and Solomon Brinzer. Text, Rev. 14:13. Interment was made in the adjoining cemetery. May our loss be her eternal gain.

Hershey.—Peter Hershey was born Aug. 2, 1839; died Dec. 17, 1922; aged 83 y. 4 m. 15 d. He was a member of the Mennonite Church for many years. He died in the home of his daughter, Mrs. Amos H. Hoover, with whom he lived for the last three years in Kinzer, Pa. He is survived by 4 sons and 3 daughters. He was in failing health for the last six months. Father longed to go to his Savior and those gone before. We shall miss him but our loss is his eternal gain. Services conducted by Bros. J. B. Senger and C. M. Brackbill. Interment at Hershey cemetery.

Lehman.—George G. Lehman was born Aug. 19, 1838; died Nov. 24, 1922; aged 84 y. 3 m. 5 d. His death was caused by pneumonia. He is survived by his wife, and following children: Sadie, at home; Annie, wife of Samuel Longenecker; and one son, Allen. He was a member of Stauffer's Mennonite Church. Funeral services were conducted at Stauffer's Mennonite Church by Brethren John G. Ebersole, Noah W. Risser, and Samuel Oberholtzer. Text, Rev. 14:13. Interment was made in the adjoining cemetery. May our loss be his eternal gain.

Diller.—Nathan Paul Diller, infant son of Bro. and Sister Albert F. Diller, near Greencastle, Pa., was born Nov. 4, 1922; died Dec. 16, 1922; aged 1 m. 12 d. He is survived by his parents, 2 brothers and 2 sisters; also 4 grandparents. Funeral services were held at the Cedargrove church by Bros. J. D. Risser and J. F. Grove. Text, Job 1:21b.

Little Nathan he has left you,
Left you, yes, forevermore,
But you can meet your little darling,
Over on that happy shore.

G.

Parret.—On Nov. 10, 1922, Clara, daughter of S. J. and Leah Parret, died at their home near Waynesboro, Va., aged 20 y. 11 m. 16 d. She leaves her aged parents, one sister, one brother, two half brothers, one half sister and many friends to mourn her early departure. She is much missed in the home and church. She united with the Springdale congregation when quite young. She had a S. S. class and seemed to enjoy her church privileges, showing interest, seldom being absent. Her death is a mystery. God only knows. Funeral services largely attended on Nov. 12, conducted by A. P. and E. F. Heatwole.

Ringenburg. — Mardell Elizabeth Ringenberg, daughter of Jacob and Olive Ringenberg, was born near Providence, Ill., Apr. 28, 1919. After an illness of only a week of Bright's disease she passed away Nov. 11, 1922, at the early age of 3 y. 6 m. 13 d. She leaves to mourn her loss, her parents and one brother, but their mourning is not as those who have no hope. She was a bright, loving child and had endeared herself to many in her young and tender years. Funeral services were conducted at the Willow Springs Church, Tiskilwa, Ill., by the home ministers, after which she was laid to rest in the adjoining cemetery.

Bixler.—Henry Bixler, son of the late Bishop Joseph and Catherine Bixler, was born July 19, 1853 in Fayette County, Pa., and died at his home at Youngstown, O., Dec. 31, 1922; aged 69 y. 5 m. 12 d. He was in failing health for the past several years, suffering intense pain at times. On Dec. 7, 1872, he was united in marriage with Jennie Brookhart, to which union one son, Charles, was born. A number of years ago he united with the Methodist Church. Besides the widow and son, one brother, Noah of Columbiana, O., and one sister, Mrs. Frank Showalter of West Liberty, O., survive. Funeral services were held at his late home on Jan. 2, 1923, with interment at the Leetonia cemetery, Bro. A. J. Steiner officiating.

Brumbach.—Susan Brumbach (nee Stauffer) was born Feb. 17, 1862; died Nov. 13, 1922; aged 60 y. 8 m. 26 d. She took her bed July 19 and the last 39 days took no nourishment at all except water. She was a faithful member of the Mennonite Church at Hammer Creek, near Lititz, Pa. She is survived by her husband and 9 children. Funeral services were conducted at the house by Bro. John Bucher and at the church by Bros. Jacob Hershey and John Hess. Texts, Rev. 7:14 and John 19:26.

Mother's gone to live beyond this vale
Of sorrow, pain and care,
And if through life we live for Him,
We'll meet her over there.

Husband and Children

Boese.—Helen May, infant daughter of Harris and Eva Boese, was born Nov. 13, 1922; died Dec. 16, 1922; aged 1 m. and 3 d. Her life on earth was short. In some ways her little system did not seem to be just right. However, no special anxiety was felt for her until Tuesday previous to her death when she developed bronchitis but seemed better. Later she grew worse and in spite of all her anxious parents could do she passed away. The funeral was held at the Sugar Creek Church near Wayland, Iowa, Dec. 17 and the little body was laid to rest in the cemetery near by. She leaves her deeply bereaved parents, one brother, one sister, and a large number of relatives to mourn her loss.

Stalter.—Jacob Stalter was born at Rheinpfalz, Germany, Oct. 20, 1840; died in Pontiac, Ill., at the St. James Hospital, Dec. 18, 1922; aged 82 y. 1 m. 28 d. He was married Feb. 15, 1922, to Catherine Grieser, at Bloomington, Ill. His companion died Aug. 15, 1922. To this union were born 4 sons and 1 daughter. Two sons and the daughter preceded him in death. He is survived by 2 sons (Henry and Joe of near Meadows, Ill.), 10 grandchildren, 2 great-grandchildren, 1 brother, 1 sister, and many relatives and friends. He united with the Mennonite Church while yet a young man and remained faithful to the end. The greater part of his life was spent in the vicinity of Meadows, Ill. Funeral services were held at the home of his son Henry (with whom he had his home since the death of his companion) and at the Waldo Church by the home ministers. Interment in the Waldo cemetery.

Charles.—Benjamin F. Charles was born in Lancaster Co., Pa., Aug. 8, 1851; died Dec. 13, 1922, at the home of his son-in-law, Bro. Willis Kilheffer; aged 71 y. 4 m. 5 d. In 1871 he was married to Kathryn Landis. To this union were born 10 children. His wife and one daughter preceded him in death. In early manhood he united with the Mennonite Church and was a consistent member. His seat was seldom vacant except when health would not permit. He greatly enjoyed the service of his Master and when his health failed him almost a year ago his one desire was to go home and meet the loved ones who had gone before. He was a kind, loving father and will be greatly missed. Funeral services were held Dec. 16 at the East Petersburg Mennonite Church, conducted by the brethren, Jno. Mosemann, Frank Kreider, and Jno. Gochnauer.

Farewell dear father, sweet thy rest,
Weary with years and worn with pain.
Farewell, till in some happy place
We shall behold thy face again.

Schrock.—Ellen Zenner Schrock was born in France, Apr. 8, 1865; died at Denver, Colo., Dec. 21, 1922; aged 57 y. 8 m. 13 d. At the age of 2 years she with her parents came to America. She united with the Mennonite Church in early life and remained a faithful and consistent member until Jesus called her to Himself. On Apr. 29, 1888, she was united in marriage with Sam Schrock at Eureka, Ill. To this union were born 3 daughters and 1 son. She leaves to mourn her departure husband, 3 daughters, 1 son, 10 grandchildren, 2 sisters, 6 brothers, and many other relatives and friends. She will be sadly missed in her home, in church, and community and at the sewing circle which seldom met but some articles she had made were there, although she herself could not always attend. Funeral services at her home near Thurman, Colo., and also at the church. Interment in cemetery adjoining. May God graciously sustain the family in their bereavement, and keep them till they may meet her in a better world where parting is no more. Funeral services conducted by Bro. N. M. Birky. Text, Heb. 10:35.

Keener.—Eliza R. Keener, wife of Bishop Geo. S. Keener of Washington Co., Md., was born July 2, 1859; died Nov. 26, 1922; aged 63 y. 4 m. 24 d. She united with the Mennonite Church in early life and remained a faithful and consistent member until the death messenger called her up higher. Her absence is keenly felt in the home and in the church. She leaves to mourn her departure a husband, 5 children (Ella Baer, Aaron, Clinton, Anna Martin, and Paul), and 16 grandchildren; also two brothers, C. R. Strite (minister) and John Strite, both of Maugansville, Md. Funeral services were conducted at the home by Bro. J. F. Grove and at Reiff's Mennonite Church by Bros. J. S. Burkholder, Chambersburg, Pa., and N. H. Mack, New Holland, Pa. Text, Ezek. 24:18. Interment in adjoining cemetery. May God graciously sustain the family in their bereavement and keep them till they meet her in the Heavenly City where parting will be no more.

The one who stood by them,
To comfort and love,
Was taken by the angels,
To her home above.

J. F. G.

Miller.—Mable (Yoder) Miller, wife of Irvin J. Miller, was born in Lagrange Co., Ind., Jan. 9, 1896; died at her home Dec. 27, 1922; aged 26 y. 10 m. 18 da. She was the daughter of Daniel and Fannie Yoder, being the second child of eight children. On Feb. 2, 1918, she was marred to Irvin J. Miller. To this union were born two children. Her death was untimely. She was sick but a few hours and though conscious to the very last, suffered intense agony. She accepted Christ as her Savior and became a member of the Mennonite Church at Emma, Ind., when 16 years of age and since has been faithful in unselfish service to the Lord. In the home as a Christian mother she was not so much concerned about herself as about the welfare of her children. We have the consolation that the Lord doeth all things well and that our loss is her gain. God alone knows why He has removed her, even though it is hard for us to understand. She leaves to mourn her early departure a sorrowing husband, 2 children, father, mother, 3 brothers and 1 sister. Her oldest brother and two infant sisters preceded her in death. Many other relatives and friends mourn her departure. Funeral was held from the Emma Mennonite Church, conducted by Bros. Y. C. Miller and O. S. Hostetler. Many had gathered to pay their last tribute of respect.

Oh, can it be that Mabel has left us?
She who always had a smile?
Yes, she's gone but we'll soon meet her,
It will only be a little while.

By her sister Violetta.

Bachman.—Susanna, daughter of John and Katherine Bertsche, was born at Eppenbron, Rheinpfalz, Germany, Dec. 20, 1861; died suddenly and unexpectedly at her late home at Roanoke, Ill., Aug. 27, 1922; aged 60 y. 8 m. 7 d. Death was caused by a cerebral hemorrhage. She had been ailing somewhat for several days, but her condition was not considered serious until Sunday morning, when she peacefully fell asleep. At the age of twelve years she came to America with her parents. Jan. 27, 1883, she was united in marriage to John Bachman and to this union were born seven children. One son (Albert) preceded her to the heavenly home. She leaves her husband, 4 sons (Andrew, Benjamin, Henry and Alvin) and 2 daughters (Lydia and Kathryn); also 4 grandchildren, 3 brothers, 4 sisters and many other relatives and friends. She united with the Mennonite Church at the age of fifteen years and remained a faithful member until death. In the home she was a patient, faithful Christian companion, a kind and considerate mother, laboring early and late for the welfare of those whom God had entrusted to her care. Her main enjoyment was reading and meditating on God's Word, and was never found reading anything outside the Bible, her church literature, and good religious books. When her eyesight failed her she had others read the Bible to her, manifesting a remarkable familiarity with the Word as it was read to her. Funreal services Aug. 30, conducted at the home by Bro. Joseph Kennell and at the Linn Township Mennonite Church by Bro. Joseph Reber in German and Bro. Valentine Strubhar in English. Texts, Psa. 90; I Thes. 4:13-18; Matt. 24:42-44; Matt. 16:26.

Interment in Roanoke Mennonite cemetery.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal."

NOTICE

To the churches and sewing circles of the Lancaster Conference District

About Jan. 15 the Mennonite Central Committee will make another shipment of new and second hand clothing to our suffering people in Russia. We have decided to give our people an opportunity to take part in this work, as we are aware that our sewing circles have a considerable amount of clothing on hand ready for shipment, and no doubt our people also have some second hand clothing that they will be willing to give. We have decided to pack the clothing on Wednesday, Jan. 10, at Mellingers Church. We would kindly ask our ministers to make announcement in their respective churches, urging their people to do what they can in the way of giving either new or second hand clothing, and having the same at the place designated not later than the morning of Jan. 8. Any one desiring to do so can buy thread, needles and pins as these articles are much needed. Also, beans, dried corn, or peas will also be accepted as these articles can be packed in with the clothing and are very acceptable. Parties desiring to do so can ship the goods by trolley express, directing the same to Abram W. Denlinger, Mellingers church, on the Lancaster and Coatesville line.

Help will also be needed on packing day.

John H. Mellinger.

You and I as Christians, individually, should so live that people will see the beauty of the Christian life.—J. F. Bressler.

Never do you find that water baptism has any efficacy in washing away sin. The blood does that.—J. F. Bressler.

"God does not restrict us to one-tenth, but commands us to give as God has prospered us."

THE BIBLE A PRECIOUS BOOK

(Continued from page 803)

some day the Author will not be ashamed of him. He was a professor, had been for a number of years, but he did not have the real joy and peace in his heart.

On my return trip on the way from Chicago to Kansas City an old man sat beside me. He was in his eighty-ninth year. He was worrying over some money matters. I asked him about his soul's salvation. He didn't like a certain church because it did not treat his father right. I asked him if Christ, who loved him so much as to die for him that he might have eternal life, had not treated him right, but he could not grasp it. How seldom you hear of some one at the age of seventy or over giving his heart to the Lord. The last night on the train another man came and sat beside me. He remarked, "I see you have a good book up there with your hat." I said. "Yes, I like to look at it sometimes." He said, "Yes, I do too." He told of different places where he had been preaching along the way. We had a good time talking of the second coming of the Lord.

One Lord's day while in the Sunday school class, the teacher asked if some were not ashamed to carry their Bibles on the street cars. I am afraid such may be the case with some, but I do know not with all.

I would like to add this yet, if you need any books beside the Bible, in your homes, get a catalogue from our Publishing House or some other good book concern and quit buying from those agents that come around that are strangers. I found Seventh Day Adventists' books in several homes in the east. The Mormons, Russellites, and Adventists are scattering their literature broadcast, and I fear the devil is reaping a rich harvest by it. In some places the wine keg and tobacco were more public than the Bible. How will such professors fare at the judgment day? He that is filthy, will be filthy still. Without holiness "no man shall see the Lord." I am so glad for the good old Bible. It tells me of Jesus' coming and His great love for me and also of His second coming to meet His Bride in the air and to reign as King of kings and Lord of lords.

In conclusion, will you not pray earnestly for four young men that are away from home, from the Church, and Christ. They were members of the Mennonite Church at one time. The Church needs them. God hears and answers prayer.

Los Angeles, Calif.

RELIEF NOTES

(Continued from page 813)

sum of $6,000, making the total returns on these a little over $22,000.

During most of the time the number of inmates in the Home ranged from 150 to 200 with the ratio about one-third Lutheran and two-third Mennonites.

A hospital was conducted in connection with the Home. The expenses of this were charged directly to Relief and not to the individuals. Total relief given in this and other ways thru the Home for which no charges were made totaled $10,602.47.

4. Clothing Distribution. The figure charged to this item represents clothing distributed at the rate of 50 cents per half pound. The number of different individuals helped thru this department usually ranged from a thousand to fifteen hundred monthly.

5. The lesser items on the list represent various forms of general relief carried on by the Unit during their stay in Constantinople. The work in the Refugee Camp was very temporary in its nature, altho a large number of individuals were reached and effectively helped during its operation. The same can be said of the cash donated to other Relief organizations. Most of this covered rent on buildings for housing refugees where other organizations took care of the refugees themselves.

Orie O. Miller,
Ass't to Sec'y.

After a general discussion of the plans and needs for the next half year the following resolutions were submitted and unanimously adopted.

1. That the Agricultural reconstruction work in Russia has our general approval and that every encouragement possible be given this phase of our work, and

Whereas: An appeal has come from the field for additional workers for this particular work—operation of tractors, etc., Be it Resolved,—That at least two more men be sent to the field at the earliest date possible.

2. Whereas, the need for food in Russia continues and there being a possibility of greater needs during the first half of the coming year or until another harvest, Be it Resolved,—That these conditions be brought before our people in every manner possible and all funds available for this purpose be forwarded regularly each month and that an effort be made to continue our present minimum budget of $15,000.00 per month for the next eight months.

The meeting adjourned to meet at the call of the Chairman.

Levi Mumaw, Secy-Treas.

Jan. 5, 1923.

CORRESPONDENCE

(Continued from page 809)

preached two impressive sermons, one on Monday evening from Heb. 4:12, speaking of and showing forth the power of the Word, and on Tuesday evening from Heb. 12:24, showing forth the power of the Blood. He left here on Wednesday for Altoona Mission over night, then to Scottdale, Pa.; then to Lawrence Co., Pa., over Sunday. May the Lord richly bless his mission.

Cor.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—We have again been spared through another year, and have enjoyed many blessings from the Giver of every good and perfect gift.

The first Sunday of December there were four received by water baptism. May they by God's grace be faithful followers of His.

We had our usual Christmas services, and reorganized Sunday school. The following brethren were chosen: Perry Burkholder and Ira Showalter, supts.; William Martin and Walter Ford, sec-treas.; Ira Showalter and Abner Weaver, Chors. We trust the work may go on with renewed zeal and all to God's honor and glory.

We also enjoyed a singing class during holiday week. Had expected Bro. Henry Keener to conduct it for us but as he could not come, Bro. Ira Showalter did so. Am sure all who attended were benefited.

We have an interesting mission class which meets every Wednesday evening with Bro. J. R. Driver teacher. Young people's meeting could be better attended but those who attend show interest. We wish all a happy and prosperous New Year.

Yours till He come,
Jan. 1, 1923. Maggie M. Driver.

Foosland, Ill.

Greetings in the Master's name:—We are again at the threshold of a new year. God alone knows what 1923 has in store for us. May we be able to say with the apostle Paul, "This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

On Dec. 17, we reorganized our Sunday school. The following officers were chosen: Supts., Bros. Amos Heiser, Dan Zehr; Primary department supts., Bros. Albert Heiser and Roy Ingold; other officers same as last year.

We wish all Herald readers a happy and prosperous New Year.

Jan. 1, 1923. Josephine Schrock.

Haven, Kans.

(Yoder congregation)

Greeting in the Master's name.—The year of 1922 has now ended never to return again and all that has been done in the past year can not be recalled, whatever the nature of it has been, but we can truly say the Lord has blessed us abundantly, especially towards the latter part of the year when Bro. Levi J. Miller of Garden City, Mo., and Bro. J. M. Kreider of Palmyra, Mo., each held a series of meetings with several accessions and confessions and the main body strengthened spiritually.

On the first day of 1923 Bro. E. J. Berkey of Oronogo, Mo., came into our midst and preached a forcible New Year sermon. If we can live such a life throughout the year of 1923 that will come up to the standard of the Bible it will be a profitable year for us.

We ask an interest in the prayers of God's people that we may be steadfast in the service of the Master.

Jan. 2, 1923. C. C. S.

ANNOUNCEMENT

A Fundamental Bible School will be held, the Lord willing, at Calgary, Alta. for 3 weeks, including four Sundays, from Jan 21 to Feb. 11, 1923.

According to present plans the Bible school will be held at Blythe Hall, 1340 Ninth Ave. East, Calgary, Alta. The following themes will be offered—

10 Lectures on Typology—"Egypt to Canaan."
10 Lectures on Childhood to Old Age.
10 Lectures on Prophecy.
15 Lectures on Fundamentals of Christianity.
20 Studies on Romans and Ephesians.
10 Lectures on Sunday School Methods.

Evangelistic and prophetical sermons will be preached each evening during the three weeks. We look for a number to attend this Fundamental Bible School, directed to establish believers in the precious faith delivered unto the saints. Instructors, C. F. Derstine, Eureka, Ill., E. S. Hallman, Guernsey, Sask. For further information write to

E. W. Bricker,
2031 Eighth Ave. E.,
Calgary, Alta.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, JAN, 18, 1923 (Gospel Witness) Established 1905 No. 42

"Whatsoever a man soweth, that shall he also reap."

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The hand of affliction rests heavily in many homes. And yet does any one doubt that this is needed to make us realize the seriousness of life? How prone we are to lose our heads in the midst of the dazzling splendor and glittering vanities of this world—and losing their heads many people also lose their souls. Every affliction which comes our way is but a touch of God's love bidding us draw nearer to Him. The sorrows of earth are great; but how much greater will be the eternal sorrows of those who fail to hear God's warning voice in time!

War.—Once more that word which recalls only hatred, bloodshed, misery, want, hunger, and untold suffering is upon the lips of the people. The nations of Europe, seemingly forgetful of the lessons which they learned or should have learned from the last great conflict are once more taking steps which may bring on another world-wide upheaval. Let us pray that before another general martial conflagration sweeps over the world, sanity and common sense, and above all, a Christian and brotherly spirit may, somehow thru the providence of God, prevail and that peace may be considered a greater treasure than strife. At least let the Church of Christ stand true to the principles which her Master taught regardless of what the nations may do.—H.

Bishop David Burkholder.—In an early hour on Monday morning, Jan. 8, the spirit of Bro. David Burkholder of Nappanee, Ind., took its flight to glory. Our aged bishop had been a pillar of faith in the Church for many years. He was not eloquent, in the sense that men count eloquence, but his words were "weighty and powerful," his counsels were uniformly sound and helpful, and his faith was unwavering. He retained his bright mind to the last, having selected the text for his funeral and suggestions as to the kind of a message that should be delivered. Though far past eighty, he was a staunch friend of our young people, being burdened for their highest welfare. May the comforting grace of God abide with the bereaved family and the spirit of David Burkholder live long in the congregation and Church in which he has so long and faithfully served.

CHRISTIAN STANDARDS

III. The Standard for My Church

1. A full recognition of Christ as the Head of the Church.
2. The complete Gospel of Christ as its creed.
3. The evangelization of the entire world as its objective point.
4. Every member upon the altar of the Lord and faithful in the service.
5. All the children of members gathered into the fold of Christ.
6. Well officered with members who are fully consecrated to God, loyal to the Church, consistent in daily life, and scripturally qualified to fill the place to which they have been called.
7. The whole membership knit together in love, working unitedly to build up the home church and to extend the work into the neglected places in surrounding districts.
8. A spirit of sacrifice which discourages the spending of money for luxuries but encourages the giving freely of money for the care of the needy and the support of mission work at home and abroad.

The Remedy.—The world's all wrong! The politicians say it, the statesmen say it, the military leaders say it, the preachers say it (some say it's getting better, tho, every day in every way), the starving in the Orient say it (and it's pretty hard for them to see where it's better and better in any way), Germany says it, France says it—and with a whole lot of places and classes yet to hear from, those of us who do not know all about it may as well admit the possibility of something being out of place without further argument.

Then come two important questions: 1. What's wrong? 2. How can things be made right?

But the first of these questions is not very important after all, if we just know the answer to the second. The exact Latin name of a disease is not nearly so important to the patient as the means of getting rid of it.

And right here is a place where we, you and I, can do a great work. We have access to the Power that brought this universe into being, that controls it, and that can change all the wrong things. To that Power we can appeal in faith, and we can know that all will come out well.

And if we pray with true faith, you and I, we can and will do with our might all we can to bring about the petitions of our hearts. We will begin at home, you and I, and we will see to it that two persons—you and I—will be in the right relationship with our Maker, and in the right relationship with each other. If we do this, you and I, a great beginning will be made. And then, if each of us two, you and I, just does the same thing over again each with one other individual, and each other individual passes the good work on to another—Say! how long will it take till the whole world will be shaking hands with each other and rejoicing over universal peace? The plan will be sure of success—if it is tried. If it fails it is because of the failure of two individuals—you and me.—R.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE BIBLE

Sel. by A. R. Kurtz

This blessed book I would rather own,
Than all the golden gems,
That ever in monarchs' treasures shone,
Than all their diadems.
Nay, were the sun one chrysolite,
The earth a golden ball,
And diamonds all the stars of night
This book were worth them all.

How baleful to ambition's eye,
His blood-wrought spoils must glean,
When death's uplifted hand is nigh,
His life a vanquished dream.
Then hear him with his gasping breath
For one poor moment crave. Vain man!
Wouldst thou to stay the arms of death
Ask of thy gold to save?

No, no, the soul ne'er found relief,
In glittering hoards of wealth;
Gems dazzle not the eye of grief,
Gold cannot purchase health.
But here a blessed balm appears
To heal the deepest woe,
And he that seeks this book in tears,
His tears shall cease to flow.

Here He who died on Calvary's tree
Hath made that promise blest;
"Ye heavy-laden come to me,
And I will give you rest.
A bruised reed I will not break,
Nor a contrite heart despise;
My burden's light and all who take
My yoke shall win the skies."

Yes, yes, this blessed book is worth
All else to mortals given;
For what are all the joys of earth
Compared to joys of heaven.
This is the guide our Father gave
To lead to realms of day;
A star whose luster gilds the grave
The truth, the life, the way.

Los Angeles, Calif.

A BIBLE STUDY
Inspiration of the Bible

By David Summers

For the Gospel Herald.

1. Why were the Scriptures written?
Read I Cor. 10:6, 11; Isa. 28:10; Rom. 15:4.

2. How were the Scriptures given?
II Tim. 3:16; Matt. 21:42.

3. How did God speak to people?
Heb. 1:1-3; II Pet. 1:20, 21.

4. How does David express this same truth?
II Sam. 23:2, 3; Psa. 34:1-3.

5. What did Jesus say about the Scriptures?
Jno. 5:39; Matt. 4:4. Note—This includes the whole Bible from Genesis to Revelation.

6. For what is all Scripture profitable?
II Tim. 3:16; Psa. 19:7; II Tim. 3:15.

7. What was God's design in giving the Scriptures?
II Tim. 3:17; Prov. 1:8; 2:1-6; 3:1-4. Note—God speaks to every one of His children for He says, My son. Every one that is born again is a child of God. I Jno. 3:1-3.

8. What estimate did Job place upon the Word of God?
Job. 23:12; 28:12-18, 28.

9. What is the character of God's Word?
Jno. 17:17; Ps. 119:105; Prov. 4:18.

10. How can we test false prophets?
Isa. 8:20; Lu. 16:30, 31.

11. How long will the Word of God endure?
Isa. 40:8; Matt. 5:18; 24:35.

12. What is the nature of the Word of God?
Heb. 4:12; Jer. 23:29; II Cor. 10:4,5.

13. What did Jesus say His words were?
Jno. 6:63; II Cor. 3:6; Rom. 8:2.

14. Who then spoke the Ten Commandments?
Ex. 20:1-17; Deut. 5:22. Ans. The Lord.

15. Who was the Creator of all?
Jno. 1:1-3; Col. 3:15-18; Heb. 1:2.

16. Are all the words easy to be understood?
II Pet. 3:15, 16; II Tim. 2:19. Note—Some scriptures are too plain to be misunderstood, while the meaning of others cannot be so readily understood. To obtain a better knowledge of Bible truth, scripture must be compared with scripture, and we must search earnestly, diligently, and prayerfully. All such study will be richly rewarded.

17. Who alone comprehended the things of God?
I Cor. 2:11; Rom. 11:33-36.

18. How thoroughly does the Spirit search the hidden things of God?
I Cor. 2:10-16; Jno. 14:26.

19. What is promised to those who will do the will of God?
Jno. 7:17; Prov. 2:3-5; Luke 24:45.

20. Thru what agency did God create all things?
Psa. 33:6-9; Gen. 1:3, 6, 9, 14, 20, 24, 26, 29; 2:1-3; Gen. 1:31; Eccl. 7:29.

Allensville, Pa.

Spare minutes are great laborers if kept to their work. They overthrow or build up, enrich or impoverish a man.—Selected.

"Jesus bids us shine, you in your small corner, and I in mine."

MODERN CUMBRANCES

By John L. Horst

For the Gospel Herald.

But Martha was cumbered about much serving.—Luke 10:40.

And as thy servant was busy here and there, he was gone.—I Kings 20:40.

Many shall run to and fro and knowledge shall be increased.—Dan. 12:4.

Modern life is noted for many distinguishing characteristics from that of our fathers and forefathers. The past is often referred to as the "good old days." No doubt those times had their good features, many of which might have been more desirable than those of the present but we know too that sin was present in the world then as it is now and always has been. But we want to look at a few of the things of the present age that seem to keep us from doing our best service for the Master.

Notice the meaning of the word "cumber." It means to burden, to hinder, or to defeat. There are many things that seem to do that very thing to our Christian life and service. They are all used by the enemy as instruments to hinder the progress of the kingdom of God. Some of these are as old as the serpent that beguiled our Edenic forbears. Not all of them are modern. It is the latter that we want to notice at this time.

Modern life is complex. The simplicity of the earlier times is being crowded out more and more. However we have many conveniences of which our ancestors knew nothing and which are designed to give us greater facility to do our work and add to our material welfare and happiness. On the farm the binder and the tractor and many other inventions have superceded the strenuous hand labor of earlier days. Soon no doubt the grain cradle will be found only in the museums along with other antiquities. The modern housewife has running water all through the house instead of having to carry it from the distant spring. The electric washer has succeeded the hand rubber and the electric light has taken the place of the tallow dip. The automobile and the aeroplane have almost annihilated distance. The modern aeroplane travels at a greater speed than the cannon ball of the time of the Civil War. Wireless telegraphy and telephony have taken the place of the messenger on horseback. The aerial mail service has succeeded that of the lumbering post-chaise. The daily newspaper of a score of pages has superceded the four-page weekly. Literature has marvelously multiplied with the wonderful modern facilities

in printing and books of all kinds are so cheap and plentiful that a well stocked library is within the reach of every home instead of only two or three well worn books and the family almanac. Of a truth man has "sought out many inventions."

We are not decrying these inventions. We could not restrain them if we would. They are not the product of minds of our age alone and do not show that ours is a race of supermen. Rather they are the product of the accumulated knowledge of the ages and are the fruition of the labors of many hands and many minds thru many centuries.

Then too the opportunities for obtaining an education have been multiplied many times and the youth of sixteen may have a classified knowledge of things which it took a lifetime to acquire in earlier periods. Higher education will soon be almost universal instead of being exceptional.

All of these things, one would think can not help but add greatly to the happiness and material welfare of the people and consequently the opportunities for unselfish and Christian service are much greater and more universally embraced. Because of our superior advantages we should have much more time to devote to the service of God. The things which cumber us have been reduced to a minimum and we of all ages are the best prepared for the Master's service.

Let us show how this works out. Our mission activities have remarkably increased within the last decade or two, for which we should be very thankful. We have no reason to exult in these achievements however. Perhaps if we take into consideration the relative advantages we enjoy over our fathers of a generation or two ago we are not doing any more than they did.

Aside from this we notice that in spite of our modern conveniences there seems to be more hustle and bustle than ever. We seem to be so busy that we have little or no time for worship and meditation and service.

In spite of the great labor saving devices which are at the disposal of the farmer it is doubtful if there was ever a time when farmers were kept so busy or had more difficulty in getting their work done. In spite of the conveniences of the modern home it is doubtful if the housewife was ever laboring under such a heavy strain. In spite of the fact that people can go to church in their machines in a fraction of the time consumed by the more primitive methods of travel we notice people are not earlier at Sunday school and church than they were in earlier days. Even those who have only a block to go seem to have difficulty in getting there on time. And those who found work on the farm too strenuous and moved to the city or suburban home, expecting to find more time for the Lord's service, too, seem to be disappointed and find their time closely taken up. On all sides we find people are extremely busy at something. It is a busy, bustling, restless age.

This has a vital relation to our Christian service. The opportunities for such service are unlimited. They may be found on every hand. Yet people almost universally confess that they do not do what they ought along these lines because they are too busy. There are those of course who have a hard time to make a living. The steady drift from the farm to the city has had much to do with making the farm labor problem a hard one to solve. The numerous avenues of employment open to the feminine sex has its influence on the domestic problem. But the "too busy" attitude is not confined to the classes affected by these conditions. Whether in moderate or well-to-do circumstances, whether in the city or on the farm the story seems to be much the same.

People cannot get to church on time. They cannot take time to visit the sick. They cannot find time to call on those in need of salvation and spiritual help. They cannot stop to give the word of sympathy or helpfulness or appreciation. They do not find time to attend prayer or Bible meetings. They cannot take a day off and help with repairs or the necessary work at the church. They find no time to read their Bibles or spend a while in family worship and private devotion. The Sunday school lessons go unprepared until the last minute when a hurried glance must suffice. Even converts are sometimes neglected because the ministers are too busy. Illustrations could be given but we will pass on this time. No doubt we have all experienced some of these difficulties.

But along with all this there are some other things that we have observed. We have noticed that we usually have time to do what we are very much interested in, especially if it gratifies our own desires. Did you ever hear of an ardent theater goer that did not have time to go to the show? Did you ever hear of a devoted baseball or other sporting fan who did not find time to go to see the game? Did you ever hear of some one who was interested in the radio who did not find time to "listen in" when something good was on the program? Did you ever hear of any one who enjoyed such things who did not find time to take an automobile ride or go to a fair or picnic? And so we could go on but we think you will get the point.

Is it not true on the other hand that people who are **really interested** in the things of the Lord **will** find time to attend to them even if circumstances seem to hinder? We wonder if this after all is not the secret of the whole matter?

People usually find time and means to paint their own houses but it seems a hard job to get the house of the Lord painted. People usually find abundant time to read the newspapers and magazines but find it very difficult to get time to read their Bibles. Many of the things we have mentioned are not wrong in themselves but if we allow them to crowd out "the better part" we merit the reproving voice of the Master, "Thou art cumbered (burdened, hindered, defeated) by many things." Is it not true that what is most wrong with the present age is that we allow other things to crowd out the things of God? And back of all this is a lack of interest and conviction and consecration.

While we are "busy here and there" our opportunities for doing good slip away from us. We run "to and fro" with feverish activity and we have increased knowledge at our disposal, but we neglect the one thing needful.

We cannot go back to the ways of living of our forefathers, but we can live the simple life in spite of present day conditions and tendencies. We can be simple in our thoughts and desires and actions. And we can live loyal, devoted, consecrated lives. May we all resolve by God's help to do it!

Scottdale, Pa.

THOUGHTS ON THE WORD OF GOD

By D. M. Bender

For the Gospel Herald.

Much in the Old Testament is given in a figurative or typical way. In the New Testament we get the illustrations and the real meanings. Therefore search the Word of God. Study it prayerfully. Have it revealed to you. Hold it in reverence. Have a clear understanding of what it means to **you**. Only by looking in the mirror of God's Word can we see our own spiritual condition. "Search me, O God, and know my heart; try me, and know my thoughts: And see if there be any wicked in me, and lead me in the way everlasting" (Psa. 139:23, 24).

Tavistock, Ont.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

HOW LONG?

By Sadie Brubaker

For the Gospel Herald.

How long, O Lord, how long?
This day of toil and strife,
This weary struggle with the sin
With which the world is rife?

This never ending wail of woe
Of creatures groveling in the dust
The sickening scenes of crime and shame;
The fruit of sin and lust?

How long, how long, will mercy spare,
When men with brain and body blest—
Turn mockingly from God away
And put His justice to a test?

How long, how long, shall yet we hear
The cannon and the warriors' cry,
The conflict raging men 'gainst men,
While millions Christless die?

How long shall children's cries be heard
In lands down-trodden and oppressed,
How long shall mothers plead in vain
For sympathy, and love, and rest?

O Lord, give patience, hope, and trust,
Let love within us burn,
Give wisdom and a willingness,
To work and wait till Thy return.

Gravois Mills, Mo.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Philadelphia, Pa

(2151 N. Howard St.)

Dear Readers, Greetings in His name. The Lord has spared us during another Christmas season and also kept us to begin another year. The Sunday before Christmas Bro. Henry Bechtel was with us and preached in both afternoon and evening services. We also had services on Christmas evening with good attendance and interest.

During the Christmas season we received provisions from the Paradise and Frazer Sunday schools, and also from some individuals. Money was also received. The above gave us opportunity to again give out baskets of provisions to a number of families. These baskets were gratefully accepted. In one home the baskets received, were especially welcome for the father was sick in bed. They had no coal and no money to buy any. They were depending on some wood at the time. We wish to thank all the contributors for all these donations and may the giver and the gifts be blessed.

Sunday, Jan. 7, Bro. J. C. Clemens preached in the afternoon service.

In Christian love,
Jan. 8, 1923. The Workers.

Millersville, Pa.

(Mennonite Children's Home)

The holiday season is over and the children are again attending school after having spent a joyous Christmastide and New Year vacation. Christmas day with its usual institutional commotion was enjoyed by both workers and children. One Sunday school class furnished three turkeys and another one a goodly quantity of ice cream which helped to make up the much appreciated Christmas dinner. We want to thank all who have contributed fruits, nuts, and provisions for this special occasion.

The contributions for maintenance which are usually taken in December are coming in. Since the Home depends on these contributions for the support of the work during the following year, the response ought to be liberal. Some congregations are sending liberal donations of provisions while others send cash. Both are appreciated.

Should any one desire to place money to the maintenance fund, you can correspond with the treasurer of the Home, Bro. A. K. Mann, Millersville, Pa. Money contributed in this way will continue to help the needy when the donor is gone.

There are thirty-four children in the Home. At this time we are on our way to Philadelphia with a ten-year-old boy who is to be taken to a home in eastern Pennsylvania. Will you pray for the work among the needy? With best wishes for a prosperous New Year in the Lord's work, we are, Yours for the needy,

Jan. 6 ,1923. Levi Sauder.

Eureka, Ill.

(Mennonite Home for the Aged)

At this writing health is as good as can be expected.

On Saturday evening just before Christmas we had a good program rendered. Some of the inmates sang for us. Some of the young people in the community gave us several choruses and quartettes. Two talks were given by our brethren, Derstine and Yordy.

There were a large number of presents sent in by relatives of the inmates here, mostly all useful, which we are very thankful for. They answered a twofold purpose by bringing to them some things they needed for the body and also by making them happy. We wish to thank those who had an interest in their friends here and remembered them with gifts. We were again reminded of the Scriptural passage "It is more blessed to give than to receive." Some of our aged brethren were so moved that it brought tears to their eyes to be so well remembered by their far away friends.

Dear Readers, Pray for us that this large family of aged, infirm, and invalid brethren and sisters may keep the blessed Gospel of Jesus Christ that God has delivered unto them which will lead them to a Home on high where there will be no invalids, infirm, or aged.

Jan. 5, 1923. J. D. Smith, Supt.

THANKSGIVING DAY IN INDIA

By Mina Esch

For the Gospel Herald.

"Oh give thanks unto the Lord for He is good, for His mercy endureth forever."

We believe that every true Christian will feel like repeating the above each and every day and we surely do, but I also know that it is a good thing to be especially thankful for special things. So when I write about this special Thanksgiving Day it does not mean that on the other days we are not thankful.

For a number of years the missionaries and others also, felt the need and talked about some way to have our Christians learn to give more for the Lord's work. A number of plans were thought of and some tried but at last we came to the conclusion that thank offerings would be the best way.

A day was decided on by the Church Conference and now each year in every congregation there is observed an annual Thanksgiving Day. The Christians have taken a great interest in this and there are very few who do not joyfully bring their offering, be it large or small.

To use these offerings in a way that the church with all her members could feel they have a share, the Conference also decided to open a Home Mission, and this is supported by this money and other offerings from the India Church only.

It is somewhat hard to describe this service and make it as impressive as it really is. The pastor usually gives a sermon on the subject of Thanksgiving and then the congregation is given opportunity to bring their offerings.

These consist of many different things: Rice sheaves, vegetables, chickens, cattle, eggs, baskets, or anything that the poor can give, for often many of them have but little money. These articles are afterwards sold at auction and turned into money. This year in our congre-

gation here at Sunderganj the pastor opened the service but instead of a sermon three Indian brethren gave talks on the subject of Thanksgiving and it was very helpful. They brought out very clearly that our offerings must be given with a right motive and after we have first given ourselves.

The service at the Leper Asylum is a bit different as they have nothing to bring but they give gladly of their meal of rice and this is kept account of by the Leper Asylum caretaker and the rupees brought to the service so the Lepers can see what they have really given.

I have not received a report of all the offerings but what I have received amounts to Rs. 440, or nearly $150., and with the offerings from the other two congregations the whole will no doubt reach Rs. 500.

This is the thank offering only. There are also regular Church and Sunday school offerings, special offerings for Bible Society, Book and Tract Society, and for the poor, etc. We feel our people are doing nobly in giving and are learning the blessing of cheerful giving.

As individuals we have much to be thankful for. As a Church we have much to be thankful for. The Lord's work can not be overthrown. The past year had its dark days, but they were forgotten as we gathered in our Thanksgiving service on November 16.

Dhamtari, C. P., India.

GOD'S CLAIM SHOULD COME FIRST

While, according to Scriptural authority, the steward may rightfully claim his living, it is understood that the Owner's claim has precedence over all others. Christian stewardship is largely a failure because we do not observe the right order. Most Christians, with all honesty of purpose, intend to render something to Jehovah, but too often there is, with the laudable intention, the proviso: "If there is an thing left after I have helped myself." Note the Lord's plan: "Honor Jehovah . . . with the FIRST FRUITS of all thine increase" (Prov. 3:9).

As David Livingstone started into the interior of Africa, he wrote his brother Charles in Connecticut and said, "My dear brother, I will open Africa or I will perish in the attempt. I must succeed or die." We go forth in this same spirit and we are overwhelmed with joy at the prospect ahead.—Selected.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Will any one get to heaven without first knowing that they are saved?—A Sister.

Answer:—Yes, the multiplied millions of children who are called hence in their infancy, are all saved in heaven even though they have never heard or known anything about salvation. Our Lord hath said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14).

According to the Scriptures it is certainly the privilege of every Christian to know that he is saved, after having repented of sin, and by faith accepted the Lord Jesus Christ as his personal Saviour. Note what Jesus says: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24). Also note what John says: "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (Jno. 20:31). If conditions are met the promises are verified.

We believe there are believers who will be received into the glory world without having the full assurance of being saved, because of bodily weaknesses, and not being able to take hold of the promises of God with the full assurance of faith—individuals who are otherwise loyal, obedient, devoted and true to the teaching of God's Word.

* * *

Is it advisable to stay at a place where the heads of the Church are not in proper order? A Sister.

Answer:—It will depend as to whether the party, or parents and family, as the case may be, are in danger of losing out spiritually if they continue to reside in such environments.

If there is a possibility of being instrumental in helping to get the heads of the Church lined up Scripturally, it would be unwise to leave the community, but on the other hand if the Church leaders who are out of order should wield such an influence over any member that would prove destructive to himself or family along spiritual lines, it would be the part of wisdom to change locations, provided the change would be for the better spiritually.

* * *

Will a brother know his wife if he meets her in heaven? A Sister.

Answer:—We believe the Scriptures give positive evidence that the redeemed ones shall know each other in heaven. Note what Paul says: "Now I know in part: but then shall I know even as also I am known" (I Cor. 13:12). And John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him" (I Jno. 3:2). To be like Him will be to know as we are known, and to recognize all the glorified in heaven regardless of our relationship on earth.

Our Lord makes it clear in Mark 12:25, that in heaven "they neither marry, nor are given in marriage; but are as the angels which are in heaven." This being true all natural relationships will be abolished at death, and no more recognized in heaven.

Peter, James and John recognized Moses and Elias on the Mount of Transfiguration, if this was true of these three disciples while they were clothed with mortality, why should it not be more gloriously true when we shall be clothed with immortality?

* * *

According to Luke 16:27-31 does the soul after death know what is being done on earth? A Sister.

Answer:—From the nature of the petition offered by the rich man in perdition, one would conclude that he knew the condition in which his five brethren were on earth. He however may have concluded that they were still unsaved, because they were in an unsaved condition when he left them at the call of the death messenger.

We have no "thus saith the Lord" that those who depart hence to the spirit world have any knowledge as to what is being done on the earth. The glories of heaven are indescribable, and the joy and happiness of the redeemed ones in glory as described in God's Word are such, that we might conclude that the glorified saints have no knowledge of what is being done in this dark world of sin, yet we have no definite Scriptural knowledge on this point.—J. S. S.

There is nothing that I would rather have said at my funeral than this: "He has done what he could."—S. E. A.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A MOTHER'S VOICE

By George S. Keener

For the Gospel Herald.

"Children, I am passing thru the waters,
But a blessed scene appears,
Come draw me nearer, children dear,
That I may kiss away your tears.

"My chair will now be empty,
The clothes I wore laid by,
Many prayers have I offered for you
That you might meet me in the sky.

"I have made peace. Farewell to all,
I'll meet those dear ones gone before.
Will you obedient children be,
And meet your dear mother in eternity?

"Grandchildren, will you obedient be,
And from all sin and wrong be free?
Then we with Jesus will forever dwell,
Where we will never say, 'Farewell.'"

"We hear thy voice, dear Mother,
We hear it all around,
When evening shades do gather,
Thy sweet, loving voice still sounds.

"It speaks louder to us now
Than when in thine arms we slept,
For we did not understand just how
In a Christian home we were kept.

"Thy mortal body will decay,
The voice we loved is stilled,
And thy loving kindness always stay
But your place can not be filled.

"You never wearied in kindness doing
With loving heart and helping hand,
Always smilingly your way pursuing
You will never die, but always be blooming."

Hagerstown, Md.

HOME

By Geo. S. Keener

For the Gospel Herald.

The home should be considered a sacred place here on earth; a temporal place to stay for a while; a place where we learn first to know our parents and thru their loving counsel and wise admonition we learn to see the beauty of holiness and receive a training of righteousness which, if heeded, will make us wise unto salvation.

It was once said of a young man that he wanted to leave home and go west but he was always troubled when it came to make the start. It was the inbred love by the ties of nature that kept the young man from leaving his godly home. I knew the conditions of this home and I dare say it was the continual prayer and loving admonition of that young man's Christian parents that bound him so effectually to the old homestead.

It is not the scenery and landscape pictures that hang on the wall, not the Brussels carpet and upholstered chairs and large gilt-edged looking glass in the sitting room that make a home what it should be, but it is the indwelling of the Holy Spirit of Christ. This will make a real happy home as long as we are permitted to live here on the earth.

Home is where the boys and girls learn to work, to strengthen their muscles and train their mental faculties; the good, obedient boys learn to work at the barn and in the field; the girls in the house, the garden, and the wash tub; and the parents both try to keep watch over them so that they grow up and become useful men and women some day when they have homes of their own. The rearing of the offspring in the home may be compared to a tree of life which must be guarded and pruned to reach its highest usefulness.

The family circle should be the most delightful place on earth, the center of the purest affections and the most attractive place this side of paradise.

Dear fathers and mothers, when we put our children to bed with a sweet goodnight kiss and knelt down in prayer to God that He might shield and guard our home while we were unconscious of our surroundings in the quiet repose of sleep, we knew they were safe within the shelter of the home, but the time came when they asked us to allow them to go out into society with their friends. Then came the feeling of anxiety when we saw them go thru the gate and down over the hill. We watched them until they were out of sight wondering whether they would get into good company or into evil influences that would lead them astray, and we wondered too whether they would come safe home again.

How anxiously the good mother is waiting for their return and when she hears the boys or girls come thru the door she says, "Is that you, Paul?" or "Is that you, Ella?" They answer, "Yes, it is I." Then the dear mother lies down peacefully and says, "Now I can go to sleep." No one else so keenly feels the heartaches that may come because of the children as an ever loving mother.

The writer once in a family graveyard saw this inscription carved on the tombstone at the head of a mother's grave—

"Here lies our mother, under the ground,
The dearest friend on earth we ever found."

Yes, she is the best friend outside of Christ, you ever found. Give her your flowers of love and sunshine while she lives. Don't wait until she lies shrouded in her coffin and then only respect her by placing the fading flower on her cold brow or on the casket. Give her the flowers of love and obedience now, so that she may know by your actions that you love her in sincerity. I once heard a minister say, "Give me the flowers while I live. Don't wait till I die and then lay them on my coffin. I cannot smell their fragrance when I am dead."

Dear reader, help to make your home on earth a home of joy by serving the Lord and keeping His commandments and then when you leave this earth you may enjoy a home with Jesus in His Father's house with all those who love and serve Him.

Hagerstown, Md.

THE DAILY DEVOTIONS AROUND THE FAMILY ALTAR

By Ada E. Witmer

For the Gospel Herald.

In the Christian life it is necessary to keep up spiritual strength and to grow in grace. To do this we need to feed daily upon God's Word and be in communion with Him through prayer. Beside our individual prayers in the morning and evening it is edifying for us to gather around the family altar. We may be so full of cares that we hurry over the reading of the Word and forget in ten minutes what we read, and our prayers may be only formal. We believe that the Lord is pleased to see us calmly gather around the family altar and hear what He has to say to us out of His Word, and when we pray to be really in communion with Him, praying the prayer of faith (for in I Jno. we read, "If we ask anything according to His will He heareth us"), "casting our care upon Him," listening for what He has to say to us, asking Him for strength to perform our duties. Thus will we be strengthened to calmly and diligently go about our day's duties.

May it be our prayer that the family altar may be established in more homes, that they also may receive the benefits we are deriving from it. As we yield ourselves instruments in God's hands making others happy, so our lives will also be made happier.

Lancaster, Pa.

"Look for joy in the Word, not in the world."

Sunday School

For the Gospel Herald.

Lesson for Jan. 28, 1923—Luke 16:19-31

THE RICH MAN AND LAZARUS

Golden Text.—Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth to us richly all things to enjoy.—I Tim. 6:17.

Lesson Story.—There was a certain man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Contrast Here.—Picture to yourself a man with unlimited wealth, clothed in finest raiment, withholding nothing from himself that heart could wish. On the other hand, see that poor beggar laid at his gate, asking that he might be fed with the crumbs that fell from the rich man's table. One hardly needs to imagine, for in this life we see plenty of scenes which, barring the enumeration of particulars, resemble the story of the rich man and Lazarus. It is not every righteous man that shares the lot of Lazarus, neither do all wicked men belong to the class commonly rated as "rich men." But the stronger the contrast, the more advantages listed on the side of worldliness and the more disadvantages listed on the side of godliness, the more impressive the lessons to be drawn from the next contrast. It brings to mind forcibly our Savior's question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The Contrast Hereafter.—The scene is changed. The rich man has quit feasting, and the beggar has quit pining for crumbs. Of the rich man it is said that he "was buried," but of Lazarus it is said that he "was carried by the angels into Abraham's bosom." Now Lazarus is in glory while the rich man becomes the beggar. Hear the bitter wails: "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.....send him to my father's house: for I have five brethren; that he may testify unto them, lest they come into this place of torment!" But all his pleas were of no avail. Eternity alone can reveal the great and pathetic contrast between the rich man and Dives. Of the two, whose lot do you prefer, the rich man or the beggar?

Meditations.—1. The most short-sighted policy in life is that of selfishness.

2. Money guarantees nothing in this life that is worth having. Yet granting that it would lift every one above want and insure perfect happiness and contentment in this life, its benefits must of necessity end this side the grave.

3. To say that Lazarus was the beggar and Dives the rich man is simply presenting the human side. The period of the former's poverty and the latter's riches is as nothing compared with the period of Lazarus' imperishable riches and Dives' indescribable poverty.

4. The delusion of second chance after death is shattered to pieces in the face of this story of the rich man and Lazarus. There is every evidence of Dives' sincere repentance, but he was beyond help, beyond hope, beyond redemption. He could beg most piteously, but the day of grace was gone. The opportunity to turn to God and salvation is confined to this side of the grave. To every unsaved sinner the losing message comes, "Today, if ye will hear his voice, harden not your hearts." Let us join in the admonition to the lost, "Seek ye the Lord while he may be found."—K.

Our Young People

TOPIC TO BE SUPPLIED BY LOCAL COMMITTEE

January 28

After trying out the plan last year of leaving a few topics for the committee in each congregation to work out, according to some special local need, the Topic Committee has decided to continue the same this year. It will therefore give you again an opportunity to work out your own subject as suggested last year. There will be four such opportunities this year as last. Whether this time be used in a special talk from someone of experience on some vitally needed subject or whether you use it for some of the many subjects that may be suggested by your needs as a Church community, it is important that the topic be well planned and that diligent use of the time be made to make it contribute to the welfare of all. May the Lord direct you in this important work.

CONTACT WITH GOD

Christianity reveals the possibility of actual personal contact of man with God; contact, not for conflict, but contact for support. It shows us to be in intimate relation with God. It does not reveal Him to us as one who watches over us for opportunities for wrath, and then comes upon us malignantly to punish us because we have offended Him; this is largely the conception of human religions. It is with them not so much for wrongdoing that men are punished as for having displeased Him whom they call God.

Christianity teaches us of a God who is displeased when we do wrong, not because the wrong hurts Him, because it hurts us. It reveals God as omnipotent and as one who, in His omnipotency, comes to man and takes his place at his side and helps him over the difficult places in life. One who, if a man fall on his journey, instead of putting His foot upon him to grind him to powder, reaches down His mighty hand and in loving tenderness helps up the fallen one. It reveals a God who, instead of laughing at a man in his sorrow, sheds with him tears of sympathy. A God who is so long-suffering and so patient that when a man's father and mother forsake him He will take him up. Such a being meets a great human need.—Methodist Recorder.

You will never enjoy the fullness of the blessings of the Gospel of Christ until you will obey in fullness the commandments of Jesus Christ.

—S. E. Allgyer.

"We receive spiritual life thru faith in Jesus."

Gospel Herald

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Editor

Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors

J. A. Ressler John L. Horst

Contributing Editors

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 18, 1923

Field Notes

Bro. D. A. Yoder of Elkhart, Ind., began a series of meetings at the Emma congregation, Topeka, Ind., on Dec. 30.

Bro. John L. Harnish of Peoria, Ill., was ordained to the ministry on Sunday, Dec. 24. May the Lord bless the brother and the work in Peoria.

Bro. E. J. Berkey, Oronogo, Mo., closed a series of meetings with the Pennsylvania congregation in Harvey Co., Kans., on Jan. 7. There were 35 confessions. We rejoice to know that the power of the Word is still manifested.

Bro. I. W. Royer, Orrville, Ohio, stopped at Scottdale a few days last week. He was here in the interests of Sunday school work.

Bro. E. C. Weaver, deacon at the Firdale congregation near Airlie, Ore., passed to his eternal reward on Sunday Dec. 31. Obituary notice will be given later.

Bro. J. W. Witmer of Petersburg, Ont., was with the brotherhood at Lockport, N. Y., recently. There were two confessions as one result of the meetings. May the Lord add His blessings.—F.

Ordination.—Bro. Jacob G. Brubaker was chosen by lot and ordained to the ministry on Dec. 23 at Lauvers Church in Juniata Co., Pa. Bro. B. had been ordained as deacon in August of this year. May God richly bless his ministry.

Change of Address.—Since Bro. S. C. Yoder, Kalona, Ia., will be at Hesston, Kans., engaged in teaching during the short Bible term for the next six weeks, he requests that all correspondence be sent to him in care of Hesston College, Hesston, Kans.

Bro. Maurice Yoder was ordained to the ministry at the West Liberty congregation near Windom, Kans., on Sunday, Jan. 7, Bishops T. M. Erb and D. H. Bender officiating. May the Lord bless the brother in the responsible position to which he has been called.

Brethren Eli G. Reist and S. H. Musselman of Lancaster Co., Pa., who were sent by the Eastern Mennonite Board of Missions and Charities to Canada to investigate the possibility of locating Russian refugees there, returned to their homes the latter part of last week.

Bro Aaron Loucks of this office who spent some time in Manitoba, Can., in the interests of Russian colonization work returned home the latter part of last week. While in Manitoba he conducted services at a schoolhouse at Ste. Elizabeth, at the Bergthaler Church at Winkler and at the Mennonite Brethren in Christ Church at the same place.

A Bible conference was held at the Oak Grove Church near Smithville, O., during the holiday week. Good attendance and interest prevailed. The Gospel was presented in its purity and with power. Ten public confessions were made while a number of others renewed their covenants. Bros. D. D. Miller and J. B. Smith were the instructors. Baptismal services were announced for Jan. 14. —A.

The Subscription Department wishes to give a few hints to subscribers when sending in money. When sending in renewals for yourself or others the names and addresses should be given exactly as they appear on the labels. Heads of families when renewing for their children should not expect the subscription clerk to know who their children are if the names are not given. Be sure to state on which periodical you want the money applied and do not fail to specify whether the subscription is new or a renewal. When changing addresses be sure to give the old as well as the new location. The observance of these simple rules will greatly facilitate the work here at the office and save annoyance and confusion for both publisher and subscriber as well as for the mail service.

Correspondence

Continental, Ohio

(Mt. Pleasant congregation)

On Sunday, Jan. 7, we reorganized our Sunday school as follows: Supts., Bros. Eugene Moore and L. E. Strite; Secy-treas., Bro. Frank Myers; Chor., Emanuel Yoder.

Mention was previously made of a committee of five brethren which was elected to look after the church building. On Jan. 6 the building was sold for $175.00. We are still without a resident minister.

Cor.

Kokomo, Ind.

Dear Readers, Greeting in Jesus' name:—On Dec. 26, our congregation met for a business meeting and for the reorganization of the Sunday school and young people's meeting. Bro. Troyer was elected as one of the trustees for a term of three years. The following Sunday school officers were then elected: Supts., Paul Myers and Anson Horner; Sec-treas., Ima King; Chor., Dan Hershberger. The following officers were elected for young people's meeting: Supt., Melvin Myers; Junior Supt., Ira Yoder; Sec., Norma Miller; Chor., Dan Hershberger. We held our first instruction meeting for our converts on the evening of Dec. 28. Pray for us that we may continue to be faithful in the spreading of the Gospel.

Niles M. Slabaugh.

Manson, Iowa

Dear Herald Readers, Greeting in Jesus' name:—We enjoyed a series of meetings from Dec. 20 to 27, con-

ducted by Bro. D. H. Bender of Hesston, Kans. Among the visible results was one confession. Believers were strengthened and sinners were warned. May the Lord bless the good seed sown to a still further fruitage. The Lord blessed us with exceptionally nice weather during these meetings.

Our hearts were made sad by the accident which occurred in our midst on Dec. 23. Sister Amelia Zook was struck by an auto while on her way home from the services one evening. She was taken to the Ft. Dodge hospital and passed away on the evening of Jan. 6.

Bro. J. W. Hess returned from the east Dec. 10, expecting to stay home for several weeks.

Our Sunday school and young people's meeting were reorganized on Dec. 31, and resulted in the election of the following: Supts., A. R. Egli, Ira J. Miller; Chors., Orie Keiser, Jno. Egli Jr.; Secys., Kate Miller, Irene Zook; Libr., Martha Zehr; Prim. Supt., C. B. Egli. Y. P. M. Supts., Nick Stoltzfus, E. C. Pletcher; Chors., Rose Egli, Elmer Egli; Sec.-treas., Fred A. Zehr. Church Chors., V. J. Hooley, E. E. Zehr; Correspondent, A. R. Egli. We also held our annual business meeting Jan. 1. Remember us at the throne of grace.

Cor.

Wadsworth, O.

Greetings in Jesus' blessed name:—The congregation at this place held its annual business meeting on New Year's day. Besides transacting the business of the church our Sunday schools were reorganized. The following officers were elected: For Bethel, L S. Kreider and Clayton Rohrer, supts.; Ward Kreider, sec-treas.; For Guilford, Clayton Rohrer and David Kilmer, supts.; Ralph Shoup, secy.

We are started on another New Year. We do not know what is before us, but that matters not if we are in God's care and keeping. May we strive each day to live closer to Him, do His will and bidding, that when Jesus comes to claim His own we may be found among the faithful.

Jan. 4, 1923. Cor.

Columbiana, Ohio

Dear Herald Readers, Greeting in the Master's name:—As we look back over the past year we can truthfully say with the Psalmist, "The Lord hath been mindful of us," and has richly blest us both temporally and spiritually.

Our Sunday schools have been reorganized with only a few changes, for the coming year. May the Lord so direct those in charge of this work, that the year 1923 may prove to be even more successful than 1922.

During the holiday week Bro. Wilbur Miller of Middlebury, Ind., was with us and held a series of meetings at the East Lewistown Union Church. Although there were no open confessions, Bro. Miller gave us good practical sermons.

May we all live up to the standards of God's Word as they were held up before us, and may we be more zealous in our efforts to bring the Gospel story to every creature.

Cor.

Ransom, Kans.

Dear Herald Readers, Greetings:—Bro. Harry Diener, Haven, Kans., preached for us Sunday morning and evening, and Bro. J. M. Kreider, Palmyra, Mo., arrived Monday night and preached for us Tuesday evening. They held services for ten days, commencing Dec. 3 and closing Dec. 12. They also held communion services and sixteen partook of the sacred emblems of Christ's suffering and death. Their work and presence were certainly appreciated.

May the Lord bless the brethren.

Lulu Ummel.

Pigeon, Mich.

Dear Herald Readers, Greetings:—Thru the grace of God we were again permitted to enter a new year. May we like Paul "forget" those things which are behind, and reach forth unto those things which are before," ever "pressing toward the mark for the prize of the high calling of God in Christ Jesus."

On New Year's day our Sunday school was reorganized with results as follows: Supts., Bros. Allen Weidman and John Shetler; Sec-treas., Bro. Wesley Weidman; Chors., Bro. John Shetler and Sister Maggie Weidman.

In the evening of the same day Bro. Peter Ropp of Imlay City was with us and delivered a sermon on Love.

It is always encouraging to have visiting ministers preach the Word and visit in the homes. Have had cloudy weather the past week with some snow. We wish God's blessing on His people everywhere.

In Jesus' name,

Sarah Weidman.

Marietta, Pa.

Dear Brethren and Sisters and Readers:—Greetings of love in His precious name "who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

This is New Year's day. I wonder how many spent it to His glory.

Yesterday I left Marietta, Pa., and arrived at the new mission in Columbia, Pa., about quarter of an hour before Sunday school began at 1:30. Bro. Christian Z. Martin has charge of the mission. Sister Cora Kendricks of Millersville and I had charge of about sixty girls in the basement ranging from the ages of five to nine. Then in the evening Bro. Martin asked me to hear the memory verses by the children. It is surprising to see the number who remember such precious truths. Let us pray that the verses may mean more to them in years to come. After this children's meeting we had a prayer service. I went with Bro. and Sister Ira Shertzer and spent the night with them. Next we visited some of the homes. We came to Sister Felce's and the old mother of the home had such zeal, singing and speaking of her experiences. It makes us glad we were there. We sang several hymns and had prayer. It was very encouraging as we were filled with the Spirit and felt God's presence. Then I went to Sister Augustine's for supper and came to the mission. Brother Lehman of Stony Brook, preached and will continue meetings for awhile. Brother Noah Mack closed a revival with visible results. Pray for the mission and for us all.

A Sister, Adeline Fitzgerald.

Lancaster, Pa.

Dear Readers of the Gospel Herald:—I will take this way of thanking you all who so kindly remembered me at Christmas and on my birthday. Words cannot express my thanks. May the Lord reward you all. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There were so many who asked me to write but as my nerves are not good and I am not strong enough I will take this way to answer. I had the grip and we were quarantined for thirty days because one of my nieces had scarlet fever. The tag is off now and she is up and around again for which I am very glad.

During all this time I felt that the Lord was very near and I also felt the prayers of God's people in our behalf. I wish to thank all those who kindly remembered us in our affliction. I surely appreciate letters and will be glad for all who feel like writing to me. Maybe I will be stronger and will be able to answer them. I will kindly ask you all to remember me in your prayers.

Mary A. Leaman.

(Continued on page 828)

Miscellaneous

THE COST OF THE GIFT

By Ursula Miller

For the Gospel Herald.

It cost Him a throne in the courts above,
Celestial praise in the home of love,
He renounced His heavenly home of bliss,
For the scourging sorrow of one like this.
The homage divine of angelic host,
He gladly gave, for He loved the lost.
He was born a man, though being divine—
Immaculate conception, royal line!

It gave Him (divine one) frail human life,
In the midst of anger, bitterness, strife.
It gave Him temptation common to all,
And led Him to agony, grief and gall.
It gave Him a sinladen cross to bear,
And a cruel thorn, mocking crown to wear,
On the cross as a sinner, at Calvary!
His life paid the ransom which set us free.

The gravest of sins were on innocence laid.
His Christ heart was broken His sacrifice made,
When the Father above withheld His smile,
In pity deep darkness o'ershadowed the while,
The madness of men, and the mob's mingling din.
Sinless, He wore the insignia of sin,
He renounced royal rights of His Sonship the day
That obedience led Him to Calvary's way.

Assurance He gives of a home beyond this,
Where He is praised and adored for our bliss.
Inestimable gift on us He bestows!
He suffered our shame; the third day arose
With a love as luminous as a star!
He guides to the Father who are afar,
As sheep on the mountain wandering, lost,
He offers the gift, for He paid the cost.

Hesston, Kans.

WHERE WILL BE OUR ETERNAL HOME?

By John Schrock

For the Gospel Herald.

People are going from east to west, and from north to south, as they did in the olden time, to look for a home here on earth. How concerned we are about a home! We are very particular to know all about the home into which we soon expect to move, and the advantages we can have there. Has it good water, good gardens, good fruit? If so, we want to have it, even if it takes much time and effort to pay for it. Now this home is only temporary. To some it means only a moment of time, to others a few days, to others some years, while to but very few a hundred years. This is all right if we do not neglect our eternal home.

There are two places to which we may go after our fleshly bodies decay. You and I will inherit one of these, and we will be there thru all eternity. Now is the time to make the choice while we are still on earth and have good minds and healthy bodies.

The way to either one of these homes is plainly described in the Bible. The one is prepared for the devil and his angels—a lake of fire which burneth with fire and brimstone forever and ever. The other is the New Jerusalem, where God and His angels dwell, where Christ sits on the throne of glory. Christ is its light, "and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). Moses could not enter into the land of Canaan because, when the people were striving and murmuring against him, he smote the rock to bring forth water, instead of speaking to it. Deut. 23:49. Jesus says, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (Jno. 14:6). God has given us commands and teachings which must be obeyed if we would enter into His glorious home.

There are many false teachers today, trying to make people believe that certain teachings and commands of God's Word do not need to be obeyed. They say it means something else. If God did not mean it, why did He teach it?

The apostle teaches in I Cor. 11 that woman should have her head covered when she prays, which many different churches used to observe, but have now forsaken it. I Thess. 5:17, says, "Pray without ceasing." How is it if a woman has her head covered only a short time during the day, or possibly only on Sunday? "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40). If you knew He were coming today, I think you would wear it. Be ready to meet the tempter also.

Why did Christ wash the saints' feet? He said that He has given us an example that we should do as He has done—thus showing humility.

The Bible teaches us not to adorn ourselves after the fashion of the world. To wear certain clothes will not cause you to be a Christian, but if you are a Christian, that will cause you not to want the fashions of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 Jno. 2:15). "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). Matt. 7:15 says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." So then, sheep's clothing must be different from that which the world wears, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I Jno. 2:16, 17).

One sin, unrepented of, will keep us from the heavenly home. "Ye are the temple of God." If any man defile this temple with evil thoughts, corrupt minds, jesting and idle talking, he must give an account thereof in the day of judgment, unless repented of.

The devil and his disciples are making war upon the disciples of God who are trying to keep His commands. The devil says, "Don't be so particular about observing these commands, just live a moral life, and dress so that the world does not point the finger of scorn at you." The devil was cast out of heaven to this earth, and he is doing all he can to get people to follow him. He has great power, therefore be on the watch for him every moment.

Luke 16:19 mentions a rich man who "was clothed in purple and fine linen, and fared sumptuously every day," and in hell he lifted up his eyes being in torment, seeing poor Lazarus in heaven who could not as much as get the crumbs to eat that fell from the rich man's table while they both lived on earth. The rich man is calling upon Lazarus that he might put his finger into water to cool his tongue. But this could not be. Then he asked Abraham to send Lazarus to his brothers to tell them that they should not come to the place where he was in that flame of fire. There are many people today who are too proud to look upon the poorer class of people in this world or to have anything to do with them. Where will their future home be?

The time to decide about our eternal home is while we are here on earth. Let us think over these matters, let God into our lives, trust and obey Him, and He will take us to His home. Jesus has been there; He knows the way. Take His advice, and you will not go astray.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Does our life really show to those with whom we come in contact, that we are going another way to what the world is going? A pestilence came over the land because David numbered his people against the will of God. I Chron. 21. David repented and the plague was stopped. Think of it, Has any one suffered in this world and the world to come

because you and I disobeyed God's teaching?

We must have Faith and Obedience, if we expect to enter the glorious home with Jesus Christ.

Hutchinson, Kans.

A LOOK IN THE PAST AND A LOOK IN THE FUTURE

By Levi Blauch

For the Gospel Herald.

On Sunday evening, Dec. 3, 1922, the eight day Bible conference held at the Stahl Church near Johnstown, Pa., came to a close. The meetings were interesting from beginning to end.

The last evening of the conference as I was looking over the large audience I was thinking of the first Bible conference held in the Johnstown district twenty-five years ago. I call to mind the sadness of heart on my part as only a few weeks before I had laid away the mother of my children. Many of the teachings then given came fresh to my mind. Methinks I can see the instructors and name them. Two of them have passed to their reward—Bro. John S. Coffman and Bro. M. S. Steiner. Many aged brethren and sisters of the district who were past sixty years were with us then but they are all absent this time—gone to their reward. Many younger brethren and sisters have also passed away.

Then I was thinking of those who were mere boys, others in their teens, others in their twenties who are now, some of them, officials in the Church. The Church then had one bishop, five ministers, and five deacons. The bishop, one minister, and three deacons have since passed to their reward. Great have been the changes in the district in the last twenty-five years—some for the better; some for the worse.

Then the thought came to me as to the changes that will take place in the next twenty-five years. Those of us who are now sixty years old will nearly all be gone. Should there be a Bible conference at this place twenty-five years from now, where will we be, even if we are only fifty years old now? There were only five in the above meeting that are seventy-five years old. There were those present who are mere boys, others in their teens, others in the twenties. Some among these will be officials then. Likely the half of the officials now present will then be missed.

Satan has been active during the last twenty-five years. He has made great efforts to overthrow the Church and some poor souls were overwhelmed by his evil influences and are now lost to God and the Church.

How about the next twenty-five years? Will Satan be quiet and allow the Church to go unmolested and unharmed? No. He will be more active than ever. "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13).

Aged brethren and sisters, let us by God's grace be on our guard, not only in warning and teaching the young members, but in living the right kind of lives so that we may set the right examples of true obedience to God and the Church. O that we who are now aged and gray would become so loyal to God and the Church that by His grace we would raise the standard of the Christian life so high that the younger brethren and sisters could see, feel, and realize that there is a reality in the religion of Jesus Christ! Time is moving on; eternity is before us.

Johnstown, Pa.

"PERSONAL LIBERTY"

Liberty is a condition of life that all mankind is desirous of enjoying.

A movement for "personal liberty" which has waxed hotter and hotter ever since the Eighteenth Amendment went into effect is creating considerable interest in certain circles at the present time. For instance, President Gompers of the American Federation of Labor is quoted as saying in a speech that the American workman has been treated unjustly by the enforcement of the Volstead law. He further stated that in the future, candidates for election to state offices would be expected to make themselves understood respecting this right (?) of man's personal liberty and if they did not declare themselves to be in favor of beer and light wines, they could not expect to receive the support of the Federation.

It is a well known fact that labor union members will murder or maim any individual who dares to exercise what really is his personal liberty in contracting his personal services for so many hours a day for so many dollars a week without first becoming a member of the labor union and permitting that body to fix the price of his labor.

The deadly cigaret is doing its work of destruction, undermining the health and intellect of the rising generation, as well as sending unnumbered thousands of more mature age to the insane asylum or to an untimely end. Yet when anybody dares to cry out against this deadly and rapidly increasing evil he is immediately accused of trying to destroy one's personal liberty.

The present day "flapper" dresses like a harlot and the unwise schoolgirl of sixteen copies after her. When taken to task for her behavior by her more mature and discreet teacher, again the cry goes forth—"Attacking one's personal liberty."

In summing up the whole matter we are reminded of the words of the apostle Peter, which are so befitting to this class that are crying so long and loudly for personal liberty. "While they promise them (their hearers) liberty, they themselves are the servants of corruption: for whom (or by what) a man is overcome, of the same is he brought in bondage."

A moment's reflection suffices to show how ridiculous it is to uphold the liquor traffic in the name of personal liberty. We are reminded of a little experience we had while riding on a crowded street-car in Chicago. We were compelled to stand on the rear platform. A man who evidently was a believer in "personal liberty" got on the car, walked on the writer's feet, insisted in engaging in conversation, and we were compelled to either get off the car or stand there and breathe in the whiskey-laden breath of that drunken man. And it is just so with the foul, offensive odor of the cigaret smokers who are in bondage to that habit, and smoke in public places, in the presence of ladies and infants, never considering for an instant whether what they consider their personal liberty is at the cost of their neighbor's discomfort.

There was a man in Chicago who paid the penalty of death for murdering a child after he had outraged her, and a prominent judge, commenting on the case, said that the way in which women appear in public, scantily clad, was in his judgment indirectly the cause of that man's dastardly act.

The fact of the matter is, the cry of personal liberty is simply a cloak for wickedness. If a person ever expects to enjoy real personal liberty in this life and enjoy life eternal, he must first surrender his heart and life to God, conform to His will, be delivered from all his vile, unclean and vicious habits and appetites, receive the Spirit of God in the inner man and then will be manifest in his life the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).—G. W. H. in Burning Bush.

God almighty hath so closely twisted His own glory and our happiness together, that at the same time we advance the one we promote the other.—Matthew Hole.

CORRESPONDENCE

(Continued from page 825)

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers, Greetings:—On Dec. 9, Bro. N. E. Miller of Springs, Pa., began a series of meetings and closed Dec. 21. Also had 3 days of Bible conference. Some of the visible results were 4 confessions.

On Sunday, Jan. 14, Bro. Daniel Kauffman expects to be with us for which the time has been set for baptismal services.

Yours in His service,

Cor.

Harrisonburg, Va.

"Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." This is manifestly the desire of the new students who have come in to spend a short time in special Bible Study work.

School reopened after the holiday vacation, Wednesday morning, Jan. 3. By 12 o'clock, noon, forty-three Short Bible Term students had registered. Since then a few more have come. The opening Chapel address was given by Bro. A. D. Wenger on "The Value of an Education." Some of the thoughts given were: To be educated means to know more of what God knows. It is a wonderful privilege to know of the wonders about us which God has wrought. There is a difference between wisdom and knowledge. Do not look for the high position. Acquire knowledge in order to be of better service to God and our fellowmen. Knowledge gives confidence.

During this Short Bible Term Bro. N. H. Mack of New Holland, Pa., is with us as one of the instructors. There will be special lectures during this time by Bro. Jno. H. Mosemann, Lancaster, Pa., and by the faculty of the school.

God's Word is a treasure house in which we can find riches untold if we come to it with open hearts and minds, willing to have the Spirit direct us in our search for truth. "Blessed are they that keep his testimonies, and that seek him with the whole heart" (Ps. 119:2).

Cor.

Hubbard, Oreg.

(Zion congregation)

Dear Herald Readers, Greetings in Jesus' precious name:—On Dec. 24, the Sunday school was reorganized as follows for the new year: Supts., C. I. Kropf, Lester E. Conrad; Chors., Frank E. Hostetler, Minnie Kauffman; Libr., Grace Kauffman.

The Christmas song service on Christmas evening was enjoyed by those in attendance.

In His glad service,

Jan. 2, 1923. Albert D. Erb.

Protection, Kans.

Dear Herald Readers, Greetings:—On Dec. 23 Bro. J. A. Heatwole commenced a series of meetings at this place, closing on Dec. 31, with six confessions. The meetings were well attended and the brother very forcibly preached the Word in its simplicity which all could understand. We believe the Church was strengthened by the many good thoughts presented. May we all try to live up to the truths, as simply hearing and not practicing the teachings will not do us much good.

On Dec. 29, our bishop, Bro. S. C. Miller, came to this place and stayed till Jan. 1.

Jan. 4, 1923. Cor.

Topeka, Ind.

(Emma congregation)

Dear readers of the Gospel Herald:—On Dec. 16, 1922, we had our annual business meeting. The following officers were elected for the Sunday school, church, and young people's meeting: Supts., Rollin Hostetler, Elmer Greenawalt; Sec.-Treas., Sam Miller; Chor., Paul Hostettler. Church officers: Trustee, Noah Bontager; Treas., Dan Yoder; Chor., Amos Hostettler; Mission Board Member, Noah Bontrager; Ushers, Truman Hostettler, Sam Miller; Overseer of Mennonite Aid Plan insurance, Uriah Y. Miller; Correspondent for the Gospel Herald, Alta Bontrager. Young people's meeting mods., Amos Hostettler, Jonas Yoder; Musical director, Chauncey Oesch; Children's department, Fannie Hostettler.

On Dec. 30, 1922, Bro. D. A. Yoder of Elkhart, Ind., began a series of meetings at this place. May we pray that lost souls will confess Christ. We ask an interest in the prayers of all God's people.

Jan. 4, 1923. Alta Bontrager.

McMinnville, Ore.

Dear Gospel Herald Readers, Greeting in the worthy name of Jesus:—A few lines from this new field of labor may be of interest to some.

On Sunday, Dec. 24, we reorganized our Sunday school for the coming year. Officers elected are as follows: Supts., Bros. Will Beechy and Dan Yoder; Secy., Sister Fannie Hostettler; Treas., Bro. Rudy Miller; Chor., Sister Celesta Hostettler.

The Lord has blessed and prospered the work here so far, but this is a large field to work in with great opportunities, and we must say with the Master, "The harvest truly is great but the labourers are few." Our earnest desire and prayer is that God might send us more laborers to help along in this great work.

Will you especially pray for the work at this place?

Jan. 5, 1923. Fannie Shenk.

Peabody, Kans.

(Catlin congregation)

Dear Herald Readers:—On Dec. 10 Bro. E. J. Berkey of Oronogo, Mo., came here to hold a series of meetings. He preached the Word earnestly remaining for ten days. He gave a lesson each time before the regular sermon. He taught in such a way that even a child could understand. From here Bro. Berkey went to hold meetings at Pennsylvania Church in Harvey Co., Kans. We have had a mild winter thus far. No snow has fallen here to date. Health in general is good.

Jan. 5, 1923. Cor.

Kalona, Iowa

(East Union congregation)

Greeting of love in the Master's name:—An inspiring and uplifting Bible Conference was held for a full week and closed with the last day of the old year. Daniel Kauffman of Goshen, Ind., and Simon Gingerich of Wayland, Iowa, were instructors. At one time we thought our meetings were crippled by the call home of Bro. Kauffman because of the sad occurrence in their home, the drowning of their son Paul, but the brethren D. H. Bender and J. D. Charles of Hesston, Kans., came into our midst for a meeting of the Ways and Means committee of Mennonite Board of Education and willingly stepped into the work helping to carry out the program. Bro. Charles remained to the close of the meetings.

Our deepest sympathy goes with Bro. Kauffman and family in their sore trial, the loss of their son.

Our Sunday school was reorganized Sunday, Jan. 7, (delayed one week on account of the meetings) and the following officers were elected: Supts., C. C. Miller, Omar Gingerich; Supts. primary dept., W. C. Brenneman, Henry H. Miller; Chor., Abner Miller; Sec-treas., Gladys Bontreger; Secy-treas., prim. dept., Mabel Hershberger.

Several weeks ago by voice of the church it was decided to have preaching every Sunday morning instead of every two weeks as was the practice heretofore.

Bro. Sanford Yoder goes to Hesston, Kans., next week to take his place as instructor in the six weeks' Special Bible Term.

D. B. Swartzendruber.

Jan. 8, 1923.

Middlebury, Ind.

Dear Herald Readers:—On Nov. 21, our Sunday school was reorganized. The results are as follows: Supts., Earl Miller, E. A. Troyer; Chors., Amanda Karch, Daniel Friesner; Sec-treas., Mabel Yoder; Libr., Mabel Kauffman; Primary Supt., Walter Miller; Intermediate Supt., Ora Kauffman; Delegates to Conference, Earl Miller, S. S. Yoder, E. A. Troyer.

We also reorganized our young people's meeting: Supt., Elmer Hostetler; Musical director, Frank Blough; Program committee, Elmer Hostetler, S. S. Yoder, J. H. Walters.

On Jan. 1 we had our annual business meeting. The following officers were elected: Trustee, David Yoder; Sec-treas., L. R. Yoder; Mission director, D. S. Blough; Insurance director, E. A. Troyer; Chor., Frank Blough; Stewards, Samuel Yoder, Velma Pletcher; Visiting brethren, Earl Miller, L. R. Yoder.

May God bless our efforts in His service that the glory may be His own and a blessing ours.

Jan. 8, 1923. Lizzie A. Kaufman.

McPherson, Kans.

Dear Herald Readers, Greeting in Jesus' name:—"The Lord hath done great things for us; whereof we are glad." Our semi-annual Sunday school conference was held Dec. 31. We had a very interesting meeting and many good thoughts were brought out. At the beginning of this year the Sunday school was reorganized for the next six months.

An impressive ordination service was held Sunday, Jan. 7, at which time Bro. Maurice Yoder was ordained to the work of the ministry at this congregation. On the same day one member was reclaimed to the church.

Next Sunday we expect to have Bro. P. A. Friesen with us.

Jan. 8, 1923. Cor.

Garden City, Mo.
(Bethel congregation)

Greetings to the Gospel Herald Readers:—On Dec. 24 and 25 there was a Sunday school and mission program given by members of the two congregations in this community. Many good truths and helpful thoughts were brought out in this program.

On New Year's day there was a members' and business meeting held at the Bethel Church. They have decided to have quarterly members' meetings for the purpose of bettering the church, the church work, and the individual. May the Lord bless the work of these meetings.

We also reorganized our Sunday school a few weeks ago, as follows: Supts., Bros. Alvin Kenagy and Bro. Edd Kenagy; Sec.-treas., Sister Carry Helmuth; Chors., Sisters Edith Troyer and Trusie Zook.

Jan. 8, 1923. Myrtle M. King.

Newton, Kans.

Dear Gospel Herald Readers, Greeting in the Master's name:—We have many reasons to thank our kind heavenly Father, for the rich spiritual blessings we have enjoyed, the past few weeks.

On Dec. 21, Bro. E. J. Berkey of Oronogo, Mo., came into our midst, and began a series of meetings, which continued until Jan. 7. There were several day meetings, as well as each evening.

The brother labored with us in the Spirit and power of the Lord. We can surely say that the Lord hath done great things for us whereof we are glad. The Christians in general were encouraged and strengthened, a number of them confessing that their life was not what it should have been, and making a deeper consecration.

A number that had started in the Christian life and had fallen by the way, have again renewed their covenant with the Lord, and twelve other souls were willing to accept Christ as their Savior. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.

Yet in the midst of our rejoicing, we were made sad that many others were not willing to step out on the Lord's side. From here Bro. Berkey went to Larned, Kans., for further service.

We ask an interest in your prayers that our lives may be as God would have them and that the revival that has begun may continue on and on.

In His name,

Jan. 9, 1923. Cor.

Elizabethtown, Pa.

The program for the monthly workers' meeting to be held at the Elizabethtown, Church, Thursday evening, Jan. 25, 1923, is as follows:

Lesson for Jan. 28, The Rich Man and Lazarus, Bro. Samuel Z. Miller.

Lesson for Feb. 4, The Grace of Gratitude, Bro. Norman Rutt.

Lesson for Feb. 11, The Spirit of Prayer, Bro. Jacob Shotzberger.

Lesson for Feb. 18, Jesus and Zacchaeus, Bro. John Garber.

Mary E. Ebersole, Sec.

Jan. 10, 1923.

"The profession of religion without the fruits of love and sympathy, is empty and barren."

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following cablegram has just been received from our Unit in Russia:

"Fifteen kitchens feeding 9332 children and 5747 adults."

* * *

The following letter from the Canadian Mennonite Board of colonization is self-explanatory.

Canadian Mennonite Board of Colonization

Rosthern, Sask., Dec. 15, 1922.

Dear Editor and Readers:—

In the matter of the immigration of our Russian brethren there have been several postponements. According to a message of the 17th of November, the Soviet government has demanded that those who intend to emigrate should be examined before they leave Russia. Should this, however, not be done and the emigrants be sent back from Libau in Latvia, then the Russian government would refuse to readmit those who had been turned back. Mr. Dennis expressed the hope in his letter that the difficulties might be overcome with the help of the Canadian government. On Nov. 21 we received additional information through letters that the Canadian officials would not receive permission to enter Russia without further credentials. Brother B B. Janz writes in a letter that the Soviet government is making the entrance of the Canadian officials very difficult, but that there is hope of finding a satisfactory solution; and today we received a telegram from Mr. Dennis which states that the difficulties have been solved and that the emigration can begin whenever we are ready. We replied that if the journey be possible in winter, as the C. P. R. and Bro. Janz believe, the movement may begin, and that we will prepare ourselves to receive the brethren.

So the Lord has once again opened the way and hope has returned. May everything work out for the best interests of our sorely tried brethren.

With greetings,

David Toews.

Postscript:—In view of the now definite prospect that the immigrants will come, let us work together with a good heart that the sale of shares may be pushed forward with all speed. The latest development of the case will impose upon us great demands. Let us prepare ourselves that we may stand the test. "Quit yourselves like men; be strong."

The lists of the first immigrants have already been published. The Rundshau will send them out as supplement to its weekly issue. We have word from Bro. Janz that the first immigrants will arrive with but few exceptions according to the first lists. They are to come in groups of about 750 people and at intervals of about ten days. D. T.

Letter from A. J. Miller

Dear Friends:—

A. W. Slagel reports from Alexandrovsk that the fine weather and ending of the fall field work gave the people an opportunity to gather fuel on the fields and made it much easier to operate the kitchens successfully. Even the villages that have the least fuel will now be able to continue with their kitchens for some time. However we shall have to put forth every effort to get some fuel for them for February, March and April.

The grain tax has been very heavy, and has brought on extreme hardships, es-

pecially in the Molotchna. More people are therefore thrown into the first category of needy, which will make it necessary for us to feed a larger percentage of the population.

In Chortitza Volost 12 kitchens operated during November, feeding about 2100. The very large number of widows, who are without the possibility of earning a livelihood makes the situation there severe. The feeding lists have been kept down as much as possible, but will increase somewhat more rapidly now from month to month.

The Nicolaipol Volost has issued in 4 kitchens about 280 rations.

In Halbstadt (Molochansk) Volost 34 kitchens are feeding about 5500. The small food supply produced by these people during the summer is in many cases already exhausted, so that the number in the first category is increasing rapidly. Scattered between the villages are Russian settlers, who are also asking for help. An effort is being made to solve the problem of this needy group of newcomers, but the fact that they are so scattered increases the difficulty.

In Gnadenfeld (Bogdanovka) Volost the 26 kitchens fed about 3300. Some villages in this Volost had a good harvest on the small acreage sown, but others will need much help.

In the Gruenfeld settlement conditions are reported as somewhat better than last year. About 420 rations are being issued in 8 kitchens, and this number will not increase very rapidly.

In the Kotschubejevka Volost some of the poorer villages will need considerable assistance. But the entire program need not be large there. The people have solved their fuel problem by cutting wood in the Government forest nearby. The 19 kitchens fed about 670 rations in November.

In Nemetzkaya Volost (New York) the 5 kitchens fed about 300 rations.

In Fuerstenland settlement 5 kitchens issued 520 rations. The A. R. A. has issued food in the Kamenka district to provide for their operations up to May 1.

In the larger Volosts the kitchens have been supplied with food sufficient to Jan. 1. Before that date additional supplies will be issued to safeguard against interruption in the operation of the kitchens during the winter weather.

Very sincerely yours,
AMERICAN MENNONITE RELIEF,
Alvin J. Miller, Director in Russia.

* * *

Letter from D. M. Hofer

Moscow, November 5, 1922.

Dear Friends:—

Last Sunday, October 29, we sent you greetings from Berlin, with the remark that we were ready to leave Germany for Russia. Today, Sunday November 5, we are, thank God, finally in Moscow, where we arrived yesterday evening from Riga. As the journey from Berlin to Moscow required six full days, there was plenty of opportunity to exercise patience, as Bro. P. C. Hiebert had told us beforehand. While our train made an average of eight miles per hour for the trip, there were many occasions on which it came to a full stop on the level plains on account of a lack of steam, and then they would fire the engine from two to four hours with wood in order to get up the necessary steam. Accordingly we had plenty of opportunity to see the Russian peasants who would come from the near-lying villages to see the train. That they were in dire need could be seen by the dilapidated buildings and the very poor and torn clothes of the men and women, as well as of the children.

Arriving in Moscow the A. R. A. met us at the station with their automobile and took us to the A. R. A. quarters where we soon met Bro. A. J. Miller, the director of the Mennonite Relief Work, and through his kind hospitality we were naturally well cared for. Bro. Miller is doing here a systematic and a self-sacrificing work for Mennonite Relief work in Russia, the extent of which one can appreciate only when he comes in contact with it. He is the right man, with the right heart, and the right place.

For the first five dollars which we exchanged in Moscow we received 100 million rubles, and so we were millionaires. On Sunday morning we went to church and heard a stirring German sermon, and from the church we took a Drosky to our quarters, which took perhaps twenty minutes, but for which we had to pay 5 million rubles. This, however, would be only about 25 cents in American money. One can scarcely buy anything here for less than one million rubles,. In the afternoon we rested from our journey, and in the evening we drove to a Russian church where we had the privilege, through an interpreter, of witnessing for Jesus and preaching from the Word. We were convinced that the people have a real hungering for the Gospel. The church house was crowded, the services lasted for three full hours, there were five preachers, and it was noticeable that the hearers listened attentively with open hearts. Also in their prayers one could feel that they had spiritual life. In the wake of this terrible war men are sighing for inward peace. All Europe seems to be a broken world and thousands of people are dependent on the work of Good Samaritans.

After we had distributed a number of gifts from good givers in Wernigerode and Berlin for relatives in Moscow, and had arranged everything satisfactorily with Bro. Miller and the A. R. A., we set out on Tuesday evening, November 7, for our goal, Halbstadt.

With Greetings,
D. M. and Barbara Hofer.

Jan. 11, 1923.

Married

Blosser—Hostetler.—On Sunday evening, Dec. 24, at Mt. Herman Church near Shelbyville, Ill., Bro. Joseph D. Blosser to Sister Katie E. Hostetler, Bro. Joseph Reber officiating.

Egli—Ulrich.—Bro. Louie L. Egli and Sister Rose E. Ulrich, both of the Manson congregation, were united in marriage at the home of the bride at Manson, Iowa, Dec. 27, 1922, Bro. D. H. Bender officiating.

Stoltzfus—Smoker.—On Dec. 21, 1922, at Millwood Church, occurred the marriage of Bro. Harry W. Stoltzfus and Sister Malinda B. Smoker, both of Gap, Pa., Bro. J. S. Mast officiating. May God's richest blessing attend them through life.

Brubaker—Beery.—On Jan. 1, 1923, Bro. Elmer Brubaker of Seville, O., and Sister Esther Beery of Medina, O., were united in marriage at the home of the officiating minister, Bro. S. D. Rohrer. May God's choicest blessing attend them through life.

Blosser—Yoder.—On Dec. 23, 1922, at the home of the bride's parents, Bro. and Sister Rudolph Yoder of Kent, Ohio, occurred the marriage of their daughter, Sister Celesta K. Yoder to Bro. Harry Blosser of Columbiana, Ohio, officiated by Bro. E. M. Detweiler, Columbiana, Ohio. May God's richest blessings attend them through life.

Hoober — Buckwalter. — On Jan. 4, 1923, Bro. Clement Hoober of New Holland, Pa., and Sister M. Buckwalter of East Petersburg, Pa., were united in the bonds of holy matrimony by Bro. Isaac H. Brubaker. May God's richest blessing attend them thru life.

Hostetter—Kreider.—On Jan. 4, 1923, at Millersville, Pa., Bro. Lewis H. Hostetter of the Millersville congregation and Sister Emma Kreider of the Risser congregation were united in marriage by Bro. D. N. Lehman. May God's blessings abide with them.

Weldy—Culp.—Bro. Harvey Weldy of the Holdeman congregation and Sister Laura Culp of the Yellow Creek congregation were united in marriage Nov. 25, 1922, at the home of the bride by Bro. Henry Weldy. May God's blessing go with them thru life.

Yoder—Zaerr.—On Oct. 31, 1922, at the home of the bride's parents, Bro. and Sister I. F. Zaerr, occurred the marriage of Bro. Raymond L. Yoder and Sister Jessie Zaerr, both of the Central A. M. Church near Archbold, O., Bro. Eli Rupp officiating. The bride's grandmother, 94 years old, was present. May the Lord abundantly bless them thru life.

Obituary

Nussbaum.—Wilson Allen, son of Daniel and Edna Nussbaum, was born in Wayne Co., O., Sept. 20, 1922; died of spasmophilia Dec. 27, 1922; aged 3 m. 7 d. He leaves his parents and 4 brothers to mourn his early departure. Funeral services were held at the Swiss Mennonite Church Dec. 29, by J. S. Moser and Jacob Nussbaum.

Flubacher.—Martha (White) Flubacher was born Jan. 1, 1866; died Dec. 21, 1922; aged 56 y. 11 m. 20 d. She leaves to mourn her departure a loving husband, and two children, besides many friends. Her life was an example of faithfulness and devotion to her God, and as death drew near she gave a clear testimony of being prepared to meet God, and joined in singing, "I'm Going Home." She lived in the community of Job, West Va., for many years and was known by many people as, "Aunt Mat." Funeral services were held at the Bethel Church, conducted by Bro. Jasper Smith. Texts, Matt. 10:6; 13:43. Interment in cemetery nearby. K.

Tschantz.—Catherine Gerber Tschantz was born in Wayne Co., O., Aug. 28, 1848; died Dec. 23, 1922, of results of a fibroid tumor; aged 74 y. 3 m. 25 d. In her youth she joined the Swiss Mennonite Church and remained a faithful member until the end. She was a sufferer for a number of years but bore it all without complaint or murmur. On Oct. 24, 1874, she was married to Daniel H. Tschantz with whom she shared joys and sorrows for 48 years. She is survived by her husband, 2 sisters, and a host of other relatives and friends. Funeral services held by Jacob Nussbaum and I. W. Royer on Christmas day.

Rohrer.—Nancy Lehman was born near Washingtonville, Mahoning Co., O., Mar. 27, 1855; died at her home near Wadsworth, O., Dec. 8, 1922; aged 67 y. 8 m. 11 d. On Dec. 26, 1878, she was united in marriage to Benj. Rohrer. To this union were born 6 children—Samuel D.; Melissa, wife of Bro. John R Landis; Clayton; William (deceased); Mollie, wife of Bro. Edward Graber; and Benj. L. In early married life she with her husband united with the Mennonite Church and she remained in this church relation until death called her home. For a number of years she had been in failing health, and the last year was in a weakened condition. She took her bed on Thanksgiving day and grew continually worse. She suffered much pain which she bore with Christian patience. The funeral was held Dec. 12 from the Lower Mennonite Church and was largely attended. Services conducted by Brethren M. G. Horst and Abram Good. Burial was made in nearby cemetery.

Shantz.—Henry B. Shantz was born in Waterloo county, Ont., on Dec. 17, 1841. In 1863 he was married to Lydia Snider who died in 1909. This union was blessed with 5 sons and 5 daughters. In his youth he united with the Mennonite Church, of which he remained a member all his life. For the last few months he was confined to his bed but he was released by death on Dec. 19, 1922; aged 81 y. 2 d. There remain to mourn his departure 5 sons, 4 daughters, 41 grandchildren, 19 great-grandchildren, 2 brothers, and 1 sister. The funeral was held on Dec. 22, from the home of his son William. Services at the First Mennonite Church, Kitchener, Ont. Interment in adjoining cemetery. Brethren Jonas Snider and U. K. Weber officiated.

Wagler.—Mable Catherine Wagler, daughter of Bro. and Sister Michael Wagler, was born in Daviess Co., Ind., July 17, 1922. After a few days of sickness caused by bronchial pneumonia, she peacefully fell asleep in Jesus, Dec. 30, 1922; aged 5 m. 13 d. She leaves to mourn her early departure, parents, 1 sister, 1 brother, 4 grandparents, and a host of relatives and friends. Her life on earth was short but full of sunshine. Funeral services were conducted at the United Brethren Church Dec. 31, by Amos Weldy. Text, Amos 4:12.

Farewell, dear, but not forever,
There will be a glorious dawn;
We shall meet to part no never,
On the resurrection morn.

Parents.

Souder.—Joseph R., son of Wallace and Ella Souder, was born Nov. 27, 1922; died Dec. 2; aged 5 days. He leaves parents and two sisters (Margaret and Esther) to mourn his early departure, three little brothers having gone before. Short funeral services were held Dec. 5 with interment at the Rockhill Mennonite Church near Telford, Pa.

We had a little treasure once,
He was our joy and pride,
We loved him, ah perhaps too well,
For soon he slept and died.

When we leave this world of changes,
When we leave this world of care,
We shall find our missing loved ones,
In our Father's mansions fair.

Neuenschwander.—Barbara Neuenschwander was born April 14, 1842, in Bern, Switzerland, and died at the home of her daughter, Mrs. Ben Heyerly near Molalla, Ore., on Dec. 4, 1922; aged 80 y. 7 m. 20 d. In 1871 she was married to Christian Neuenschwander. The same year they moved to the United States, making their home in Ohio the first five years. In 1881 they moved to Oregon, where they have since resided. On Feb. 22 of this year, her companion passed into the home beyond. To this union were born five chidren, 4 sons and 1 daughter. She leaves to mourn her departure 3 children, 4 grandchildren, 2 half brothers, 1 half sister. In her youth she united with the Mennonite Church and remained faithful unto death. Funeral services on Dec. 6 at the Smyrna Church by A. P. Troyer and E. Z. Yoder in English. Text Heb. 4:9. John Beer in German. Text, Psalm 116:7.

Shetter.—Barbara Huber Shetter was born Nov. 11, 1839, in Lancaster Co., Pa., died at the home of her son in Philadelphia on Dec. 29, 1922; aged 83 y. 1 m. 18 d. In 1866 she was married and moved to Chambersburg, Franklin Co., Pa., in which vicinity she lived until ten weeks before her death when she went to visit her son. She was sick only two weeks. She was a consistent member of the Mennonite Church for many years and during her last illness she sang some of her favorite hymns until her voice grew faint and her strength failed. She is survived by her husband, 3 sons (John H., Jacob H., and Benj. H.), 1 daughter (Mrs. Fannie H. Burkholder), 19 grandchildren, and 1 great-grandchild. The body was brought to Chambersburg and short services were held at the home of her son, John H. Shetter, on Jan. 2, 1923, by Bro. Geo. Ernst, and at the Chambersburg Church by Bros. D. E. Kuhns and W. W. Hege. Text, Heb. 12:1, latter clause. Interment in cemetery adjoining the church.

Schrock.—Margarete Stauffer was born in Ohio in Nov., 1841, and when a mere child moved with her parents to Elkhart, Ind., where she grew to womanhood. She was married June 23, 1861, to Joseph W. Schrock. To this union were born seven children, four sons and three daughters, four of whom survive. She is also survived by 15 grandchildren and 11 great-grandchildren. She was left a widow in May, 1909, since which time she has lived with her children. She came to Wilmore, Kans., to live in the home of her son H. S. Schrock about 8 months ago. On Christmas morning she was stricken with pneumonia and other complications which resulted in her death. She was aged 81 y. 1 m. 8 d. Notwithstanding the sadness that comes with the breaking of human ties we greatly rejoice in the fact that in the years since her companion was taken from her side her choicest literature was the Book of books, and her chief delight was to worship at the feet of her Savior. Just a few hours before passing she called for the reading of her favorite Scripture Isa. 12:2, and prayed with her children which gave her great comfort. May we live so that our end may be reached as peacefully as was hers. Funeral services conducted at the Pennsylvania Church by J. M. R. Weaver and D. Zook. Texts, Isa. 12:2; II Tim. 4:7. She was buried by the side of her husband. Peace be to her ashes.

Kauffman.—Rachel Yoder Kauffman was born Aug. 16, 1830, near Berlin, Holmes Co., Ohio. Grandma Kauffman died near Aurora, Oreg., Dec. 28, 1922; aged 92 y. 4 m. 12 d. She died at the home of her daughter Mrs. H. H. Deetz, with whom she had made her home for the last seven years. Nov. 30, 1851, she was married to Bishop Jonas J. Kauffman at Berlin, Ohio. In the spring of 1853 they moved to Johnson Co., Iowa, and in the spring of 1865 they moved to Douglass Co., Ill. In the fall of 1880 they moved to near Hubbard, Oregon. To this union were born 12 children, 4 sons and 8 daughters. She leaves to mourn her departure 3 daughters, 4 sons, 1 brother, 38 grandsons, 34 granddaughters, and 150 great-grandchildren. Four brothers, 1 half brother, 5 sisters, 5 daughters, 12 grandchildren and her companion preceded her in death, the last named fifteen years ago last July. In her youth she united with the Amish Mennonite Church and remained a consistent and faithful member unto death. Funeral services on Jan. 1, 1923 at the Zion Church, conducted by A. P. Troyer, in German and E. Z. Yoder in English. Text Job 19:25. Remains laid to rest in the cemetery near by.

Mother thou art sweetly resting,
Here thy toils and cares are o'er:
Pain and sickness, death and sorrow,
Never can distress thee more.

Kauffman.—Paul Raymond Kauffman, son of Daniel and Mary Kauffman was born in Morgan Co., Mo., Dec. 13, 1906; died at Goshen, Ind., Dec. 27, 1922; aged 16 y. 14 d. Death was caused by accidental drowning. He and three companions had gone skating and happening to strike a place where the ice was only a half inch thick, Paul broke through and disappeared. A few seconds later he reappeared and after holding on to the thin ice for a very short time sank and was seen no more. All efforts to rescue him failed. His body was recovered later. With his parents Paul moved from Missouri to Scottdale, Pa., in March, 1909. His father at this time became the resident editor of the Gospel Herald. He lived in Scottdale until August, 1922, when the family moved to Goshen, Ind., his father having been elected president of Goshen College. He was converted and united with the Mennonite Church at the age of ten years. Paul was a good Christian boy and a general favorite wherever he was known. His untimely demise came as a shock to all. Only an all wise Father can know why he had to leave this sphere of action at the age when he was only entering a life of service. He is survived by his parents, 2 brothers, 2 sisters, and a large circle of friends. Funeral services were held at Goshen, Ind., Dec. 30, conducted by Bros. J. K. Bixler, I. R. Detweiler, A. E. Kreider and Aaron Loucks.

Schrock.—Ira B. Schrock was born near Garden City, Mo., on Nov. 19, 1881, and died at St. Mary's Hospital in Kansas City on Christmas Day, 1922; aged 41 y. 1 m. 6 d. In his early youth he was baptized in the Mennonite faith. He was united in marriage to Delia Decker on June 4, 1905. To this union was born one daughter. On Dec. 8 he seemingly contracted a cold which developed into meningitis. After every effort was made by home physicians and relatives and friends to relieve him it was decided that an operation was the only remaining chance. The operation was performed but all that human hands and loving hearts could do proved of no avail and after four more days of suffering and pain he passed out of this life on Christmas Day. His suffering was intense, but he bore it patiently, expressing his realization that it was for the best and that he was ready and willing to go should the Lord see fit to call him home. He was preceded to the spirit world by one sister. He leaves to mourn his departure, his wife, one daughter, Lola June, aged twelve years; father and mother, Mr. and Mrs. Noah Schrock; two brothers; two sisters; and other relatives and a host of friends. He was a loving husband, a kind father and a friend to all who knew him. The funeral was held from the Methodist Episcopal Church in Garden City, Mo., on Dec. 27, conducted by J. R. Woodcock, the pastor, assisted by Will Helmuth, of the Mennonite Church, and burial was made in the Grant cemetery near Creighton.

Liechty.—John H. Liechty, son of Peter and Fanny Liechty, was born near Orrville, Ohio, May 19, 1847; died at his home near the same place, Dec. 10, 1922; aged 75 y. 6 m. 21 d. Heart trouble was the cause of death. He was united in marriage to Fanny Conrad Feb. 4, 1875. Their home was graced with three daughters and six sons. One son died in infancy. His faithful and beloved companion was called home Jan. 17, 1891, leaving him alone to rear a family of 8 children, to which duty he was faithful. His kind and loving treatment endeared him to his children, who greatly mourn this loss in their home. On Aug. 19, 1920, his youngest son, Harvey was also called home, bringing a deep sorrow to him. He united with the Oak Grove Amish Mennonite Church in 1868, when a young man of 21 years. He was a faithful and devoted member, living a quiet, unassuming Christian life. He leaves to mourn his sudden departure, 3 daughters (Emma, Lydia Conrad, and Mary Blosser), 4 sons (Daniel, Reuben, David and John), 6 grandchildren and 1 great-grandchild; also 1 sister and 3 brothers, besides many relatives and friends. Funeral services were held at the home and at Oak Grove Church Dec. 12, conducted by Bro. I. W. Royer. The body was laid to rest in adjoining cemetery.

Father, again we hope to meet thee
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tears are shed.

REMEMBER THE POOR

If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering; then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.—Job 31:16, 17, 19, 21.

How to Get On:—Ask, and it shall be given you; seek, and ye shall find.—Matthew 7:7.

ITEMS AND COMMENTS

"Steady increase in prosperity and the promise of stability in the Government of Palestine are indicated by the report of High Commissioner Sir Herbert Samuel. For the 18 months ending Dec., 1921, immigrants numbering 17,000, nearly all Jews, entered Palestine."

The Bible Institute Colportage Association of Chicago, founded by D. L. Moody twenty-eight years ago has been the means of bringing the Gospel to many thousands of people in out-of-the-way places of the world, thru the instrumentality of the printed page. Numbers of conversions have been reported and many backsliders revived as a result. This work has a very wide scope, covering as it does, prisons, hospitals, mining camps, pioneer settlements, lodging-houses, seamen, lumber camps, the southern mountain region and many other fields scarcely touched by the ordinary lines of Christian endeavor. It is a well known fact that many people who will not or cannot attend religious services, will read books and pamphlets provided they are easily accessible and can be procured without cost. The Association has been enabled thru the assistance of Christian people to distribute during the past year, upwards of 150,000 pieces of Christian literature in about 1000 places where the need seemed greatest.

International affairs in Europe have had many new developments recently. Following the failure of the council of the allied premiers to agree on a policy on the German reparations question France is acting on a policy of her own in cooperation with Belgium and the approval of Italy. England is not in sympathy with the French position. As a guarantee that payments will be made France has occupied the Ruhr basin, a great German industrial section noted for its coal mines and steel works. The United States has ordered all her troops home from the Rhine district evidently to avoid becoming involved in possible trouble. Germany has recalled her envoys from both France and Belgium which means a break of diplomatic relations between those countries. The occupation was made quietly and without any demonstrations and now that France has seized the country about Desseldorf and Essen as security she is willing to grant an additional moratorium in the reparations payments. The situation is fraught with many possible serious turns of events and is thought by some to presage another general European upheaval. We should all pray that God may overrule and if possible peace and quietness may be restored. However if men persist in disobeying His commandments they cannot expect anything else but to suffer the consequences. The seeds of hatred, jealousy, envy, and strife can not but reap a fearful harvest.

BOOK REVIEW

The Great Apostasy

By Clayton F. Derstine

This is the second edition of this book which has had a ready sale. An idea of the subject matter may be had by the following chapter headings:

I. The Great Apostasy.
II. The Great Apostasy as seen in the Church.
III. The Great Apostasy in its Rejection of the Bible.
IV. The Great Apostasy Lowers the Standard of Christian Living.
V. The Great Apostasy—Its Effects on Preachers and Preaching.

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The Yawning Pit of Lodgery, 10c.
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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt. Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.

Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., R. W Benner, Supt

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.

Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.

Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.

Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.

Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

ANNOUNCEMENT

Special Bible Term at Hesston

The usual Special Bible Term of six weeks at Hesston College and Bible School will begin January 18, 1923, and close Feb. 28, 1923. The regular faculty of the school will again be assisted this year by Bro. S. C. Yoder of Kalona, Iowa, who will give three extra courses of study during the term—Church Doctrines, Missions, and Book Study. Among the other courses offered are Old Testament History, New Testament History, Bible Geography, Gospels, Epistles, Sunday School Teacher Training, Bible Doctrines, Personal Work, Church History, and Agriculture. A special class in Vocal Music will be conducted for the benefit of those who come for this term's work. All the regular classes are open to such students who desire to enter them. A folder giving more complete information will be mailed free to any one interested. For full particulars address, T. M. Erb, Business Manager, Hesston, Kans.

SPECIAL MEETING

New Wilmington, Pa.

Report of the Annual Bible Conference held at Maple Grove Church, Dec. 25-29, 1922.

Organization: Mods., Jonathan Lantz, Enoch Zook; Secys., Ethel Zook, Sara Detweiler; Chor., Mary Lapp.

Subjects considered: **What the Birth of Christ Has Meant to the World; The Value of Conference Meetings; Social Problems of Our Young People; Bible Teaching on Fasting; Our Young People For Christ and the Church; Practical Christian Living; Finding My Place in Life.**

Instructor: Oscar Burkholder, Breslau, Ont.

Sermons: I Pet. 4:17; Rom. 14:10; Hosea 11:4; Mark 16;15-20; Matt. 11:28.

Secretaries.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 25, 1923 (Gospel Witness Established 1905) No. 43

By the time this reaches the eye of the reader the first month of the year will be almost gone. Before we are aware of it we will be saying similar things about the year itself. Time speeds rapidly. In the language of Christ, We must be about our Father's business. "The night cometh when no man can work." Many who started in the year with us are no longer with us. Undertakers are busy. Are we? What has been our record since Jan. 1? What will it be the remainder of the year?

True Riches.—The suicide of W. J. Lemp, millionaire brewer of St. Louis, Mo., adds one more illustration showing that it takes more than money to make people happy. Lemp, like Dives, had money enough to enable him to fare sumptuously every day; but there was enough about life to worry him to the extent that he would rather be dead than alive. Had he put his trust in the living God, chosen a vocation in life favorable to a healthy condition of the soul as well as the pocket book, and sought the riches above rather than the treasures of earth, he might not have had quite so many dollars to his name but he would have been in possession of something that would have meant happiness for both time and eternity. "The blessing of the Lord it maketh rich; and he addeth no sorrow with it."

We are grateful for the many excellent things that are being said in behalf of peace. This world is already suffering so frightfuly from the results of war that it is the height of madness to plunge the nations into another one. Our prayers shall continue to ascend that God may overrule and that the threatening war-clouds may be scattered. Neither Turkey nor France nor Greece nor Germany nor England nor any other nation can afford another conflict. The instructions of Christ to His people make it plain as to what their duty is with reference to war. But even if there were nothing said in the Gospel against carnal warfare, the folly of nations again drenching their fields with human blood is so apparent that no right thinking person should for one moment think of giving support to such a crime against humanity. Let every child of God continue the supplications at the Throne in behalf of peace.

Have you noticed, from occasional reports from the treasurer of our General Mission Board, that the column of "overchecked funds" is growing shorter? That special collection, in many of our congregations, on Thanksgiving day, was responsible for a large part of this. The collections about Christmas time were quite as noteworthy in many places, but the attention was not so specialized on these causes where the funds had been marked "overchecked." Let the good work go on. We suggest that you take a look at the last financial report, and then in your contributions you declare war on these "overchecked" items. In your contributions you have done well. A study of the various causes with reference to where the greatest needs are will keep all the different funds in healthy condition.

Church Loyalty embraces two things: (1) loyalty of the Church to Christ, her Head; (2) loyalty of the individual member to the Church, the body, of which each member is a part.

1. No church can be truly loyal to Christ without obedience to His instructions to the Church to "teach all nations....to observe all things whatsoever" He commanded. This includes the Christian ordinances, the precepts with reference to daily living, the support of the Church, the care of the poor, and all other commandments which find a place in the Gospel of Christ. Paul, the chosen vessel of God to bear the Gospel of Christ before Jews and Gentiles, on one occasion wrote: "Let him know that the things which I write are the commandments of God." When God speaks, let every church and every individual obey. And let us not look at these commandments as the arbitrary dictations of a divine autocrat, but rather as the expressions of the infinite wisdom of One who knows our needs and in love directs all things for our good. We thank Him for making His will known, and by His grace we want to obey Him fully, without reserve.

2. No individual can be truly loyal to the Church without cheerful submission to her directions and harmonious co-operation with fellow members in whole-hearted support of the enterprises of the Church. It is not a question as to how little I can do and still retain a place in the Church, but what is my opportunity to do in the great work of advancing the cause of Christ and the Church; not, Where can I find a church that requires the least sacrifice and labor from me? but, Is my church making an honest effort to observe all the commandments of Christ? Loyalty to the Church means a hearty support of the Church in its efforts to maintain an attitude of loyalty to Christ. It includes a belief in its tenets of faith, a fellowship with fellow believers in faith and service, a faithful attendance at its public services, a prayerful effort to promote its best and highest interests, consistent Christian life in the social circle, in business life, and in the home.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

PRAYER

By Florence B. Lauver

For the Gospel Herald.

The Lord wants me to pray to Him
But asks that my heart be free from sin,
If sin I harbor here below
My prayer to Him will never go.
Psalm 66:18.

Then too, the things I ask must be
After thy will, O Lord, for me,
If I ask to please my selfish will
My prayer must be unanswered still.
James 4:3.

Then trusting faith is the main cord
That lifts my prayer unto my Lord.
He tells me, "When you ask, believe,
And then, my child, you shall receive."
Mark 11:24.

With open heart I must daily pray,
And always be willing to Him to say,
"Thy will be done, not mine, dear Lord,"
For thus He teaches in His Word.
Mark 14:36 and Luke 11:2.

Sweet hour of Prayer, O blessed thought!
When all my cares to Him are brought.
I cast on Him my burdens all,
Leaning on Him I cannot fall.
Psalm 55:22.

If through my life Christ is my joy,
There shall no evil fears annoy.
If in His law I do delight,
My heart's desires will be right.
Psalm 37:4.

When you feel tired and blue,
Breathe a prayer.
If your friends all prove untrue,
Breathe a prayer.
Your Savior dear, the friend most sincere
Is longing to enter your heart to cheer,
Breathe it to Him, He is always near
To hear your prayer.

Carlos Casares, S. A.

MORE THAN CONQUERORS

All things work together for good to them that love God. If God be for us, who can be against us? Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us.—Romans 8:28, 31, 35, 37.

Better Than Rubies:—Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—John 5:39.

A BIBLE STUDY

By David Summers

For the Gospel Herald.

The Origin Of Evil

1. With whom did sin originate?
I Jno. 3:8; Ezek. 28:13-19.

2. How many have sinned?
Rom. 3:9, 23; Gal. 3:22; Rom. 5:12.

3. From what time hath the devil been a murderer?
Jno. 8:44; Ezek. 28:15.

4. What is sin?
I Jno. 3:4; Gen. 2:16, 17.

5. Have some angels sinned?
Jude 6; II Pet. 2:4.

6. Where were the devil and his angels cast?
Luke 10:18; Rev. 12:9.

7. Did heaven rejoice when they were cast out?
Rev. 11:16, 17; 12:10, 12, first clause.

8. Since man was created upright in the beginning, how was he led into sin?
Gen. 3:1-8; Rev. 12:12, 13.

9. Was Adam deceived?
I Tim. 2:14; Gen. 3:6, 12, 17-19.

10. Who was the real serpent?
Rev. 20:2; 12:9.

11. What is the character of God?
I Jno. 4:16; Hab. 1:12, 13; Jno. 3:16; Jer. 31:3.

12. How was man made?
Gen. 1:26, 27; Gen. 2:7; Psa. 8:5-8; Heb. 2:7. Note.—Since God is love He did not leave man to himself, but gave him a Redeemer. God gave the best He had—He gave His only begotten Son, Jesus Christ, who suffered and died for your and my sins. He was rich, yet for our sakes He became poor.

13. How should we consider temporal things?
Phil. 3:7-16; Luk. 11:27-31; Rom. 13:10-14; 14:16-19; 15:1-4; I Pet. 5:17.

14. How much should we love the Word of God?
Jer. 15:16; Ezek. 3:1-3; Job 23:12; Prov. 3:1-5; Jno. 5:39; Acts 17:11; Psa. 119:9, 11, 105.

15. Who is the Word, and whom do we love when we love the Word?
Jno. 1:1-4, 14; 6:48-51; 14:15-21; Rev. 19:13; I Jno. 5:7; Prov. 8:14-21. Note.—If we love the Word we love Jesus. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Then we have the best companions in all the universe—God, Jesus Christ, and the Holy Spirit. Read Isa. 51:7, 8, 12; 48:17, 18; 45:22; 41:10. "If God be for us who can be against us?" See also Luke 12:37.

Allensville, Pa.

SCIENCE AND PRAYER

By Geo. R. Brunk

For the Gospel Herald.

Great scientists, by gifted word juggling, have done a great deal toward breaking down the faith of the religious world in the power and efficacy of prayer.

With great verbosity and self-confidence they assure us that we may as well ask God to make the sun and moon to stand still or the water to flow up over Niagara as to heal the sick or send us any material benefit.

These wise ones hold it to be unthinkable that human supplication, no matter how earnest or persistent, can have any influence in the "visible universe" or procure any material benefit, ward off any physical danger, or in any wise change or affect man's earthly lot.

A fundamental error of the materialists is that the laws of nature are self acting—not recognizing the fact that natural law is simply God's method of governing the world.

The great and innumerable changes we see taking place in nature are not produced by one particular law or force, but by many forces suitably balanced together and in a way that makes endless variation possible.

All laws and all forces have their origin in the divine volition. Is it not therefore reasonable for us to hold that He is able to interpose among physical agents for their mutual adjustment far beyond the reach of man's puny powers of comprehension, thus controlling and balancing the forces of the physical universe so as to enable Him to answer the prayers of His people for material help and blessing without the necessity of the disturbance of natural law?

For example: A minister breaks down under his burdens of trouble and work. The highest medical aid available is procured but month after month proves it unavailing until the case is given up. He lies like a sail ship in mid ocean without a wafting wind. He prays—the family prays—the church prays far and wide—he is anointed with oil in the name of the Lord—and watches for an opening door—a letter comes from a distance, opening loving hearts and mountain homes—a kind brother is met who insists that he shall allow the services of a gifted drugless physician who had saved him from the jaws of death—the physician applies a natural remedy which overcame the obstacle in the way of health and this man rose up and took up again the responsibilities of life and so continues to this day. How many minds

were moved, how many forces were set into operation, how many persons unknown to each other brought together? Was all this mere chance, or divine leadings in answer to prayer after the wisdom of the wise had failed?

Unbelievers have proposed that scientific tests should be made—that opposite wards of a hospital should be taken—one side to be prayed for and the other not for a number of years—balance the records and see whether prayer has done any good!!

Very plausible to the carnal mind, but monumental folly to such as really know the ways of God. Let us see. To succeed:

1. God must be the principal party in the matter but He is not consulted, and His consent is not procured to the arrangement—**it is therefore void.**

2. Such an agreement between Christian people and unbelievers would be null and void from the fact that it violates the definite Christian principle and duty of all Christians to pray for all people. An agreement to withhold prayers from certain ones and made in favor of others is un-Christian and therefore such prayers would be null and void.

3. True Christians would never agree to such a plan. The very fact that certain sick by agreement were to be left without prayer would draw upon them the prayers of the best people in the world.

4. Satan proposed a test to Christ which was rejected upon the ground that it would be tempting God. This test would be the same.

5. The Jews asked for a sign and Christ refused it saying that they would not believe if one should rise from the dead—so it turned out, for they neither repented at the resurrection of Lazarus or Christ.

If all the sick on one side of a hospital should arise at once and go home well, unbelief would ascribe some other cause, known or unknown, besides prayer and the direct operation of God, no doubt.

But God does answer prayer in marvelous ways which His people know and understand. He even now as in olden time reveals the future in a supernatural way according to His promise to **"show you things to come."**

Not only is the faith of the people undermined by the false reasoning of the materialists, but because in years of praying the multitudes are conscious of no real results. We must remember that God will not hear prayers of **selfishness** and **unbelief.** What millions pray wholly outside the Bible conditions, and therefore all in vain!

No wonder the preachers no longer teach the power of prayer who place a sin-cursed science above the sacred Scripture, making Christ a bastard, a false prophet and a descendant of an ape!! How could the prayers of such be heard in heaven or answered upon earth?

The storm of heresy rages—the temples of religion are ablaze with damning error—firebrands of religious falsities are falling upon our churches and all about us. The modern view of prayer alone, if accepted, would damn the world.

Let us turn a moment to the Scriptures. **God will do the unthinkable** (Eph. 3:20). Pray for bread (Matt. 6:21). Pray for healing (Jas. 5:15). Pray for a safe journey (Rom. 1:10). Pray for prosperity in business (I Cor. 16:2). Pray for deliverance from enemies (Luke 21:36). Pray for all our need (Phil. 4:19).

Denbigh, Va.

THE FRUIT OF THE SPIRIT

By Ada E. Witmer

For the Gospel Herald.

> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. —Gal. 5:22, 23.

Spiritually speaking, fruits are divided into two classes according to their source, namely, the fruit of the Spirit and the fruit of the flesh. The fruit of the Spirit as seen in the lines above stand out in sharp contrast to the fruit of the flesh which are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murderers, drunkenness, revelling, and such like." The Lord desires us to be fruitful. Jesus says, "As a branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." The secret of our fruit bearing is abiding in Him.

Love.—There are two kinds of love which the Bible speaks of which Christians need to have, which are love to God and love to man. Jesus said, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." We show our love to Him by keeping His commandments, and by serving Him with the whole heart. "And the second is like unto it, Thou shalt love thy neighbour as thyself." We need to be concerned about the spiritual and physical welfare of our neighbor. Jesus said there is no commandment greater than these two.

Joy.—Rejoice in the forgiveness of sins. Rejoice in the hope of heaven. Rejoice in sinners forgiven. Rejoice in the welfare of others. We notice in the epistles how Paul rejoiced in the welfare of others. "Rejoice with them that do rejoice."

Peace.—The Lord desires His people to be at peace among themselves and with their neighbors. "We are his people and the sheep of his pasture." He desires us to be at peace with our enemies. He says, "If thine enemy hunger, feed him." First we need to be at peace with Him. He does not want us to be at peace with sin and the devil. He wants us each to fight that first at our own door. Peace like love is one of the graces without which we do not have eternal life.

Longsuffering.—The Lord desires us to be longsuffering toward sinners and toward the erring. We notice in the writings of Paul the longsuffering that he had.

Gentleness.—The Lord desires us to be gentle in our every day dealings one with another and with strangers; gentle in dealing with sinners and the enemy. Of course the rebuke is needed too.

Goodness.—He also desires us to be good to the people around us, good to our neighbors, good to the needy.

Faith.—Faith like love lies at the foundation of our Christian life. We to be Christians must have a living and saving faith in Christ's atoning blood and faith in God's promises. We should have a calm, constant, and firm faith in God and His promises. "Blessed are all they that put their trust in Him."

Meekness.—In meekness Christ is our example as He is in everything else. "He is brought as a lamb to the slaughter, and as a sheep before her shearer is dumb, so he openeth not his mouth."

Temperance.—"Every man that striveth for the mastery is temperate in all things." Christians should abstain from all things that are harmful to the soul and body and indulge temperately in things that are needful such as eating, dressing, and earning money.

"If we live in the Spirit let us also walk in the Spirit." When we keep on being fruitful in these graces we will not have much trouble keeping ourselves obedient. "Grow in grace and the knowledge of the truth."

Lancaster, Pa.

Humility is one of the most lovely of graces and is peculiar in that she will not bear inspection by those who possess her. If we begin to analyze her in ourselves she is gone.—Mrs. E. T. S.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Wichita, Kans.

(1317 Lincoln St.)

Dear Herald Readers:—We have recently been refreshed by a series of meetings conducted by Bro. Harry Diener, of Haven, Kans. Two souls were willing to accept Christ as their Savior. They need our prayers that they may remain faithful "till He come."

A Christmas program was rendered by the Sunday school children the afternoon preceding Christmas day. Forty-six children were presented with a small remembrance. We were very glad for the presence of a few parents of the children who had never attended our services before.

Sister Mathilda Yoder who has been in our midst for some time was called to her home in Garden City, Mo., yesterday because of the serious illness of her mother. We trust her mother may be spared to her family. Sister Mathilda's place in our Sunday school as teacher of the Beginner's class will be filled by Sister Nellie Hooley.

Bro. Dan Raber of Ohio called on the mission family this week and preached to an appreciative audience in our chapel hall on Wednesday evening.

We are glad to have Bro. Henry King, of Harper, Kans., in the city this winter. He filled the preaching appointments here Jan. 7.

In His glad service,

Grace Shellenberger.

Canton, Ohio

(1939 Third St., S. E.)

We realize we are late with our notes, having been away and giving attention to outside duties. The Christmas program rendered at the church was greatly appreciated by all. Sunday school was reorganized with Brethren A. R. Horst and J. D. Swary, Supts., and all is in good running order. Bro. J. S. Gerig came in Sunday evening, Jan. 7, just in time to participate in the services, and deliver the evening message which was much appreciated. Bro. Henry Smith's presence the same day and evening was also greatly appreciated, he having been one of the pioneer workers at the mission.

Bro. C. Z. Yoder's call at the Mission recently was very much enjoyed by the workers, Bro. Yoder just returning from an extensive evangelistic tour thru the East.

Bro. Melvin Smucker from West Liberty, O., arrived in the city to take up some kind of work for the winter months. We welcome him, as he may be of service to us during his stay here.

With love to all.

The Workers.

La Junta, Colo.

(Mennonite Sanitarium)

Since we last wrote quite a few changes have taken place in our working force. Some of the recent additions to our workers are Sisters Bertha Trover, Mildred Eigsti, Nora Yoder, Maud Shellenberger, Florence and Clara Baker, and Loma Kauffman. Some of these have already left again. Bro. Willis Kanagy and Bro. Dan Horst who have been working on the farm have left. Bro. Kanagy has gone to California and Bro. Horst has gone to the short Bible term at Hesston after which he expects to make an extended trip east and then return here about October. Bro. Kore Zook has taken Bro. Horst's place for the present. Some of the above workers are leaving March 1 so we will again need some one to fill these vacancies.

We all had a very happy Christmas season. A Christmas program was given in the reception room which was much enjoyed by all. That all might have gifts names were drawn and we all met together on Saturday evening and every patient and worker gave a gift to some one else. On Christmas day all who could went to services at the La Junta Church. At noon a Christmas dinner was served to all. A few outside guests were present.

God is manifesting His saving power amongst us. I am pleased to send verbatim a testimony read by a certain sister in a recent evening meeting. God has recently transformed her life as the testimony will show.

"In looking back over the past year I find it hard to select the special experiences which have been a blessing to me as they have been many, but sifting them all down I find that about all of them are the outcome of one experience that I had the first part of the year. I received some money as a Christmas gift and decided that I would invest a portion of it in a correspondence course of study that I hoped would be a source of pleasure and also profit to me for some time to come. I answered quite a number of advertisements appearing in the papers and magazines and the more replies I received the more undecided I was what I wanted. I was afraid I would take up something that was of no use to me and the money and the opportunity would be wasted. I considered a course in English and short story writing and several other things but could make no decision. I had several experiences about this time of direct answers to prayer and I made up my mind that I would pray about it and do nothing until I received an answer. The weeks went by and nothing happened that would help me to decide and then one day I received a pamphlet from the Moody Bible Institute containing an outline of their course in Bible study. By the time I had read it over I knew beyond a shadow of a doubt what I wanted and I immediately filled out the application blank and sent it in. I selected three courses, Bible Doctrines by R. A. Torrey, Synthetic Bible Study by James M. Gray, and also Christian Evidences. The last is composed of proofs and arguments supporting the Christian religion and proving the divine authority and inspiration of the Bible. I selected it because my mind had been poisoned more or less by modern theories and I was continually being troubled with doubts. My study of the Bible had always been of a rather hit or miss fashion. Some favorite portions I read very often and others not at all. I kept up all three courses for a while but I soon lost interest in Christian Evidences as I found that I no longer needed any outside proof to convince me of the truth of the Bible as the book itself was enough.

I can find no words to express the help and blessing that these studies have been to me. I would not advise any one however to take up systematic Bible study unless they want to lose interest in everything else that is not in accord with it. I had been an inveterate reader of fiction. I hate to think of the time I wasted in that way. I laid aside all fiction because I did not have time for it and considered I was making some sacrifice. A month later a magazine of fiction arrived that had always interested me very much and I took it up and looked thru it reading portions of several stories and to my surprise I found them utterly stale and flat and the characters I had thought so intensely interesting seemed absurd and ridiculous or at least petty and insignificant. Of course there are exceptions but most modern fiction can be described in these words if a person wants to be real mild about it.

A more intimate study of the Bible has opened to me treasures that I never dreamed of and has been of the highest value, spiritually, mentally, and also, I believe, bodily. When the mind is fed with high and holy thoughts the body is very apt to respond in some degree and I thank God that I had faith enough to wait for His direction and was led to take up a course in Bible study."

The above testimony reminds me of the statement of Scripture, "It is God which worketh in you both to will and to do of all His good pleasure." Remember us in your prayers.

The Workers.

Jan. 15, 1923. By Allen H. Erb.

Columbia, Pa.

(274 S. Fourth St.)

Dear Herald Readers, Greeting:—The work at this place is going along very nicely. We certainly are glad for the new building. It is a great

help in our Sunday school and in our other work as well. The Sunday school at this time averages about 205; the girls' sewing class about 55. There is increased interest among the adult people in our preaching services for which we praise God.

We are also glad for the visits and messages of the following brethren in the past: Dec. 17, D. N. Lehman, Millersville, Pa., J. C. Habecker, Habecker's congregation, Pa.; Dec. 24, N. H. Mack, New Holland, Pa.; Dec. 31, C. K. Lehman, Millersville, Pa., Harvey Lehman, Hanover, Pa.; Jan. 7, John Hess, Lititz, Pa.; Jan. 14, Joseph Boll, Manheim, Pa.

Dec. 24 ended a series of meetings which were in charge of Bro. N. H. Mack of New Holland, Pa. The visible results were six confessions at the church and two at the hospital.

Our first communion service in the new building was held Dec. 17. We would kindly solicit your prayers in behalf of the work at this place.

The Workers.
Per C. D. Weaver.

Reading, Pa.

(Thirteenth and Douglass Sts.)

Dear Herald Readers, Greeting in the Master's name:—The first year of our work at the Reading Mission ended on Jan. 7. The average attendance at Sunday school for the year was 42, the highest being 75 and the lowest 19.

On the evening of Dec. 3 we had the pleasure of having with us Bro. and Sister P. A. Friesen. Those who preached the Word to us since that time were B. L. Graybill, Mt. Joy, Pa.; Seth Ebersole, A. B. Stoltzfus, Gap, Pa.; Amos Horst, Ephrata, Pa.; D. N. Lehman, Millersville, Pa.

There are no workers stationed here at present. The work is being carried on by members of a congregation about twelve miles distant. We are looking forward to the time when there will again be workers stationed here to do visitation work. During the summer when Sisters Zimmerman and Renno were here the work looked very promising but since then the number at Sunday school has decreased. At this time it is picking up again.

The Lord commanded His disciples saying, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Are we fully obeying that command? Is the Mennonite Church embracing the privileges and opportunities at hand, or is she not? I sometimes fear she is not. Why should the work suffer for lack of laborers with all the talented young people that we have in the church? Surely there are some who should say, "Here am I, send me."

Pray that more laborers might be found and pray for the work and workers that souls might be gathered into the Kingdom.

J. B. Gehman.

WEEKLY LETTER FROM SOUTH AMERICA

(December 12)

By Florence B. Lauver

For the Gospel Herald

Dear Herald Readers, Greeting in the Name of our Blessed Savior:—Again will try to write the weekly happenings of our work in the Argentine. The weather is warm and the streets full of sand as usual at this time of the year. Recently Bro. Shank had the privilege of visiting the new convert at Primera Junta. Bro. and Sister Pacheco took him in their milk-cart. They sang, read Scripture, talked and had prayer. These are happy people to have a chance to know the Great Master.

The public schools have just closed. They have wonderful displays of the pupils' hand work, sewing, basket-making, fancy work, etc. Now comes the time when children run the streets without having anything to do.

The native Christians of Trenque Lauquen have decided to give their monthly offerings into the church fund, so as to help get a home for the Mission. May the Lord bless their efforts.

On Dec. 6, in Trenque Lauquen three more souls sealed their vows by water baptism. They found their way thru the cottage meetings.

Bro. Gonzalez, one of the Trenque Lauquen converts gave a talk in the hall on the southeast side of town. He did well and all enjoyed his talk. The meetings are now being held in a larger room. The attendance is improving. The men are coming more now; before they seemed to take no interest.

Recently 16 members and three missionaries partook of the sacred emblems of communion in Trenque Lauquen. Four members were not in town, three could not be present, and two were not in condition to commune. It is gratifying to see how they appreciate and enter into this service.

We were pleased to have with us at Carlos Casares Bro. Mechelli of Pehuajo on last Sunday. He gave a talk to the children in the Sunday school and in the evening gave a talk in the services. We are always glad for some one to come to help in the meetings, as it takes studying to prepare two sermons a week for one who has had only a little more than a year of experience in the Spanish Language. Besides we visit weekly all the converts, teaching them their lesson.

We have decided not to let the children under twelve enter for our evening service, unless they are accompanied by their parents. This corner of town seems to be full of children. Every evening the street is crowded with playing children. They want to come in to the services and ever since the first meetings so many have been coming and until they are seated there is only standing room left for the grown people who can really appreciate and understand the meeting. The children do not want to disturb but naturally become restless and no matter who tells them to be quiet they continue to come in and go out during the service. So since we keep them out we have better order. We dislike to exclude them but it is the only remedy.

One of the converts Mrs. Estella gives such a bright testimony. The following are some of her experiences. "I find so much joy since I have accepted Christ. When things go wrong I ask His help and I am so surprised how well things come out, and I know it is only thru His help." She tells of how she was reading in the Bible about the virgins who came without oil in their lamps. She took it literally thinking of the teaching of the Catholics that lamps were needed to light the soul thru purgatory, and said she wanted to keep her lamp full. She said in thinking of it the Holy Spirit taught her the truth. She felt it did not mean real lamps, but that in her was the light, and if she left the things of Christ and became cold she would not be ready at His coming. We think how wonderfully the Spirit leads and teaches the truth if we come with a real desire to know. She also tells how she read of how she should return good for evil, and altho it was difficult at first she went and helped those who had treated her badly all she could during their sickness, and received a blessing thru it.

Our attendance in Sunday school is increasing. Also each Thursday children come. I teach them the hymns and review them on the golden texts and Bible verses they are learning. Last Thursday there were 25 here and in Sunday school nearly 50, which was more than we ever had before.

Carlos Casares, F. C. O.
Argentina.

"Speak in a spirit of tender love, which many waters cannot quench."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

NO DISAPPOINTMENT IN HEAVEN

Sel. by Fanny K. Good

There's no disappointment in heaven,
No weariness, sorrow or pain
No hearts that are bleeding and broken,
No song with a minor refrain;
The clouds of our earthly horizon
Will never appear in the sky,
For all will be sunshine and gladness,
With never a sob nor a sigh.

I'm bound for that beautiful city,
My Lord has prepared for His own;
Where all the redeemed of all ages
Sing "Glory" around the white throne;
Sometimes I get homesick for heaven,
And the glories I there shall behold:
What a joy that will be when my Savior I see,
In that beautiful city of gold!

We'll never pay rent for our mansion,
The taxes will never come due;
Our garments will never grow threadbare,
But always be fadeless and new;
We'll never be hungry nor thirsty,
Nor languish in poverty there,
For all the rich bounties of heaven
His sanctified children shall share.

There'll never be crepe on the doorknob,
No funeral train in the sky;
No graves on the hillside of glory,
For there we shall nevermore die.
The old will be young there forever,
Transformed in a moment of time;
Immortal we'll stand in His likeness,
The stars and the sun to outshine.

East Petersburg, Pa.

ON BEING BORN

By M. T. Brackbill

For the Gospel Herald.

Only one man ever chose his parents. That was Christ. And He chose neither a royal queen for His mother, to be born in a palace with a golden scepter in His hand nor the wife of a rich man to be born in a mansion with a golden spoon in His mouth. He chose a pure, modest, sweet, lovely maiden for His mother even though He had to be born in a stable. How would you like to be born in a stable? I would like it if my mother was good. The important criterion of choice would be, not where my parents will live but will they be good. A little log cabin, kept clean and sweet and hospitable by some of God's folks is about as good a place to be born in as any, I should say.

Every little soul God breathes into being, if it could, would plead its right to be well born, to be loved, to be reared in a virtuous home, to be guided into a pure, noble, Christian life, and to be given a chance to become a telling influence for good. But children cannot choose their parents. If they could I should say multitudes of them would prefer to remain unborn. But no, these little blossoms of life are snatched from eternity regardless of what choice they would make if they could, and are made to bloom amid squalor, filth, moral impurity, wrangling, contention, misery, want, drudgery, suffering, and vice and ere their petals have begun to unfold they are bedraggled with sin and begin to wither. How would you like to be born that way? I would not like it. My heart rebels with all the protest there is in it, at the thought of such a thing. I would prefer never to be, never! Why is it you were not born that way? I do not know. But you might have been born that way. Yes I might have been, and be in the slums of some big city. I shudder to think of it.

There is a little girl, with a pale emaciated face, that has not seen more than six Christmases, with a sad, longing, far-off look in her eyes that ought to be filled with Christmas cheer, troubled with a dry hacking cough. She might have a cold, but she doesn't. How would you like to be that little girl? I would not like it. There see that little lad scarcely seven, with a lot of life and vigor. There is sparkle in his eyes and there is in him a touch of brilliancy. Hear him recite that poem! Isn't it fine? Won't he be a success? No! He has not the chance! How would you like to be that little boy? I would not like it. Why were you not born like him? I do not know. But then you might have been. Yes, I might have been, too.

Some thousands of miles away a little widow not yet in her teens ekes out a pitiable piece of existence. Yes she is a fellow human being, just as precious in God's sight as I am, clutched in the black, beastly grip of heathenism. In her tender breast is not a hope for the promises of life in this world nor in the other. One of heaven's roses crushed, and its bit of attar squeezed out in one of "misery's presses." How would you like to be that little lady? I would not like it. But then you might have been born in India! Yes, I might have! But you weren't! What are you going to do about it? That is a good question. What am I doing for the thousands, yes millions, who might have been well born and deserved to be just as much as I and were not and couldn't help it? Dear Reader, do you think this might be a good question for you?

Hesston, Kans.

A MEDITATION

By Lina Z. Ressler

For the Gospel Herald.

God gives me life. Each day comes to me fraught with opportunities, joys and richest blessings.

It is my privilege to make the most of each day and to use each moment in a way that will make it rich, sweet and happy.

The way is untried to me, I have never gone this way before. The experiences that come to me are constantly changing and the duties are new, tho I may have many times performed similar tasks.

Today I must decide which opportunities I will embrace, which duties I shall consider the most pressing, which task the most urgent.

My Father gives me the privilege of deciding.

Each day, each hour, each moment, it is my happy privilege to walk with Him, to receive from Him my counsel, to honor Him with my toil.

Many of my duties seem commonplace. Much of my work seems monotonous and unimportant.

I am His, however, and if He guides me and directs my pathway, no task, though it seem ever so small, can be unimportant.

It becomes my happy privilege, then, to walk daily with Him.

Blessed consciousness! My life in His hands! My heart His! My hands busy for Him!

Can my life then be unhappy? Shall not this ennoble and glorify every moment?

There are trials, disappointments, and dark days along with the bright ones, but I am in the Father's care.

Let me, then be truthful, not for my whole lifetime at once, but just for this day, this hour, this moment, a constant walking with my Master.

This, then, may be working for Him, and is working for others inasmuch as this spirit glorifies and ennobles the present moment in His service.

Scottdale, Pa.

It is important that we have Spirit-filled men as trustees, just as it is important that we have Spirit-filled men in the ministry. It takes Spirit-filled men to carry on the work of the Lord.—Simon Gingerich.

He grows best in humility who forgets himself and lives for God and others.—Mrs. E. T. S.

Sunday School

For the Gospel Herald.

Lesson for Feb. 4, 1923—Luke 17: 11-19

THE GRACE OF GRATITUDE

Golden Text.—Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.—Psa. 100:4.

Lesson Story.—As Jesus was on His way to Jerusalem there met Him, in one of the villages in Samaria, ten lepers who implored Him to have mercy on them. He directed them to show themselves to the priest. On their way to the priest they were cleansed. Nine of the lepers went on, apparently ungrateful for what had been done for them. But the tenth leper, when he realized what had happened, returned to Jesus to thank Him for what He had done for him. The Master asked the significant question, "Where are the nine?" Seeing the faith of the grateful man He bade him go his way, assuring him that his faith had made him whole.

Lesson Thoughts.—1. Jesus is a compassionate Savior, not one being excluded from His grace. When those lepers came to Him He withheld His grace from none of them though He knew that nine out of the ten would forget their blessings as soon as they were healed. He died for the world, and all the world has access to His throne of grace.

2. It is not the outward ceremonies but the inward submission that brings the divine blessings. Those lepers did not need to go all the way to the priest before they were cleansed. They had only to act in faith in response to what they were commanded to do, and their leprosy was cleansed. It is not baptism, not the communion, not the observance of any other ordinance or the obeying of any other commandment, but faith in our Lord Jesus Christ, that brings salvation. "Not of works, lest any man should boast." Thank God for salvation on such easy terms.

3. Yet we must not conclude, therefore, that obedience has nothing to do with our salvation. Had those lepers refused or failed to act upon Christ's words, "Shew thyself to the priest," they would never have been cleansed. Their obedient hearts, as well as their faith in His power to heal, figured in their cleansing. "He that saith, I know him, and keepeth not his commandments, is...." (I Jno. 2:4).

4. We are amazed at the thought that only one out of the ten had sufficient sense of gratitude to return and thank the great Benefactor. Yet how much better are we? "Count your many blessings," is the command of the poet to do the impossible. Air, water, food, shelter, raiment, friends, health, happiness—is but a bare beginning of an enumeration of blessings which we may enjoy daily; yet how many enjoy all these without a single thought of thanksgiving to the bountiful Giver of all these things? Most people who criticise these ungrateful lepers, if they would but look heavenward enough to hear the heavenly response, would probably hear the answer, "Thou art the man."

5. In the grateful leper we have an excellent model. He came to Christ with a prayer for mercy. He obeyed in faith the command, "Go shew yourselves to the priest." He felt the cleansing power, and returned at once to render appropriate thanks. He did the civil act as well as the Christian act—gave appropriate thanks. "O give thanks unto the Lord, for he is good; for his mercy endureth forever."

6. There is no sinner so vile, no case so hopeless, but that our Savior's love may reach him. These men were suffering from a supposed-to-be incurable disease. They were no longer welcome as associates for other people, being outcasts because of their malady. But they had access to the great Healer of both body and soul and were made every whit whole. So may the vilest of sinners come to the cross of Christ and in response to the petition of faith he can be made "whiter than snow."

7. "Where are the nine?" "Cleansed?" do you say? Yes, the grace of God was extended to them, but in proving themselves ungrateful and unworthy they were again subjects to the wrath of God—on them the grace of God had been bestowed in vain. And so does many a man, after having once looked into the mirror of God's Word and gotten in touch with His grace, turned away "straightway forgetting what manner of man he was." Brother, it is not enough that you bring your sins to Jesus for absolution. You want to be like the tenth leper—draw near to Jesus, humble yourself at the foot of the cross, grateful for every blessing. Then only is the promise sure: "Thy **Faith** hath made thee whole."
—K.

God sometimes permits us to wait for a long time to prepare us for the best He has for us, as he did with the woman who suffered for eighteen years before Jesus healed her.—Mrs. E. T. S.

"Pray and obey God."

Our Young People

LESSONS FROM THE SNOW.—(Jr.)
—Isa. 1:18; Job 38:22.

Topic for February 4

MOTTO

"Wash me and I shall be whiter than snow."

MEDITATIONS ON THE TOPIC

I. Snow.—When God sends the cold weather upon the earth the clouds which contain watery vapor are changed to frozen vapor and come down upon the earth as snow instead of rain. If you will go out when the snow is falling and catch the feathery flakes you will find beautiful forms of different shapes. These beautiful forms help us to understand the great wisdom and power of God who makes everything beautiful in its time and does wonderful works in the smallest things which our eyes can see.

Then as the light of the sun comes over the blanket which the falling snow has made upon the earth we see such a pure white that it makes us feel that everything is clean. This beautiful white teaches us many lessons about how God is pure and how He wants our lives to be pure also. We read in His Word how He will make us whiter than snow if we will let Him cleanse us. Whenever we read of heavenly beings like the angels and the saints who have gone from earth to heaven, we find them pure and clothed in white. There is a great white throne upon which God will sit to judge the world. God shall be clothed with a garment white as snow. Before God will be the saints clothed in white robes. God has promised to make us white in this life when we come to Him confessing our sins and asking for His cleansing. How much we need the cleansing blood of Jesus to wash us from our sins and make us white before God!

The snow does not stay long after it gets warm. It melts away and is not found. This is a type of how the wicked cannot stand before God.

II. The Text. (a) **Isa. 1:18.**—This gives us God's willingness to make us white like snow. It matters not how deeply dyed in sin our lives are; God is able to take out the colors that are the fastest and make us pure and clean.

(b) Job 38:22.—This suggests something of the wonderful treasures of beauty of the snow that reveals the wisdom and power of God. When we have found all that we can see, we still have much that we cannot understand or see of the wonderful works of God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Snow."**
2. Beautiful White Hearts.
3. How to Become White as Snow.
4. What Whiteness Teaches.
5. What the Melting Snow Teaches.
6. Lessons About God from the Snow.

For Others

1. The Quietness of Its Coming as a Type (Cf. Isa. 32:15-18.)
2. Illustrations from the Snow.

PERSONAL THOUGHT

I need God's cleansing and keeping power if I shall be prepared to enter into the place where there is no uncleanness.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 25, 1923

Field Notes

Some correspondence items were crowded out of this issue. They will appear later.

Bro. Simon Beachy of Meyersdale, Pa., was a caller at the Publishing House one day last week.

Sunday, Jan. 14, was the time set for baptismal services at Oak Grove Church, near West Liberty, Ohio.

Bro. D. D. Miller of Middlebury, Ind., is spending the greater part of this month with the congregations at Hopedale and Metamora, Ill.

Bro. J. W. Christophel of the Yellow Creek congregation near Goshen, Ind., planned to be with the Berea congregation near Montgomery, Ind., on Sunday, Jan. 21.

Bro. J. C. Gingerich of Ulen, Minn., was with the brotherhood at Aberdeen, S. Dak., on Sunday, Jan. 7, and at Westport in the afternoon of the same day.

Baptismal services were held at Yellow Creek Church, near Goshen, Ind., on Sunday, Jan. 14, with the home bishop, Bro. J. W. Christophel, in charge.

The second semester at Goshen College will begin, the Lord willing, on Wednesday, Feb. 7. It will be an opportune time for new students to enroll in the institution.

Bro. C. Z. Yoder, Wooster, Ohio, expects to lend a helping hand to the missionaries in Chicago, beginning a series of meetings about Jan. 28. May God richly bless the efforts put forth.

A series of meetings was begun at Goshen College on Tuesday evening, Jan. 16, with Bro. S. E. Allgyer of West Liberty, Ohio, in charge. The prayers of God's people in behalf of these meetings are desired.

A Bible conference was announced for this week at the South Union Church near West Liberty, O., with Brethren J. S. Mast and David Garber as instructors. We hope to hear of a profitable meeting having been held.

Bro. John Horsch of this office who is at present in Europe writes that he has arrived safely in Germany with his friends. He traveled by way of England, Belgium, and Holland and had a joyous reunion with his brother and sister. We hope to print soon a few articles from his pen describing conditions in Europe.

Bro. J. M. Kreider, Palmyra, Mo., is busily engaged in the Lord's work in Missouri, Kansas, and farther west. He planned to be at Kansas City, the latter part of last week, at Garden City, Mo., over Sunday, Jan. 21, and at Harper, Kans., from Jan. 23 to 28. At the last named place a Bible Normal was to be held with Bros. Kreider and Friesen as instructors. May the Lord bless the efforts put forth in this part of His vineyard.

Tracts.—The following tracts have recently been published and are now ready for distribution:

Russell's Hell vs. The Bible Hell.
Startling Facts.
Christian Warfare.
Others May, You Cannot.
Only Two Classes.
How Love Won the Boy.
Seven Thunders against Divorce and Remarriage.
A Serious Question.
False Security.

These tracts may be had free on application to the Mennonite Publishing House, Scottdale, Pa. These silent messengers have an important place in the spreading of the Gospel. Many times people will read a tract that would not listen to you if spoken to personally. Contributions to the tract fund are solicited. You are aiding a good work by contributing to this cause.

Correspondence

Kitchener, Ont.

(Latschar congregation)

Dear Herald Readers, Greeting in Jesus' precious name:—It is some time since you heard from this part of God's vineyard. In taking a look over the past year we must say that the Lord has blest us abundantly with both temporal and spiritual blessings, for which we are indeed grateful. Two sisters and one brother have passed from our midst to the great beyond during the year. They were much needed in their homes and their place is vacant in the church, which brings sadness to our hearts. We cannot always understand God's ways. May He help us to realize that so much higher as the heaven is than the earth are His ways, and His thoughts than our thoughts, and whatsoever He doeth is well done. May He comfort the bereaved families.

We rejoice that the work of the Lord is prospering at this place. During the past year two precious souls sealed their vows by baptism and were added to the church.

On Dec. 3 Bro. and Sister Norman Stauffer of Alberta came here and labored with us for two weeks. Bro. Stauffer preached the Word boldly and with power. Saints were encouraged and strengthened on their way to Zion and sinners were warned to flee from the wrath to come. As a visible result of these efforts eight precious souls had the courage to step out on the Lord's side. Our prayer is that they may be pure and shining lights in His service.

On Dec. 31 we reorganized our Sunday school. The following officers were elected: Supts., Bros. Leslie

Witmer, Geo. Milo; Secy-treas., Josiah Shantz; Chor., Bro. J. B. Witmer.

We ask an interest in your prayers that the efforts that are put forth at this place may be for the upbuilding of His kingdom and for the salvation of precious souls.

Yours in His service,
S. E. Schmidt.

Morrison, Ill.

Greeting to all Gospel Herald Readers:—On Sunday, Jan. 14, Bro. and Sister Menno Steiner of Comins, Mich., were with us at our regular church service. Bro. Steiner brought unto us the bread of life, basing his remarks on Matt. 7:13, 14. We are thankful for the visit. Bro. and Sister Steiner were formerly of this congregation. They came here at this time to attend the funeral of Sister Steiner's father Joseph B. Gsell who was buried on Jan. 8.

On Jan. 7 the funeral service of Bro. McCulloh was held in the church here. These two funerals so close together was rather a peculiar circumstance. The Lord's ways are not our ways. We see our friends called away one by one. It reminds us that soon our time will be here. May we be ready when the time comes.

On Jan. 2 we held our annual business meeting. On Jan. 14 we reorganized our Sunday school. The result was the reelection of the same officers and teachers. We usually reorganize the first Sunday of the year but on account of the funeral of Bro. McCulloh we reorganized a week later.

May God's blessing rest on the church and Sunday school work here and elsewhere is my prayer.

John Nice.

Freeport, Ill.

Dear Gospel Herald Readers, Greetings to you all in our blessed Savior's name. As we have just stepped over the threshold of another year, we are forcibly reminded that time is passing swiftly by. "So teach us to number our days that we may apply our hearts unto wisdom."

On New Year's day we had our annual all day meeting. The forenoon was devoted to the business affairs of the church, and reorganization of the Sunday school, and in the afternoon we had a special program for the benefit of the church spiritually.

Topics discussed were: (1) What should be our highest aim during the coming year? (2) How foster spiritual growth in the congregation? (3) How may I best support and encourage the ministry? Many good thoughts were presented.

Quite a number of our congregation are absent at present. Sister Mary Graybill is spending the winter in Pennsylvania. Bro. and Sister D. M. Brubaker and Bro. and Sister G. E. Shoemaker and daughter Ruth, have gone to Florida for the winter. May God bless them all and make them a blessing wherever they are. We are glad to welcome Sister Fanny Holdaman of Minnesota in our midst. We are also glad to welcome our aged brother, Isaac Lapp back, who spent several months in South Dakota with his son Fred. We wish all the Herald readers God's richest blessings, and ask an interest in your prayers for the work at this place.

Cor.

Nampa, Ida.

Dear Herald Readers, Greetings:—On Jan. 1, 1923, we held our annual business meeting, when the following officers were elected for the Sunday school: Supts., Bros. L. T. Hilty, and Ernest Garber; Supt. of the primary dept., Sister Vertie Hostetler; Secy., Bro. Nathan Miller; Chor., Sister Barbara Garber; Librs., Omar Miller and Esther Kauffman.

The young people's meeting and children's meeting commitees were appointed for the year.

The sisters' sewing circle has been doing noble and efficient work during the past year and has entered heartily into the work for the coming year.

We are also glad to report that the Nampa congregation has made a good growth in the past two years, present membership being 55. Pray for the Lord's work at this place.

Cor.

Avon, S. Dak.

Greetings in the name of our blessed Redeemer to all Gospel Herald readers. Many changes have taken place in the past year, some of which have been very sad. But we know all things work together for good for all those that trust Him who careth for us.

Our eastern friends will have learned of the death of our dear aged father, Henry Dirks, who left us May 27 with the glorious hope of his salvation. Later on Sept. 17, our eldest sister, Susie, was called upon to answer the call and leave in haste. Not much more than three months later her husband, David Ratzlaff, was also taken out of the home, both having been ill about eighteen months. They left a family of seven children, just at the age where the love and advice of father and mother are most needed. Our mother Dirks is failing very rapidly and we do not know what the New Year will mean to us.

Losing our little grandson early in 1922 makes a large space of four dear ones out of our family circle in less than a year.

May we all be found worthy to meet them when the roll is called up yonder.

Mrs. Lizzie Unruh.

Blair, Ont.

(Weber congregation)

A kind greeting to all the Herald readers:—We have reasons to rejoice and praise the Lord for the blessings He has bestowed upon us.

On Jan. 2 Bro. Norman Stauffer of Alberta began a series of meetings here and continued until Jan. 14. One of the visible results was that five precious souls confessed Christ as their Savior. Others are counting the cost but have not been willing to surrender. May the Lord have mercy upon them. While in our midst Bro. Stauffer gave us soul-stirring messages for which we praise the Lord. From here Bro. Stauffer expects to go to the Shantz congregation to labor for the Lord. Our prayers go with him.

Yours in the Faith,
Ephraim Snyder.

Midland, Mich.

Greeting to all Herald Readers:—On Dec. 17 we reorganized our Sunday school. Officers elected were: Supts., Bros. Levi Yoder, John Miller; Chors., Bro. Floyd Bontrager, Sister Laura Bontrager; Sec.-treas., Bro. Edwin Wyse, Sister Cora Yoder. In the evening we also reorganized young people's meeting. Floyd Bontrager and Ora L. Troyer were elected as moderators.

We held our annual business meeting on Dec. 19. Elections were as follows: Bro. Geo. Short, trustee; church chors., Bro. Floyd Bontrager, Sister Cora Yoder; correspondent Sister Alice Marner; librarian, Bro. Truman Bontrager; janitor, Bro. Henry Yoder.

Bro. Peter Ropp of Imlay City, Mich., held services here on Saturday evening, Dec. 23.

On Christmas morning our Bible conference commenced and ended Dec. 29. Bro. Peter Ropp of Imlay City, and Bro. C. C. Culp of Chief, Mich., were our instructors. Many good and impressive thoughts were brought out. During these meetings five young souls were converted.

Weather is fair and cold.

Yours in His service,
Jan. 8, 1923. Cora R. Yoder.

(Continued on page 844)

Miscellaneous

COME JOIN THE ARMY

By Verda Hershberger

For the Gospel Herald.

A life in Jesus' service
Is the only life for me
For any other life
Is only vanity, I see.

Oh, the joy it gives a mortal,
Just to sing a song of praise,
Or to do a little, loving deed
To brighten someone's days.

He accepts me as a soldier
Of the old and rugged Cross,
And to fight the royal fight,
I count all else but loss.

Just to wear the uniform
Gives me joy within my soul,
That the world may know I live for Him
Who has all things in His control.

Do you know He counts me worthy
Through His grace to be an heir
With Him to that heavenly city
Whose mansions are so fair?

You know He left His home in glory
And became as mortal man,
And bled and died for all my sins
According to His Father's plan.

So I'll live a life of service,
If it costs my life, my all,
For an entire life of service
Is but an offering weak and small.

You know salvation is a gift
And simply can't be bought,
And tho I do my very best
I cannot serve Him as I ought.

And my Captain is so gracious
Yes, He even loveth me,
Whom God says am less than nothing,
Just think how gracious He must be!

Won't you come and join the army?
You will ne'er lack one good thing,
For my Savior will be your Savior,
And my King, your King.

Tho you leave your home and loved ones,
To bear the tidings far
He has said He'll never leave you,
And you'll shine as the morning star.

Oh! won't you join the army,
And be a soldier true?
For when my Captain died for me,
He also died for you.

Harrisonburg, Va.

THE POWER OF LOYAL YOUNG PEOPLE FOR GOOD

By Lula Wenger

For the Gospel Herald.

Consecrated young people are greatly in demand thruout the Church, because loyalty combined with youth is a great force which has power to accomplish wonderful things for Christ and His cause.

To know the power of loyal young people for good we must consider some of the things that have been accomplished by them, and the work they are doing at the present time.

The young people of the Church are doing a great work in the mission fields, in relief work, as workers in the charitable homes, or in hospitals, etc., thus spreading the Gospel, administering to the needs of starving and discouraged people, caring for the orphans and homeless, or the sick and dying.

It is our consecrated young people who are being sent out to these various fields—not the worker who has already fought the battles of life and is nearing the end of the race, but the energetic, vigorous young men and women of the Church who have consecrated their lives to God and His cause, and are looking forward to many years of active service for Him.

True, the older people with their many experiences in life are very much needed to advise, encourage, and help the young, but when it comes to hard work and actual labor these duties and responsibilities must be handed down to younger people.

We have many examples of Bible characters who did great things in youth or middle age. Jesus Christ, our greatest example, was not an old man when His life work was ended. Neither were such men as John the Baptist, Timothy, David, Joseph, Esther, Ruth, Daniel, and many others whose history we have. Loyal young people hold quite a large place in the records of Scripture.

Though not all may be called to some special service, yet everyone, no matter how humble his position in life, exerts some influence, and influence is a wonderful power which is exerted for good by loyal young people and its effect is felt everywhere. How many young people would be brought into the Church without the example and encouragement of other young people who are already in the Church and are living loyal, devoted lives?

Many unsaved young people are not so much influenced by the lives of older Christians, though they may be staunch defenders of the faith, because they may think it only natural for an older person to be more settled and not care for the foolish and sinful things of life, but when a young person, one of their own friends and associates, is truly converted and enjoys the Christian life it will cause the unsaved friends to think more seriously of their lost condition and desire the peace and joy of the Christian.

By being loyal we may also be a great help to our church leaders. What faithful minister is not encouraged and inspired to greater service when he sees that among the young people of his congregation there is loyalty to the Church and respect for the teachings of the Word? And should he never need to have anxious thought concerning the spiritual condition of those of his congregation, how much more could he accomplish, by their help and encouragement in gathering in the lost.

When we are loyal and faithful we avoid many temptations and struggles which come to those who are careless and not guarding their lives.

Realizing as we do that loyal young people are a great power for good, can we remain careless and indifferent, or even go so far as to show a spirit of rebellion toward the teachings of Christ and the Church?

May we as young people feel more keenly our responsibility, consecrate our lives more fully to God, and by His grace prove ourselves more loyal to Him, that we may be useful in His service, may have a greater influence for good over the unsaved about us, may be of more encouragement to our church leaders, and may have more power to resist evil, because we will be the future church and Christ is depending on us.

Scottdale, Pa.

TASKS BEFORE US IN LIVING THE OVERCOMING LIFE

By Mary L. Rohrer

For the Gospel Herald.

We should feel the tasks to be done our duty, and we should use every opportunity to fit and prepare ourselves to do every task well. Do all things without murmuring and disputing, for it is God which worketh in us. If we keep our thoughts heavenward it will not be so hard to know what tasks are to receive more attention than others.

No Christian should be without a connection with other Christian workers in a properly ordered Church, which keeps all commandments of God and is busy building for the unity of the faith, and of the knowledge of the Son of God.

1. We have, Tasks, concerning Our Personal Salvation.—God has great things in store for us. In II Peter 1: 4-11 we read: "Ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that

ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

2. **We have tasks, concerning the Church.** We are to work together, stand fast, and hold the traditions which we have been taught. In Eph. 4:1-6 we read: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all."

3. **We have tasks concerning the lost.**—We are to be the light of the world. There are a lot of things, we can do for the lost, such as praying, doing good, being tender-hearted, being friendly, helping and above all else, preaching the Word, praying always with an humble heart. In Matt. 28:19, 20 we read: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

A responsibility rests upon each one personally to work out their own salvation as God works in each, always abounding in the work of the Lord, because our labor is not in vain.

Let us all be up and doing,
Let us work now, while 'tis day;
It will mean a double portion
If we give a smile each day;
Let us not stand idle handed,
Let us do what good we can,
Greatly will we be rewarded
Over in that Yonder Land.

Lancaster, Pa.

You will never enjoy the fullness of the blessings of the Gospel of Christ until you will obey in fullness the commandments of Jesus Christ.
—S. E. Allgyer.

The two most important institutions on earth are the Church and the Home.—Simon Gingerich.

I SHED TEARS, DID YOU?

By Levi Blauch

For the Gospel Herald.

This is Jan. 5, 1923, and just now the Herald came to hand. I looked thru the pages and saw the sad news of the death of our beloved young brother, Paul R. Kauffman. I read the statement with tears streaming down over my cheeks. I can realize how the parents' hearts must be grieved because I passed thru similar experiences five times in the last thirty-five years. The last time I met our young brother was in Altoona, Pa., last summer and when I gave him goodby I little thought that this would be the last time. We wonder why such things must happen. May a kind heavenly Father richly bless and comfort the bereft family.

I then took up the Mission Supplement. Here I saw the death notice of Bro. Rufino Azcola of Pehuajo, Argentina, who had met with a fatal accident while driving a team of horses. The sad thought came to me of my only son who met with a similar accident while driving a team in the far away Philippines about thirteen months ago. I can sympathize with the dear sister and her family in far away Pehuajo. May heaven's blessing be with her so that she may remain faithful to God and the Church. And may the two daughters who also are Christians, be bountifully blessed with heavenly wisdom so that they may never depart from the faith as it is in Christ Jesus. And the younger children, may they also become Christians in the near future is my prayer.

After having read the above article I noticed a picture of the famine refugees in India and as I looked into their bright little faces I again had to shed tears. What a pitiful sight it must be to see those poor, starving, little innocent children and to hear their pitiful cries!

Then I was thinking of the thousands of dollars that were unnecessarily spent during the Christmas season. Some Mennonite Sunday schools spent considerable money for treats. For instance if 100 schools have spent $40.00 per school that would mean four thousand dollars. If $25.00 per year would rescue and support one child then this amount would support 160 children. Would this be worthwhile? If it were my child or your child, then I think we would say, "Yes, it is worth while!"

Johnstown, Pa.

The humblest and most needy are objects of special tenderness with a compassionate Savior.—Mrs. E. T. S.

CLASSIFIED REPORT OF INFORMATION GLEANED FROM THE GOSPEL HERALD DURING THE YEAR

Compiled by D. J. Miller

For the Gospel Herald.

Report of death notices appearing in the Gospel Herald during the year 1922.

Less than one year old, 37.
From one to ten, 33.
From ten to twenty, 30.
From twenty to thirty, 32.
From thirty to forty, 20.
From forty to fifty, 27.
From fifty to sixty, 41.
From sixty to seventy, 85.
From seventy to eighty, 103.
From eighty to ninety, 73
Ninety and over, 6.
Total, 487.

Among them were 2 bishops, 5 ministers, and 11 deacons.

The ordinations reported are as follows: Bishops, 3; ministers, 15; deacons, 12.

203 marriages were recorded thruout the year.

There were 846 field notes, 439 correspondence items, 496 articles, and 410 notes from our mission stations.

1823 converts taken into the Church were reported.

La Grange, Ind.

HOW I MAY BECOME LIKE JESUS

By Irene M. Slagel

For the Gospel Herald

There are many ways in which we may become more like Jesus. One of the first things we should do to become more like Jesus is to accept Him as our true Savior and follow Him.

Another way in which we may become more like Jesus is to read our Bibles daily and follow the teaching that we find there. We should ask for help and guidance at all times. In Hebrews 4:16 we read as follows: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Another way that we may become more like Jesus is to visit the sick and help the poor. Many places in the Bible we read about Jesus visiting the sick.

We can become more like Jesus by showing an example by our lives to others by living true and holy lives.

Flanagan, Ill.

It is possible to pretend to be very zealous for truth and right with the most selfish motives.—Mrs. E. T. S.

CORRESPONDENCE

(Continued from page 841)

Albany, Oreg.

Dear Herald Readers:—The Lord be praised for the many blessings we have at the beginning of the year, not the least of which is a great revival, especially among the young people. The attendance at prayer meeting has increased greatly since the undenominational evangelistic meetings which were held in the city last fall. Pray that we may "Prove all things, hold fast that which is good," and that the revival in enthusiasm for the Lord may be rightly directed and used.

The reorganization of our Sunday school is as follows: Supts., Bros. Milton Martin, Elmer Widmer; Primary Supt., Bro. C. R. Widmer; Sec-treas., Bros., Orval Brenneman, Floyd Whitaker; Chors., Bro. Ezra Widmer, Sister Mary Gingerich.

Bro. Floyd Whitaker was elected young people's meeting supt., and Bro. C. R. Widmer supt. of the children's meeting. Bro. Milton Martin and Sister Ida Brenneman were chosen as church choristers. Brethren H. L. Burck and John Whitaker were elected trustees and the secretary was reelected.

We have had more rain this winter than usual to this date. Within the last severay days so much rain has fallen that the rivers are overflowing their banks. Those of our people who live in Benton County just across the Willamette river could not come to church and Sunday school yesterday. Attendance was only 25.

When any of our brethren and sisters of the East visit Oregon they are also invited to visit the Albany congregation. Pray for us.

Jan. 8, 1923. U. E. Kanagy, Secy.

Wood River, Nebr.

Dear Herald Readers:—On Dec. 31 we reorganized our Sunday school. The following were chosen: Bros. Chr. Spenler and Harvey Stutzman, supts.; J. B. Jantzi, sec.-treas.; D. D. Stutzman, chorister for the first Quarter.

We are having splendid winter weather. The Brethren, Schwartzendruber and Brenneman and their wives and Sister Steinman of Waterloo Co., Ont., visited around here for several days on their way home, from Thurman, Colo. We are always glad to have people stop and visit with us when they come by here. Health in general is good. Will close wishing all Herald readers God's richest blessing during this New Year.

Jan. 9, 1923. Cor.

La Junta, Colo.

To all Herald Readers, Greetings in the name of Him who gave Himself for us:—Another Christmas season has come and gone, and another year has been ushered in. May we have entered the New Year with renewed zeal in the Master's service, and may we by God's grace do our part to extend Christ's kingdom here on earth.

Since our last writing six precious souls have been added to the church by water baptism. We have also had the privilege of commemorating the death and suffering of our Savior.

On Christmas evening a program was rendered by the children, at the La Junta Church. We thank them for the interest they have taken and we hope nothing but the real meaning and spirit was conveyed to the hearers. We also had services on Christmas day. On New Year's evening we enjoyed a singing by old and young. Bro. Allen Erb was leader of the meeting. The evening was spent largely in worshiping God thru the medium of song. Special music was arranged for by different ones, and a number of talks and suggestions were given along the line of song, and how to make our singing more helpful.

We are certainly enjoying nice winter weather. Health in general is good with the exception of a few sick ones. Bro. J. A. Heatwole's little son, Jacob Aaron, is recovering from pneumonia.

May God bless all sincere efforts put forth here and elsewhere, for the promotion of His kingdom.

In His name,

Jan. 10, 1923. Anna Rhodes.

Manheim, Pa.

Dear Herald Readers, Greetings of love in the precious name of Jesus. It has been a long time since any news from this place has appeared in the Herald, nevertheless the Lord's work has still been going on.

On Sunday evening, Dec. 31, Bro. David Garber of Elizabethtown, Pa., began a series of meetings at this place, which continued for two weeks. One soul confessed Christ as her Savior, the church was very much strengthened, and many others seemed almost persuaded, but put it off for a more convenient season, which we hope will be granted them. May we still keep on praying, and warning such, and God may still find lodging in their hearts.

Bro. Garber faithfully declared the whole Gospel, and warmed our hearts to the fact that Jesus may come soon to claim His Bride. May we be able with John to say, "Even so, Lord Jesus, come quickly." Pray for the work at this place. In His name,

Mrs. M. H. Hostetler.

Jan. 15, 1923.

Hesston, Kans.

Dear Gospel Herald Readers:—The long silence on the part of Hesston College and Bible School does not mean that we are no longer about our Father's business. The Christmas season was indeed a pleasant one and never before did the coming of our Savior mean quite so much to us. It also reminded us of the fact that He is coming again to take us home with Him. School work was resumed again Jan. 3.

On Jan. 7, Bro. D. B. Raber of Aurora, Ohio, preached two sermons for us which were appreciated by all present. The faithfulness of these older brethren is a source of great encouragement to us.

Brother Henry King of Harper, Kans., preached for the congregation here on the morning of Jan. 14. We were glad to have him with us.

Wednesday evening, Jan. 10, three of the primary Sunday school classes gave a missionary program. Each class treated one country. China, India, and Mexico were chosen. The remaining classes are soon to give a second program.

At this time the discussions in the Volunteer Band are especially good. This organization meets each Sunday morning at 5:30. At present the discussions deal with Our Young People, their problems and also what they can contribute to the church in a conservative and yet constructive way. Several meetings have been conducted by the Band at other places, one at the West Liberty Church, near McPherson and two at the Hitchinson Reformatory.

Brother Enns has been physically unable to meet his classes and Brother Friesen is taking his place. Brother Friesens are now occupying a house here in Hesston. We are glad to have them with us.

Yesterday evening (Jan. 14) the subject of Church Loyalty was discussed in our young people's meeting. Several good talks were given which bespoke a genuineness of soul, after which the leader made an appeal for loyalty which found a response in many hearts. Bro. M. D. Stutzman then preached along the same line. Hearts were moved Godward and we left the service determined to be true to "The faith of our fathers."

The Special Bible Term is to begin Jan. 18 at which time we are to have Bro. S. C. Yoder with us again.

Our church is richly blessed in many ways. We are especially grate-

ful for the many grandmothers who live here. They are doing more for the actual progress of the church than they will ever know. Then too we appreciate our children. The enrollment in the Primary Dept. is about ninety. Occasionally we have a separate junior meeting for their benefit. Nor would we wish to omit from the list of blessings our strong ministerial body; for these men are working untiringly for the welfare of old and young alike.

Our second series of meetings is to begin Jan. 26. Bro. Yoder is to conduct them.

Please pray with us that Hesston College and Bible School may always be true to the purpose which prompted her origin.

Yours in the Master's service,
Jan. 15, 1923. Margaret Horst.

Millersville, Pa.

Dear Herald Readers, Greeting in our precious Redeemer's name:—On Sunday morning, Jan. 14, services were held at the Millersville Church, Bro. D. N. Gishe conducting the services assisted by our deacon Bro. Abr. Brenner. The Sunday school at this place is in working order for beginning of this a new year. The teachers and pupils seem happy in their work. Enrollment for last quarter was three hundred and sixty-eight.

A number of our workers have gone to assist in the work of the Eastern Mennonite School. Bro. D. N. Lehman, our bishop, is often called to other work. Bro. Gish has been assisting in the work of Lancaster Mission, having held a series of meetings there. Our new minister, Bro. Jacob Hess, is earnest in the work and is also answering the call to help spread the Gospel to other churches, serving the Landis Valley congregation on Sunday morning and Elizabethtown in the evening. Bro. Lehman was laboring at the Reading Mission on Sunday.

Remember the work at this place.

In the Master's service,
Jan. 15, 1923. Cor.

Goshen, Ind.

After a vacation of two weeks, school work was resumed January 3, and with it began the Short Bible term of the school year. We have an enrollment of twelve special students.

A series of lectures on topics of general interest are being delivered to the student body by prominent men in the Church. The first of these was given by Bro. J. B. Smith of Elida, Ohio, January 2, on the subject, "Talents: Natural and Acquired; Moral, Mental, and Spiritual." On Thursday evening of the same week, Bro. D. G. Lapp of Roseland, Nebraska, spoke on the history of missions and charities in the Mennonite Church Last week Bro. Silas Hertzler spoke on Palestine, and Bro. J. F. Funk of Elkhart, Indiana, discussed "Sixty Years in the Mennonite Church," on January 11. These addresses are proving a source of information and inspiration, and are highly appreciated by the hearers.

Bro. S. E. Allgyer of West Liberty, Ohio, will begin a series of evangelistic meetings at this place this week. It is our earnest desire that these meetings may result in the salvation of souls and a more complete consecration and surrender of lives to His service.

Jan. 15, 1923. Beulah Smith.

New Holland, Pa.

Dear Herald Readers, Greeting:—We have many reasons to thank our heavenly Father for the many blessings He is bestowing upon us from time to time. Sunday, Jan. 14, was a day that should long be remembered here. A class of young people were received into the church here: eighteen by water baptism, four from another church, and one renewed his fellowship. It always makes us rejoice when sinners return to Christ. The services were in charge of Bishops Beni. Weaver and Noah Mack.

On Sunday, Dec. 31, we reorganized our Sunday school for another year as follows: Supts., Joseph Graybill and Martin G. Weaver; Treas., Noah Sauder; Secy., Martin Sauder; Chors., Levi A. Weaver and Jonathan Ernst. May we all work together for the good of the Lord's cause during the year.

Jan. 16, 1923. Levi A. Weaver.

Montgomery, Ind.

(Berea congregation)

We are enjoying ideal winter weather at present. Some people are plowing for spring crops. The chicken pox are making their rounds among the children.

Bro. Silas Weldy was with us over Christmas. His theme throughout his sermons was, The Encouragement of the Brethren and Strengthening of our Faith.

We held our annual business meeting on New Year's day. The Herald correspondent was chosen secretary for the day. The Mission Board members were all re-elected for another year, our regular member being Bro. Amos Weldy.

Bro. Louis Swartzendruber was elected superintendent of our young people's meting for one year. Sister Mary Swartz was chosen chorister. Bro. Henry Swartz was elected to represent the Publishing House. Bro. Amos Weldy was chosen church secretary.

The Gospel Herald correspondent was reelected. Bro. Victor Knepp was reelected secretary of the Board of Trustees to serve three years. It was decided to use the assessment plan to raise the needed money to pay the running expenses. The amount to be raised was left to the Board of Trustees to decide.

Our Sunday school report was very encouraging. Our average attendance during the last quarter was the same as our total enrollment at the beginning of the year.

We expect to have Bro. J. W. Christophel of the Yellow Creek congregation to be with us next Sunday.

Remember us at the throne of grace.

Jan. 16, 1923. Joseph M. Miller.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers, Greeting in Jesus' name:—On Dec. 31 we reorganized our Sunday school with the following as officers: Supts., Bros. William Stoltzfus and D. H. Kurtz; Sec-treas., Amelia R. Kurtz; Chors., M. B. Detwiler and Grace Zook.

On Jan. 7, in the afternoon a meeting was held at the church for the converts, when the 18 articles of faith were read and discussed.

On Jan. 13, Bro. John S. Mast came and preached 3 good sermons for us. On Sunday morning after preaching he received 5 souls into the church, 3 by water baptism, 1 by letter, and the other was reclaimed.

The church is now closed on account of diptheria which several families have.

Pray for the work at this place that it may prosper.

Jan. 17, 1923. Agnes Ogburn.

Topeka, Ind.

(Emma congregation)

Dear Readers of the Gospel Herald:—The Lord hath done great things for us whereof we are glad. Bro. D. A. Yoder of the Olive congregation near Elkhart, Ind., was with us from Dec. 30 to Jan. 7. He preached interesting and instructive sermons. The visible results were ten confessions. Our prayer is that these new soldiers of the cross may always be found faithful. May the Lord bless the brother with health and strength that he may win many souls to Christ.

On Sunday, Jan. 21, we intend to have our first instruction meeting. Bro. John Garber is to have charge of the meeting. We ask an interest in the prayers of God's people.

Jan. 17, 1923. Alta Bontrager.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Word has just been received by cable that Bro. Peter H. Unruh, who left for Russia about December 1, 1922, has arrived safely in Moscow. It will be remembered that Bro. Unruh was chosen a member of our relief Unit in Russia, and we are glad to note that he has now safely arrived on that field.

* * *

Attention is hereby called to an error which appeared in these columns last week in the cablegram reporting the feeding operations of our Unit in Russia. The number of kitchens stated there should have been 115, instead of 15.

* * *

A cablegram this week conveys the information that there are now 119 kitchens, feeding 9244 children and 5845 adults, with three institutions feeding 93 persons. During the next few months the number fed in these kitchens will grow larger, and the number of kitchens will no doubt be further increased.

* * *

Report of cut garments sent out from the cutting room during month of December.

State	No. Garments	Acs Rec.	Mdse Sale	Postage
Pa.	565	157 73	154 86	2 87
Ohio	441	137 41	131 55	5 86
Ind.	60	15 79	14 46	1 33
Ill.	67	20 53	19 09	1 44
Va.	80	20 80	20 14	66
Kans.	84	22 49	19 33	3 16
Iowa	50	17 18	15 97	1 21
Md.	71	24 43	24 02	41
Mich.	113	47 00	44 76	2 24
Mo.	30	12 43	11 70	73
Nebr.	82	20 60	18 80	1 80
Dela.	25	5 83	5 67	16
12	1668	502 22	480 35	21 87

* * *

Letter from J. Dyck, Chairman of Volost Committee, Chortitza, South Russia

Mr. A. Slagel;—Representative of the A. M. R. in the Ukraine:—

Since you have asked me to give you a report of the feeding of the needy, I have the following to say: During the nine months of experience I had in this work, it is clear to me that the best way to handle the situation is by having the needy come to the relief kitchen to get help, as they have done so far.

There are several reasons why. One is that the amount of products will go much farther by preparing them in the kitchen than to give them out raw. For one ration, we use in two weeks seven and one-half pounds. If we would give that amount in advance, there would be the danger that some people would use it up in three or four days and would have to go hungry the other ten days. But if prepared by the relief kitchen, they would get at least one good, substantial meal a day, and that would be much better for them. It is true, if we would send out the rations to families, there would be much less work and the expenses for fuel would fall off as it would not be necessary to heat the relief kitchen, and then in cold winter weather the poorest that go half naked could not come out anyway for their rations. These are mostly the reasons why the committee thinks of closing the kitchen. In regard to this, I have the following to say: First, if the rations are given out to the homes, there is danger that the children would often not get their due portion, because the grown-ups would help themselves first, although in most of the families that would not be the case. It is hard to draw the line who should be fed in the kitchen and who should not, and the committee would have a pretty hard task on hand. Second: It should not be made too convenient for the people, as there is danger that others that really do not need help would ask for food cards too. They would otherwise be ashamed to come to the kitchen with the hungry. Those that are really hungry come to the kitchen very willingly to eat. Third, It is true that it is not easy to get the necessary fuel for heating, but by trying hard it can be done, and it would be in the end cheaper than to have the door crowded with beggars as it was last winter. Fourth, If by the coming clothes distribution, the poorest will be clothed first, as it really should be, then there is no reason left why the kitchen should be closed and the rations given out to the homes.

J. Dyck, Chairman of the Volost Committee, No. 295, Chortitza. Nov. 25, 1922.

* * *

In a letter under date of December 7, 1922, Bro. A. J. Miller, Director of American Mennonite Relief in Russia gives the following information regarding conditions in Siberia:

'In the Friesenhof settlement, about 200 miles west of Omsk, Post Petro-Pavlovsk, R. R. Station Tokuschai on the Omsk-Tcheljabinsk line, there are about twenty-five to thirty families, numbering possibly 200 persons, living not in villages but in smaller groups on large estates. In this community the hunger became so great last year that the people were driven to eat the carcasses of animals that had died. This year their crop was fair but they have had to pay a heavy tax. In the Pavlodar settlement, about 300 miles southeast of Omsk the Mennonite population numbers about 1500 to 2000. In this settlement the need is not so great as in the Friesenhof settlement, although there are also people among them who are suffering. In another settlement at Slavgorod about 450 miles east of Omsk there are 61 villages with a population of about 15000 to 17000. The condition in Slavgorod is similar to that of Pavlodar, the need for food is not so very great.

Jan. 19, 1923.

REPORT

The following contributions for the Near East Relief were made by churches and Sunday schools in the Franconia Conference district.

Plumstead S S	$ 16 00
Spring City cong	48 40
Perkasie S S	129 45
Blooming Glen S S	424 59
Rockhill S S	229 00
Souderton S S	246 25
Plain S S	100 00
Doylestown S S	131 46
Upper Skippack S S	140 00
Franconia S S	297 75
Rockhill cong	98 11
Deep Run S S	38 25
Line Lexington S S	174 00
Providence S S	27 50
Total	$2109 75

W. R. Moyer.

Married

Kraus—Shenk.—Bro. Clyde Kraus and Sister Pheby Shenk, both of Denbigh, Va., were united in marriage Dec. 6, 1922, at the home of Bro. W. C. Grove, Washington, D. C., G. W. Cory officiating

Miller—Beachy.—On Dec. 30, 1922, at the home of the officiating bishop, Bro. Jonas E. Miller and Sister Elizabeth Beachy, both of the Kempsville congregation, were united in marriage by Bro. Geo R. Brunk.

Miller—Beachy.—On Dec. 30, 1922, Bro. Jonas Miller and Sister Elizabeth Beachy were united in marriage at the home of the officiating minister, Bro. G. R. Brunk, of Denbigh, Va. May the Lord bless them thru life.

Zeager—Landis.—On Dec. 31, 1922, at the home of the officiating bishop, Bro. Noah W. Risser, Bro. Paul Zeager and Sister Anna Landis were united in the bonds of holy matrimony. May the Lord abundantly bless them thru life.

Swartzendruber—Lee.—On Oct. 31, 1922, at the Kempsville meetinghouse Bro. Norman Swartzentruber and Sister Sarah Lee were united in matrimony by Bro. M. M. Beachy. May God's blessings be with them through life.

Zoss—Kennel.—Bro. Christ H. Zoss and Sister Edna A. Kennel, both of Roanoke, Ill., were united in marriage at the Linn Township A. M. Church on Dec. 21, 1922, Bro. Joseph Reber officiating. May God bless them in their journey thru life.

Hostetler—Zoss.—Bro. Ed Hostetler and Sister Martha Zoss were united in marriage on Jan. 4, 1923, at the Linn Township A. M. Church, Roanoke, Ill., Bro. J. W. Kennel officiating. May God's blessings attend them thru life.

Witmer—Rhodes.—At the home of the bride's parents near Columbiana, Ohio, on Jan. 2, 1923, Bro. Phares W. Witmer and Sister Minnie S. Rhodes were united in holy matrimony by Bro. M. G. Horst. May God richly bless this union.

Smucker—Hostetler.—On Jan. 6, 1923, at the home of the officiating bishop, Bro. J. F. Mast, Holmesville, O., Bro. Jeptha H. Smucker of Smithville, O., and Sister Maud C. Hostetler of Holmesville, O., were united in marriage. May the Lord bless them thru life.

Yeackley—Hershberger.—On Jan. 4, 1923, Bro. George Yeackley and Sister Ada Hershberger, both of the East Fairview congregation near Milford, Nebr., were united in holy matrimony, Bro. J. E. Zimmerman officiating. May God's blessing attend them thru life.

Yoder—Reiter.—On Thursday, Dec. 28, 1922, at the home of the officiating bishop, Bro. Warren G. Bean, Collegeville, Pa., Bro. Nelson G. Yoder and Sister Agnes P. Reiter, both of the Bally congregation, were united in holy marriage. May God's richest blessings go with them through life.

Jantzi—Gascho.—On Jan. 3, 1923, at the home of the bride's parents, Bro. and Sister Jos. Gascho of Wood River, Neb., occurred the marriage of their daughter, Sister Anna Gascho to Bro. Royden Jantzi, both of the Wood River congregation. Bro. J. E. Zimmerman of Milford, Neb., officiating. May the Lord abundantly bless them thru life.

Obituary

Wagler.—Mable Catherine Wagler, daughter of Bro. Michael and Sister Cora Wagler was born in Daviess Co., Ind., July 17, 1922; died at the same place Dec. 30, 1922; aged 5 m. 13 d. The cause of her death was bronchial pneumonia. She leaves to mourn her early departure father, mother, 1 brother, 1 sister, 4 grandparents and many other relatives. May the Lord comfort the bereaved.

Miller.—Ovan Leroy, only child of Roy and Elva Miller, was born July 27, 1922; died Jan. 1, 1923, having remained to brighten the home but 5 m. 5 d. Ovan was an attractive and lovable child and brightened the lives of others during his short stay here on earth. His sickness was but of a few days' duration. He leaves to mourn his departure parents, grandparents, 1 great-grandfather, 1 great-grandmother, 9 uncles, 6 aunts and other relatives and friends. The funeral was held at the Mennonite Church at Emma, Ind., conducted by D. A. Yoder and O. S. Hostetler.

Myer.—Mamie W. Myer was born July 22, 1883, near Witmer, Lancaster Co., Pa.; entered into rest Nov. 29, 1922; aged 39 y. 4 m. 7 d. She was a faithful and consistent member of the Mennonite Church since early youth. She leaves to mourn her departure, her parents, 6 sisters and 4 brothers. Funeral services Dec. 2, at Stumptown Mennonite Church, conducted by Bro. David Landis and Bro. Sanford Landis. Texts, Acts 9:36, 37; Phil. 3:20, 21. Buriel in adjoining cemetery. May our loss to be her eternal gain.

The golden gates were opened wide,
A gentle voice said, "Come,"
And angels from the other side
Welcomed our sister home.

By her sister Annie.

Reil.—Barbara Reil (nee Zehr) was born May 1, 1844, in Salo, France; died Dec. 30, 1922; aged 78 y. 7 m. 29 d. She came to America in her youth locating at Gridley, Ill. At the age of 22 years she married John Reil. In 1876 they moved to Nebraska, locating on a farm near Milford, where she lived until the end came. This union was blessed with 10 children—8 sons and 2 daughters. Her husband, 2 sons and 1 daughter preceded her in death. She leaves 6 sons, 1 daughter, 36 grandchildren, 8 great-grandchildren, 2 brothers and many relatives and friends to mourn her departure.

Since she has left, we are alone,
We know to Jesus she has gone;
We mourn, but hope that when we die,
We too shall meet with her on high.

Brubaker.—Ada Harnish Brubaker, wife of Aaron N. Brubaker, died at her home at Conestoga Terrace, Pa., Dec. 7, 1922, aged 36 y. She was the daughter of Jacob and Elizabeth Harnish. She was united in marriage to Aaron N. Brubaker. To this union was born a daughter, which preceded her in death. Ada was sick for over a year, suffering much, but was always cheerful, and satisfied as the Lord would direct. She accepted Christ as her Savior and became a member of the New Danville Mennonite Church when 18 years old. We believe our loss is her gain. She leaves to mourn her early departure a sorrowing husband, father, (mother preceded her in death) 1 brother, 4 sisters, and many relatives and friends. Funeral services were conducted at the house by Bro. Aaron Harnish and at the church by Bro. Jacob Thomas. Texts, Rom. 8:18; Rev. 7:9-17.

Beyer.—Sister Cathrine C. Beyer for many years a resident of Worcester township, at Beyer's Corner, near Norritonville, died on Jan. 3, 1923, at the home of Bro. Emanuel Hertzler, Trooper, Pa., where she had been lately making her home. Death was due to infirmities of old age. She is survived by an only sister, Mary Beyer, who is also making her home with the Hertzler family at Trooper. There were three sisters of the Beyers, who lived happily together for a number of years. It was God's good pleasure to come into this home six years ago and take the younger of the three, leaving Cathrine and Mary still live together in their home until a short time ago, when the two could not wait upon themselves, and they were taken to the above named home. Here they were well taken care of, until God saw it good to take sister Cathrine, the younger of the two remaining unto Himself, leaving Mary, the elder of the three, now eighty-four, to mourn the loss. They were loved and faithful members of the Methacton Mennonite Church. The funeral services were conducted by Warren G. Bean, Jesse Mack, Irvin Landis, and H. Pennapacker on Jan. 8, 1923. Age 79 y. 10 m. 29 d. Text, Ps. 71:18, first clause.

Fleming.—Elizabeth Fleming was born in Green Co., Va., June 7, 1831; died Jan. 7, 1923; aged 92 y. 6 m. 7 d. She was married to Wm. Fleming in 1854, in Rockingham Co., Va. To this union were born 1 son and 5 daughters, the son and 3 daughters surviving. 16 grand children and 32 great-grandchildren also survive. As a family they passed thru some trying and bitter experiences during the war of the rebellion. During the war the father was drafted and taken into the Confederate army. He however soon deserted the army and came back home and succeeded in getting thru the lines and coming north to Fairfield Co., O. After two long years the mother, the subject of this sketch, with three children was helped thru the lines and joined her husband in Fairfield Co., having heard from him only once in this time. In the year 1871 they came to Allen Co., O., where they both united with the Mennonite Church in 1879, in which faith they passed to the great beyond, leaving to the mourning family, relatives and friends the comforting assurance that they are gone to enjoy the bliss and glory of the heavenly home thruout eternity. Services on Jan. 10 by Geo. Ross assisted by the home ministers and Pre. Mell of Lima, O.

Huber.—Elizabeth (Myers) Huber, daughter of John and Catherine Myers was born in Putnam Co., Ohio, May 4, 1851; died Jan. 13, 1923; aged 71 y. 8 m. 9 d. Death was due to apoplexy. She was united in marriage to Henry Huber June 30, 1870, and to this union were born 8 children—5 sons and 3 daughters. 2 sons and 1 daughter died in infancy. She leaves an invalid husband, 3 sons (John M., Christian B., and Urbanus), 2 daughters (Emma Anglemyer and Hattie Stauffer), 17 grand children, 2 great-grandchildren, 1 brother and 2 sisters. She with her husband united with the Mennonite Church in 1872 in the Salem Church, Ohio. In 1883 they moved to De Kalb Co., Ind., and while there transferred their membership to the Church of the Brethren, in which faith she remained to the end. In 1892 the family moved to Tennessee and while there Bro. Huber was afflicted with shaking palsy from which he has suffered since. In 1901 they returned to Indiana and located in Elkhart Co., and on June 30, 1920, celebrated their fiftieth wedding anniversary. Services were held at the Yellow Creek Church of the Brethren and interment in the Mennonite cemetery nearby. Services were conducted by Bros. Frank Kreider and Urie Brubaker of the Brethren Church. Text, Jno. 14:1, 2.

Weaver.—Emmanuel C. Weaver son of Christian and Lydia Weaver, was born in Cambria Co., Pa., July 11, 1835; died Dec. 31, 1922; aged 77 y. 5 m. 20 d. He was married to Barbara Blough, Feb. 21, 1856. To this union were born 10 children—3 sons and 7 daughters, of whom 1 son and 4 daughters survive. They are Menno, Mary Jane, Alamanda, Delilah, and Barbara. His wife preceded him to the glory world on Sept. 20, 1879. On July 11, 1880, he was married to Lydia Winey who was called to her eternal home Oct. 13, 1912. One step-daughter is still living. He had been in usual health until Oct 29, 1922, when he became paralyzed. From this time on he gradually grew weaker until Dec. 31, when he very peacefully fell asleep in Christ. He bore his sufferings very patiently and many times expressed a desire to go home to glory. He united with the Mennonite Church in early life and in about 1877 he was ordained to the office of deacon, in which capacity he served faithfully until old age interfered. He was much concerned in his late years for the welfare of the church and her young people and gave many timely admonitions and warnings. He leaves to mourn his departure 1 son, 4 daughters, 1 stepdaughter, 17 grandchildren, 45 great-grandchildren, and one great-great-grandchild.

Two very impressive funeral services were conducted, one in the home of M. B. Weaver, son of the deceased, by Bro. N. A. Lind, text I Cor. 15:55, and one in the Albany Church by Bro. M. E. Brenneman, text Acts 8:2. Interment in Albany cemetery.

Zook.—Amelia, daughter of Joseph and Barbara (deceased) Zook was born in Woodford Co., Ill., Apr. 15, 1886. She moved with her parents to Manson, Ia., in 1896, where she lived until her death. On the evening of Dec. 23, 1922, when returning home from the revival meetings held at the Mennonite Church, Amelia was struck by an automobile which injured her head. She suffered intensely during the last two weeks of her life. In order to give her better medical attention she was moved to the hospital at Fort Dodge, Ia., on Jan. 3. She died at the hospital on Jan. 7. She never gained consciousness from the time of the accident until she passed away. She was a graduate of the Manson high school and for a short time taught school in the rural districts. At the age of 17 she became a Christian and affiliated with the Mennonite Church. In this faith she died. The Lord's work held a high place in her life. She was especially active in the Sunday school, having for a number of years given faithful service in the primary department. Patience and kindness were her crowning virtues. It is very hard to give her up but "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." She leaves to mourn her untimely death father, brothers and sisters, and a host of relatives and friends.

"Not now but in the coming years,
It may be in the better land,
We'll reap the meaning of our tears,
And there sometime we'll uderstand.
God knows the way, He holds the key,
He guides us with unerring hand,
Some time with tearless eyes we'll see,
Yes there, up there, we'll understand."

Funeral services were largely attended at the Manson Church Jan. 11, conducted by Bro. J. W. Hess. Text, Gen. 27:2. Interment in the Rose Hill cemetery.

McCulloh.—John McCulloh was born at Fort Loudon, Franklin county, Pa., Feb. 4, 1860, and died at his home in Cullom, Ill., on Jan. 3, 1923, aged 62 y. 10 m. 29 d., following an illness dating from May 22. He was the oldest son of a family of ten children and came to Garden Plain, Whiteside county, Ill., in the fall of 1880, in which county he lived for about forty years. He was married to Anna Tarner of Chambersburg, Pa., Jan. 17, 1883, and who died March 28, 1888. To this union two children were born, Samuel H., of Los Angeles, Cal., and Ralph, who died in infancy. His second marriage, to Mary Gsell, of Morrison, Ill., occurred Dec. 26, 1889. She died January 7, 1911. To this union were born seven children: Joseph E. of St. Louis, Mo.; M. Mabel Nunemaker and H. Pearl Nunemaker of St. John, Mich.; Amos G., of Lansing. Mich.; Martha May of St. John, Mich.; Mary Edna and Johnnie T. of Cullom. On Dec. 3, 1914, he was married at Palmyra, Mo., to Sarah Burkholder of Lancaster county, Pa., who survives him. The McCulloh family moved to Cullom, Ill., December, 1916, from which time Bro. McCulloh served the church there as pastor. For over six years he filled the pulpit of the congregation. He was very attentive and regular, and in spite of sickness was seldom found absent from duty. He was a faithful member of the Mennonite Church for over thirty yers, having taken up the ministry about thirty years ago; he was also a member of the local Board of Missions at the time of his death. He leaves to mourn his loss a sorrowing wife, 8 children, 4 grandchildren, 3 brothers and 2 sisters, besides many other relatives and friends. The home loses a loving husband, a beloved father and a faithful, wise counselor.

Services were conducted at Cullom, Ill., by Bro. C. A. Hartzler, text, 11 Tim. 4:6-8. Services were conducted at Morrison, Ill., by Bro. A. H. Leaman, text, Psa. 103:1-4. The remains were laid to rest in the adjoining cemetery.

"Farewell, dear father, thou art at rest,
And wilt forever be,
Thou couldst not stay on earth with us.
But we can come to thee."

How to Get On:—Ask, and it shall be given you; seek, and ye shall find.—Matthew 7:7.

ITEMS AND COMMENTS

The first week of the new year has the record of having witnessed three separate lynchings of negroes. In one of these at Rosewood, Fla., the outbreak of the mob spirit developed into a race riot in which two white men, four negroes, and a negro woman were killed, and several whites and blacks wounded, and the entire negro section of the town burned. This is not a very good beginning for the new year. It is to be hoped that this is not indicative of a lawless record for the entire year.

The situation in Germany since the occupation of the Ruhr by the French troops continues to be tense altho no serious outbreaks have occurred at this writing. The Germans are continuing their policy of passive resistance and are refusing to operate the mines under French control. The workers threaten to go on a strike and declare they will not work in the presence of the French soldiers. The French have arrested seven of the most prominent mine operators who are to be tried by court-martial. Some of the banks have been seized by the French and the funds confiscated. It is said that the Germans have sent a confidential mission to Great Britain requesting the mediation of that country in the settlement of the difficulties with France. It is to be hoped that some amicable agreement may be reached thru some means that the threatened rupture of the peace of Europe as well as that of the whole world may be averted. All lovers of peace should remember to pray that peace and quietness may prevail.

A recent review of industrial and economic conditions in the various countries of the world indicates that in the past year there has been some improvement. Industrial conditions in England were undoubtedly better in 1922 than in 1921, but they are still far from satisfactory. British trade must find foreign markets for the greater part of its products and as the exports are not more than about 70 per cent of the pre-war volume the recovery is rather slow. In France there is said to be practically no unemployment at this time but the government finances are in an unsatisfactory condition and heavy borrowings have been made in the last four years. Holland and Belgium have been holding their own with a slight improvement. The crops in Russia have been better during the past year than in 1921 but are probably not over 50 per cent of pre-war production. In fact every European country except Germany seems to show some improvement. Conditions seem to be rapidly getting worse in Germany. During the first three months of 1922 the mark was worth about a half cent; now the exchange rate is about one and one-half hundredths of a cent. Still business goes on in some fashion but her exports are at a very low ebb. In the United States considerable improvement was made in the past year. Farm products have advanced somewhat but there is still too great a disparity between the prices and the cost of production. It is hard to forecast the probable trend of business for the coming year because of the unsettled conditions existing in Europe which necessarily affect the situation here.

WANTED

Copies of **Mennonite Year Book and Directory** from first publication to 1916. Any persons having copies please address

J. E. Hartzler,
Bluffton, Ohio.

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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa.; Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W Benner, Supt
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

BOOK REVIEW

The Church Age in Prophetic Limelight

By Clayton F. Derstine

This is a new book of 72 pages based on the second and third chapters of the Book of Revelation. The seven churches of Asia are studied as being typical and prophetic of different periods of the history of the Church from post-apostolic times until the second coming of the Lord. Each church is taken up separately and applications made. It is interestingly written in the characteristic style of the author. It is inspirational and carries a timely message to the church of the present time. The author is outspoken in his condemnation of the worldliness and pride which is creeping into the modern church. A book every one should read.

Paper covers. Price, 20c. Send orders to

MENNONITE PUBLISHING HOUSE,
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SPECIAL MEETING

Tofield, Alberta

Report of the twenty-third quarterly Sunday school meeting held at the Mennonite Church near Tofield, Alta., on Sunday, Dec. 31, 1922.

Officers:—Mod., Jake King; sec., Mahlon Bender; Chor., Elvera Stutzman.

Topics and Speakers:—**Christ's Humanity,** B. F. Stauffer; **Christ's Divinity,** J. E. Kauffman; **Essay,** Mattie Lauber; **Christ's Method of Dealing with Friend and Foe,** Abram Weaver, M. M. Burkholder; **Essay,** Lucinda Yoder; **Present Day Followers of Christ Must Have Him as their Example in Mission Work,** O. O. Hershberger, N. B Leinbach; **Essay,** Nettie Stutzman; **Christian's Trust and Preparation,** J. L. Stauffer, Noah Detweiler; **Essay,** Petra Stauffer.

Some Thoughts Presented:—Christ was human in that He grew as other children did, both physically and spiritually, differing only in that He had no sin. Proving His divinity, He was with God in glory before the beginning. He is the same yesterday, today, and forever.

He who would have friends must show himself friendly; Christ did. He healed all manner of diseases and prayed for His enemies. He rebuked sin even to His friends. Lesson for us, Do unto others as you would have others do unto you.

We must live humble and consecrated lives. If we would realize the real power of prayer more would be accomplished in our mission work. We must begin to study the Bible in our youth so as to be better able to answer all questions asked us.

Let us now look to Christ and put our trust in Him. Fear God and keep His commandments.

Secy.

"If God puts you in the fire, be thankful; it is because He can see gold in you."

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 1, 1923 (Gospel Witness Established 1905) No. 44

EDITORIAL

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

The difference between the man of faith and the skeptic, when it comes to doubting, is this: one doubts the correctness of his own conclusions, at times, the other doubts the truth of God's Word: one is willing to concede that he may be wrong, the other is willing to concede that the Bible is wrong: one confesses to the fallibility of man, the other insists upon the fallibility of the Bible: one stands upon the rock of faith, the other sinks in the sands of unbelief.

Meetings at Goshen.—At the time of this writing a very interesting series of meetings is going on at Goshen College. Bro. S. E. Allgyer, known to practically all our readers, is conducting the meetings, and the congregations from night to night are listening with marked attention. Many prayers are ascending to the Throne that the Spirit of God may have His way in all things and the congregation and Church at large greatly strengthened because of these meetings. Will you join with us in praying to that end?

Like Christ.—One of the best things ever said of Christ was this: "When he was reviled, he reviled not again." While He shrank not from denouncing sin and rebuking sinners, He was never guilty of paying any one back "in his own coin." His life was a correct interpretation of His own teaching. He never made a carnal weapon out of His tongue. The same love which prompted Him to leave His home in heaven to bring the message of salvation to a sin-cursed world was His motive power in all He said and did. Again we quote from Peter when we say that "we should follow in his steps." "See that ye love one another with a pure heart fervently."

Law enforcement has recently had its share of attention. The necessity for its emphasis arises from the growing disposition to ignore or oppose anything and everything that is not to our liking. Foremost among law violations is that with reference to prohibition. Bootlegging is possible only because men with appetite for strong drink have made common cause with men whose greed impels them to enrich themselves at the expense of others' appetites, and these are again reinforced by two other classes—unscrupulous politicians and men of anarchistic tendencies who delight in seeing law and order trampled under foot. But this is only an illustration indicating the drift of the times. Practice law enforcement in home and Church and schools, and you lay the foundations for law enforcement in national affairs. Respect for constituted authority is a very vital factor in promoting the highest interests of man.

The story of the prodigal son, though well known to most people before used as a Sunday school lesson recently, could not but have made a deep impression upon all classes which studied it in earnest. Here both Jew and Gentile may see themselves accurately described, while the sinner who leaves the parental roof in vain pursuit of pleasure and fortune in the world has a forcible reminder of the folly of his course. Once in awhile you find one who thinks that because the father in that parable ordered a ring put on the son that therefore Christ sanctions the wearing of jewelry, especially that of wearing gold rings. But the fact is that Christ simply told what happened in that home without discussing the right or wrong of anything that was done there. The lesson of the parable is the great love and concern which the heavenly Father has for His wayward children and the blessings in store for them in case they repent of their sins and turn to God. Farfetched conclusions with reference to details which do not enter into the teachings of the parable do not only lead to error but also detract from the force of our Savior's teaching.

Death's Toll.—At the time of this writing only a small fraction of the year 1923 has passed into history. Yet during this short time an unusual number of our people have been called from time to eternity. Especially is this true of our ministers. First in the list of well known ministers to be called home was Bro. John W. McCulloh of Cullom, Ill., who answered the heavenly summons after a ministerial service of thirty years. A few days later Bro. David Burkholder, our aged bishop at Nappanee, Ind., passed away at the age of 86. About a week later the Lord called our aged minister at Eureka, Ill., and Bro. Christian Risser passed away at the age of 103 years. Last in this list to come to our knowledge is Bro. Moses Brenneman of Lima, Ohio, who at the age of 75 years died Jan. 22, after many years of ministerial service. Most of these brethren had lived to a ripe old age, yet we are loath to part with them and we feel that the Church here has sustained a decided loss. We thank God for their faithful lives and triumphant passing over and shall ever cherish the memory of these faithful pillars of the faith. May His sustaining grace comfort those who remain, and His Holy Spirit direct the Church in calling younger men to fill their places. "Precious in the sight of the Lord is the death of his saints."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

HUMILITY

By Ursula Miller

For the Gospel Herald.

God resisteth the proud, and giveth grace to the humble.—I Pet. 5:5.

Humility treads the winepress and thorny
maze of life,
Amidst the mingling masses, mayhap in
the prison's crowd;
Obeying humanity's call through sodden
grief and strife:
Ever humility's grace precludes those exclusively proud.
Sharper than sword the Word is a faithful,
living guide,
Following which humility goes where the
Spirit leads:
To a sheltered hidden haunt, or across the
ocean wide,
Humility follows Christ through pain with
a heart that bleeds.

Humility courts not men in search of an
upper seat;
Rather strives to hide the Eternal Word in
the heart,
Searches the sacred Writ which is ever
drink and meat,
As Mary of olden time, choosing the
better part.
God's love showers humility in blessings
manifold;
Through mists and fog of life the Everlasting Arms uphold.

Keeping the doctrines of God, humility
unadorned,
Solitary goes about, hated, often hurt, and
mocked;
Gravely bearing reproach for Christ, meekly, and often scorned.
Disdained and even despised where worldlings proud are flocked.
It goes, humility goes, in the steps of
Christ the King,
Across the desert sands, through the burning heat of day,
Or, to a cloistered valley a message of
love to bring;
Or, to a quiet closet with an aching
heart to pray.

God's blessing is on the humble in quietness and grace;
God enriches humility with a halo from
above;
To give kind words to hungry hearts with
loyalty and love;
Thus, honor and glory to His Name from
any lowly place.
O, richness of inward grace, great gift
to an humble heart,
Not exclusively, piously proud, but choosing the better part.

Hesston, Kansas.

"May we know the Throne of Grace as a refuge and as the center of our supreme delight; may we tarry there without weariness and look upon Thy face without fear."

A BIBLE STUDY

By David Summers

For the Gospel Herald.

The Life-Giving Word

1. What is the nature of the Word of God?
Heb. 4:12; Jer. 23:29; I Pet. 1:23; Prov. 6:22; Psa. 33:6, 9.

2. What is the Word declared to be?
Jno. 6:63, 68; Jno. 1:14; 12:50; I Thes. 2:13.

3. How much of the Word does man live by?
Deut. 8:3; Matt. 4:4; Rom. 15:4.

4. What interpretation of the Word did Jesus give?
Jno. 6:32, 33, 35, 51; 4:10-15.

5. What benefit do we get from eating the Bread of life?
Jno. 6:57, 58; 7:17; Jer. 15:16.

6. What is Jesus called in the Scriptures?
Jno. 1:1, 14; Rev. 19:13; I Jno. 1:1; Heb. 13:8.

7. Why did the Jews fail to find life in the Word?
Jno. 5:39, 40; 1:4, 10, 11; 3:19-21.

8. What are we admonished to do?
II Pet. 1:1-10; Prov. 22:6; 23:26; 3:1, 2; Ps. 119:11; 107:1, 8, 15, 20, 31. Read the whole chapter.

9. What is said of the mercy of the Word?
Psa. 118:1-4; 136:1-26; 86:15.

10. What is said of God's faithfulness in keeping His promises?
Deut. 7:9; Neh. 1:5; Dan. 9:4.

11. What has God set before us?
Deut. 30:11-16; 11:18-23; 12:32; 29:14, 15.

12. In what way shall we walk?
Jer. 6:16-19; Isa. 30:15, 16 first clause, 21; Heb. 12:12-14; Jude 3; II Jno. 7; Acts 5:29; 4:12, 19; 5:41.

13. What will be given to the disobedient?
Rev. 14:9-11; 15:1; 16:1-21; 20:9, 14, 15; 21:8; I Cor. 15:26; Heb. 2:14; Rom. 6:23; I Pet. 4:17, 18. Note.—This living Word purifies the soul, I Pet. 1:21, 22. It sanctifies, Jno. 17:17. It keeps us from falling, Jude 24; II Pet. 1:10. "If ye do these things." What things? "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience: and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (II Pet. 1:5-10). Read carefully each text. For further information you may correspond with the writer. I hope to meet you at the Lord's return. Mal. 3:16, 17.

Allensville, Pa.

THOUGHTS ON HUMILITY

By Moses G. Gehman

For the Gospel Herald.

Our English word "humility" comes from the Latin, "humilitas," which means, "smallness; lowness; nearness to the ground" (Cassell). Humility is the very opposite of pride. Pride defies the Word of God, and causes even angels, to be "reserved in everlasting chains of darkness unto the judgment of the great day." Humility, becoming as "this little child" is the way to true greatness.

The way down leads up; the way up leads down. The humble have before them the promise and blessings of God. Pride leads to a fall and may end in destruction.

Humility does not bear exhibition. If publicly exploited it is soon transformed into the worst form of pride. This tender plant must not be handled, nor touched by the fingers of popularity, lest it will shrivel up and die. It thrives only at the foot of the cross, whence we behold the price of our redemption.

Where the spirit of humility pervades a congregation due respect is given to each member of that body in his or her respective place of service. The sequel of such a condition we have in I Pet. 5:5, "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility." A natural result of entering in at the "strait gate."

As the oil to the machine, causing each part to run smoothly and effectively, so is this grace of humility to the effectual working of our different church activities. It equalizes the different spheres of labor into one great whole. Having Christ as our example ever before us, may we learn from our Lord this great lesson of humility. How the carnal nature rebels against this Christ-like quality! "The fullest ears of corn hang lowest to the ground." Says another one: "If thou desire the love of God and man, be humble; for the proud heart, as it loves none but itself, so it is beloved of none but itself; the voice of humility is God's music, and the silence of humility God's rhetoric. Humility enforces where neither vir-

tue nor strength can prevail nor reason."—Quarles.

"Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11).

Humility will not choose as to place and manner of work. Whether in a large congregation, where all like to go, or in some out of the way place where only a few assemble, is all of like importance because it is the Lord's field.

Philip was called away from a stirring revival in Samaria (Acts 8) to speak to a lonely traveler. Perhaps, few people noticed, or gave thought to the eunuch as he was seeking for light, but God did. And Philip was willing to make the sacrifice for the cause of Christ. Isaiah said "Here am I; send me." He, like Paul, **"conferred not with flesh and blood."** There's humility for you and me.

"By humility, and the fear of the Lord, are riches, honour, and life" (Prov. 22:4).

Denver, Pa.

THE CHRISTIAN AND POLITICS

By A Brother

For the Gospel Herald

The Christian is an ambassador in Christ's stead. I Cor. 5:20. An ambassador is a servant—one that bears the message of another.

The natural and spiritual position of an ambassador:—

1. He is called by one higher in authority than himself. "Among whom are ye also the called of Jesus Christ" (Rom. 1:6). "But as he which hath called you is holy, so be ye holy in all manner of conversation" (I Pet. 1:15).

2. He receives his instructions from the head of the government; he cannot act of himself. "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. 13:11). "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (I Tim. 1:9).

3. He lives in a foreign country, yet is a citizen of the country from which he is called. "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). "I am a stranger in the earth" (Psa. 119:19). "Dearly beloved, I beseech you as strangers and pilgrims" (I Pet. 2:11). "And confessed that they were strangers and pilgrims on the earth" (Heb. 11:13).

4. The laws of his native land are the laws of the ambassador's house. "For he whom God hath sent speaketh the words of God" (Jno. 3:34). "Jesus answered them and said, My doctrine is not mine, but his that sent me" (Jno. 7:16). See also Jno. 12:47-50.

5. All insults are reported to the head of his government who will avenge, and not the ambassador. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).

6. His duty is to watch the interests of his country. "Set your affection on things above, not on things on the earth" (Col. 3:2).

7. To recall an ambassador during a dispute, means a declaration of war. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (II Thes. 2:7, 8). See also II Thes. 1:6-9; Rev. 19:11-16.

A good soldier of Jesus Christ will accept his share of suffering; he entangleth himself not with the affairs of this life, so he may please Him who hath chosen him to be a soldier. They that enter a contest are not crowned unless they obey the rules. See II Tim. 2:3-5.

The Christian woman's position is certainly the same as man's as far as her heavenly calling is concerned (as an ambassador). According to the Word her relation to man is and always has been that of subjection. Gen. 3:16; I Cor. 11:8, 9; I Pet. 3:5, 6. Yet there are those who contend that there was a time when woman was man's equal but was deprived of it and now thru woman's suffrage, etc., she will be restored to her original place. The above references should convince every one where we as true believers belong. "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89).

Lancaster, Pa.

SABBATH KEEPING

By Ephraim Baer

For the Gospel Herald.

Christ working miracles on the Sabbath suggests to us the great restoring work of the Sabbath. The Sabbath day often finds us bent to the earth with a weight of toil and sorrow and it gives us a chance to straighten up again, to rest from our labors, to throw off our anxieties, and get into our hearts the peace and joy that Christ can give. Not a few of Christ's miracles were done on the Sabbath. His cures wounded the feelings of the leaders of the people and brought bitter opposition. But to distinguish the Sabbath as He did by working miracles was only to consecrate it to the purpose of His Gospel. In healing the bowed down woman who had an infirmity for eighteen years, Christ performed no labor but simply loosed her from her bondage.

What is the day for but for loosing those who are in bondage? This woman in her bondage was just like many people today, there is something that binds them. It may be the pressing needs of making a living or a great many other things.

The truths taught on the Sabbath days grow enormously. Such is the Sabbath in a life—its influence is felt thru all the wek. An individual that disregards the Sabbath is soon dwarfed: he is out of touch with the principle of life—the principle of growth.

Six days of work and one day of rest and worship cause the land to grow and the people to prosper. How would Christ have us observe the Christian Sabbath day? Be careful of your example. Show by your conduct that you love and prize the Lord's day, make it different from all other days, read the best books, think the highest thoughts. Say to yourself, "This is the day the Lord has made." It is the divine command, "Remember the Sabbath day to keep it holy."

New Hamburg, Ont.

The Jews in derision said,—"He saved others, Himself He can not save." Every truly consecrated worker bears this same stamp. We lose ourselves in our great passion to save others, while our own lives are "hid with Christ in God."—S. B.

"A saved soul need not grieve over the past."

Preacher's Page

"I SHALL NOT WANT"

Psalm 23:1

After the truth of the opening clause of this verse is realized in all the fulness of its meaning, it is not strange that the next words should be "I shall not want." "Want" is used here not in the sense of a desire, but of a need, a lack.

1. I shall not want **Rest**—for "He maketh me to lie down in green pastures."
2. I shall not want **Drink**—for "He leadeth me beside the still waters."
3. I shall not want **Forgiveness**—for "He restoreth my soul."
4. I shall not want **Guidance**—for "He leadeth me in the paths of righteousness."
5. I shall not want **Companionship**—for "Thou art with me."
6. I shall not want **Comfort**—for "Thy rod and thy staff they comfort me."
7. I shall not want **Food**—for "Thou preparest a table before me in the presence of mine enemies."
8. I shall not want **Joy**—for "Thou anointest my head with oil; my cup runneth over."
9. I shall not want **anything in this life**—for "Surely, goodness and mercy shall follow me all the days of my life."
10. I shall not want **anything in eternity**—for "I will dwell in the house of the Lord forever."

F. T. Allison.

AMBASSADORS FOR CHRIST

By J. A. Ressler

For the Gospel Herald.

Paul gives the thought of our subject in II Cor. 5:20. He is speaking of himself and others associated with him as the messengers—ambassadors—of Christ, beseeching the lost to become reconciled to God.

But the ideal conditions in the Christian Church never will be realized until every member recognizes that he is in fact an ambassador for the Master. Not only ministers and others set apart in one way or another, but all are thus called to represent the Christ before the world.

What is an ambassador?

An ambassador is a person sent by one monarch or government to another king or government as a representative of the power that sent him. In the country to which he is sent the ambassador is entitled to the same degree of respect as would be accorded to the sovereign that sent him. The ambassador has no power to act in his own behalf. He represents the power that sent him, and in all things he must be governed by the wishes of his superiors.

It would seem that at the present time there is a great need of a revival of teaching on the subject of the duties of ambassadors in the sense Paul uses the word. Bro. John Horsch, on the occasion of his recent visit to London, caught a thought germ that was well worth cultivating, repeating, and passing along. It was concerning this matter of ambassadors. They tell us that the conservative Christians are dogmatic. How can they help being dogmatic? The ambassador has no choice. For the time he represents his king, he sinks his individuality into that of his master.

A certain business man had sent his office boy upon an errand. He had told him exactly what to do and how to do it. When the boy came back he had failed to carry out the orders of the master in one particular and the man was quick to find it out. "What had I told you to do?" "Well you told me so and so, but I thought ...." "Who pays you for thinking? I pay you to do what I tell you, and I'll do the thinking myself!"

God has thought out the whole scheme of our human life, the whole plan of the universe, in fact, and He knows just what is best for us and for His ultimate plan. He knows just what was best to put down for us in His Book that we might fulfil His purpose. He has given us the faculty of reason, and He expects us to think But having thought out this much, that God is infinitely wiser than we are, and that He knows best, it is folly to reason beyond that and try to improve on what God has commanded. Some things God expects us to think out for ourselves, but in many matters God has already thought it out, written it down explicitly, and "thinking" contrary to God's thought is treason.

By way of illustration, the following extract is from the News-Sentinel of Fort Wayne, Ind., for January 24, 1923:

The Notoriety Seeker

Dr. Percey Stickney Grant, of New York, unable to secure the prominence he craves by an exhibition of his power as a pastor, seeks it by thundering against the creed of the Christ whose cloth he wears. He grows very sensational in his pulpiteering and from the place he was ordained to fill with humility and in strict accord with certain honored usages, he rouses an irreligious rabble by flippant utterances designed to provoke the wrath of the bishop, his superior, and to obtain first page headlines for himself in the secular papers of the country. Moreover, he refuses to surrender until removed from the pulpit which he so unworthily fills. It will occur to a great many people that this effervescing little squirt, even granting him the sincerity he professes, is acting in very bad part. He accepted the place he holds with the understanding that he preach the not harsh doctrines of the Episcopal church and he solemnly agreed when ordained to abide by these and to make them the practice of his life and conduct. Yet here we find him lightly renouncing his word and seeking to attract attention to himself by attacking the very offices of his profession and his creed. Elbert Hubbard once said that it was every man's privilege to give up a job he could not conscientiously fill, but that a proper pride and sense of honesty should impel a man to give up such a position before flouting it. If Grant resigned his pulpit and then proceeded to inveigh against the church, no man could deny his right to do so. Indeed, he might even challenge the respect of those who did not agree with him. But when he dishonorably holds onto his job while seeking in every way to destroy the faith that provided it, he proves himself a charlatan and a base ingrate. Above the applauding howls of the unthinking rabble, sounds the still small voice of duty and of conscience.

A part of God's great plan consists in giving us the freedom of choice. We are not compelled by any exterior force to confess Him, or to unite with His Church. Becoming a Christian is entirely a matter left to the decision of our will. But having made the decision, the News-Sentinel very properly condemns the Christian minister who renounces his vows, assails the Church that educated and supports him, and still demands that the Church own him as a loyal exponent of her faith. The logic of such men as Dr. Grant is hard to understand. If Dr. Grant had been sent by any government on earth as an ambassador and if he had been as disloyal to his government as he has proven himself to his Church, he would have been recalled as fast as the machinery of justice could have been made to operate, and he would not have been given even time to fling back a "sermon" of defiance.

We are living in the time when there are many "heady, highminded," people claiming to be followers of Christ. What would a king think of an ambassador who, instead of presenting the royal wishes to the government to which he is accredited, would ignore the king that sent him and make every effort to get his own name and glory before the people of the nations? It is quite possible to misjudge, but somehow it does not seem to be in keeping with our heavenly calling for an ambassador of Christ to publish his picture at the head of a leading article in so-called religious journals. We are set for a defense of the Gospel, but when it becomes necessary for us to spend noticeably much time in defending ourselves, or in having others defend us, there comes creeping a suspicion that the defense may be necessary.

Besides, it is far safer and much more dignified, for the ambassador to stick close to the text of the instructions of the king that sent him. If he is assailed, he simply points to the instructions of his king, and says, "Thus saith the Lord my King." If insult is offered him, he feels it not for himself, for he is nothing—only as he represents the King. The

insult is to the King. If they beat him and imprison him, he rejoices, for these sufferings give him added opportunity to witness for his King. His constant refuge is the message of the King.

Dogmatic?

Kings are dogmatic. If they were not they would not be kings. In his royal address the king speaks of "my relations with other kings," when he refers to the dealings of his nation with other nations. The king has a right to command. If he has not he could not be a king.

Even if the King of kings did not have this absolute right over us—tho He does—when we accepted service under Him we vowed our allegiance to Him. We not only promised to renounce every other allegiance but promised Him absolute obedience. What ambassador could be sent under any other condition? What king would send out a representative, an ambassador, who was suspected of being a traitor to him who sent him? But we promised, we vowed to Him our allegiance. And from that time on we have no more argument when He speaks. There is but one thing to do and that is to obey.

And the ambassadorship is a joyful service! We may rest so securely in the confidence that He knows just what is best. The nation we are in representing our King, may oppose to the last man, but we can be calm—the King has commanded, and He will make all right and fulfil every promise. Responsibility rests with Him while we obey. If we start to reason, to quibble, to do contrary to His commands because we "think..", then the responsibility rests with us. Can we trust our wisdom above His? Are we sure we could manage the universe for these thousands of years better than He has done? As we leave the path of obedience we lose the joy of service.

Ambassadors for Christ! He trusted us with the service.

Are we true?

Scottdale, Pa.

NOTICE THE CONTEXT

By Pius Hostetler

For the Gospel Herald.

In the November 2 issue of the Gospel Herald appeared an article by Bro. J. F. Bressler in which he gave a number of excellent thoughts and also added this warning, "Be very careful not to separate the text from the context." This note of warning I consider of such great importance that I want to call attention to it again lest it be not regarded or remembered.

Another point I want to add here, which I consider only of second importance to the above in getting the true meaning of a text, is to notice the different readings of the text in the different translations. Remember also that a wrong interpretation of a text given, not only weakens that sermon at its best, but may be repeated by a fellow minister the same way, and then by a hundred ministers for years and years before the error is noticed.

Let us give a few illustrations on this point. Take the words found in John 5, "Search the Scriptures." Many years ago an old bishop Kenagy noticed that this text read in an old German translation and also in the original Greek, "**Ye** search the Scriptures," and that this reading made it fit the context (the verses before and after). This preacher was more of a reader and thinker than the average of his time. I heard an old man say who heard him preach his first sermon that he preached as one who knew his New Testament nearly by heart. But how many preachers, for how many years, have said that Jesus said, "Search the Scriptures?" and do not know that what He really said was, "Ye search the Scriptures," just what those Jews had been doing, yet would not come to Him and get life.

But no matter how much education a man may have, he still makes mistakes, and so I heard this man and many others use the text, "Keeping the unity of the Spirit" in Eph. 4 to mean the observance of the communion. If he had noticed the context, and the English and other versions, he would have seen that Paul is not speaking of the communion at all, but of unity and oneness, and that the word "keep" is here used as holding on to, or retaining something, and not as an observance of some rite or ceremony. Again in I Cor. 5 we find the words, "Let us keep the feast," and many explain this to mean the communion feast. but if we read the context in German we see it reads, "We also have an Easter lamb" (or paschal lamb), which is Christ, that was killed for us. Therefore it means that when we keep this feast, we feast on our Lamb, Christ, in a spiritual meal—eat His flesh and drink His blood as He says in John 6. The language here mainly wants to prove that as the children of Israel had to eat unleavened bread while eating their lamb, so must we eat the unleavened bread of sincerity and truth, or live a life of purity and holiness, while feasting on our Lamb, Christ, and not live in sin as one of those did.

One more example here (many might be given). "I die daily" in I Cor. 15 is so often explained that Paul died to sin daily. He is speaking here all along of the bodily resurrection and one translation plainly says that he was daily in danger of death, meaning bodily death, even as he also says in II Cor. 11 how he was in so many different kinds of dangers. He proves here how he was willing to die, because he believed in a resurrection and future reward.

Shelbyville, Ill.

SPEAK EFFECTIVELY

Here are some rules, as printed in Onward, which no man can afford to disregard in trying to influence his hearers.

Begin with a positive, concrete, striking statement. Tell your audience something at the start that will grip their attention.

Use short sentences. Try to make one word do the work of two.

Avoid fine phrases. You aren't there to give them an earful, but a mindful.

Talk to the back row of your audience; you'll hit everything closer in.

Talk to the simplest intelligence in your audince; you'll touch everything higher up.

Be natural and direct.

Speak slowly. A jumbled sentence is a wasted sentence.

Don't forget what you represent, and don't let your audience forget it.

Finish strong and sharp. See to it that action follows your speech.

Such speaking as that would shorten sermons, sharpen points, and multiply the results.—Sel.

WHAT SHALL COME TO PASS IN THE LAST TIMES?

Compiled by Michael W. Kreider

Gen. 22:17, 18; 6:2, 3; Joel 2:28; Acts 2:17; Psa. 9:6; I Pet. 4:7; II Tim. 3:1, 2; Heb. 1:2; Jas. 5:3; II Pet. 3:3; Nahum 2:4; Prov. 16:25; Daniel 10:14; Matt. 24:14; John 7:37; Isa. 2:2; John 12:48; I Pet. 1:5; I Jno. 2:18; Jude 18.

Florin, Pa.

The Only Help:—For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.—Isaiah 41:13.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?—Ecclesiastes 5: 10, 11.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

BE IN TIME

Sel. by J. B. Stoltzfus

Life at best is very brief,
Like the falling of a leaf,
Like the binding of a sheaf,
Be in time.
Time's fleeting days are telling fast
That the die will soon be cast
And the fatal line be past,
Be in time.

Fairest flowers soon decay,
Youth and beauty pass away,
O you have not long to stay.
Be in time.
While God's Spirit bids you come,
Dear youth do no longer roam,
Lest you seal your hopeless doom.
Be in time.

Time is gliding swiftly by,
Death and judgment draweth nigh,
To the arms of Jesus fly,
Be in time.
Oh I pray you count the cost,
Ere the fatal line be crossed,
And your soul in hell be lost,
Be in time.

Dear youth, heed the warning voice,
Make the Lord your final choice,
Then all heaven will rejoice.
Be in time.
Come from darkness into light,
Come let Jesus make you right,
Come and start for heaven tonight.
Be in time.

San Antonia, Tex.

TO THE YOUTH

By John B. Stoltzfus

For the Gospel Herald

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12:1.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away: but the word of the Lord endureth forever.—I Pet. 1:24, 25.

There are comparatively few of the youth of this generation who give these weighty Scripture quotations any serious thought or consideration though there is much food for thought in them. Beneath them there is a mine of untold wealth to the youth who will be wise and by faith lay hold on them and take them to heart. They contain that which leads to true happiness and untold joy, not for time only but for never-ending eternity as well, towards which humanity is flowing in one long continuous stream. The stream of time is comparatively of a short duration, though the child and the aspiring youth in a general way, do not take that view of it.

Time to them holds out the hope of having a great future in coming years. It is very natural for the youth to be drawn into this deceptive channel of thinking, for he is by nature inclined to the things of the world. He needs to be born again. God in mercy is calling to the youth and presents to him these great truths while his heart and mind are yet tender and pliable, so that he may realize that by nature he is of a fallen creation and a lost race—a race which through the fall of man has become alienated from its Maker.

My dear young friend, listen to the words of the Lord thru the Wise Man: "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones" (Prov. 3:3-8).

The aged can in some measure realize their great folly of grasping at fleeting shadows which had given them many glowing promises in years gone by. If we put our trust in the promises of this vain world we will some time to our great sorrow discover that we have a deceived heart, an empty hand, and a blighted soul.

Notice the words of Eccl. 11:9, 10: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity."

In the early springtime we behold the swelling buds on the trees and the tiny blades of grass making their appearance in the meadows and the fields. As the weeks pass by there comes the increased warmth of the lengthening summer days and we see the trees adorned in a beautiful robe of dense foliage and the fields and meadows have put on their mantle of green, dotted with flowers of varied colors.

To the lover of nature, it fills his heart with gladness, especially so when he is entertained with the sweet songs that issue from the throats of the little feathered warblers. But this season of joy and gladness endures but for a short time. Ere long we will see and experience a great change.

The sweet, balmy, summer days must give place to the icy breath of the frigid north. It fills the thoughtful mind with a solemn awe as he beholds the great change upon the scene—from life to death. The trees of the forest have been robbed of their beautiful robes of summer; the fields and the meadows have lost their mantle of green; the grass has withered and the flowers have faded and fallen away; the cheerful songs of the feathered warblers have ceased; where there was life and beauty now death and silence prevails.

So are the days of our dear youth. As the passing summer days, so the days of the blooming youth and the blushing maiden will soon be forever gone. In a few short years the sun of his life will have reached its zenith. Then as the shadows begin to lengthen and the sun of his life is lowering toward the horizon of the western sky, the grass of his beauty is beginning to wither and the flower of his glory is fading. If then the soul possesses no more than the passing beauty of the withered grass and the glory of the fading flower and has no other reward than the deceptive promises of a sinful world, how sad, how extremely sad, thus to pass out with the sun of his life into the dismal despair of eternal night.

The youth that through the mercy of God was awakened to the fact that he is by nature born into a world that is lost and is a descendant of a fallen race, being born in iniquity and conceived in sin (Psa. 51:5), and has applied these truths to himself, having thus chosen wisdom instead of folly, will have learned the fact that the world's vain pleasures are as fatal to the soul as the bite of the deadly serpent is to its unfortunate victim. God in His mercy has made ample provision for the salvation of the soul that believes, at a cost and thru a sacrifice that is far beyond the comprehension of the finite mind or the ability of mortal tongue to tell. One gaze at Calvary with the reflection that there the Incarnate Maker died for a fallen creation and a lost world will suffice to fill the mind with sublime awe. Look and live. See Isa. 45:22; Jno. 3:14-16.

San Antonia, Tex.

"The more we get our minds off ourselves and get them fixed on God and the welfare of others, the happier we shall be."

Sunday School

For the Gospel Herald.

Lesson for Feb. 11, 1923—Luke 18: 1-14

THE SPIRIT OF PRAYER

Golden Text.—The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.—Psa. 51:17.

Lesson Story.—That we may properly appreciate the true spirit of prayer, our Savior relates two parables, one illustrating the constancy and power of prayer, the other illustrating the proper frame of mind and heart of those praying.

In a certain city there was a judge who feared neither God nor man. A widow came, beseeching him that he might avenge her of her adversaries. Though the judge had no fear of God or man, because of the importunity of the widow he granted her request. How much more will our heavenly Father, full of compassion and love toward us, answer the petitions of faith coming from His children?

Two men went into the temple to pray. One was a man of high standing and commendable habits, while the other was a man whose life was at least questionable. The first boasted of his excellent qualities while the other confessed himself a sinner and implored God for mercy. Christ declared that the penitent sinner went down to his house justified rather than the self-righteous Pharisee.

Lesson Thoughts. 1. "Men ought ALWAYS to pray." There is in this not only the prayer habit but also the habit of bringing all things to God, at all times, in all places, under all circumstances. Then do not forget the word "OUGHT." Prayer is an obligation which we can not ignore without detriment to ourselves and the cause. Again, a great thought is given utterance to in the closing part of the sentence, "not to faint." It takes resolution as well as faith to live the effective prayer life.

2. It is remarkable with what emphasis Christ assures us that God answers prayer. If the unjust and irreverent judge will answer the prayer of importunity, how much more will an all wise and merciful Father whose love is infinite answer the prayers of those who come to Him in faith? We know that God answers prayer because He said so. Even if this promise would not have been given, we know that our prayers will be answered because of God's infinite love for His own. Yet notwithstanding the many assurances from God that He hears the prayers of the righteous and responds as only an all-wise and ever-loving Father can, many have an attitude toward God as though His ears were deaf to all entreaties.

3. But it takes more than a mere saying of words to bring the response from the Throne. We must enter into the spirit of prayer, "in faith believing." As the child comes to its parents and lingers there until it has some response to its requests, so the child of God should linger at the Throne until the response comes. Sometimes it is a matter of minutes, sometimes of hours, sometimes of years. But never at any time should our faith waver in the willingness of power of God to answer prayer.

4. Speaking of the proper spirit of prayer, we have a vivid illustration of it in the prayers of the Pharisee and the publican. The Pharisee saw only his own goodness and thanked God for it. The publican saw his own unworthiness and asked God to extend mercy. The former got nothing because he asked nothing, while the latter got what he wanted because in the spirit of submission and faith put himself into the Father's hands. The spirit of humility and the spirit of prayer are inseparable.

5. Put the spirit of the publican into the upright life of the Pharisee, and you have the ideal attitude of the prayerful child of God. His life is a model of purity, righteousness, faithfulness in service to God and man. Yet instead of feeling exalted because of this manifest grace of God in his life he feels profoundly grateful, recognizing that it is by the grace of God that he is what he is. Man at best, though purified and lifted far above the realm of sin and degradation, is after all but dust and ashes," which fact should never escape his consciousness.

6. Put the spirit of the Pharisee into the degraded life of the publican, and you have the typical impenitent **sinner of today.** He knows that he is dishonest, profane, covetous, careless about his moral life, and feels proud that he is not like the humble, despised man of God. The most pitiful state of any man is that in which he recognizes his sinful condition and wouldn't trade places with the man who lives daily in the grace and fellowship of God.—K.

"Salvation is as high as heaven, and as broad as the needs of all human kind. It meets the need of all men."

"God puts His righteousness in you for you to work it out."

Our Young People

HOW TO PRAY.—Lk. 11:1-13; 18:1-14.

Topic for February 11

MOTTO

"The effectual fervent prayer of a righteous man availeth much."

MEDITATION ON THE TOPIC

I. Learning to Pray.—When some of us were little children we were inclined to sometimes forget at the table to be humble and would speak out in tones of demand and say, "Bread!" or "Potatoes!" or "Meat!" as though we expected papa or mamma to fill our orders. At such times our ungrateful words were checked by them and we were asked to say, "If you please." So, we learned to be more considerate and prayerful in what we wanted, recognizing that it was in the power of our parents to refuse us if they saw fit. Just as earthly parents like to see their children come for their blessings in the proper spirit, so our heavenly Father is ready to hear the cry of the humble soul who is ready to recognize what He is and what their own unworthiness is in approaching Him.

True humility does not presume upon the Lord as owing anything to us. It is ready to recognize sinfulness in the creature and to use God's means of grace in Christ Jesus when we pray. Our "If you please" in God's sight is **the merits of Jesus.** Those who come without Him either by word or in thought and attitude, will fail of their request.

Again true humility does not presume upon God with the idea that our wisdom is infallible and that He must grant what we ask as we expect it. But we learn to come in submission and annex to every petition these words, or their implied meaning, "Thy will be done."

Yet every petition should be made in faith that honors God's wisdom, power, love, and the Word of His promise. Such a faith should make us bold and zealous to seek God diligently for the things that we so much need from Him. And having earnestly besought Him we should not be slow to give thanks for His mercies granted.

As we learn to know God and His Word better, we shall come to learn how to talk with Him also and we shall no longer lack for words to say.

II. The Text.—(a).—Lk. 11:1-13.—Here Jesus gave some model words to speak in prayer showing what we should pray for and how we should speak to our Heavenly Father. Then He gives some points on the need of praying earnestly and diligently if we would expect our prayers answered.

(b).—**Lk. 18:1-14.**—Here a parable is given to show how we ought never give up the means of prayer because the time of answer seems slow in coming. God is faithful and knows our need and can sympathize with us better than an earthly judge who is full of selfishness.

PERSONAL THOUGHT

I would learn my Heavenly Father's will more perfectly that I may know how to enjoy His fellowship more and more and use the privilege of prayer in everything.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEB. 1, 1923

Field Notes

Bro. C. R. Strite, Maugansville, Md., who spent about five weeks in the hospital has returned to his home and is improving rapidly.

Last Sunday was the time set for baptismal services at Sterling, Ill., with Bro. J. S. Shoemaker of Dakota, Ill., in charge.

Bro. D. D. Miller returned to his home near Middlebury, Ind., on Monday, Jan. 22. His services at Metamora, Ill., were cut short because of a few days' illness from lagrippe. We praise the Lord for the speedy recovery.

Bro. Jonathan Kurtz of Ligonier, Ind., spent Sunday, Jan. 21, at Leo, Ind., where a large class of young people was received into church fellowship by water baptism.

Several interesting original articles are crowded out of the Mission Supplement of this date. Judging by the appearance of the copy drawer, we predict an interesting issue of the supplement for March 1.

Baptismal services were held in the Howard-Miami congregation near Kokomo, Ind., on Jan. 21, when 18 young converts were baptized and received into church fellowship. Bishop E. A. Mast officiated.—S.

Bro. Aaron Loucks of this office attended the meeting of the Eastern Mennonite Board of Missions and Charities on Jan. 26, in Lancaster, Pa., at the Vine St. Mission. He also visited his sister, Mrs. A. D. Martin, at Greencastle, Pa., and preached at the Reiff Church near Maugansville, Md., Sunday morning, Jan. 28.

In a recent service at Goshen, Ind., there were present two ministers of widely separated ages—Bro. J. F. Funk of Elkhart, Ind., and Bro. Ira Landis of Neffsville, Pa. Though the former was in the ministry many years before the latter was born, they stood for the common faith and were one in a common service.

There was a joint meeting of the Board of Bishops of Lancaster Conference and the Eastern Mennonite Board of Missions and Charities on Friday, Jan. 26, in which the report of the committee sent to Manitoba to investigate the possibility of aiding Russian immigrants to locate there was considered. Plans were put on foot whereby Russian families in the Lechfeld in Germany can be brought to Pennsylvania.

A group of six young brethren, all students of the Johnstown Bible School paid a friendly visit to the Publishing House the latter part of last week. The following composed the party: Eli Zook, Lawrence Cutman, Belleville, Pa.; Noah W. Wenger, Bareville, Pa.; Dewey Stahl, Port Treverton, Pa.; John E. Wingard, Holsopple, Pa.; Paul Kniss, Johnstown, Pa. They report the work at the Bible School as progressing very nicely. About 57 are enrolled in both day and night sessions.

The Old Settler Story in the February number of the Christian Monitor is given over to an interesting sketch of the early history of the Stoltzfus family, together with several very interesting photos. A similar history of the Beiler Family is promised for the March number, with others following month by month. The subscription rate for new subscribers is seventy-five cents per year, with several back numbers while they last.

Th Bible School at Calgary, Alta., began with good interest, with 20 regular students on the opening day. Others are coming. Bros. Derstine and Hallman immediately got busy, and in one day Blyth Hall partook of the Bible School atmosphere. The night messages are well attended by the city people. Two confessions the third evening. Pray for the work. Pre. Isaac Miller of Mazeppa is rendering helpful service. Harvey Bricker and wife came from Alsask, Sask., and have charge of building and dining room. About 15 students entered about 200 homes this afternoon for visitation work.—D.

OVERCHECKED FUNDS

Below we publish a statement of the overchecked funds at the close of business Jan. 25, 1923. It will be noticed that the total has been much reduced. The turning in of the earnings of the children who had invested quarters has had much to do with this reduction. The children's contributions were credited to the following funds: India Missionary Children Support, South America Children Support, Orphans' Home, West Liberty, O. It is wholly to their credit that these funds are not found in the overchecked list this month. The General Treasurer writes: "We lack about $3,000 toward the purchase price of the Trenque Lauquen Station in South America, and funds are badly needed to complete the following buildings in India: Balodgahan Church Building, Sunderganj Church Building, Hospital Building, Six teachers' homes at $250 each, Three school teachers' houses at $500 each." He also says, "We have faith to believe that this deficit can be wiped out in the next 30 days if those congregations who do not send regularly monthly offerings will send us a contribution for one of the overchecked funds." The list follows:

India Missionary Support	$742 25
India Head Master	237 65
India Medical	134 51
South America Missionary Support	219 28
Chicago Gospel Mission	301 81
Ft. Wayne Mission	397 73
Kansas City Mission	666 06
Peoria Mission	285 39
Youngstown Mission	205 56
Ill. Home for Aged Building	1811 62
Ill. Home for Aged Furnishings	332 43
	$5,334 29

Correspondence

Lititz, Pa.

Dear Herald Readers, Greeting of love in our blessed Savior's name:—I again have many reasons to praise the dear Lord for the many blessings which He has bestowed upon me. I wish to thank all of my friends who so kindly remembered me over Christmas and New Year. I cannot thank them enough for their kindness. You all know that there is much joy in giving, for Jesus gave and so all by giving have His blessings.

I have not been well for four years, but the last two years I am going back some. I am not able to do any work, but I appreciate letters very much, so all who feel like writing please do so. I am always glad for letters. It is some pastime for me but I am not always able to answer them.

I cannot complain. The people are good to me at all times. I hope the Lord will reward them all. I hope and pray that the Lord will be near His people and they may be near to Him, and live closer to Him each day. May the Lord bless and keep us all that we may let our "light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). I wish to be remembered in your prayers.

Lottie B. Snyder.

South English, Ia.

Gospel Herald Readers, Greeting:—We are certainly having fine winter weather; have had only two light snows. It has been a good many years since we have had such a pretty winter, yet quite a few have colds and sore throat, nothing serious however.

The first of the year we reorganized our Sunday school. Officers elected are as follows:—Supts., Bros. L. J. Powell, Homer D. Wenger; Sec.-treas., Sister Cleo Cook; Chor., Sister Mary Erb. Sister L. J. Powell was elected church chorister. Young people's meeting was also reorganized with Bro. Amos Lapp as president and Sister Helen Lapp as secretary.

We are again starting out on a new year not knowing what it has in store for us. Since He has so graciously cared for us in the years that are past and gone, we know nothing better than to cast our all upon Him and launch out in the new year with the faith that we might "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." May each year find us more true and faithful than the past.

Lizzie Erb.

Aberdeen, S. Dak.

Greetings to Herald Readers:—Thinking that our friends in different places would be interested in hearing from this place we write a few lines. On Jan. 7 Bro. J. C. Gingerich of Ulen, Minn., was with the brotherhood here, preaching for the people at Westport in the afternoon and for those at Aberdeen in the evening. These visits are appreciated. It is only by hearing, teaching, preaching, meditating on and living by the principles of the Word that we make real progress in the pathway of life.

We are enjoying good health and a rather mild winter.

In His service,

C. C. Ziegler.

Orrville, Ohio

(Orrville Mennonite Mission Church)

A friendly greeting to all Herald Readers:—We praise God for all His goodness, His blessings both spiritual and temporal. We acknowledge Him as One who, "giveth snow like wool," "scattereth frost like ashes," and "casteth forth His ice like morsels."

Many changes were noticed the past year. May we love the cause more to the extent that we will live closer to Him who gave His life a ransom for many.

The officers for Sunday school this coming year are: Supts., Geo. Lehman and M. D. Moser; Chors., C. B. Geiser and Lavina Amstutz; Secys., Vernon Horst and Emerson Hostetler; Treas., A. E. Yoder. Sunday school enrollment for 1922, 245; average attendance, 152; average collection, $11.90.

Cor.

Ste. Elizabeth, Man.

Dear Herald Readers, Greeting in Jesus' name:—A few lines from this place may be of interest to some. We have had some pretty cold weather this winter, with lots of snow. We had the privilege of having Bro. Eli Kauffman, wife, and two children of Duchess, Alta., with us over the first Sunday of December. They were on their way to Clarence Point, New York, where they expect to make their home. They stopped to visit his sister, Mrs. J. H. Byler.

On Jan. 4 Bro. Eli Reist, Bro. Samuel Musselman, and Bro. Aaron Loucks all from Pennsylvania, stopped off here on their way to Winkler, Man., in the interest of some Mennonites who are coming from Russia. Bro. Loucks preached for us on the evening of Jan. 4. He chose for his text, Luke 9:13. His sermon was enjoyed by all.

Jan. 16, 1923. Fannie Stehman.

Hydro, Okla.

Dear Herald Readers, Greetings:—Since our last writing the Lord has blest us in various ways. On Thanksgiving morning we had an interesting missionary and Thanksgiving program and on Sunday evening, Dec. 24, some of the sisters and small girls gave a nice Christmas program. Many good thoughts were given in both of these programs.

On Wednesday evening, Dec. 27, 1922, we reorganized our Bible Study. We elected Bros. Joe Detweiler and Ben Byler as moderators. On Sunday, Dec. 31, we reorganized our Sunday school for the following six months. Officers are as follows: Bros. Alvin Schantz and Ben Slagell, Supts.; Sisters Mary Eichelberger and Barbara Detweiler, Secretaries. In the evening we also reorganized our young people's Bible meeting. Bros. Ben Slagell and Fred Swartzendruber were elected moderators for the following six months. May the Lord add His richest blessing.

In His name,

Mrs. Henry Eichelberger.

Jan. 18, 1923.

Ashley, Mich.

Dear Herald Readers, Greeting:—The organization for 1923 resulted in the election of the following officers in Sunday school and young people's meeting: Supts., J. J. Smith, Joel Bachman; Sec-treas., Ottis Bontrager; Chor., Erie Bontrager; Y. P. M. supt., Erie Bontrager.

Jan. 19, 1923. Cor.

Bally, Pa.

Dear Herald Readers, Greetings in the worthy name of Jesus:—We very seldom see a note in the Herald from this place so we make use of the opportunity to write a few lines. We have enjoyed many blessings thruout the winter. Bro. Ehst, our aged minister, is somewhat weak at times, suffering from heart trouble but was still able to take part in the services every time. May the Lord bless him.

The attendance is a little low at times owing to winter weather, colds, etc. The visits from brethren and sisters from neighboring congregations are not very frequent at this time of the year but we look forward to spring when we shall, the Lord willing, meet more again. This seems to benefit us in encouraging each other on life's path.

We were very glad today to hear Bro. Kriebel announce that a number of souls expressed their willingness to accept Christ as their Savior and be united in membership at this place.

(Continued on page 860)

Miscellaneous

INDIFFERENCE

By S. P. Yoder

For the Gospel Herald.

Indifference destroys more souls than wicked deeds.
The vilest sinner who attention gives
May be awakened and for mercy cry to Him
Who seeks the lost, the penitent forgives.
But those who drift along, unthinking, unconcerned,
Not caring for the real and worth while things,
With no concern for what the future has in store,
Will miss the good that earnest seeking brings.

Regarding lightly in a vain and thoughtless way
The deeper things of life, hid from their view,
Men drift about with every changing wind that blows—
No goal to reach, no purpose to pursue.
Mere passive goodness naught avails; good service wins
The victor's crown before the judgment bar:
Omission's sins will hear the words "Depart from me,"
When men are judged by what they really are.

Indifference develops into unbelief
As winter mists are turned to sleet and snow:
No faith to hold and keep, no hope to beckon on,
Strange winds of doctrine toss men to and fro.
A harmless, idle life can win no heavenly goal;
The harm that's done our God alone can see.
Not only what men do but what they leave undone
May seal their fate—**"Ye did it not to me!"**

Denbigh, Va.

WHAT CONSTITUTES CHURCH LOYALTY?

By Katie Reber

For the Gospel Herald.

The first essential element of church loyalty is submission to her Head. Mary's advice in Jno. 2:5, "Whatsoever he saith unto you, do it," is the keynote of loyalty. Another advice to be obeyed is that given by the Lord Himself: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." It is this condition of discipleship which Paul emphasizes when he says, "They that are Christ's have crucified the flesh with the affections and lusts." As a rule in life we can do no better than to adopt the rule of the lowly Nazarene: "I must be about my Father's business."

The more loyal one is to the Word of God the greater his loyalty to the Church. That means that we stand in with the Head of the Church, Jesus Christ, and are zealous in keeping the body in harmony and obedience to His commandments. True loyalty to the Head of the Church will lead us to stand by every officer and shepherd necessary for conducting the Church upon earth. Loyalty means that every member be willing to spend and be spent for the welfare of the cause of all. It should not be necessary to say that faithfulness to all rules and regulations is included in this great service.

The loyal member does all in his power to advance the interests of the cause of Christ and the Church. He is far out on the "second mile" of religious experience and work. With him it is not a question as to what position in the Church he should have but what under the circumstances he may do to help it along. He is eager to know and do God's will, obedient to the faith, submission to those in authority, ready to lend a helping hand wherever and whenever he can. He is always at his post of duty, the Church may depend upon him at all times, and his usefulness depends only upon the measure of his ability and opportunity for service. Being wholly upon the altar of the Lord and entirely submissive to the Church, he is never the cause of trouble in the church, save when his exemplary life stirs up the enmity of those who are not willing to rise to the same standard. His example, his testimony, and his work are always on the side of right as he understands it, and the work of the church to build along Gospel lines has his full support.

To be loyal to the Church means to be loyal in heart, in doctrine, and in service. Loyalty in heart means to be devoted to the cause of Christ and the Church. You have given your all to God and made religion the first business of your life. You hate evil and love righteousness. You love to glorify God with lips and life, and want to see everyone else do the same. You have forsaken the world and look upon its vanities and follies as abominations. You are particularly in love with the church of your choice, believing it to stand for a full Gospel religion. You love to see sinners converted and are especially delighted to see them unite with the church of which you are a member.

Loyalty in doctrine consists in standing nobly for the doctrines of Christ and the Church. You embrace these teachings with your whole heart, being obedient yourself, and improving every opportunity to cause others to see the same truths and accept and obey them. You defend the faith, not simply because it is the doctrine of the Church, but especially because it is the teaching of God's Word. The Church may depend on you to promulgate these doctrines because you are loyal to the core.

Loyalty in the service means to have the courage of your convictions and to live what you believe and teach. The Bible is your daily companion. You take special delight in reading the literature of your own church and take a keen interest in the work of our conferences, and consistently put into practice what the Church teaches. Whether at home or abroad you always attend church services. In city or country, in business, social, or religious life, you are the same consistent, loyal, faithful child of God, letting your light shine wherever you go. You are fervent in prayer, eager to know and do the will of God and the Church, faithful in promoting the work and welfare of the Church, and diligent in every good work. Whenever possible you are found where there is a congregation of your people, and always ready to do your full share of the work or to bear more than your share of the burden if necessary. You stand for obedience to the whole Gospel whether others do so or not, whether your stand brings you blessings or persecutions, wealth or poverty.

It is the attitude of thorough loyalty which gives you a commanding influence and makes your power felt wherever you go. It helps you settle a great many questions over which indifferent members stumble. It calls forth the talent and power which in an indifferent member lie dormant and waste with age. It conserves all your energies and talents for definite use devoted to definite purposes. Never be satisfied without this whole-hearted loyalty which lifts you above the snares which entrap the feet of so many Christian professors and gives you clear footing upon the highway of holiness, upon the mountain top of effective service.

This then constitutes church loyalty,—to keep faithfully the vow we made before God and man when we surrendered to God and united with the Church.

Hesston, Kans.

Love works much like radium. Where radium is applied to the cancerous growth, it fires up in an effort to resist. Yet if the application is continued it yields to the master power. Just so, love may arouse antagonism but in time it will yield to the greater Power.—S. B.

REAL PATRIOTISM

By Harvey E. Beidler

For the Gospel Herald.

Some time ago I read a statement made by one of the noted generals of the United States army to the effect that he was tired of hearing people making war upon war and that he hoped that patriotic persons would not let this propaganda spread.

This brought a question to my mind as to what constituted patriotic person. If the dictionary is consulted we find that a patriotic person or patriotism is love for one's country. Thus we see the meaning of the word has been perverted.

Commonly a patriotic person is defined as one who will fight for his country. When a man loves his country he wants it to be the best country possible. If we look at the results of the last war all over this country can we believe that the man who wants his country to kill his fellow human beings, destroy valuable property, cause untold sorrow in the hearts of fathers and mothers and other things of like nature, really loves his country? There is a sad discrepancy somewhere.

Does a man like this general make a patriotic citizen in the true sense of the word? He recommended a large army, large navy, war-ships, war planes and so forth. These things eat up about ninety per cent of the nation's income and what for? To keep up an immense machine to commit murder under the guise of war, for the country.

Why cannot a plan be worked out to start a different program. War has had many trials and has never caused anything but sorrow and hatred. Why not use Christ's method of defense—love your enemies and heap coals of fire on their heads? What would be the result if ninety per cent of the nation's income were used to make other nations love our country by such methods as reconstruction work, help along industrial lines, and helping them to take care of themselves.

Would not the person who can present a workable scheme of this kind be really patriotic? Furthermore would not such a person declare war upon war? So we find that this kind of propaganda instead of being forbidden should really be spread over the country and I am sure the majority of the people would welcome such a plan if it were properly presented.

This suggests the enormous responsibility resting on the shoulders of nonresistant people who have for centuries stood on this Bible principle. Why can not those who have common views on nonresistance work together in spreading information on this important teaching of Christ, of loving our enemies of other nations? In such things as separation of church and state and other principles the nonresistant people were many years ahead of other people. Why not keep this up and do something tangible along the line of showing love to our enemies, in this way showing love to our country and making others love it too, thus being patriotic in the real sense of the word?

Bluffton, Ohio.

SOWING FOR THE GREAT HARVEST

By Bess Stutzman

For the Gospel Herald.

Paul in the letter to the church in Galatia, teaches about sowing and reaping. He says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." I wonder how many of us stop to think what kind of seed we are sowing. We are sowing some kind of seed each day, which we will some day harvest.

In our natural harvest we reap much more than we sow. When we sow a bushel of grain, we do not expect to reap only one bushel but much more. Just so will the spiritual harvest be. If we sow good seed by word or deed, everywhere will spring up beautiful flowers we did not know we had planted, because they do not look like the seed we sowed. How many of us would plant flower seeds if the blossoms were not prettier than the seed. On the other hand the bad deeds we do, surely will have to be harvested too. Altho it may not look like the seeds we sowed by the wayside, it is the fruit.

We may sometimes think we can do this or that, and go to this or that place and it will not hurt us. We should stop and look at the seed to see if it really is good and how the fruits will look. Will it help any one else to heaven, or will it cause some one to stumble if we are taken for an example? It should be our aim to uplift humanity instead of being stumblingblocks.

Let us remember we are our brothers' and sisters' keepers. We are made very sad when we see young brethren and sisters in the church doing just opposite to what the minister teaches.

What a great help they could be to the minister, the Church, and cause of Christ if they were faithful instead of sowing seed for the evil one. Surely they will have a great harvest too. A mother put a ring on her baby's hand before it was old enough to know what it was for. So the mother tied it with a ribbon. As the little one grew older she kept on dressing like the world, and after she became a young lady, she kept on going with the world, because it was where she belonged. The mother cried and lamented because her daughter was not a Christian. But she was only reaping what she had sowed, and the seed was bringing forth an abundant harvest.

Let us be careful what we sow in our children, for childhood is the best time to sow the good seed. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Let us try harder to sow only good seed, that we may have a great harvest for the Master which brings us the rich reward of life eternal, while the other brings sadness and destruction.

The Psalmist says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Chappell, Neb.

MENNONITES KNOWN ABROAD

By W. H. Benner

For the Gospel Herald.

Perhaps not since the days of the martyrs was the principle of nonresistance more widely spread than during the registration, mock trials, and court martials of the late war. In these years of reconstruction and relief work the Mennonite Church is spreading the principle of "Peace on earth, good will toward men."

Some months ago one of our ministering brethren undertook the task of helping a German family of his friends to migrate from Germany to America. After forwarding the necessary funds and endorsing a number of papers he waited for their arrival. About four weeks ago they landed at Ellis Island, N. Y. This brother who is eighty years old had to go to the place of landing and meet the immigration officer and answer a number of questions as to his ability to provide for and support this family. After answering in a convincing and satisfactory way the officer said to another officer, "I believe he is a Mennonite," upon which they released the family at once, while others got the release of their friends with great difficulty and still others failed altogether.

From this we learn that men high in authority recognize the Mennonites as thrifty and industrious, and

complying with what they promise. How necessary it is then that they exemplify their profession by their lives in all the vocations of life.

New Holland, Pa.

CORRESPONDENCE

(Continued from page 857)

As the invitation is extended and we see there are others who are counting the cost, we pray that such may also step out on the Lord's side and join in with those who have already expressed their willingness as they are being instructed. It is surely a blessing from the Lord to a small congregation to have young souls to help in the Lord's work. Besides working for their own soul's salvation they may be a shining light to those about them. We pray that as they become united they together with all the other members may each day seek to do His will and bidding that when He comes to call us home we may be found faithful. We wish God's blessing to all His people everywhere.

Jan. 21, 1923. Amy Gehman.

Bay Port, Mich.

(Pigeon River congregation)

Greetings in the Master's blessed name:—We have many reasons to be thankful to our heavenly Father for the many blessings we are enjoying. The Bible school at this place is being much enjoyed and well attended. Fifty are now on the roll. Bro. Nevin Bender of Greenwood, Del., is our instructor. We also have meetings twice a week in the evening. Thursday evenings we have a lecture by Bro. Bender and Friday evenings a program by the young folks.

Jan. 22, 1923.

Palmyra, Mo.

(Pearidge congregation)

To the Gospel Herald, Greetings:—We can say the Lord has been blessing us abundantly in many ways. We had our regular fall meeting conducted by Bro. Levi Miller. It was well attended and good interest manifested. Bro. Harry Buckwalter also preached several nights for us.

A few weeks later Bro. J. M. Kreider held a week's meetings. Altho there were no visible results we feel that the good seed sown has been a blessing to many. There were some souls under conviction but they did not yield. We are thankful for these meetings and feel that we have been strengthened by them.

We have closed our Sunday night meetings and are having Wednesday night meetings in the homes as this seemed to suit better. There are some living some distance away that did not get to church at night. We use the young people's meeting topics and assign a new leader for each week. The meetings are proving to be very interesting and we hope that they may continue so.

We certainly have had a pleasant winter with but very little snow. Some plowing is being done at present; the weather is almost like spring. There is considerable sickness in the surrounding communities; many are suffering from colds. We ask an interest in the prayers of God's people for the work at this place.

In Christian love,
Della E. Buckwalter.

Jan. 22, 1923.

Bristol, Ind.

(Barker St. congregation)

The congregation at this place has again had the privilege of enjoying a series of special meetings during the holiday week. Bro. S. S. Yoder of the Middlebury Congregation, Ind., had charge of the meetings assisted by a Gospel Team from Goshen College. Since Bro. Yoder, owing to illness could not be with us at the beginning, Bro. R. L. Hartzler of Topeka, Ind., preached the first three sermons. A helpful feature of the work was a series of lessons in vocal music for the young people given by a member of the team. As a visible result, one soul chose the companionship of her Savior, and requested baptism. We are praying that those who were under conviction will soon make the same choice.

Jan. 23, 1923. Cor.

New Holland, Pa.

Dear Herald Readers, Greeting:—On Sunday, Jan. 14, baptismal services were held at this place, at which time 18 precious young people were received in church fellowship, 4 others received from another denomination, and 1 reclaimed. May the Lord bless them and make them a blessing to others.

We realize the Lord is blessing the work at this place, for which we praise His name. May we all be "stedfast, unmoveable, always abounding in the work of the Lord."

In His name,

Jan. 23, 1922. J. Silas Graybill.

Spencerville, Ind.

Dear Herald Readers, Greetings:—First we praise the Lord for His continued blessings unto the children of men. We are having a nice winter, with a little snow occasionally. Only a few days were real cold.

On Sunday Jan. 21, Bro. J. Kurtz was again with us at which time we held our baptismal services. There were seventeen precious souls added to the church at Leo at that time. May we remember them in our prayers that they may be faithful to God and also to the church and that they may be used in the hands of God for the ingathering of the lost.

Yours for Him,

January 24, 1923. A. S. M.

Kokomo, Ind.

Dear Herald Readers, Greetings in Jesus' blessed name:—We have been wonderfully blessed in the past, for which we cannot be thankful enough to our heavenly Father.

We have had an exceptionally nice winter so far, not so very much sickness.

We had great reasons to rejoice, on last Sunday, Jan. 28, when eighteen dear young souls were baptized and received into church fellowship. May God bless them and keep them is our prayer.

May the glory be His own and the blessing ours. In His name,

Jan. 30, 1923. G. W. North.

THE FRIENDSHIP OF JESUS

By Susan Long

For the Gospel Herald.

In my whole lonely life I have never found but one friend but that I would get tired of their company. I would want to get away from them and rest from them. Yet I loved them dearly. Think of our friend Jesus. Oh, the longer we feel His presence we rest and get refreshed. Oh, how calm, how normal, peaceful and quiet! How we long for Him to abide in us! It is our humanity that gets weak and tired and used up, but oh, this inexhaustible fountain Jesus opened up never runs dry. I want to be alone with Him a long time. I never get tired, sleepy nor sick talking to Jesus for He is the real spiritual life to this humanity. When Jesus prayed all night He went out by Himself. He knew the weakness of His followers and He loved to be alone and commune with the Father. John the Baptist wanted to be alone, away from the din of the world, and keep filled with the Spirit. May God help us to better understand our weakness when this human body completely fails; then all will be joy and peace. May the God of Peace and all Grace abide with you all.

Buffalo, S. C.

"In regeneration God takes out of the world; in sanctification He takes the world out of us."

MENNONITE RELIEF COMMISSION FOR WAR SUFFERERS RELIEF

Received during the month of December, 1922

General

Brethren of Hydro Okla	$50 00
Susie Gilmore	15 00
South Union and Walnut Grove S S Ohio	74 24
Cherry Box Cong Mo	1 00
Palmyra Cong Mo	17 48
A R Miller	5 00
Creston Cong Mont	3 32
Firdale Cong Ore	1 48
	$167 52

Near East Relief

Maple Grove S S Meeting Ind	$10 00
Abram B Thomas	10 00
Men's Class Martins SS Ohio	5 00
A Sister & Family Millersburg Ohio	25 00
Erle Zook	5 80
Peoria S S Ill	5 00
Catlin S S Kans	5 00
Junior Girls Bethel SS Mo	10 00
Mt Zion Cong Mo	2 00
Ella Yoder & Class	5 00
West Sharon O O Amish Church Kalona Ia	100 00
Alpha Minn S S	5 00
Liberty Cong Ia	1 50
Springs S S Pa	61 00
Vineland YPM Ont	10 00
Row Cong Pa	37 00
A Bro Reiff Cong Md	20 00
Mt View S S Alta	20 00
	$342 30

Russian Relief

Yellowcreek Whisler Cong Ind	$ 76 30
Bethel & Guilford Congs Ohio	75 00
A Bro & Sister Canton Kans	25 00
Plum Creek Cong Nebr	32 65
John Martin	5 00
Italy Cong W Va	6 00
Fairview Cong Ore	37 00
A Brother Hesston Kans	2 00
J L Collier	15 00
Carver Cong Mo	2 00
A M Church Fulton Co Ohio	486 64
A Friend of the needy Pa	10 00
A Friend Exeland Wisc	1 00
Mrs Peter Wagler	8 00
Springdale Cong Va	18 00
Classes 1 & 2 Mt Pleasant SS Va	2 50
Class 3 Mt Pleas SS Va	5 00
Class 4 Mt Pleas SS Va	7 50
Class 5 Mt Pleas SS Va	1 50
Class 6 Mt Pleas SS Va	5 00
Class 7 Mt Pleas SS Va	2 50
Class 8 Mt Pleas SS Va	5 00
Class 9 Mt Pleas SS Va	12 50
Dan Eigsti	7 50
Class 6 Walnutcreek SS Ohio	2 50
Allensville S S Pa Children's Earnings	32 19
Conservative A M Cong Pa-Md District	355 14
A Bro & Sister New Danville Pa	50 00
Warwick River Cong Va	1 00
Wm Ropp Jr	7 50
Gulfhaven Cong Miss	4 75
Crystal Spgs SS Kans Class 9	2 50
Class 10	2 50
Class 12	2 50
Class 6	5 20
Class 11	2 50
Class 3	2 50
Brother Miller	5 00
Katie E Hershberger	5 00
Noah M Gingerich	10 00
Conservative A M Cong Pa-Md District	18 00
Greenwood A M Cong Del	4 60
Women's Miss Comm O	25 00
A Sister and family Millersburg Ohio	25 00
Mr & Mrs D L Yoder	5 00
Pleasant Grove S S Ill	21 45
Woodburg Cong Ill	117 73
A Friend Oyster, Point Va	25 00
Knoxville Mission Day	5 20
Spring Valley N D Cong	2 76
Fairview Cong N D	2 50
Coalridge Cong Mont	5 00
Geo Wilson & Wife	15 00
Martinscreek S S O Class 4	15 00
Classes 5 & 7	7 50
Class 6	11 50
O O Amish Belleville Pa	25 20
Knoxville Mission SS children	1 00
Mrs Chas Branner	2 00
Plainview S S Ohio children's earnings	29 75
Plainview Cong Ohio	110 65
Beach Cong Ohio	111 37
Beach S S Ohio	20 00
Beach YPBM Ohio	5 00
Pleasantview S S Ohio	15 00
H Moyer	2 00
Sunrise School Dist 160 Xmas program	10 00
Canton S S Ohio	15 84
Walnut Creek A M Cong Ohio	50 00
Bethel S S Ohio	11 20
Prim Dept Oak Grove SS Ohio	2 50
Oak Grove S S Ohio	5 00
Freeport Cong Ill	110 00
Mr Detter	8 00
Leroy Schertz	1 00
Sharon Cong Guernsey Sask	5 80
Salem S S Tofield Alta	20 50
Asst Supt Hopedale SS Ill	2 50
W F Holdeman	5 00
No Sharon O O Amish Church Iowa	272 00
I J Sommerfeld	5 00
Pleasantvalley S S Kans	25 50
E Holbrook Cong Colo	16 37
E Holbrook S S Colo	30 00
Cherry Box Cong Mo	5 00
West Liberty S S Kans Class 3	7 50
Henry Cooprider's Class	8 00
Sycamore Grove S S Mo	42 76
Bethel Cong Mo	12 00
Class 8 Bethel S S Mo	5 00
S J Steiner & Wife	5 00
Nora Harper's S S Class	25 00
W Sharon O O Amish Church Kalona Ia	190 00
Alpha S S Minn	2 00
Eva Leichty & S S Class	2 50
Sugar Creek Cong Ia	286 99
East Union Cong Ia	44 26
Class 3 Liberty S S Ia	1 25
Class 4 Liberty S S Ia	2 50
Liberty S S Ia	2 50
W Fairview Cong Nebr	75 20
A Bro McMinnville Ore	5 00
D L Miller	25 00
First Menn S S Ont	45 00
Waterloo S S Ont	15 00
Floradale S S Ont	4 00
A Friend Kitchener Ont	10 00
Reiff Cong Md	235 19
Midland Cong Mich	8 81
Bethany S S Mich	2 50
Class 10 Fairview S S Mich	4 00
Class 7 & 8 Bowne S S Mich	5 00
Holdeman S S Ind	12 50
A Brother Loogootee Ind	1 00
5 Classes Shore S S Ind	12 50
Barker St Cong Ind	9 00
A Bro Clinton Frame Cong Ind	50 00
A Bro & Sister Elkhart Ind	5 00
Elkhart Literary Socity	10 00
C A Shantz & Wife	5 00
Helping Hand Class Elkhart SS Ind	5 00
Christmas offering Elkhart SS Ind	68 50
Zion Cong Ore	17 83
Zion S S Ore Class 14	7 50
Zion S S Ore Class 15	2 50
Casselman Cong Md	11 68
A Brother	15 70
A Brother	30 00
Weaver S S Pa	56 10
Scottdale S S Pa	82 50
	$4,043 06

Russia Tractor Fund

Mrs C Ruvenacht	$ 25 00
R F Yordy	10 00
W M Yordy	5 00
	$ 40 00

Total amt of contributions rec'd for month of Dec for Relief	4,592 88
Previously reported	614,492 20
	$619,085 08
Previously reported by EMB of M&C	$180,999 18
	$800,084 26

Gratefully acknowledged and reported by the
MENNONITE BOARD OF MISSIONS & CHARITIES
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

REPORT OF RECEIPTS

Of Eastern Mennonite Board of Missions for December, 1922

Altoona Mission

S B Landis' Class Elizabethtown Pa S S	$20 00
Anna Gish Class Elizabethtown Pa S S	5 00
	$25 00

Columbia Mission Bldg. Fund

C H Musselman	$25 00
A bro Mountville Cong	10 00
Kauffman fund	50 00
John G & Annie Snyder	15 00
Mount Joy & Kraybill Cong	104 93
New Providence Cong	34 50
Mechanics Grove Cong	8 00
D C Dupler	102 30
Ddeication Collection	470 39
A brother	5 00
Elmer B Thomas	50 00
J E Baker & Co	5 60
Isaac R Herr	50 00
Abram Medonal	1 00
A M Heistand	10 00
Christian Landis	5 00
Mrs Hollister	1 00
Jacob Hollister	1 00
	$948 72

Columbia Mission

Mount Joy YPBM	$ 7 80
Mount Joy Cong	33 80
Willow Street S S	25 00
	$66 60

Children's Home Millersville Pa.

Kauffman fund	$100 00
Hernley's Cong	26 50
Manheim Cong	27 50
Landis Valley Cong	60 00
Bosslers S S	25 00
Mt Joy & Kraybills S S	89 77
New Providence S S	42 00
Mt Joy & Kraybills Cong	2 00
Sarah Nissley	2 00
B F Brunbaker	5 00
Erb's Cong	25 00
Manheim S S Meeting	26 00
Willow Street Men S S	40 00
	$470 77

German Relief

A Sister Lanc Cong	$10 00

General Mission Fund

Rent Reading Apartments	$ 35 00
Kauffman fund	200 00
Alice H Hershey	10 00
L H Brubaker	50 00
Cross Roads Mission Meeting	45 54
Slate Hill Pa S S	16 00
Amos W Weaver	10 00
No 6155 Pa	20 00
Workers Menn Home	35 00
Lichty's S S	95 80
Belleville A M S S	15 00
Bossler's S S	51 92
Bro & Sister A R M	25 00
Elam H Risser	500 00
	$1109 26

India Mission

Kauffman fund	$ 50 00
Salunga Mennonite S S	44 65
Willow Street S S	40 00
Bro & Sister A R M	25 00
	$159 65

India Support of Native Worker

E Petersburg Y M B C	$ 7 00
Two Classes E Petersburg S S	7 50
Manheim Bible Study Class	7 50
Hanover Sewing Circle	25 00
	$47 00

India Orphan Support

Cross Roads S S	$ 5 00
Gehmans S S	33 04
Barbara Musser's Class	12 50
David Landis' Class Mt Joy S S	30 00
	$80 54

India Support of Fannie Hershey Lapp

Erb's Cong	$ 61 25

India Geo J Lapp (Personal)

Kauffman fund	$100 00

India Bible Women

Christian K Lehman	$ 20 00

India Ghatula Dispensary

Anna N Ranck	$ 5 00
Emma H Rudy	6 00
	$ 11 00

India Widow Support

East Petersburg S S Sisters B C	$ 13 86

Knoxville Tenn. Mission

S B Landis S S Class	$20 00

Lancaster Mission

Kauffman fund	$50 00

Lancaster Mission Bldg Fund

No 6176 Pa	$45 00

Mennonite Publishing House Bldg. Fund

Kauffman fund	$100 00

Minister's Personal use

C H Musselman	$10 00
C H Musselman	60 00
	$70 00

Norristown Mission

Anna Gish class E-town S S	$ 5 00

Erisman Poor Fund

Kauffman fund	$150 00

Phila. Mission

Kauffman fund	$50 00

South American Mission

David Garber & Family (Jewish work)	$60 00
Willow Street S S	40 00
Bro & Sister A R M	25 00
	$125 00

S. American Trenque Lauquen Bldg. Fund

Bennett Kauffman	$30 00

S. America Carlos Casares Auto Fund

Marie M Lauver	$25 00

Strickler's Church Bldg. Fund

C H Musselman	$25 00
Total for month	$3818 65

Gratefully acknowledged,
Eli G. Reist.

REPORT

Of the Mennonite Woman's Missionary Society for October, November and December, 1922

GENERAL FUND

Goshen SC	$2 00
Salem SC Ind	5 00
	$7 00

FOREIGN MISSIONARY SUPPORT

General

East Bend S C	$2 87

Mary Good

Oak Grove & Salem SC	$5 00

Nellie Warye

Oak Grove & Bethel SC	10 00

Ruth B Miller

Sonnenberg SC	$10 00
Orrville SC	5 00
Martin's & Pleasant view SC	16 54
Martins Creek SC	3 80
Mahoning & Columbiana S C	40 00
Beech SC	5 00
Zion Missionary Society	6 00
Pike SC	16 00
Salem SC	9 50
Oak Grove & Salem SC	5 00
	$121 84

South American Missionary Support

Martin's & Pleasant View SC	$ 5 15

South American Nurse

Martins Creek SC	$ 2 20
Mahoning and Columbiana SC	1 20
	$ 3 40

South American Bible Readers' Support

Young People East Bend Cong Ill	$28 00

India Medical Fund

Middlebury SC	$ 5 00
Emma SC	1 41
Hopedale SC	11 50
Logan Co SC	37 00
Mahoning & Columbiana S C	10 00
Shore SC	2 00
Total	$66 91

India Native Teachers' Home

Middlebury SC	$ 5 00
Emma SC	2 90
Hopedale SC	10 00
East Bend SC	20 00
Tiskilwa SC	5 00
Zion Missionary Society	5 00
Logan Co SC	7 50
Goshen SC	6 25
Midland Mich SC	2 25
Shore SC	20 00
Total	$83 90

India Widow

Goshen SC	$15 00

Orphans' Home

Salem SC Ind	$ 1 50
Elmdale SC	7 50
Grabill SC Ind	6 00
Elkhart SC	9 00
Emma SC	3 18
Howard Co Ind SC	5 00
Nappanee North SC	6 00
Total	$32 18

Old People's Home

Elkhart SC	$10 00
Middlebury SC	5 00
Shore SC	10 00
White cloud SC	5 00
Goshen SC	11 37
Nappanee-North SC	27 00
Clarksville Mich SC	6 00
Total	$74 37

Mary Burkhard Support

Nappanee SC	$20 00

Membership Fees

Miami Co Ind SC	$ 3 00

Russian Relief

Elkton Mich SC	$ 6 00

Monthly Letters

Dr Ida Eby	$10 00
Total received for the quarter	$494 62

Gratefully acknowledged,
Ruth A. Yoder, Treas.,
Bellefontaine, Ohio

REPORT OF MENNONITE HOME, LANCASTER, PA.

For Nov. and Dec., 1922

The following brethren and sisters contributed to the Home: Misses Risser, Mr. Fry, Christ Reihl. The following helped to clean house 1 day: Alma G. Risser, Ellen R. Carper, Lizzie Bomberger, Mary H. Witmer, Ellen B. Landis, of the Lititz Church; Bertha Miller, Mrs. Elmer Fenchtermacher, Mrs. Benjamin Charles, Mrs. Ben Brubaker, Anna B Baer, Fannie Garber, Emma R. Miller, Mrs. Jonas Sauder, Ada K Miller, Martha Brown, Mrs. Scott Bushong, of the Rohrerstown Church and the following contributed: Bro. Daniel Metzler, Mr. Brubaker, Samuel W. Hess, David Weaver, Bro. and Sister Isaac Miller.

Cash.—Harry Hostetler, $1.00; Daniel L. Landis, 2.00; Joseph Horst, 1.00; J. Herbert Dengler, 1.00; Lizzie Landis, 1.00; Milton Hoffard, 1.00; J. Earl Martin, 10.00; Moses Hershey, 10.00; Maria Ressler, 2.00; Susan Ressler, Salinda Hess, 1.00; Elam C. Hertzler, 5.00; Seth Ebersole, 1.00; H K. Landis, 1.00; Contribution box, 7.75.

Services:—Nov. 5. Regular services were conducted this afternoon by Bros. Jacob Mellinger and Jonas Minninger. Texts, I Jno. 3:1, 2; Matt. 11:1-3. Bro. Minninger spoke in German.

Nov. 19. Regular services were conducted this afternoon by Bros. Ira Miller and Harry M. Erb. Text, Phil. 3:20, 21.

Dec 3. Regular services were conducted by Bros. David Miller, David Garber and D. S. Metzler. Text, Psa. 103:5. There was also present a singing class from Elizabethtown. Mr. Brinzer, one of the singers, gave a talk after the services in regard to Patience.

Dec. 17. Regular services were conducted this afternoon by Bros. Christ Brubaker, Jacob Harnish, and Amos G. Kauffman. Text, Psa. 37:3-7.

Dec. 25. As this was Christmas and Bro. Seth Ebersole was here we had services this afternoon.

Dec. 31. Regular services were conducted this afternoon by Bros. Jacob Hess, Reuben Bair, and Abram Brenner. Text, Jno 11:40

This is the last report for 1922. Another year has gone and what was sown we will reap in eternity. The Lord blessed the Home abundantly, both temporally and spiritually, especially with good health. We ask the prayers of all people who are interested in this work that it may prosper and be to the honor and glory of God.

In His service,
T. E. Moyer.

SPECIAL MEETING

Oronogo, Mo.

Report of the first quarterly Sunday school conference held at the White Hall Mennonite Church, near Oronogo, Mo., on Sunday evening, January 7, 1923.

Moderator, Irvin Kutz.

Conference theme: "The Word was made flesh and dwelt among us."

Opening talk and questions relative to the Sunday School lessons of the past quarter.

The following topics were discussed: **The Religious Training of the Young,** Myrtle Shenk.—Religious training should begin early in the child's life. Jesus was the perfect example of childhood. **What Christ's Victory over the Tempter means to Us,** Leroy Good.—His victory means MUCH. Had He been overcome by Satan we would now be without God and without hope. **How the New Life in Christ Differs from the Old Life of Self,** Bertha Berkey.—Sinners find enjoyment in worldly amusement. Christians find their greatest joy in the things of God. **Jesus the Friend of Sinners and His Ministry to Human Need,** Vera Kutz. The sinful woman and Simon the Pharisee were equal sinners; Jesus was a Friend to both. Jesus is the Healer of both body and soul. Select Reading, **"Crowding Out the Christ,"** Walter Cummins. **Love to God Can not Exist Without Love to Man,** Bishop Andrew Shenk. The child of God loves all humanity. "If a man say, I love God, and hateth his brother, he is a liar" (I John 4:20). **An Ideal Sunday School,** J. C. Good. All officers and teachers alert and active. A quorum of teachers. Teachers' meetings.

Myrtle Shenk.

Married

Lichti—Jantzi.—Bro. Samuel S. Lichti of Wellesley, Ont., and Sister Lucina Jantzi, formerly of Arenac Co., Mich., were united in the bonds of holy matrimony at the home of the groom's parents, Bro. Daniel H. Steinman officiating. May the Lord both guide and bless them thru life.

Goss—Thomas. Thomas—Martin.—On Jan. 18, 1923, at the home of the officiating minister, Bro. D. N. Lehman, Millersville, Pa., Bro. Aldus H. Goss of the Byerland congregation, and Sister Ella H. Thomas of the New Danville congregation, were united in the bonds of holy matrimony. At the same time and place Bro. John H. Thomas of the Masonville congregation, and Sister Elizabeth Martin of the Habecker congregation, were united in marriage. May God be pleased to bless these unions.

Obituary

Hornberger.—Elizabeth (nee Keller) Hornberger was born Oct. 18, 1845; died Jan. 9, 1923; aged 77 y. 2 m. 21 d. She is survived by 7 grandchildren in the West, 4 stepdaughters and two brothers. She had her home with the stepdaughter who cared for her in her illness. She was a faithful member of the Mennonite Church at Hammer Creek near Lititz, Pa. Funeral services were held at the Mellinger Church near Schoeneck, Pa., conducted by Bros. Jacob Hershey and John S. Hess. Texts, II Tim. 1:10; Rev. 14:13.

J. S. H.

Bennet. — James Bennet was born in England, came to Canada when a young man, and died at the home of his son, George, near Cedar Grove, Ont., Jan. 15, 1923, in his 80th year. He was married to Martha Hopkins, who survives. Five daughters and two sons also mourn his loss. Bro. Bennet was of a retiring disposition, a hard working man and rightly respected in the neighborhood. He was converted three years ago, and with his wife, came into the Mennonite Church. His remains were laid to rest in the family plot at Locust Hill, Ont., on Jan. 17.

L. J. B.

Gascho.—Reuben Gascho, oldest son of Mose and Fannie (Yantzi) Gascho, was born Dec. 22, 1906, at Wellesley, Ont.; died Jan. 5, 1923, at the home of his mother in Pigeon, Mich.; aged 16 y. 14 d. He was ill about 2 months, suffering from heart trouble and tuberculosis. He accepted Christ as his personal Savior in the spring of 1922 and was baptized not very long before he took sick. He leaves to mourn his departure mother, 1 brother, 3 sisters. His father and 1 sister preceded him in death. Reuben's last words were "All is forgiven. Now I can go home. Good bye." Funeral services were held at the Pigeon River church by S. J. Swartzendruber and Nevin Bender. Burial in adjoining cemetery.

Mast.—Lydia Catherine Mast, daughter of Nobertis and Catherine Sprool, was born in Howard Co., Ind., April 23, 1868; died in the same county Oct. 18, 1922; aged 54 y. 5 m. 25 d. She was united in marriage to Samuel D. Mast, Nov. 24, 1886. To this union were born 9 children, 5 sons and 4 daughters. One son died in infancy. She united with the church of her faith (Mennonite) in her younger years and remained a consistent and faithful member until death. She leaves to mourn her departure, her husband, 9 children, 1 sister, and a host of other relatives and friends. Funeral on Jan. 21, at the Mennonite Church. Services conducted by J. S. Horner and E. A. Mast. Burial in Shrock cemetery.

Ramer.—Mary Hoover, widow of the late John Ramer died at the home of her son-in-law, John Lehman, Toronto, Ont., Jan. 9, 1923, in her 88th year. Deceased was the eldest daughter of the late John Hoover and lived in happy wedlock with her husband over 60 years. Brother Ramer died about seven years ago. She is survived by 5 sons and 5 daughters, with their families. Sister Ramer was a devoted wife and mother, a highly respected neighbor and a faithful member of the church. Her hope was in Jesus and she often expressed a desire to depart and be with Christ. The funeral was conducted from the late residence, "Deer Park Farm," Markham, Ont., on Jan. 11, 1923. Burial at the Wideman Cemetery.

L. J. B.

Esh.—Clayton David Esh, son of Marion and Lydia (Zook) Esh, was born near Allensville, Pa., Nov. 19, 1915; died Nov. 29, 1922; aged 7 y. 10 d. His death was caused by whooping cough, followed by pneumonia. On July 7 he fell from the overden and injured his spine and since that time he had not been able to walk. He was very patient in his afflictions and had a desire to go and be with Jesus. He is survived by his parents, 3 brothers, 1 sister, grandparents, and many friends. Funeral services were held in the Allensville A. M. Church by Bros. Joshua B. Zook and John M. Hartzler.

Farewell, dear Clayton, but not forever,
There will be a glorious dawn;
We shall meet to part no never,
In the resurrection morn.

Miller.—John (Stauffer) Miller, infant son of Phares and Fanny Miller, was born April 10, 1922. After a few days of sickness caused by bronchial pneumonia he peacefully fell asleep in Jesus Jan. 14, 1923; aged 9 m. 3 d. He leaves to mourn his early departure, his parents and grandparents. His life on earth was short but full of sunshine. Funeral services were held Jan. 16, at the Hammer Creek Church near Lititz, Pa., by Bros. John Hess and Jacob Hershey. Texts, II Kings 4:26. The body was laid to rest in the adjoining cemetery.

When we leave this world of changes,
When we leave this world of care,
We shall find our missing loved ones,
In our Father's mansions fair.

—Parents.

Huber. — John H. Huber was born March 29, 1895; died Jan. 5, 1923; aged 27 y. 9 m. 6 d. He was called away very suddenly after an attack of pneumonia. He is survived by his wife, 4 children (Landis, Mary, Helen, Henry), parents, 3 sisters, and 1 brother, also a host of friends to whom he had endeared himself with his meek and quiet disposition. Funeral services were held at the Hess Mennonite Church, of which he was a member, conducted by Bros. Frank Horst and John S. Hess. Text, II Tim. 4:6-8.

"Why do you mourn my dearest friends?
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

—J. S. H.

Deffenbaugh.—Christian Deffenbaugh was born March 8, 1839; died Dec. 18, 1922; aged 83 y. 9 m. 10 d. In early life Bro. Deffenbaugh united with the Mennonite Church at Masontown, Pa., and lived a consistent Christian life until the call came to come up higher. His entire life was spent in the vicinity of his birthplace. About 1870 he was ordained to the ministry. He was interested in all the activities of the church. Five daughters survive: Mrs. Mattie Elzo Johnson, Mrs. Rebecca Provins, Mrs. Pleasie Provins, Mrs. Lorella Shoaf, Mrs. Zetta Debolt; also two sons: Homer C., of Scottdale, Pa., and Chauncy, of Masontown, Pa. There are a number of grandchildren and great-grandchildren. Sister Deffenbaugh preceded him in death several years. Funeral services were held at Masontown Mennonite Church on the 20th, conducted by Bro. Abram Metzler of Martinsburg, Pa., assisted by Brethren Loucks, Hess, and Ressler.

Zook.—Barbara Reber Zook was born in Johnson County, Iowa, April 23, 1836. In 1885 she moved to Nebraska and three years later to Thurman, Colo., where she lived until her death. She was united in marriage to Johnathan Zook, Feb. 6, 1876. To this union were born two sons and seven daughters. One son and two daughters preceder her in death. She united with the Mennonite Church in early youth and remained faithful until death. She had been ailing in health for several years but whenever able always attended services. She bore her sickness patiently, expressing peace and readiness to depart. She died Jan. 5, 1923; aged 66 y. 8 m. 13 d. She leaves to mourn her departure husband, one son, five daughters, and 13 grandchildren. Funeral services at her home and at the church. Interment in cemetery adjoining. Funeral services conducted by N. M. Birky. Text, Rev. 14:13.

Mast.—Fannie (Kennel) Mast was born Jan. 1, 1883; died Dec. 7, 1922; aged 39 y. 11 m. 6 d. She was united in marriage Feb. 20, 1908, to Amos K. Mast and leaves to mourn her departure a sorrowing husband and four children—Alvin, Elizabeth, Anna Mary, and Elmer (who is only two years old). She is also survived by six brothers. Fannie always had a kind word for every one and though her last days seemed to be dark because of a nervous breakdown yet we mourn not as those who have no hope. It is hard to understand why one so much needed in the home should be called away but God knows what is best. Funeral services conducted at the home by Bros. Amos B. Stoltzfus and at Maple Grove Church by Bros. John S. Mast and Aaron Mast. Texts, IICor. 5:1 and John 17:4. Interment in the adjoining cemetery.

"Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Mellinger.—Barbara K. Mellinger, wife of John H. Mellinger, was born Oct. 20, 1857; died Jan. 4, 1923; aged 65 y. 2 m. 14 d. She leaves a sorrowing husband, 4 sons, 1 daughter, 15 grandchildren, 4 sisters and 1 brother, and a host of friends to mourn her departure. Two sons preceded her to the spirit world. Sister Mellinger was an exemplary woman, a faithful, loving wife, a devoted mother, a true friend and neighbor, and an earnest, sincere Christian. She united with the church almost 40 years ago, and her life since then has been like that of Dorcas of old "full of good works and almsdeeds which she did." She was always ready to sacrifice self for the good of others. Her death came as a great shock to her many friends. She had been seriously ill for several weeks, but seemed to be on the way to recovery, when a sudden relapse speedily brought the end. The funeral was held Jan. 7, with brief services at the home and further services at Mellinger's Church. The large house was crowded with relatives and sympathizing friends. Bros. David L. Landis and Sanford Landis had charge of the services. Text, Mark 14:8. They were assisted at the home by "Friend" Wm. Moore of Philadelphia, and at the church by Brethren Daniel Lehman and Benjamin Weaver. Her remains were laid to rest in the adjoining cemetery. May she rest in peace, and may our heavenly Father comfort the bereaved.

Hooley.—Daniel Hooley was born in Juniata Co., Pa., Aug. 29, 1839; died at Denbigh, Va., Dec. 31, 1922; aged 83 y. 4 m. 2 d. He was united in marriage to Barbara Kauffman at Smithville, Ohio, Oct. 11, 1869. To this union were born three children (D. Frank, Amanda, E. Kraus, and Emma D. Wood). They lived a few years in Missouri and about twenty-five years ago they moved to Warwick Co., Va. Before coming to Virginia he suffered from asthma but he obtained relief in the milder climate. He contracted a cold, which on the account of the feeble condition of his body, resulted in death after a few weeks of patient waiting. He was baptized in his youth and was a faithful member of the Mennonite Church until death. He was feeble in body but his soul was wrapped in eternal youth. On account of deafness he could not take part in singing but he heard the heavenly music. He wrote the words with a trembling hand and in a clear voice sang a new song. He had not been heard to sing in this way for years. Bro. Hooley was an inspiration to all those who by faith laid hold on eternal life. He leaves to mourn his departure his wife, 3 chidren, 10 grandchildren, and 4 great-grandchildren; also 2 sisters, Sarah Mast of Indiana, and Jamima Mast of Missouri. Funeral services were conducted at the church on Jan. 2, by Bro. Daniel Shenk. Text, Heb. 9:27. The body was laid to rest in the adjoining cemetery.

Aeby.—Marie Antonette Dalcher was born in France, March 14, 1844, and passed away at her home in Ransom, Kans., Dec. 25, 1922, at the age of 78 y. 9 m. 11 d. In 1859, while still in her early girlhood, she was united with the Reformed Church and lived a faithful, earnest Christian life to the end. On March 5, 1870, she was united in marriage to Pre. Jacob Aeby, of Switzerland, with whom she lived until her death. She left Switzerland with her husband, Feb. 24, 1873, and came to Davis county, Iowa, where they remained one year. In March, 1874, they moved to Gentry county, Missouri, on a farm. Twelve years later they were sent to Kansas to find a location for a Mennonite colony. They located in Ness county, near Ransom, in 1885, and passed through all the trials and hardships of early pioneers. In 1887 Mennonites began to settle around Ransom and in 1900 a new church was erected, which still stands in Ransom and services are held there every Sunday. She leaves to mourn her departure her husband, Pre. Jacob Aeby, one child (an adopted daughter), one sister, four grandchildren and a host of relatives and friends.

She had a kind and loving disposition which endeared her to all who knew her. Funeral services were conducted from the Mennonite church Dec. 27, by J. W. Vanderlip, and the remains laid to rest in the Ransom cemetery.

Thou art gone to live beyond this vale
Of Sorrow, pain and care,
And if through life we live for Him,
We'll meet thee over there.

ITEMS AND COMMENTS

It is estimated that the total value of the crops in the United States last year was $1,250,000,000 more than in 1921.

The census headquarters at Tokio reports that the population of Japan is now 57,658,000. This is nearly half as many people as live in the large territory of our own country. And Japan proper is smaller than California. The yellow peril seems to be the greatest in Japan itself and it is said that the population is increasing one person every 43 seconds.

There is a waste of $1,740,000 annually because of wrongly addressed mail, according to a recent statement. The average number of wrongly addressed letters received at post offices daily with improper addresses is 375,381 and the salaries of postal employees required to readdress this mail amount to more than $1,000,000 a year. Carelessness here as elsewhere is expensive.

According to a recent statement of the American Bison Society there is no longer any danger of the buffalo becoming extinct in America. For some time the number has been steadily increasing, until, today, it is 2,583 greater than it was some twenty years ago. Including Canada it is estimated that the total in North America is nearly 12,000. There is a herd of 600 in the Yellowstone National Park.

Henry H. Halley of Chicago, a Disciple minister, has committed to memory the entire New Testament and large portions of the Old Testament. Recently he repeated Scripture passages continuously for fifteen hours. He does not claim to have an unusual memory but says that he learned these passages because he loved to do it. It took long and hard work. His Scripture recitations are said to be attended with remarkable results, which goes to show that there is power in the Word.

What practically amounts to martial law has been declared by the French in the occupied area of the Ruhr. The French have established a virtual blockade of the Ruhr district and it is aimed not to let coal supplies leave for the other parts of Germany. The food supplies for the Ruhr may also be cut off. The plan is to force Germany into submission thru these measures. Many arrests are being made of prominent Germans who are charged with violating some of the orders issued by the French. Germany plans to continue the passive resistance policy and will ignore the blockade as much as possible. All cooperation with the French will be refused and the German populace is growing more restless and defiant. France refuses to grant a further moratorium in the reparations and Germany declares that she will make no payments as long as the French occupy the Ruhr. Altogether the matter at present seems to be in a badly deadlocked position and outside intervention would seem to be hopeless as long as the present conditions prevail. It is to be hoped that some means of settlement will be found before a general upheaval will result.

WANTED

Copies of **Mennonite Year Book and Directory** from first publication to 1916. Any persons having copies please address

J. E. Hartzler,
Bluffton, Ohio.

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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W Benner, Supt
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Another shipment of clothing has gone forward to our Unit in Russia and soon after this reaches the eye of the readers it will be on the ocean, well on toward its destination. Since the previous shipment, made in December, clothing has been arriving in Scottdale in a steady stream, and several workers were kept busy, sorting, baling and taking care of it as it came. A few days ago it was shipped to New York. Clothing that reaches Scottdale from now on will go on another shipment, but will be sent as the amount is sufficient to warrant it.

* * *

This latest shipment consisted of 128 bales of clothing, 25 bags of shoes, and 7 boxes of soap. From Lancaster, was sent to New York to go with this shipment, 59 bales of clothing, 1 bag of shoes, and 43 boxes of dried fruit, making a total of 187 bales, besides the bags and boxes. The total weight of these shipments is over 16 tons, and the value it represents is approximately $25,000.

* * *

A cablegram from Russia reports the following number of people fed in Neu Samara during the months indicated: July, 1569; August, 716; September, none; October, 902; November, 1006; December, 902.

* * *

The following cablegram was also received from Bro. Miller:

Total persons assisted first clothing shipment, 7493."

The above shows that our efforts are actually meeting a need.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

FEBRUARY 1, 1923

"Look on the fields; for they are white already to harvest."

Preachers! How many mission sermons have you preached during the past year? Our Savior's last command was to give the knowledge of Him to all the world. How are the people to know that this command is for us if you, preachers, do not tell them?

The Financial Report printed in this issue is worth your notice. The total of contributions is a good showing, but nothing to be proud of. It is the report for December, probably the best month of the year for missionary donations, yet we may say, "Praise the Lord! Let the good work continue."

The good work of the La Junta Sanitarium is not so generally known by our people as it should be. From a bit of correspondence which happened to fall into our hands we learn of a young man, not a Mennonite, who went there from the eastern part of the country and, tho he did not recover his health, passed to the great beyond in joy and with peaceful resignation. Tho some persons may not be able to endure the altitude, there are many who can live on in comfort in the Colorado climate, being useful members of society, who could not endure the lower, damper atmosphere of other regions.

It was during those tense last few days before our first party of missionaries sailed from New York for India. There had been an appointment during the week in one of the churches, and the mission message was, of course, a large part of the sermon. Half-way back on the center block of benches a man was seen to become restless. Next he got up, walked with big, heavy steps to the side door, jerked it open, went thru it, and banged it shut after him. An hour later he explained that "There was too much mission in that fellew's talk for me!" and in another hour the missionary had heard the story! In how many of our churches would such a scene be possible now?

One of the problems of the Mission Board is with reference to finances. One of the problems of many of our members is with reference to investments. Many an unwise investment has proven not only a total loss, but a means of encouragement to others in the way of evil men. To persons advanced in years, the annuity plan offered by the Mennonite Board of Missions and Charities should be of special interest. From a business point of view the plan is absolutely safe, it provides for a disposition of property during the life time of the owner, at the same time providing a means of support during old age, and best of all it is a means of supplying the Lord's treasury with funds where they are much needed. For details inquire of V. E. Reiff, Elkhart, Ind.

"Who will go for us?" is still a very live question in the minds of those who are directly responsible for sending out workers into the forefront of the battle for the Lord. And before we may hear the answer, "Here am I; send me," there may be a duty that only we who stay at home can fulfil. I have under my elbow a copy of the Missionary Visitor for April, 1914. As I turned its pages my eyes fell on this editorial sentence: "What a wrong it is to ask a young man without money to accept heaven's greatest responsibility, vote the task upon him, assure him it was the leading of the Spirit, and that he rejects the Spirit when he does not yield, and then after having given him our 'God bless yous,' disperse to our homes to raise more corn, to feed more cattle to buy more automobiles to live in greater luxury and forget what we have done to that young man." Don't blame the Mission Board for any wrongs you may have seen in our Church in this particular line. The Mission Board is the servant of the Church, a forwarding agency, a transformer of energy, and not the origin of it. The Mission Board is and does what you and I, the private and unofficial members of the Church, enable it to be and do. It sounds big to say that we have more than twenty missionaries in India and that we have about half that many in South America—for us, who a few short years ago had none in either place. But if there are no recruits sent out, how long will those last who are there? What the missions of our Church will be ten years hence—if the Lord tarries—will depend very largely on the kind of workers are getting ready this year.

One of the greatest hindrances to the cause of Christ in general and the cause of missions in particular is the lack of realization of personal responsibility for the carrying out of His commands. A passenger on a trans-Atlantic liner was arguing against the necessity for missions. She said that there was organized charity that took care of the needy. Welfare work on the part of the government attended to educational and other matters. To her it was a very distant, impersonal matter—a matter of numbers and statistics. Suppose, for the sake of argument, that the State could and would be in a position to supply every temporal need, there still remains a very definite necessity for some one to roll up his (tho generally it is her) sleeves and take definite hold with willing hands of the actual human beings who are in want. Human needs are not supplied by committees that meet in finely carpeted rooms with mahogany furniture—and do nothing more. And the greatest need of all is the one the State can not reach—can not even approach—in fact, knows nothing about. And that is the spiritual need. To meet this need there must be a bringing

together of the needy soul and the messenger who carries the living Word. The saved, consecrated, sanctified human soul must come into actual contact with the unsaved human soul, working with the Spirit of God, in obedience to Him. And then we have the missionary and the true mission, no matter when or where the work is carried on.

A WELSH BOY WHO WOULDN'T BE A MINISTER

The following account of the early life of Sam Higginbottom is taken from the Sunday School Times for January 30, 1915. During the early part of the year 1908, the present acting editor of this Mission Supplement of the Gospel Herald attended a conference of leper asylum superintendents and workers at Purulia, Bengal, India. Not many years before this, Sam Higginbottom had taken charge of the leper asylum at Naini, just across the Jumna from Allahabad. Mr. Higginbottom was at the leper conference with his American wife, whose maiden name was Cody, a niece of W. F. Cody, (Buffalo Bill).

I well recall an incident which occurred at the table one evening. There was an independent missionary from somewhere in South India, who was trying to get aid for a few lepers he had in his vicinity. The Leper Mission was a little slow in granting him the aid. They were not quite sure of the permanency of his work. Just at that time Washington Gladden was making a stir in the religious world by warmly criticising rich men and their ways of getting money and especially was Gladden severe on those who took "tainted money" for religious purposes.

Our "independent missionary" (a Baptist, by the way) was very serious in his support of Gladden and in his denunciation of Rockefeller in particular and others in general. Mr. Higginbottom gently defended those who saw no harm in taking gifts of money from rich men, using various arguments, all in very good mood and kindliest of feeling. But the Baptist friend got warmer and warmer. At last, seeing the futility of the discussion, Mr. Higginbottom waited until the sentence from the other side of the table was ended, cast an inquiring glance about the table, and then propounded a riddle, in which the test was to follow the thought in a long and involved sentence. The minds of all were arrested on this new line of thought. After all had given it up, he gave the answer. "Tainted money" had lost its interest, peace and tranquility reigned at the table, and "a very enjoyable time was had by all." After that I had not the least doubt that Sam Higginbottom could manage a leper farm, or quell a disturbance among any kind of men in his charge.—J. A. R.

When Sam Higginbottom was sixteen, two ladies gave him a Bible. Through it he heard God calling him.

The boy had a Bible—so had every member of the family in that godly farmhouse in Wales—but he had never read it. He was not a Christian then. But this gift-Bible must not be so treated. So in the next eighteen months he went through it several times from cover to cover.

As he read, the power of God gripped his heart. Being a Christian, he saw, meant going the whole way—not half-way and stop. Full surrender was the price. A Christian must not choose for himself; God must choose for him.

Here was the hitch. Ministers and missionaries had never appealed to this boy. He did not like ministers at all. It was the last profession he would have chosen. Yet if he was to be a Christian he must do whatever God wanted him to do, and daily the conviction grew that God wanted him to be either a minister or a missionary ready to go to the uttermost parts of the earth. It cost the young Welshman a struggle, but at last he yielded to God. When God said, "Be my minister," he answered, "Yes, Lord, I will."

There were obstacles in the way. He cared little for study. So at twelve he left school—"kicked up his heels" (to use his own expression)—and went to work on his father's farm. The work appealed to him. It was life in the open and he loved the animals, especially the calves and the ponies. But the new revelation from God meant that he must have an education. Where was he to get it? There was no school in Wales to which a boy of his age could go. So his thought turned to Mount Hermon, the school in America that Mr. Moody had opened for boys. His half-brother, the Rev. David Baines-Griffiths, had been there, and Sam felt that it was just what he needed. He besought his father to help him to go. His father refused; what need had he for more education?

Just as this decision was reached, his brother came home, bringing with him his American wife. On Sunday he was to preach at Colwyn Bay, a great center for coaching trips and not far from the farm. The teams of the farmers were in great demand, especially on Sunday, but Farmer Higginbottom's horses never were out on that day. They were not even allowed to leave the barn,—but this Sunday he broke his rule.

"Sam," he said, much to the boy's surprise, "if you'll hitch up, I'll take you and your mother to hear your brother preach."

During the service the young preacher gave vivid pictures of Mount Hermon and the missionary work that centered there. Sam's eager heart was full. On the way home he talked much of the school and how he longed to go to it. When they came to a steep hill the boy got out. As he walked beside the horses he could hear his mother pleading with his father to let him go.

At last, to his intense delight, his father called to him and said, "Well, Sam, if you really want to go, we'll have to let you."

Nine days later he was on the way. On August 19, 1894, he landed in Boston, and in September entered Mount Hermon, the goal of all his hopes.

Four years at Mount Hermon; two at Amherst; two at Princeton (he "swapped boats in mid-stream")—what next? Three years in the seminary, then some foreign field, Higginbottom thought. India now, God said.

Never was a man more amazed. It came so unexpectedly. "One evening in the Y. M. C. A. at Trenton, N. J.," he says, "I met a man I had never seen before, a man I did not know existed,—Henry Forman of India. Another man introduced us. Mr. W. W. Fry, secretary of the Y. M. C. A. Next morning I rode on the street car with Henry Forman, and between Trenton and Lawrenceville (distance, five or six miles; time, about twenty minutes) he so convinced me of the needs and my ability to meet them that I agreed to go to India at once, if the Presbyterian Board would send me without theological training."

There was some doubt about it, but a letter to Robert E. Speer brought a reply that settled the question. Not long after (July 8, 1903), the Welsh farmer's lad sailed for India, where, beside his other work, he is doing a work in agriculture that the world is watching with very keen interest.

In India God has given Sam Higginbottom a double work to do. When he landed, one of the strange sights that met his eyes was a man that put up his hands and cried, "Baksheesh, baksheesh, sahib!" ("A gift, a gift, sir!") From the condition of his hands it was apparent that the man was a leper. Horrified, Sam Higginbottom ran away.

"I suppose you know," said one of the missionaries to him at the mission prayer-meeting not long after, "that the new men are expected to look after the Blind Asylum and the Leper Asylum?"

"No, I don't" he replied, adding in his heart, "Not I."

"Have you got your nerve with you?" Dr. Ewing asked a few days after.

"Yes, I guess so," was the reply.

"You'll need it," continued the doctor. "We're going out to the Leper Asylum today."

They went on bicycles, and when he saw the collection of broken-down mud-huts filled with poor creatures in all stages of the loathsome disease, Sam Higginbottom's nerve fail-

ed him, and he made up his mind to refuse to do this work that had been assigned him. It did not matter so much about the huts. They could be repaired. But the poor creatures in them—there was no help for them.

As they were leaving the place, Sam Higginbottom turned to take what he was determined should be his last look at it. Lying on the ground under a tree he noticed a leper in the last stages. His hands were partly gone and his feet festering sores. He was covered with flies, which he had neither ambition nor strength to drive from him. It was a sickening sight, and Sam Higginbottom's soul was filled with loathing. Then God spoke to him.

"As I looked," he says, "I suddenly remembered that this man was my brother—that inside that repulsive body was a spirit that would live forever, a soul for whom my Master died. Who was I that I should refuse him help? When I went back I agreed to accept the oversight of the Leper Asylum."

Now, in place of the broken-down huts, there are neat homes and new buildings, a children's home and a chapel. Instead of five Christians, more than half out of a total of over three hundred lepers have named the name of Christ. "This Leper Asylum is my avocation," says the man who has brought about these changes. "I suppose if I were at home I should play golf. In India I play leper. When I am tired and need recreation I go out to the Leper Asylum. It is the happiest place I know. I always come back rested."—Belle M. Brain, in S. S. Times.

GO OUT INTO THE HIGHWAYS

Geo. J. Lapp

For the Gospel Herald.

A young Mohammedan paid the writer a short visit a few evenings ago and during the conversation gave the following experience at the time of his own wedding. His father is the owner of a number of villages in this part of India but sought wives for his sons from the northern part from whence he himself came. On this occasion two of the sons were being married at the same time. The father had spent hundreds of rupees in preparation for the wedding feast. He had sent out word inviting hundreds of friends of his own social standing. But because of some difference that had arisen regarding the wedding affairs they all "with one accord began to make excuse." One was ill, another had pressing duties at home, another had business elsewhere, etc. The father knowing that they feared social contamination of some sort made all necessary readjustments in his plans in order to remove all difficulties. But again they expressed a dissatisfaction and refused to come.

Knowing that unless he made other arrangements he would not have guests at his wedding feast he hastily sent out his messengers to the public market place where thousands of people were assembled to buy and sell to tell his co-religionists of every class to come to the feast that same evening. Over two thousand people partook and nothing was left over.

The above has been the common experience of many during and since the time of Christ. Especially is this true of Oriental countries where so much is made of the nuptial feasts. At such times strife, jealousy, envy, dissatisfaction, and covetousness are manifest. The various excuses offered all have another meaning back of them. Because of some kind of dissatisfaction with the feast, or the arrangement of the guests, or the way they were invited, or the order in which they were called, or the special preference shown toward some all made it very convenient to find business elsewhere. But, determined that his plans should not be upset and that he have guests he sent out to the less favored, therefore the less sensitive, and urged them to come and enjoy this sumptuous fare which he had prepared for them.

From this we see that Jesus placed no confidence either in the excuses those in His parable made nor in the people themselves. They showed extreme lightness of purpose, were indifferent to their own and others' good, disregarded the gracious invitation of a true friend, and took an unworthy attitude toward the Father and the Son. Not only was the feast past for them but cordial relations were cut off for the future unless they became willing to humbly ask forgiveness for their having spurned the invitation because of their own fault and not his.

The Lord evidently drew the illustration of the Great Supper from the experiences of the people who lived around him. What is our attitude toward the great invitation, "Come for all things are now ready"?

Sihawa, via Dhamtari, C. P., India.

Only the selfish and useless are ever free. Those who are worth anything in this world are bound by a hundred claims upon them. They must either stay caught in the meshes of love and duty, or wrench themselves free.—Inner Shrine.

"The spirit of prayer is the motor power for God's work."

A WEEK-END VISIT

By Lina Z. Ressler

For the Gospel Herald

A jolt in our experience sometimes awakens us to a good many valuable lessons. When life looks dark and hard the lines of the little poem become very practical. I do not recall the exact wording of the verses, but each stanza telling about difficulties and hardships in life, ended with the terse little line, "Do something for somebody quick."

I really think the advice counts for something in everyday life. Here is a little chapter I found the other day:

It was dark, cloudy, dismal, rainy. It was Saturday afternoon, and looking back over the week's work, it all looked as if so little had been accomplished. Such a hum-drum, commonplace week, as so many a housekeeper and home-maker has to look over and feel that she has done so little.

There were a few little garments all ready, made by friends, and I had promised to see that they were taken to the proper place. Almost before I knew it the car was ready and we were supposed to go for a drive thru that dismal rain. Before we got very far, a tire went flat and had to be replaced in the rain. But we arrived at the home and there was a sort of general "happying up" as I entered the dark little kitchen. One big boy lustily stirred the fire so that I might dry my coat. Another greeted me pleasantly from the other side, while the little fellow came prancing down the stairs announcing that Mamma would soon be here.

By the way, this mother has been entirely blind for about twenty years. She is raising a family of children, none of whom she has ever seen. The cough with which she has had trouble so many times is quite bad again just now, and she looks rather frail as she comes to meet us. She is cheerful, however, and we have a pleasant little talk about the garments, which she finds to be just right, and on the whole we find a good many things to be thankful for, even tho we do talk over some trials that have been, and a few that still are. The one sightless eye that has not yet been removed gives her much pain, but when it is so severe she asks the Lord to help, and it always gets better again.

She asked about my eyes, and when I told her of the coming cataract she was suddenly transformed. And the way the little woman changed into a comforter and helper was simply remarkable. She had not one more thought about herself.

She only wanted to help and comfort me. I felt ashamed to own that things had ever looked dark to me. We finished our visit pleasantly, I am sure we were both nearer the Father, and more satisfied with the tasks He gave us, than we had been before.

And tho the rain kept drizzling away, and tho we had some difficulty in finding the girls, who were shopping in another part of the town, and tho another tire went flat and we had to go home that way, there was then, and there is still, a feeling in my heart that there are a great many bright things in this dark world after all, if we can only be satisfied with the task the Father gives us, and accept the joy along with the rest of the blessings.

Scottdale, Pa.

THE STRIKE-BREAKER

By W. H. Morse, M. D.

On the third day the hod-carriers' strike reached a painful acuteness. The men had gone out on Thursday, demanding that their wages should be advanced from $3 to $3.50. The employers offered $3.20 at once, whereupon the men raised the demand to $3.75, and on Friday went about the city visiting the buildings in process of erection, and calling off the few loyal employees and the non-union men who had gone to work. Toward the close of the day their attitude had assumed a threatening aspect, toward both the men who were at work and the employers; and in the evening a meeting was held at one of the halls, when, after several inflammatory speeches, the resolution prevailed to make a demonstration Saturday morning.

The hour was early when they gathered, nearly three hundred strong, and, headed by a burly Sicilian who answered to the name of Perk, set forth. They were all Italians, and it was plain that the leader was the soul of the movement. The march was disorderly, but he was in control, directing it, and preventing the men from stopping at the saloons. From one building to another the company went, encouraged when they found the mason work at a standstill, and lavish with threats where they found loyal employees in their places.

It was shortly after nine when they reached a tobacco warehouse in process of construction. The men on the building hurled bricks at them, arousing their fury. Breaking down the gate, amid a shower of bricks, they rushed the building, overturning the mortar tubs, and chasing the masons and their helpers off of the structure. Yelling and waving their clubs, they were having little difficulty in holding possession, when fifteen policemen arrived, and scattered the mob. Again congregating, they faced the police guard at the gate, and for the moment it looked as if they were determined to again rush the building.

It was then that the leader stepped out in front of his men.

"It is enough," he said, addressing them, and for the advantage of the officers, "We have been resisted in our rights. Unless the bosses respect our just demands by this time on Monday, there will be trouble!"

Then, turning to the policemen, he said, "What do you know about that? Letting peaceful men be assaulted by scabs and rascals! Look out for a demonstration on Monday afternoon that will mean business! Hear me!

The men dispersed quietly.

The evening paper, describing the riotous proceedings, said:

"The ring-leader, Pietro Percuolatore, commonly known as 'Perk,' is a desperate character, and it is believed that this evening and tomorrow there will be meetings of the strikers at which he will so inflame their temper as to render the situation tense. It is rumored that he is of mafia antecedents. He is a new-comer, having been in the city only since April, and lives with his brother-in-law, Angelo Rocco, on Commercial street. The strikers evidently regard him with respect, and will do whatever he directs."

Monday morning came. The chief of police had issued orders to meet the expected demonstration at its outset, and as the primary measure to put the leader under arrest. It had become known that the strikers would meet at Central Hall, on the post-office square; and on the square the policemen assembled. They were there at six o'clock. There was no sign of the strikers. Seven o'clock came, but not a striker appeared. One of the policemen suggested that perhaps the men had met elsewhere, and the sergeant directed that the men should go by twos to the large buildings which were under construction, and finding the riotors, should call the force.

Twenty minutes later the word was sent out from headquarters recalling all the officers. Word had come that the strikers had all gone to work at seven o'clock, and on all the buildings the men were on their jobs. At the high school building, among the others at work was "Perk," carrying his hod as if nothing had happened.

But what had happened?

The reporter of the evening paper, after questioning different men in vain, and finding from the employers that they had not yielded, went, just before noon to the Rocco tenement, there to await "Perk" when he should come to dinner. But he did not come, and the reporter walked over to the building where he was working. The men who had been on the strike were eating their dinners together, talking in an animated way, but not excitably. Inquiry as to "Perk" did not elicit reply. But while the reporter was endeavoring to gain information, the man came out of a telephone booth and joined the others.

"Yes," he said in answer to the question, "there is a reason why we are on. Yes, we accepted the $3.20. Nothing doing!"

The man was close-mouthed, but the newspaper man persisted.

After a few minutes a tear ran down his cheek.

"It is just Angeline," he said, "that's all!"

"Angeline?" the reporter asked.

"Angeline Rocco, you know," the man replied. "She is my sister's."

The reporter started at the name. The morning paper had had an item. It had told that Angeline, the eleven-year-old daughter of Angelo Rocco, after having been ailing for two days, was in the isolation hospital with infantile paralysis.

"Oh, yes!" he said, recalling the item. "O, your niece? I see. Too bad."

"Died at ten minutes of eleven," the man said, crying now like a child. "Good girl."

The reporter began to mutter some apology, and to formulate an item that the girl's death broke the strike, when Percuolatore caught him by the arm.

"Good girl," he repeated. "Sure! I go home Saturday. She sick. "O, what did she say? 'Zia (uncle), do stop the zuffa (quarrel)!' She see she sick. She know her sickness. She say to me, would I please read to her out of her Nuovo Testamento (New Testament). She go to the Italian Mission. Yes, sure! I read. Then she said, 'O, dear, she wanted so much to go to Sicily and tell all about—you know,—what she learn at mission. If she couldn't, would I go for her? Would I take her Nuovo Testamento, and let our genta (folks) hear it? She know her kind of sickness. It would make one lame, when she got well, so she not go. O, she gone now! Yes, I said I would do so. Ah, I shall!"

The whistle blew, and with the other men he resumed his work.

The little strike-breaker was buried from the isolation hospital that evening, the superintendent of the mis-

sion conducting the simple service at the grave, the parents and the uncle the only mourners. In his hand Percuolatore held a little red Italian Testament.—The Watchword.

THE UNEXPECTED GUEST

By Fannie Kurtz

For the Gospel Herald.

While standing at the window and looking out over the beautiful snow covered earth my mind wanders back to a morning much like this one when a very unexpected guest arrived at our home, whose presence brought tears of sympathy mingled with joy.

It was Monday morning. A heavy snow had fallen thru the night, and was still falling at a rapid rate.

The question arose will we be able to go to school, as we lived in the country and had several miles to walk. This question comes to many boys and girls who live in the country, on such a stormy morning.

But all this was forgotten when our little guest arrived. Sister had gone to the woodshed to fetch an armful of wood and upon returning she was met by a boy carrying a basket; he was almost covered with snow, and looked tired, but at sight of her he politely spoke a few words, and turned aside as if to leave, and crossed the yard.

She hurried to the house and related her experience, and told of the embarrassment it caused the boy. It all seemed so strange.

Someone spoke, saying, "Did you know which way the boy went?" but he had disappeared.

Just as we were about to dismiss this from our mind brother came running in much excited, announcing that he heard a strange sound in the direction of the shed, he insisted that Mother come to the door and listen, which she did, but not a sound was heard. Presently however a cry was heard as of a child faint and weary. What a moment that was, what could it all mean, and where is the boy?

Oh, how we wished for Father who had gone to work across the fields! Mother said, "Something must be done, where is Jake?" (Jake was a man hired by the day to cut wood). He came at once, seemingly undisturbed even after it was told him by Mother. He said, "I will go and see what it all means." We followed with a feeling I can't describe, but even this was increased with excitement, as we beheld the bundle, lying in a corner of the shed, wrapped in homemade carpet (partly uncovered) and giving an occasional pitiful wail. Mother snatched up the bundle and hurried to the house and you may think we followed tho no one spoke a word.

Mother and sister warmed and rubbed the little one, until it soon took a little warm milk from a spoon, and being wrapped in a soft warm blanket it fell asleep.

In the meantime the alarm was given to Father who hurried home, not knowing what had occurred. He seemed at ease at seeing the child, and after it was told him what had taken place he said, "Thank God it's no worse."

The little one, not yet twenty-four hours old, seemed to enjoy its new home, after that cold journey of five miles, in the early morning.

It was but a short time until neighbors and friends gathered in from far and near, to see the little girl with black hair and bright eyes, and who had not as much as contracted a cold. Many were the tears shed, and hearts lifted in prayer to God for the innocent little one, who was so cruelly cast off by the woman, whom we do not feel is worthy the name Mother. The boy had been compelled by the woman, to take the child away, she did not care where.

The boy had a tender heart, and did the best he knew, he wrapped it in carpet, placed it in a basket, and started he knew not where. He simply plodded on and on thru the deep snow, until his feet and arms would stand it no longer. He thot of a plan to put it in hearing reach of someone who would be kind to his little sister. This was the cause of his embarrassment when he so unexpectedly met with my sister at the wood shed door, poor boy it was indeed well for him at that trying moment, that the little one remained silent in the basket.

He who notices the sparrows when they fall, kept watch over His little ones, so that not one need perish in the storm and cold. Later on in the day the noble boy, who so wisely cared for his little sister, was found at a railway station, waiting for a train with the basket by his side. Our little guest remained with us but three days, when a comfortable home was provided in the state of Michigan, the lady herself came to fetch the child. As I recall this incident, I well remember the pain we felt to part with one so near to us, and once more thru tears of sympathy, mingled with joy for its prospective home, we said good-bye.

Do we believe in guardian angels, in providence, the over ruling hand of God? It is He who brings about changes, who heals the broken-hearted, and gives deliverance to the captives. It is He who gave us the promise "In all thy ways acknowledge Him, and he shall direct thy paths" (Prov. 3:6). "For we know that all things work together for good to them that love God" (Rom. 8:28).

Horton, W. Va.

INDIA IN THE MELTING POT

By Wm. Moyser, Akola, Berar, C. P., India

Missionary of the Christian and Missionary Alliance

Early one morning I got into the European third class compartment of the Nagpur Mail train for Bombay at Igatpuri. As I got in, I awakened from his sleep a good-natured looking man, who proceeded to hunt for his shoes under the bench on which he had been sleeping. By way of introducing the conversation I said, "Perhaps you put them outside the door so that the porter might polish them." "No," he replied, "that is not my trick." For the benefit of those who never saw an Indian train, it would be well to explain that if he done so, the shoes would have been on a station platform several hundred miles up country by the time I made the suggestion.

The good-natured looking man proved to be William Moyser, the writer of the following article, copied by us from the Missionary Review of the World. Bro. Moyser is a wide-awake, alert, consecrated, and successful missionary. We visited him in his work at Akola, and could tell much of the results we found there for the Master.—Editor.

No more can the Orient be called the unchangeable East. The entire Orient is now passing through a period of transformation much more rapidly and drastically than the Occident has ever experienced. India with its 321,000,000 people, diverse in race, color, temperament, speech and religion, is today in a state of flux. She is like a giant awaking after a long sleep of two thousand years, stretching, yawning, and reaching out to find herself. Politically, socially, educationally and religiously, she is now awake and is seeking to demonstrate that she now, as a nation, is more alive than ever before.

Politically the educated Indians are alive and active from one end of the land to the other. Chauvinistic leaders and would-be leaders are striving to obliterate political, religious and even caste distinctions and to unite differences of opinions. Herod and Pilate are at least temporarily making friends. Hindus and Mohammedans are calling each other brothers, with the objects in view of establishing Home Rule, and expelling the British Raj. It will be a sad day for the people of India and for Christian Missions if this object is attained. The political agitators are mostly the educated Brahmans or priest caste, who have kept the people under their thumbs for centuries. Caste is not only the greatest hin-

drance to true progress in India but is also the greatest obstacle to the spread of the Gospel. Sir Naryajan Chandavakar, one of India's greatest judges of the Supreme Court of Bombay—a Hindu—says: "The problem of the depressed classes is essentially a political one, for it concerns vitally the rights of free citizenship. They, the depressed classes, have been deprived for centuries on the ground of untouchability, from public schools, roads, open markets, village wells, appearance in Courts of Justice, public worship and temples. The curse of untouchability prevails to this day in all parts of India. It is even worse than that, it is unshadowable, and some even unseeable, and this degredation has been imposed on one-fifth of its population. Here in India we touch dogs, keep them in our houses, and even fondle them, but these depressed classes by their touch, sight, and even shadow, are pollution. And yet we Hindus talk of liberty, and self-government, for which we are not at all ready. I cannot conclude without a warm acknowledgement to Christian missionaries who have been pioneers of the movement for the elevation of the depressed classes."

Yet Mr. M. K. Gandhi and his followers are striving with might and main with the slogan of "Home Rule" and the motto of "Non-Cooperation," to fuse all the different elements and religions in India into one great whole directed against the British government. Mr. Gandhi is by far the greatest personality in India today and is looked upon as a saint by the people. The battle cry of "Mahatma Gandhi, ki jai," which means victory to Great Spirit Gandhi, is heard on every breeze. Gandhi has been declared by the non-cooperation party their dictator and has even superseded the National Congress, as they have delegated all power to him. Apart from the uprising in the Madras Presidency amongst the fanatical Mohammedan Moplahs there have been very injurious political uprisings, in a number of the larger cities, such as Bombay, Malegaon, Madras City, Amritsar, and many other places where hundreds of lives were lost and millions of rupees' worth of property destroyed. In some cities, as many as two hundred have been arrested and imprisoned in a single day. Today's paper says that there are 8,000 political prisoners in jail of whom 5,000 are in Calcutta alone.

Economically, India is putting her house in order, employers and employees are organizing after the pattern of the West. Workmen are demanding higher wages, less hours of work, insisting on better sanitation, larger houses, and safeguards in the mills. If these demands, just or unjust, are not granted at once, then strikes and riots are the order of the day. Employers are introducing new machinery, restarting old industries, and creating many new ones. Banks and Cooperative Stores are being organized daily; wages have risen and better conditions exist; foodstuffs have risen and they are about 200 per cent higher than pre-war days.

For the past year or so, there has been a vigorous boycott against English clothing, in many of the larger cities they have had huge bonfires of English cloth. This cloth has usually been gathered up in the week days, then on Sunday when so many are free from work in the mill it has been carried in processions preceded by a brass band and outriders, etc., and publicly burned on the river bank or in some public place. This is usually done after a number of speeches have been delivered on the effect of English goods upon the people. Thousands now will only wear Indian made clothes; despite the fact that thousands were without clothing during the famine that prevailed in two parts of India, they would not give these clothes away to those poor sufferers. This was done to show their hatred for the English. They say that to wear English clothing is like poisoning their own souls.

Socially, Classes and the Masses are in constant warfare. The Brahman and the non-Brahman question is becoming very acute, conventions of non-Brahmans are being held in different parts of India today. In these conventions, they are demanding equal rights socially and religiously. Certain Indian ruled states are passing laws that makes the employment of a certain number of non-Brahmans in government service obligatory. This, of course, is calling forth very bitter feelings from the Brahmans. It is surely a new thing for them, for they have held these posts for centuries. Then again a number of the lower castes are now having their own caste gurus or teachers perform all their religious rites, such as marriages, funerals, etc. This, of course, is not only taking the bread out of their mouths, it is a stroke against their spiritual power, which they have used so harshly in the past. While the Brahmans are demanding equal rights with the British on every line of service, salaries, houses, etc., etc., the low caste whom they still despise, are asking for the same treatment from them. But there is no sign that they will get it. Just a concrete case, for example, from my own observation. Some time ago I was traveling to a near-by station. As I entered a railway carriage reserved for Europeans, I found two Brahmans in the carriage. I called their attention to the sign on the door printed in large letters: "Reserved for Europeans." They both very meekly said: "Oh Sahib, we are not going very far, please let us stay in."

"I have no objections at all if the guard does not turn you out," I replied. I had only one station to go.

On arrival at the station I got out and saw some of the lower caste people go to the carriage to get in. They could not read, but at once the two Brahmans, in their superior way, that none but a Brahman can assume, said: "Get out of here," in a tone of voice that they would use to a dog.

It revealed to me the entire Brahman spirit in a nutshell. They demand equality with the white man, but they will not grant the same to a lower caste of their own countrymen. And yet one of the five planks of Gandhism is the removal of untouchability.

Early in 1920 the Commissioner of Labor in the Madras Presidency prepared a remarkable note on depressed classes of that area. He pointed out that, in no fewer than six districts of the Madras Presidency, more than one person in every five is theoretically not allowed to come within a distance of sixty-four feet of the higher castes without pollution.

Educationally.—Of the total population of India only fifty-nine persons per thousand are literate, in the sense of being able to write a letter and read the reply. Mohammedans who can read and write are sixty-nine male and four female per thousand. The Christians are twenty-two per cent literate, and thus are in proportion to their number four times as literate as the Mohammedans, and three times as literate as the Hindus. One Christian in six is able to read and write, the proportion is one in four of the males, and one in ten of the females. The Indian Year Book says:

"These results are somewhat surprising for although the Indian converts to Christianity are recruited mainly from the lower castes, and moreover it must be remembered that many of the Indian Christians had reached manhood at the time of their conversion to Christianity, and had had practically no chance of an education before coming into contact with Christianity yet we find them ranking so high in comparison with the other religions."

The seeds of an education may be said to have been sown by the foundation of the Calcutta Madrassa by

Warren Hastings in 1781, and the Sanskrit College by Jonathan Duncan in 1791. Today there are about 8,250,000 students in all types of schools in India. Education has taken a leap forward among the low castes. The Government Book for India for 1920 says: "In the past quarter of a century, has risen from 30,000 to well over 150,000, an increase of 400 per cent." It is moreover encouraging to notice that whereas in 1892 there were only eleven primary schools for girls of these lower castes in the whole Presidency, there are now one hundred. The work of the Christian missionary societies in giving to these low caste is beyond praise. They now have 3,500 schools with nearly 100,000 pupils. This is not a missionary but a Government report in its 1920 edition.

Mr. Gandhi has tried to induce the children of his followers to stop going to Government schools, and to start schools of their own. This would mean the ruin of thousands of young careers, for schools are not established in a night.

Religiously.—The writer, who has spent nearly thirty years in India, has been convinced for years that the root of all the unrest is fundamentally the subtle opposition of the Brahman priesthood to the gospel of Jesus Christ. Lord Meston, one of India's late Governors, made the following statement. which seems to touch the crux of the whole matter:

"The so-called leaders of India are of little personal account, being merely pawns in the game of those who wish to throw off all associations with the British Raj, and with Christianity, on which the greatness and prosperity of the British Empire rest."

The same Brahman opposers are now constantly bringing forward in the Government Reformed Assemblies what they are pleased to call the Conscience Clause. This has been generally defeated by non-Brahman Hindus who have been educated in Christian schools and colleges. This clause is introduced to block any school or missionary educational institution from receiving a grant in aid from the Government, if it compels its students to receive Bible or Christian instruction. Two-thirds of the cost of the upkeep of these schools and colleges is from Christian mission funds. With many and varied Fabian methods they are trying to hinder the progress of Christianity and the elevation of the non-Brahman.

The President of the All-India Conference of Indian Christians in Calcutta last year said in his opening address: "We have constantly affirmed our conviction that Indian Christians have a clear duty in the face of present day tendencies in this country, and we owe as much to the British Government for the very existence of a community and for the noble minded missionaries. Where should we be but for the Duffs, Wilsons, Careys, Millers, Marshmans and others, who built up the Christian Church, imparted of their sweetness to our mothers and wives. Some of our brethren have taken to sneering at the foreign missionaries and to condemn the whole class because of the foibles and methods of a few individuals. We want men full of the spirit of Sadhu Sundar Singh, Pundita Ramabai, Baba Badmanjee, Chandra Lela and others like them. India owes her awakening to Western Civilization, the science and philosophy of the West have stirred the sluggish life of the East. But all that is best and noblest in India has had its source in Christianity and the Bible."

There is today a new era before the Indian Church, and she will need steady and wise leadership for some years to come, to steer her through the present day tendencies. There seems to be a spirit of independence abroad in the land. The old all-subservient spirit has gone and gone for ever. Thank God for it. While the young and inexperienced are clamoring for independence as they call it, yet illogically they want the West to supply them with homes and salaries. One missionary who has spent nearly forty years in the country said to me a few days ago: "The spirit of non-cooperation is getting into all our young people. They want more money, less work and practically no supervision. While this is true for the present moment, they will learn that independence and self-government go hand in hand with self-support, and if these are separated that we shall have a disaster of no small dimensions."

All these conditions are a direct challenge to the true missionary to educate and train men and women to be India's true leaders. While the doors of opportunity are wide ajar today, they are really trembling on their hinges. Opportunities must be grasped at once. How long the doors will remain ajar for active Christian service none can tell. The educated Brahman non-cooperator and the fanatical Mussulman will surely close these doors if the power ever comes into their hands. The new era calls for a forward movement on the part of the Indian Church, and on the part of all missionary societies at home. We need men, and we need them quickly, to seize and hold strategic points in the work of bringing the gospel to India's millions. To meet the new conditions that exist we need a readjustment of ideas and methods of work, not a readjustment of doctrine. We need to go forth in the spirit of Jesus Christ, to serve one and all for His name's sake.—From the Missionary Review of the World.

MARY MORRILL AND GENERAL FENG

The religious papers are telling the story of the conversion of General Feng.

Mary Morrill was an American missionary who in 1900 was beheaded by the Boxers; and Feng, at that time a young Chinese cadet, was one of the witnesses.

"Feng heard the woman missionary plead for the lives of the missionaries and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood there revealed made an unforgettable impression upon him."

It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted in Feng's conversion in 1911, and during the eleven years that have since elapsed Feng has probably been the most mightily used Christian in China. Not only have his own men, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted.

When Mary Morrill went to China, she went with the spirit of revival in her heart. That spirit of revival was communicated to Feng, and later through Feng to thousands of other Chinese. And now the story is being told throughout America and all the world, and out of it will come, under God, flaming evangelists and revived pastors and missionaries. Think what it would mean for God if every one of the 200,000 pastors and missionaries and evangelists of the world were as imbued with the spirit of revival as was Mary Morrill and as is today General Feng. Multitudes will be if you who read these lines pray persistently and believingly and prevailingly—if you pray for a revival.—Sel.

THE CALL

By Nelson R. Miller

For the Gospel Herald.

We live in a land of plenty,
In a land of waving grain,
A land which God has so richly blest,--
May we praise His holy name.

While with joy are feasting,
Our bodily wants so few,
There comes a cry from a neighboring land,—
Dear brother, what will we do?

They live without food or clothing,
Their bodies are weak with care,
And many are dying every hour,
Because we our blessings don't share.

They ask, "Has God forsaken,
And left us wandering here?"
The answer comes, "No, God remembers His own,
He calls, but we do not hear."

'Tis true, we have given a little,
But remember, our all is the Lord's,
And as stewards of His He commands us to give
Both at home and on far off shores.

Millersburg, O.

RUSSIA AS A MISSION FIELD IV.

By G. A. Peters

For the Gospel Herald.

When in the last century many religious denominations in Western Europe and in America were led to see the need of more aggressive mission work, and undertook such work in various countries, the Russian empire was sadly neglected by them. For this there may be named various reasons: Russia was nominally a Christian country and religious propaganda was forbidden within its boundary. However a British society, the Mildmay Mission, maintained a work among the Jews in Russia. The evangelistic work of Lord Radstock, of England, among the educated classes of Russia deserves mention. A German mission society also undertook Christian work for Russia. Despite the opposition of the Russian government, and of actual persecution, these efforts proved largely successful. At the present time the evangelistic work has been discontinued on account of the inimical attitude of the Soviet government. We believe however that the work will again be taken up to the honor and glory of God and the salvation of many souls. The field truly is great and very needy.

It must be said that the Soviet government, in its opposition to all religion, is especially the bitter enemy of Christianity. Often one hears public speakers say: "Religion is opium for the people." But in a small measure mission work is, nevertheless, carried on. We nurture the hope that the "grain of mustard seed" may spring up and bear fruit a thousand fold.

Besides the difficulties placed in the way of missionary efforts, there are other hindrances which are today more serious than they were five years ago. The Pentecostal movement and the Adventists deserve mention here. Again the work is made more difficult by hunger, epidemics, and general unsettled condition of things. Many evangelical Christians were at the beginning of the revolution misled by such battle-cries of Bolshevism as "opposition to war," "abolition of poverty," etc. Thoughtlessly they identified themselves with the movement without considering the consequences. Afterwards, when they clearly saw the tendencies of the movement, they were too weak to turn and to take a successful stand against the influences that surrounded them.

One of the weaknesses of the Russian character is superficiality. This is evident also on the religious field. The conversion of some of those who came under evangelical influences did in many cases not go further than that the people put away the images of the saints and no longer prayed to them, and were baptized upon the confession of their faith. Too often the change was quite superficial and did not stand the test. Again there was a great dearth of those who were able to lead and establish those who had been in a measure awakened. The evangelical movement in Russia greatly needs leaders that are established and trained.

From all these facts it is clear that a great work remains to be done to bring the Gospel to the Russian people.

OPPORTUNITIES FOR EVANGELISM IN THE SOUTH

By Mary K. King

For the Gospel Herald.

Field and Population

The southern field includes the eleven states east of the Mississippi River and south of the Pennsylvania, Ohio, and Indiana boundaries, with a population of about eighteen millions of which over eight million are negroes. The poorest class of white and colored people live in the mountain regions. There are few large cities. Excluding the cities, little religious teaching is done.

Education

People of the rural districts have no educational opportunities and as a result are very ignorant. They apparently know nothing of what is going on in the outside world. Many of them can neither read nor write. Practically no work is being done among the negroes, either educational or religious. Hundreds of these poor people have never heard the Gospel story.

Nature and Morals

The people as a class are of a lazy and shiftless disposition. They will not work unless they are required to do so to secure the barest necessities of life. They are very shy of strangers but are willing to share what they have with anyone who will treat them kindly. They are easily persuaded to change their opinions, especially in religious views. It could be said they have almost no morals. Their social standing is very low. They have fallen to the very depths of sin—partly because of ignorance. Many places they are but little better than in the red light districts of our cities. Who will enlighen them on their condition?

Methods of Living

Large families live in small huts of one and two rooms. They seemingly know nothing of sanitation. They live on the simplest kinds of food. Many of them are undernourished.

The Work

At the present time we have mission stations in Virginia, West Virginia, Maryland, and Tennessee, and a congregation is being started at Gulfport, Miss. The work is prospering and people are eager to hear the Gospel.

Our Adaptability as a People

As a Mennonite people we live largely in rural districts and because of this we are well adapted for rural work. The Gospel as we teach it is readily accepted. The people as a class are poor and could not have a salaried minister if they would desire it.

The Field White to Harvest

"Lift up your eyes and look on the fields for they are white already to harvest" (Jno. 4:35).

This can truly be said of the southern field. Souls are dying; Christ is not being taught to the rising generation; population is increasing; false doctrines are being taught; opportunities for the work are great. One of the great needs is consecrated men and women who are able to teach the rising generation, that thru the children they may be able to reach the home and bring better conditions into them. This phase of the work is necessary with the teaching of the Gospel so that they may be able to glean the Bible truths for themselves. What are we doing to better the conditions of our southern neighbors? Are we doing our duty?

"For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:13-15).

Belleville, Pa.

CLAIMS WHICH RIGHTLY ARE MADE UPON THE CHURCH

By Lena E. Stalter

For the Gospel Herald.

The Christian Church is the great missionary society organized by Jesus Christ for the evangelization of the world. She prays, "Thy Kingdom come," and she is commissioned to "Preach the gospel to every creature." To successfully carry on the mission activities of the Church her forces need to be organized into definite working bodies in order to completely cover the various phases of mission work and successfully carry out in every detail the divine plan of world evangelization.

There is infinite power vested in a praying church in arousing and inspiring her members to do active and telling work in gathering in the golden sheaves. The Lord gave the command to pray for laborers and He is omnipresent (ever with us to hear our prayers), knowing the motives prompting us to pray, and abundantly able to answer the prayer of faith. When we meet the requirements of true and effective prayer, we have the assurance of realizing the blessings.

The supreme authority of the church is vested in God. Christ is the head of the church, therefore the church of God has great power by using the law of the Lord as He leads and directs. To the church is given the great commission to make disciples of all nations.

The will of the Lord is made known through two channels: (1) The leading of the Spirit; (2) The teaching of the written Word, the Bible. The two are in perfect harmony in all things.

Gridley, Ill.

There is no other one thing that is so powerful to mould, and direct, and restrain the mind and character of young people as the Word of God. —John L. Stauffer.

"The promises of God form a great check book and every one is endorsed by the Mediator, the Lord Jesus Christ, and His word and honor are pledged to their fulfillment."

PLANTING CHRISTIAN COMMUNITIES IN PAGAN LANDS

The following, taken from the circular of the Inter Church Movement, presents one phase of the Mission problem.—Ed.

There are still some members of the Church of Jesus Christ who fail to recognize the significance of the foreign missionary's task. To some he arrives at his "field" with a carpet bag and Bible and immediately proceeds to dispense the Word of God from a soap box to a startled group of half-clad natives,—"heathen" so-called. To others he is a necessary part of a respectable Christianity, and his support must be included in the "good works" to be found credited at the last day. Others find no place for him whatever in the plan of the Kingdom.

Which Is Right?

Which of these conceptions is correct? Ask the man in the jungles of Africa who is teaching the black man the righteousness of monogamy? Inquire of the faithful couple laboring under the shadow of one of India's temples in an effort to lift human relationships above the contacts of the brutes? Write to the Kingdom toilers in Korea, buried deep in the task of giving girlhood an even chance in the world. Listen to the missionary in Japan who is teaching ideals that would do away with the wretched moral conditions there. Their answer is unanimous. Not one of the conceptions stated is correct. The foreign missionary is busy planting Christian communities in pagan lands. And his task is a most important part of the process of establishing the Kingdom of God on earth.

The process of planting these Christian communities is simple in theory. In actual practice it encounters all the customs and prejudices which the people ministered to have inherited from all the ages. But the missionary of the Cross in foreign lands knows no such word as defeat. He has been commissioned to a task and he intends to make good. The church at home has sent him forth. He arrives on the scene of his labors. What next?

A Process of Kingdom Building

As soon as the necessary mastery of a new language is accomplished, the missionary starts in to make personal contacts, by teaching or healing or direct preaching. He establishes a home in the midst of the people to whom he ministers. This home is the great illustration of the power of Christ in human lives,—the message he has come to teach. For a Christian home is vastly different from a non-Christian home, especially as found in pagan lands.

As men and women accept his teaching, which at first bears down the Gospel on the individual life, they strive to imitate the missionary's home. These new homes multiply, and themselves become illustrations of the power of Christ. Many who do not yield to the missionary's teaching are convinced by the new type of home of their neighbors. When a goodly number of such homes are established, a new attitude towards social customs becomes the theme of the teaching.

The African must be taught the necessity of having but one wife. The Chinese must be taught the iniquity of foot-binding. Womanhood in India must be lifted to a higher plane. The evils of industrial peonage must be pointed out. Healing of the sick must be encouraged. The value of human life must be propagated. Life becomes a new thing in every sense of the word in every village to which the missionary has come.

What If The Task Is Not Done?

The missionary is able to meet only a small part of the demands made upon him. One of these unsung heroes recently stated that it would take him over a year to spend a day in each of the preaching appointments in his parish. Yet he knows that he should live in each village awhile if he is to be much of an influence in making the community Christian. He also knows what it will mean to the land that sent him forth if the task is not done thoroughly. The old distinction between East and West has largely given way under the pressure of modern international relationships. Whatever evils are allowed to last in the religious or social systems of Oriental nations bears fruit for the farthest removed peoples of the Occidental world.

So the foreign missionary works hard at his task. For he knows that wherever the Christian community is established it is the means of changing the whole outlook of life of the non-Christian masses. Though he live in a grass hut beside a ditch, and work his garden patch with a crooked stick, the Christian's life is in advance of the best in non-Christian lands, and the fruits of such living eventually come to the fore to be the pattern taken by those who have not yet subscribed to the teachings of the Gospel. And the Christian attitude toward life has a tendency to national as well as community betterment. Officials find a new set of ideals arising and find a spirit of independence and progress which is exactly contradictory to the time-

honored subservience and conservatism inculcated by pagan faiths.

The foreign missionary is planting Christian communities in pagan lands. He is seeing character and vision develop under the teaching of the Word of God, and peoples long dead in trespasses and sin becoming alive to the new order of the Kingdom of God.

THE REDEMPTION OF PETER LANE

It happned in a well-known East Texas town. Peter Lane was a notorious drunkard. Almost every one had lost confidence in him. His wife and children had become so humiliated on account of his conduct that they had moved to another town and left him to his debauchery. He was well educated and was a fine business man when sober. As a commercial traveler he had, for years, drawn a good salary; but now no one could trust him to attend to business. To the town he had become "Old Pete."

One Saturday morning the pastor of the Baptist Church, a whole-souled, big-hearted man, met "Old Pete" on the street, drunk as usual, and said to him, "Peter, if you had a friend would you appreciate him?"

The old man began to cry. "Mr. G——, I haven't got a friend in the world. I'm down and out. My wife and children left me because they were ashamed of me, and I don't blame them. The world would be better off if I were dead."

"Mr. Lane, listen to me! I'm your friend, and I'm going to give you a chance to again be a man." So saying, he pulled the drunken man into a barber shop and told the barber to give him a shave and a bath. By the time these operations had been completed, there was ready for him a new suit of clothes, shoes, hat, underwear and all. When thus attired the pastor took him to a hotel and paid for his board and lodging until Monday morning.

The pastor, on reaching home, said to his wife, "Mother, you can't guess what kind of an experiment I have made today."

"No, for you make so many I can't keep up with them."

"Well, if you can't guess, I met old Peter Lane on the street and dressed him out in full from tip to toe, took him around to the hotel and left instructions for him to be taken care of until he is sober. I want to see what effect it will have on him to be treated like a man again."

"William, have you actually done that, when you are already so far in debt?"

"Yes, I'm trying to pay off part of that debt. 'I am debtor both to the Greeks and to the Barbarians.' Mother, do you remember that it has been just fourteen years since I was picked up out of the gutter?"

"Yes, but you were a much younger man than old Peter Lane."

"Not so very much younger. Peter Lane is only forty-seven, though he looks to be at least sixty."

When the pastor entered his pulpit Sunday morning, he saw just in front of him Peter Lane, sober and as well dressed as any man in the audience. The text for the morning was, "This Man receiveth sinners, and eateth with them." Pastor G—— preached as only a man can who has gone into the valley after a soul. Lane was deeply moved by the sermon, but did not reach a final decision. Leaving the house as soon as possible, he walked into the country alone, and after an hour's wrestling with his old nature, accepted Jesus as his Saviour.

That night, when Peter Lane joined the church, it was difficult to tell which was the happier man, the pastor or the redeemed drunkard. It was only a few days until he was on the road again as a salesman, cheerful and happy. His family came back and one more happy home was added to the town, because somebody cared. Was it worth while?—A. T. Talbut in Baptist Standard.

GUIDO FRIDOLIN VERBECK

By Martha Lantz

For the Gospel Herald.

Verbeck was a citizen of no country but was honored in Holland, America, and Japan as a missionary, educator, and statesman. He was born in Holland, Jan. 23, 1830. He was educated in the Moravian Institute and added English as an outside lesson to be studied at home.

At the age of tweny-two he came to America and found employment at Helena, Ark., as mechanical engineer. But as the climate proved unfavorable to his health, he became very sick. At this time he decided that if his life should be spared he would give it to missionary service.

After Commodore Perry had opened the long-sealed land by negotiating with Japan, there came a call for an "Americanized Dutchman," the Dutch having been able to influence the Japanese.

He started as a missionary to Japan in 1859. Having landed he saw notice boards scattered through villages, roads, etc., probibiting the Christian religion and offering rewards to those who reported Christians.

Verbeck held various government positions; he was requested by the government to open a school for foreign languages and science.

When there came a change in the government administration, Verbeck again was called to establish a school for the government—he accepted it—it grew into the Imperial University.

His greatest service was the translation of the Western law books, codes, and books on political economy for the Japanese government. For five years he was attached to the senate—at the end of this time he gave all his services to the work of missions. His wonderful command of the Japanese language brought great crowds to hear him preach. To few missionaries has it been given, as to him, to shape the course of a great nation, not only in religious matters, but in its social and political life.

At his death he was much honored by the Japansee government and also by the common people.

Topeka, Ind.

ACKNOWLEDGEMENT FROM INDIA

American Mennonite Mission.
Dhamtari, C. P., Dec. 15, 1922.

Dear Editor of the Herald:—

Please announce in the Herald (and convey our thanks to the senders) the following list of people who sent Sunday School Cards and picture rolls since we last reported.

1. Mary H. Umberger, Lebanon, Pa.
2. E. R. Henhouse, Vineland, Ont.
3. J. C. Roth, Milford, Neb.
4. H. B. Clymer, Souderton, Pa.
5. Lydia Harman, Halifax, Va.
6. Martha Gross. Plumsteadville, Pa.
7. Carrie Shank, Maximo, Ohio.
8. Mennonite Pub. House, Scottdale, Pa.
9. Mrs. D. Horst, Whitecloud, Mich.
10. Elmer E. Martin, Hopedale, Ill.
11. S. E. Roth, Woodburn, Ore.
12. Ruth M. Zook, Belleville, Pa.
13. Amos Weldy, Montgomery, Ind.
14. A. Reist, Youngstown, Alta.
15. Dr. I. S. Miller, Hanover, Pa.
16. Two packages on which the sender's name (or names) was obliterated.

We are very grateful for these cards.

Yours for India,
J. N. Kaufman.

When Mr. Mackay went to Uganda five out of the first seven died before they ever reached the interior, but it paid. See the multitude of Christians there now.—Sel.

"You take good care to keep quiet at the feet of Jesus. O, the richness and power there is in it."

WEEKLY NEWS LETTER FROM SOUTH AMERICA

For the Gospel Herald.

Dear Herald Readers:—Greeting in the Savior's name. The gospel tent and those who go with it are now at Pehuajo and the meetings are well attended. Bro. Campilla, a young native does a greater part of the preaching. He preaches the Word with such power that people of all classes rich and poor are made to realize the power of God and His Word.

Some time ago Bro. Hershey was at Santa Rosa to hold the first communion services. The brethren all communed and some of the interested ones who were present but not members expressed their desire to accept Christ so that they too might have the joy the members expressed that they had. One man said before he thought he had real joy when he was drunk. But now he has a joy that far surpasses it.

New families are becoming interested in the Gospel thru the work of the colporter who is selling Bibles in Pehuajo. May the Lord bless His Word as it is spread to those who never had it, is our prayer.

Bro. Hershey, his son Lester, Bro. Lantz, and the colporter went to Magdela where a man lives who has been receiving "The Camino Verdadero," and invited them to his home to explain more about the Gospel to him and his neighbors. They gave them a good dinner after which a service was held of singing, prayer, and a talk by Bro. Hershey. Many tracts were also distributed. They asked them to come back soon again.

On Friday we had the privilege of going to Pehuajo in the auto to the meetings held there. We were accompanied by two of the converts of this town. The Jew, Mr. Swartz, and the young lady Bernavela Moreno. Also Mrs. Schwalm and child, the Christians from Switzerland. All enjoyed the trip very much.

The Jew convert expresses his joy in the Christian life, and he tells how his life has changed. Before he drank wine and smoked but now has stopped all of these things. He tells how his friends ask what they have been doing with him since he comes to Culto Evangelico. He says that thru God's Word, His help, and the example of Christians he can do things that before he thought were impossible as he thought no one lived a life that is pure, without smoking or drinking wine. He needs your prayers as he has battles to face and things to give up for the Lord.

Bro. Shank was in Pehuajo for one night as it is hard for him to leave home, and we were sorrow he could not enjoy a meeting because of a storm which hindered the meeting in the tent.

Florence B. Lauver.

Carlos Casares, F. C. O.
Argentina, S. A.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Mennonite Gospel Mission Toronto

(2174 Danforth Avenue)

Dear Co-workers together with Him, Greetings:

We praise the Lord of glory because "His love is great enough to fill the whole universe yet small enough to fill a human heart." We were made especially conscious of this marvelous love again yesterday when the story of the prodigal and his glorious home-coming was refreshed in our minds and hearts, both in the Sunday school and in the evening service. The presence of the Lord was felt unusually near, and altho outward visible results were not startling, no one knows what fruit may yet be harvested from the seed that was sown. What a blessing that God does not demand spectacular results from us but only faithfulness to His Word and will.

The Watch Service, from 11:30 to 12:30 on New Year's Eve was enjoyed by the goodly number who were zealous enough to venture out at such a late hour. The time was spent in prayer and testimony in which was expressed a deep regret for failures in the old year, and earnest desires to follow the path of duty more faithfully in the new year.

On Saturday evening we received a box of provisions from the Waterloo congregation. One who has never been at a mission station when such an event took place, hardly knows anything about the excitement connected with it. We certainly are thankful for the abundant supply of all manner of eatables sent to us. It helps to keep down the expenses of the mission. We are also glad for the articles of clothing that were sent, because it will help us to give relief to several families that are really in need. By the hearty support of the various Sunday schools and congregations we have been enabled to help quite a number of destitute families during these long winter months. We rejoice not only in these material gifts but rather because of the spirit of love and sympathy that accompanies them. "Not what we give but what we share, for the gift without the giver is bare."

One of the special features of our regular services is a series of studies from the Epistle to the Colossians in the Sunday afternoon Bible Class, conducted by Bro. A. L. Fretz. We have found this a very profitable study and intensely devotional. It is our earnest desire that you intercede in behalf of this Bible Class and the other phases of the work of Toronto Mission.

Yours in His name,
Jan. 22, 1923. L. S. Weber.

Lancaster, Pa.

(112 E. Vine St.)

"Praise the Lord for His goodness and His wonderful works to the children of men."

I am glad to report that we had a pleasant Christmas season. Through the many kindnesses of the brethren and sisters in the city and county we were able to supply 105 families with provisions for Christmas and have some provisions left for future use We also appreciate the kind friends who helped so faithfully with the work.

The congregations at Lititz, Erb's, Hess, Hammer Creek, and Goodville sent quite large donations, for which we again wish to thank all for the help given either in money, provisions, or labor.

On Sunday evening, Dec. 24, Bro. Gish started a series of meetings which continued for two weeks. Two public confessions were among the visible results. Others are counting the costs. Kindly remember these and the work in your prayers.

In His Name,
Amanda S. Forry.

Altoona, Pa.

(1614 Eighth Ave.)

On Sunday, Dec. 31, we held watch night services. At 6:30 we had children's meeting followed by young people's meeting, a sermon (II Pet. 3:18; Psa. 92:12), testimonial services, and workers' meeting using the subject, "The Old and New Year." At 11:45 we had prayer services and at midnight we sang "A Few More Years Shall Roll." It was one of the most impressive services we ever had. Our prayer is that as we were watching for the midnight hour so may we be watching for the coming of the Lord.

Wednesday evening, Jan. 3, Bro. C. Z. Yoder held a very interesting hour with the children, followed by a sermon on "The Power of the Word."

The Sunday school has pledged itself to support an India orphan. There were six Bibles given to Sunday school scholars for regular attendance during the year. Bro. Charles Weyandt was elected assistant superintendent for three months.

Bro. Valentine Bender and wife of Greenwood, Del., were called to the bedside of their son Earl, who is working in the city. He contracted a cold which developed into pleuropneumonia. He was critically ill but at this writing is improving, for which we give the Lord the praise.

W. B. Stoddard, eastern secretary of the National Christian Association favored us with a lecture on the evening of Jan. 18. His theme was, "Holding up the Standard of Christ."

On New Year's Day the mission workers had the privilege of spending a few hours in the home of Bro. J. N. Durr at Martinsburg, Pa. We spent a profitable time in song service.

Bro. Milo Yoder, Mattawana, Pa., spent a few days with us previous to attending the Bible School at Stahl Church.

Sunday, Jan. 7, Bro. C. A. Graybill, Martinsburg, Pa., on his return from Shellburg, preached for us in the evening service using as his text, "I go a fishing."

Mrs. James Gray has placed her two little girls in the home of Bro. Milton Swartzendruber, Greenwood, Del.

The attendance at the services is keeping up well, with good spiritual interest. We ask a continued interest in your prayers in behalf of the work and workers.

J. M. Nissley.

GLEANINGS

The Sacking of Smyrna

Christians all over the world have been shocked at the burning of Smyrna and the murder of more than a thousand Armenians and Greeks by the Turkish nationalists. Almost the entire city was destroyed by fire and six hundred thousand have been rendered destitute. Many of the victims are Christians. The Near East Relief has been active in aiding the sufferers and appreciates offerings to relieve the untold suffering.

A Poisoner Baptized

Missionaries in a province in the Nile Valley of Egypt send most encouraging reports. A few years ago some of the villagers attempted to poison two women workers of the Church Missionary Society. Since then, opposition has broken down and wonderful meetings are being held. One of these connected with the attempted conspiracy has been baptized, and three men have also been baptized—the first adults to be received into the church.

Neglect of Navajo Children

A treaty was made with the Navajo Indians in 1868 wherein was promised a schoolhouse and teacher for every thirty children of school age. The Indian Rights Association reports that, notwithstanding that promise, there are today over 6,000 such children without school facilities. The recommendation of Commissioner Charles H. Burke is that the Secretary of War transfer to the Interior Department the abandoned Military Post at Fort Wingate, New Mexico, for school purposes. This post is in the heart of the Navajo country and can be equipped at comparatively slight expense to accommodate 500 pupils. The Indian Rights Association earnestly requests friends of the Indian to write (1) to the President, (2) to the Secretary of War, and (3) to members of Congress urging that this transfer of Fort Wingate Military Post to the Department of the Interior, for use as an Indian School, be made. It will help, in part, to keep our faith with these Indians, and the opportunity should not be neglected.—The Congregationalist.

Our Unchurched Youth

The facts brought out at the Sunday school Convention at Kansas City in June as to the various social and racial groups of children in this country which are untouched by religious teaching were stated in the August Review. Statistics showing the detachment of American youth from the teaching of the Church, which were presented at the same convention, have been summarized by the Dayton, Ohio, News as follows:

"Nineteen out of every twenty Jewish children, three out of every four Catholic children, two out of every three Protestant children under twenty-five years receive no formal religious instruction. Or, taking the country as a whole, seven out of every ten children and youth of the United States are not being touched in any way by the educational program of any Church. This calls up a vital question—How long may a nation endure, seven out of ten of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest?"—Miss. Rev. of the World.

Bible in Italian Prisons

The British and Foreign Bible Society reports much that is encouraging as to its activities in Italy during the past year. The Society's work has stirred the Church of Rome to a certain activity in spreading the Gospels and the Acts in the version of the S. Jerome Society, though how far short that activity comes may be judged from the fact that careful inquiry at all the bookshops in Naples brought out that in none of these was the small volume of the S. Jerome Society on sale, the only version available being the whole Bible by Martini at a very high price. Last October the Minister for the Interior sent out a circular to the Governors of the State Prisons, recommending them to "renew the libraries so that the prisoners may have always at their disposal a book which will meet their desire to learn things useful and modern." As no book more than the Bible can teach "useful" things, and as it is always modern, the Society's agent has begun an attempt to introduce the Scriptures into the two hundred and more prisons of Italy. This attempt has met with much encouraging success, the officials giving ready assistance: one of these wrote, "I have found both the condemned and the warders enthusiastic for the work of the Bible Society and they will willingly act as distributors."

Difficulties of the Rhenish Mission

Director Fries of the Rhenish Mission Society says that financial self-support by his society has apparently become impossible. The receipts before the war amounted to one and a half million gold marks, ($360,000), while last year the people gave three and one-quarter million paper marks. This is now equivalent to only $772.50 gold. Even the most economical management of these funds cannot enable the Society to meet the expense of the home base. The foreign work has had to be carried on without any help from Germany.

In Dutch East India and in South Africa financial assistance was rendered by the government, but this impaired the freedom of self-government. For the work in China, Dr. Genahr was able to raise funds in America. The work in New Guinea has been given over to the United Lutheran Church of Australia and the Basel Mission has assumed a part of the work in Borneo. Mission property in Africa has been offered for sale to secure funds for the payment of a debt of £29,000. Even the acceptable help of the Boer Church, and of friends in America and the grant in aid of the Dutch Government, amounting to 240,000 gulders (to be gradually diminished for the next seven years), cannot suffice.

It is a gloomy outlook but the director of this distressed Society concludes: "We must renounce the hope of human securities; but we may live on God's bounty from day to day. The times are not normal; but perhaps they will become more apostolic."

Armenians in Bulgaria

Rev. Paul L. Mishkoff of Philippopolis, superintendent of the Bulgaria Mission of the Russia Evangelization Society, 156 Fifth Ave., New York City, writes concerning the fear-smitten Armenian refugees pouring across the Bulgarian border: "Thousands of the Armenian refugees have come into Bulgaria. As I saw them, I said to myself, 'This is a nation in exile' There are 2,500 families of Armenian refugees in Philippopolis without houses and food. In Pazardjic there are 1 200; in Rakovski, 3,000; in Svilengrad, 6 000. I am told that more are to come. All of them are in de-

spair. There is want, disease and hunger. We must salvage the children from the graveyard. Will America lend a helping hand?"

Czecho-Slovaks Eager for Truth

Reports lately received from Czechoslovakia indicate that the Czech-speaking pastors sent over from America to assist in the great religious movement there have been received with enthusiasm and gratitude by the people. An illustration of the eagerness for spiritual truth shown by the leaders of the new National Church is given in a letter written to a member of the British Scripture Gift Mission by a former Romanist priest who, with thousands of his congregation, left the Roman Church in January, 1921. He writes:

"God brought me into contact with the pastors of the near-by Protestant Churches from whom I have received instructions for myself and for my people and I have attended meetings in these various churches. I have gotten the hymn-books and all these things, more or less, I have introduced into my own work. I have sold Bibles for several thousand crowns in value among my people. Every week we have Bible meetings somewhere in some village and the people come in large numbers and are reading the Bible for themselves. I am reading your books and want to read more. I shall soon finish reading the sermon book and then I shall ask you to lend me something in English, from Moody and others."

Missionaries in Asia Minor

Writing in the Congregationalist, Dr. Barton gives the following information about the location of American Board missionaries in Turkey about October 1st.

"Missionaries are engaged more or less in relief work, but less now than at the beginning, since well trained and seasoned relief workers are on the ground. In the Transcaucasus, at Tiflis, Erivan and Alexandropol, there are several missionaries of the American Board who are doing some relief work, but at the same time engaged in real missionary work, namely, conducting schools, Bible study and regular Sunday services, employing in that work preachers and teachers who were driven from Van and Bitlis at the time of the deportations. In Harpoot, the missionary work is at a stand-still. There is no one at Diarbekir. At Aintab, Dr. Shepard, soon to be reinforced by Dr. Greene, is carrying on a very important medical work. In Marash the Girls' School is going on, with some relief work, the medical work being in charge of a Near East Relief doctor, now taken over by the American Board. St. Paul's Institute at Tarsus is going on with greatly reduced number of pupils under Mr. Nilson. A large number of Armenian boys fled from Tarsus when the Turks came back into power. They went to Smyrna, into what they supposed was a safety zone. There is no report as to what has become of them. Dr. Chambers remains in Syria. Throughout the Central Turkey field there are from fifteen to twenty out-stations in which regular Sunday services and Sunday school work is carried on. In Sivas and Caesarea the main burden is relief, the missionaries joining in the relief work and helping in the conduct of the schools, dispensaries, etc. In Marsovan, from which the missionaries were expelled nearly two years ago, there has been no re-beginning of missionary work, the Kemalists refusing to allow it to be re-opened. In Constantinople and vicinity everything is going full speed ahead."

"The Joyful Messenger"

Automobiles have come to Palestine to stay, says a writer in Blessed Be Egypt, and Jerusalem is never silent, either by day or night, from the hooter and siren of the motor car. It has to be admitted that the city has not been improved by this constant sound, or by the perpetual risk of life, caused by the bad roads and the careless driving of the nerveless and the careless drivers, most of whom are natives. Easily distinguished among the crowd of cars is the motor van of the Nile Mission Press, a covered one, painted dark green, suited to accommodate three persons in the front, and boxes of books inside. On both sides of the van is painted, in both English and Arabic characters, the name, "The Joyful Messenger," which leads many to ask the meaning of such a name. Officers of the Press find the van useful in visiting colporteurs and taking supplies to them. At Haifa, the seaport of Galilee, the colporteur, we are told, "spends quite half his time in visiting the colonies of the newly-arrived Jews, among whom he sells books. We seem sent to these lost sheep of Israel, if we would or not, and are glad of the opportunity of being able to put into their hands their own Scriptures, which many of them have never read."

Africa—Independent Egypt

The C. M. S. Review raises the question of how far missionary work in Egypt will be affected by the recent elevation of that country to the status of an independent kingdom. The "Declaration of Egypt," issued by the British Government (1) terminates the British protectorate; (2) recognizes Egypt as an independent sovereign state: (3) reserves to the discretion of the British Government, pending further agreements, the security of British imperial communications; the defence of Egypt; the protection of foreign interests and of minorities; and the control of the Soudan" The protection of minorities should adequately secure both the Coptic Church and the adherents of other Christian Churches; but, says the Review, "it will be incumbent on the Conference of British Missionary Societies to give very close attention to this matter in order to ensure that such future agreements as are indicated in the Declaration are so framed as to secure real freedom of religion and real protection to the life and property of converts."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For December, 1922

General

Kolb & Longenecker Cong Holmes Co Ohio	16 25
A Brother Dundee O	5 00
A M Church Fulton Co Ohio	486 64
Emma Cong Ind	15 50
Forks Cong Ind	23 65
J H Eigsti	10 00
A Sister Kans City Kans	2 00
Mt View SS Alta	36 51
Row Cong Pa	25 00
Science Ridge SS Ill	13 07
Sugar Creek Cong Ia	161 65
E Union Cong Ia	30 04
Liberty Cong Ia	1 00
Roseland Cong Nebr	5 40
Lower Deer Creek Cong Ia	85 84
Weaver SS Va	23 00
Bethany SS Va	67 68
S C Miller Okla	5 00
Mt Zion Cong Mo	4 75
Plainview Cong O	24 50
Logan & Champaign Co O Mission Meeting	123 45
Walnutcreek Cong O	350 00
Scottdale Cong Pa	13 69
Masontown Cong Pa	46 25
Zurich Cong Ont	13 82
	1,589 69

INDIA

General

Edwin Geil	5 00
Memoriam John Ropp	40 00
Mrs. Mary Rupp	20 00
Warwick River Cong Va	10 00
E Fairview SS Nebr	104 23
Maple Grove SS Ind	68 64
Peter Kauffman	5 00
S J Steiner & Wife	5 00
A Brother & Sister Pa	5 00
D L Miller	25 00
Clearwater SS Alta	4 00
Rainham Cong Ont	23 00
So Cayuga Cong	6 60
Hagey Cong Ont	17 00
E Zora A M Cong	19 00
Calkins Cong Mont	25
Coalridge Cong Mont	12 50
Fairview Cong N D	12 50
Kaufman Fund Pa	50 00
Salunga S S Pa	44 65
Willow St S S Pa	40 00
Bro & Sister ARM	25 00
Boyertown and Hereford Cong Pa	87 85
Souderton Teachers Meetings Pa	29 03
Miller Cong Md	63 02
Chambersburg Cong Pa	80 00
Plum Creek S S Nebr	10 40
Shore Cong Ind	10 00
La Junta S S Colo	13 70
Cherry Box Cong Mo	2 75
Mt Zion Cong Mo	2 00
Oak Grove S S O Logan Co	70 90
Leetonia Cong O	100 04
Bethel SS Ohio	11 20
Zion Cong Ore	15 00
Scottdale Cong Pa	13 69
	1,051 95

India Missionary Support

Harper S C Kans	1 60
Women's Miss Comm	450 00
Sonnenberg Cong O	100 00
P L Rhorer	5 00
Forks S C Ind	60 00
H V Albrecht	150 00
Willow Spgs Cong Ill	150 00
Emmanuel Zehr	10 00
Blooming Glen SS Pa	185 00

Roanoke Cong Ill	75 00
W Union YPBM Ia	15 65
Spring Valley S S Kans	37 50
	1,239 75

India Missionary Children's Support

Walnut Grove SS O	2 50
Martha Swartzendruber	1 00
Lloyd Swartzendruber	1 00
Lloyd Bender	2 61
Wayne Smucker	5 00
Elma, Kinsinger	50
Howard Schrock	50
Edna King	1 00
Aquilla Mast	1 00
Ruth Stoltzfus	5 00
Marie Riehl's SS Class	19 53
Doylestown S S Pa	85
P L Rohrer	5 00
Logan Co S C Ohio	3 50
Mariett Miller	5 00
Mary, Edna, Samuel and Daniel Hershberger	20 00
Interest earned	28
Laura Handrich	4 50
Alma Handrich	7 50
Reuben Handrich	3 50
Thelma Gelnett	3 00
Little Boy Reiff's Cong Md	2 00
Clinton Frame SS Ind	9 00
Prim Dept Elkhart SS Ind	89 00
Larned SS Kans	15 00
Penna S S Kans	24 50
So Union & Walnut Grove SS O	23 30
Quarter investment earnings by the following—	
Walnut Grove S S Ohio	17 50
Limon S S Colo	27 85
Weaver S S Pa	35 99
Middlebury S S Ind	52 05
West Union SS Ia	83 93
Liberty S S Iowa	3 30
Allensville S S Pa	41 38
Conestoga S S Pa	36 70
Fairview S S N D	89 80
Doylestown S S Pa	37 20
Beulah S S So Dak	20 00
Roseland S S Nebr	61 65
Warwick River S S Va	44 68
Maple Grove S S Ind	18 54
La Junta S S Colo	14 75
Trissel S S Va	4 87
Martinscreek S S Ohio	40 16
Penna S S Kans	29 00
Fairview S S Mich	36 66
Lakeview S S N D	17 85
Scottdale S S Pa	7 36
Marion S S Pa	36 75
	1,013 47

Native Workers Support

Doylestown S S Pa	20 00
Springvalley Cong N D	5 00
E Petersburg YMBC Pa	7 00
2 Classes E Petersburg S S Pa	7 50
Manheim Bible Study Class Pa	7 50
Hanover S C Pa	25 00
A Brother Lansdale Pa	10 00
Two Sisters Lansdale Pa	5 00
Liberty Cong Ia	1 00
A Family Berea Cong Ind	30 00
J I Weldy & Family	15 00
Shore YPBM Ind	19 65
Total	$152 65

India Bible Women Support

A Brother & Sister Canton Kans	9 00
Logan Co S C Ohio	4 00
Old Sisters S S Class Wooster Ohio	6 00
Doylestown S S Pa	18 00
Christian K Lehman	30 00
Bowne Cong Mich	6 00
	63 00

Native Woman Teacher

Mary K Zimmerman	6 00
Marion Charlton	10 00
Reuben Rhodes	1 00
Oak Grove S S Class D D Hartzler Teacher	30 00
Harvey G Mack	25 00
Tuleta S S Tex	3 00
Warwick River Cong Va	10 33
Lizzie Myers	10 00
Lower Deer Creek S C Ia	34 65
Mothers Class Elkhart S S Ind	4 50
Hesston College SS Kans	5 00
	139 48

Village Primary School

Mt Zion Cong Mo	14 50

Native Nurse Support

Two Sisters Lansdale Pa	8 00

Ghatula Dispensary

Anna N Ranck	5 00
Emma H Rudy	6 00
	11 00

India Famine

A Friend Elk Lick Pa	10 00
Manasseh Bontrager	5 00
Friends Goshen Ind	25 00
Sycamore Grove S S Mo	22 75
	62 75

India Orphan Support

Francis Freed	6 50
Class 7 Howard-Miami S S Ind	6 25
Class 6 Hopewell SS Ind	12 50
Mrs W A Shutt's Beginners Class Walnutcreek S S O	3 75
E N & Amelia Eby	30 00
Jun Dept Chicago Home Mission S S Ill	7 50
Amanda L Rohrer	50 00
J Ira Eshleman & Family	6 50
A Brother & Sister Marion Pa	6 50
Jonas Wenger	22 00
Mrs Dora Myers	27 00
Fulton Co Ohio S C	50 00
Rockton Menn S S Pa	7 50
Berlin S S Ohio	38 00
Stahl S S Pa	46 00
J E Zehr & family	30 00
Stumptown S C Pa	28 00
Samuel Brownsberger	30 00
Clinton Brick SS Ind C 1	2 85
Clinton Brick SS Ind C 3	7 50
Clinton Brick SS Ind C 5	5 00
Clinton Brick SS Ind C 9	7 50
Stella Fulmer	28 00
Mrs Florence Fulmer	28 00
A D Diener	5 00
Albert & E C Bowman	30 00
Norristown Mission Berean Class Pa	25 00
Bethel & Guilford S S O	30 00
Lydia Millers SS Class	5 25
Mrs D D Miller's SS Class	2 50
Mrs Len Hershberger's SS C	70
Mrs Ralph Zook's SS C	2 50
Mrs A D Miller's SS C	1 50
Ina Hostetler	7 00
A Friend Lancaster Pa	3 00
Ida Erb & SS Class	25 00
Salem SS Tofield infant class	3 17
Salem S S Tofield	12 50
First Menn S S Kitchener Ont	60 00
Mabel Groh	11 00
Mary Cressman	15 00
Weber S S Ont	45 00
Elizabeth Weber's SS Class	6 50
Ada Weber's SS Class	6 25
Norman Snider's SS Class	6 50
Waterloo SS Ont	15 00
Cross Roads S S Pa	5 00
Gehman's SS Childrens Miss Fd	33 04
Barbara Musser's Class	12 50
David Landis' S S Class	30 00
Stauffer S S Md	7 00
A Bro & Sister Marion Pa	15 50
Peoria Mission S S Ill	2 50
Lizzie Grieser & SS Class	1 50
Liberty S S Ia	7 50
Class 4 Liberty SS Ia	2 50
Roseland Cong Nebr	14 00
Bethany S S Mich	2 50
Holdeman S S Ind	2 50
10 Classes Shore SS Ind	15 52
Class 5 Middlebury SS Ind	5 20
Class 15 Middlebury SS Ind	6 25
Amanda Kauffman	5 00
Olive S S Ind Children's earnings	31 25
Opening Buds C Elkhart SS Ind	3 15
Busy Gleaners C Elkhart SS Ind	5 25
Berean Class Elkhart SS Ind	12 75
Maggie Shank's SS Class	9 04
Cherry Box Cong Mo	15 00
West Liberty S S Prim Dept Kans	1 25
Sycamore Grove SS Mo	22 50
Volunteer Class Oak Grove SS O	5 00
Ever Ready Class Oak Grove SS O	2 50
Prim Dept Oak Grove SS O	5 00
Young Men's Class Bethel SS O	3 00
Z D Z Class Bethel SS O	2 00
Zion S S Class 4 & 5 Ore	7 50
Zion S S Class 15 Ore	5 00
Jun Mission C Nampa Ida	12 75
Weaver S S Pa	37 50
Scottdale SS Pa	48 50
	1,202 17

India Widow Support

Loyal Workers C Oak Grove SS Wayne Co O	5 00
Katie E Hershberger	20 00
Class 5 Walnutcreek SS Ohio	14 00
Stahl S S Pa	117 45
Goshen S C Ohio	10 00
Meyersdale S C Pa	5 00
Doylestown SS Pa	5 00
Girls Int Class Zion S S Va	10 00
Myrtle Miller & SS Class	5 00
E Petersburg Sister BC Pa	13 86
Classes 19 & 20 Middlebury SS Ind	2 00
Helping Hand C Elkhart SS Ind	5 00
Willing Workers C Elkhart SS Ind	5 00
Mt Pleasant SS Va	10 00
	227 31

Sankra Church Building

Newell George	1 00
Daniel King	20 00
C N Amstutz	20 00
E A Shank	5 00
Kan City Mission Cong	100 00
Deep Run Cong Pa	32 00
Limon Cong Colo	5 00
J F Unger	5 00
A Sister Sycamore Grove Cong Mo	5 00
	193 00

Sundarganj Church Bldg.

E & S Rittenhouse	50 00

Balodgahan Church Bldg.

E & S Rittenhouse	50 00
Cedar Grove Cong Pa	40 00
	90 00

Girls School Bldg.

Sharon Cong Guernsey Sask	252 28
Duchess Cong Alta	50 00
Salem Cong Tofield	138 50
Harmony S S Ill	17 07
Waldo SS Ill	55 00
Union Cong Ill	16 90
Roanoke Cong Ill	45 50
East Bend Cong Ill	60 00
Willow Spgs Cong Ill	21 36
Morrison Cong Ill	6 00
Miram Schertz	13 00
Alvin, Ruth, Francis & Unis Schrock	4 00
Metamora Cong Ill	29 68
S P Imhoff	10 00
Metamora S S Ill	41 33
	760 62

Hospital Building

E E Zehr	15 00

India Personal

Leah Ebersole Est.	5 00
Kaufman Fund	100 00
Pleasant Hill SS Ill	18 00
Royal Sons Class Oak Grove SS O	13 50
Wilma & Eldon Schertz	15 00
Ruth Miller	7 00
	158 50

India High School Endowment

Jonathan Kurtz	10 00
Total for India	$6,463 15

SOUTH AMERICA

General

Warwick River Cong Va	20 00
Doylestown SS Pa	10 00
A Sister Pa	2 00
A Brother Tofield Alta	4 00
Calkins Cong Mont	25
Willow St SS Pa	40 00
Bro and Sister ARM	25 00
Souderton Bible Study Pa	14 12
Marion SS Pa	9 79
Marion Cong Pa	11 02
Plum Creek SS Nebr	10 00
Liberty Cong Ia	1 00
Ft Wayne Cong Ind	14 00
Hopewell Cong Ind	5 00
Olive SS Ind	47 32
La Junta SS Colo	13 70
Limon Cong Colo	5 00
Pleasant Valley Cong Kans	12 00
Mt Zion Cong Mo	2 50
No Lima SS Ohio	22 50
Kaufman Cong Pa	22 84
	292 04

Missionary Support

Lower Dist Va	6 00
J H Sommers	25 00
A Bro & Sister Middlebury Ind	50 00

Edw Yordy	8 50
Stahl Bible Conf Pa	56 71
Sonnenberg Cong O	66 00
Belleville Cong Pa	250 00
Mt View Charity Circle Alta	25 00
York Co Dist Mission Meeting Ont	166 00
Pike S S Va	22 05
Mt Clinton SS Va	42 00
Weaver S S Va	31 32
Bethany S S Va	9 12
K M Shank	1 00
Peak S S Va	18 68
E Union Cong Ia	200 00
	977 38

So. Amer. Missionary Child. Support

Bessie & Elsie Oyer	1 00
Ray & Melvin Springer	4 00
Sammie & Andy Sommer	1 50
Carl and Robt Massanari	1 00
Margaret, Lorene & Esther Heiser	2 00
Union SS Ill	23 00
Holly Grove S S Md	15 56
Sarah Weidman	3 25
Chester Baker	1 50
Adrian Miller	1 00
Martins SS Ohio	27 56
Ella Detweiler	2 00
Harvey Smith	1 66
Walter Schlabach	25
Lloyd Schlabach	50
Ella Yoder	2 85
Emma Rachael Byler	75
Willodene Yoder	25
Ada Rudd	75
Larned SS Kans	33 87
Prim Dept Yellowcreek SS Ind Birthday offerings	5 00
Quarter investment earnings by the following—	
East Bend S S Ill	65 50
Holdeman S S Ind	30 30
White Hall S S Mo	11 18
Shore S S Ind	46 72
Berlin A M SS Ohio	13 72
Goodfield S S Ill	22 52
Dohners S S Pa	23 63
Mummasburg S S Pa	15 00
Howard-Miama S S Ind	37 17
Manson S S Ia	109 74
Bloomfield S S Mont	22 39
Tuleta S S Tex	6 18
Sterling S S Ill	88 15
Liberty S S Iowa	3 80
Holly Grove S S Md	24 15
Berne S S Mich	24 75
Hereford S S Pa	25 64
Springs S S Pa	27 34
Waldo A M SS Ill	65 65
Salem SS Ind	16 70
Protection S S Kans	20 06
Vincent Spring City S S Pa	32 10
Roanoke S S Ill	66 62
Bethany S S Mich	22 25
Martins S S Ohio	15 00
Hydro S S Okla	55 69
Bethel S S Ore	44 62
Bethel S S Mo	60 86
Yoder S S Kans	65 62
Maple Grove S S Ind	18 53
Lindale S S Va	1 35
Zion S S Va	19 62
Filer S S Ida	15 00
	1246 69

Pehaujo Church Bldg

Claude C Culp	3 47
Emma Culp	3 47
Ruby Schrock	1 50
Nannia Schrock	1 50
Thanksgiving offering Nappanee Congs Ind	29 25
First Menn Cong Kitchener Ont	26 00
David Bergey	50 00
A Friend Ont	5 00
Latschar Cong Ont	60 00
Susie Shantz	20 00
Vera Hallman	10 00
John Cressman	10 00
Waterloo Cong Ont	2 00
M C Cressman	100 00
	322 19

Trenque Lauquen Sta. Bldg.

Daniel Kauffman	5 00
D S Weaver & family	15 00
Henry B Frey	10 00
Simon Bontrager	20 00
Los Angeles Mission Cong Calif	10 00
L S Glick & wife	10 00
Andrew Glick	5 00
Elmer Glick	5 00
Ben Martin & wife	10 00
Mrs D G Kauffman	5 00
S N Yoder	5 00
C F Yake & Wife	5 00
Mary Schload	5 00
S D Schertz	25 00
P H Schertz	25 00
Metamora SS Ill	41 33
Elizabethtown SS Pa	50 00
Scottdale S S Pa	25 00
A Brother & Sister Albany Ore	100 00
Creston Mont Cong	2 81
Chambersburg S S Pa	55 00
Bennett Kaufman	30 00
	464 14

So. Amer. Kindergarten Work

Prim Dept Oak Grove S S Wayne Co Ohio	15 00

Book & Tract Fund

Science Ridge SS Ill	5 00

So Amer Personal Fund

David Garber & family (Jewish work)	60 00
Marie N Lauver (Auto)	25 00
	85 00
Total for So America	3,407 44

CITY MISSIONS

Altoona Mission

Springs Cong Pa	6 63

Canton Mission Ohio

Pleasantview Cong Ohio	5 00
Martins YPBM Ohio	5 00
Minnie Campbell	3 00
Dinah Moser	2 50
J Y Smucker	12 00
Beech YPBM Ohio	7 43
Young Boys SS Class Oak Grove SS Ohio	12 00
Charm SS Ohio	12 10
Provisions:	
Beech Cong Ohio	18 75
Alvin Miller	3 10
Callie Motice	40
A R Horst and others	1 75
Walnut Creek S C Ohio	35 00
	118 03

Chicago Home Mission

Springs Cong Pa	6 62
Willow Spgs Cong Ill	12 35
Herman Swope	2 50
Glenn Wade	1 00
John Nunemaker	1 00
Phoebe Bachman	5 00
Emma Springer	5 00
Peter Schertz	5 00
Bro. Knagy	1 00
Gerald & Kenneth Sommers	1 75
J D Sommers	5 00
J Y Smucker	12 00
Tillie Rice	2 50
Harvey Friesner	50
E R Schertz	5 00
Geo I Sommers	5 00
Edw Smith	1 00
	72 22

Chicago Gospel Mission

Howard-Miami Cong Ind	72 76
Mt Pleasant Cong Ohio	5 50
Hopedale SS Ill	140 00
Francis Freed	11 86
Union Cong Ill	19 00
Thanksgiving Day Mission Meeting Clinton Brick Cong Ind	16 32
Morrison S S Ill	10 00
Willow Spgs Cong Ill	12 35
Freeport Cong Ill	63 60
E Bend S S Ill	20 00
Roanoke Cong Ill	20 00
Bowne Cong Mich	21 00
Middlebury Cong Ind	24 62
Clinton Brick Cong Ind	13 65
House Income	30 00
Morrison SS Ill	2 75
Freeport SS Ill	5 00
Sterling SS Ill	8 10
Clinton Frame Cong Ind	6 10
Waldo SS Ill	16 50
Roanoke S S Ill	8 00
Harmony SS Ill	8 06
Sugar creek S S Ia	5 00
Friends Olive Cong Ind	7 00
Cullom S S Ill	5 00
E Bend SS Ill	10 00
Willow Spgs Cong Ill	5 50
H V Albrecht	2 00
Holdeman Cong Ind	6 00
Hopedale Cong Ill	6 00
Ruth Beachy	1 00
Moda Pletcher's SS Class	1 05
Mary Gingerich	1 00
	584 72

Ft. Wayne Mission

Francis Freed	15 00
Sarah Klingelsmith	5 00
Berea Cong Ind	1 52
Clinton Brick Cong Ind	13 15
Hopewell Cong Ind	6 00
Holdeman Cong Ind	3 00
Elkhart Cong Ind	35 40
J Y Smucker	12 00
	91 07

Kansas City Mission

Tuleta SS Tex	5 00
Palmyra Cong Mo	5 82
Cherry Box Cong Mo	1 65
Mt Zion Cong Mo	3 25
Bethel Cong Mo	6 00
Protection Cong Kans	8 00
Plum Creek SS Nebr	10 00
Liberty Cong Ia	2 00
Wood River SS Nebr	20 57
Paul Erb	3 00
Manson S C Ia	5 00
So Sharon SS Ia	20 00
D S Stutzman	10 00
M M Buch	5 00
G A Rostetter	1 50
Eli Yoder	1 00
Lizzie Wenger	1 00
Matt. 6:3	25 00
Hesston Cong Kans	2 59
Spring Valley Cong Kans	2 00
Mr & Mrs J B Stutzman	5 00
Manson SS Ia	6 77
Sycamore Grove Cong Mo	2 00
A G Yoder	3 00
Box 45 Kalona Ia	2 00
Provisions:	
Bethel Cong Mo	25 23
Sycamore Grove Cong Mo	21 70
Penna Cong Kans	8 13
Hesston Cong Kans	8 50
Catlin Cong Kans	7 05
Spring Valley Cong Kan	12 30
West Liberty Cong Kans	9 35
Crystal Spgs Cong Kans	21 00
Sugar Creek Cong Ia	36 50
West Union Cong Ia	24 70
E Union Cong Ia	16 45
Liberty Cong Ia	12 36
	360 42

Knoxville Mission Tenn

Providence SS Pa	22 50

Lima Mission Ohio

Zion Cong Ohio	6 30
Logan & Champaign Co Mission Meeting Ohio	50 00
J Y Smucker	12 00
Naomi Brenneman	4 50
Lena M Stoltzfus	42 00
Sunday School offering	9 42
Mission Friends	99
Provisions:	
S R Blosser	1 00
Orlo Bixel	1 25
Eli Christophel	1 00
Simon Good	2 50
	130 96

Los Angeles Mission Calif

Congregational offerings	69 00
Sunday School offerings	18 78
Hopewell Cong Ore	10 73
	98 51

Norristown Mission property

Providence Cong Pa	14 00
Perkasie Cong Pa	31 46
Boyertown & Hereford Cong Pa	16 83
Lower Salford Cong Pa	159 36
Line Lexington Cong Pa	113 00
Plain Cong Pa	80 00
Skippack Cong Pa	32 00
Franconia Cong Pa	118 86
Worcester Cong Pa	3 00
	573 51

Peoria Mission Ill

Goodfield Cong Ill	9 00
Harmony YPM Ill	3 78
Fisher Cong Ill	20 00
Garage income	3 00
Metamora & Union SC Ill	4 90
E H Oyer	2 00
S E Smith	1 50
Sterling Cong Ill	5 00
Hopedale Cong Ill	16 00
Goodfield Cong Ill	1 75
Willow Spgs Cong Ill	1 00
Cullom Cong Ill	5 00
Pleasant Grove Cong Ill	1 00
Metamora & Union Cong Ill	9 00
E Bend Cong Ill	10 00
Waldo Cong Ill	8 09
Provisions:	
Ill Congs for Christmas Dinners	127 50
Clothing:	
Metamora Cong Ill	3 30
Pleasant Grove Cong Ill	1 75
Cullom S C Ill	2 50
	236 07

Portland Ore Mission

Hopewell Cong Ore	127 50

Toronto Mission Ontario

Hagey Cong Ont	13 00
Kitchener Cong Ont	62 00
Bean Cong Ont	41 27
Bloomingdale Mission Meeting	14 65

Mrs Daniel Knechtel	2 50
Wideman Cong Ont	19 12
	152 54

Wichita Mission

West Union Cong Ia	25 08
Penna Cong Kans	36 65
Catlin Cong Kans	2 00
Hesston College SS Kans	2 86
Cherry Box Cong Mo	1 00
West Liberty SS Kans	5 75
Mt Zion Cong Mo	13 65
Sycamore Grove Cong Mo	25 56
	112 55

Wichita Mission Building

Sam B Miller	1 50
Saul Kraup	5 00
J A Heatwole	2 00
Limon Cong Colo	5 00
Sam Garber	5 00
Lydia Heatwole	3 00
W E Detweiler	15 25
U H Hostetler	15 00
S B King	25 00
Margaret Horst	5 00
C K King	5 00
A Brother Catlin Cong Kans	14 00
S G Schmidt	10 00
C C Plank	5 00
	115 75

Wichita Building Lot

F G Roupp	451 55

Youngstown Mission Ohio

Chambersburg S S Pa	30 00
Sunday School offerings	5 39
Sunday Evening offering	11 61
House Income	15 00
Day Nursery	8 30
Oak Grove & Pleasant Hill Congs O	25 00
James H Waites	50
Henry Smith	1 00
Leetonia Cong Ohio	30 65
Lawrence Co Pa Cong	11 00
Myron C Wick est	50 00
J Y Smucker	12 00
Eli Blosser	1 00
Youngstown Baptist Mission	13 95
Clothing: Fulton Co Ohio S C	19 25
Christmas offerings: Youngstown Candy Co	2 00
Wagner Prov Co	2 30
Fulton Market Co	5 00
Goldberg Bros	5 00
Hearn-Miller & Co	3 50
Midway Cong Ohio	3 75
	256 20
Total for City Missions	3,383 23

CHARITABLE INSTITUTIONS

Children's Welfare Home

Eula Gerber	1 80
Leland King	1 75
V L Roth's Children	1 25
Palmyra Cong Mo	5 82
Catlin S S Kans	12 75
Cherry Box Cong Mo	9 00
West Liberty S S Kans	60 00
Mt Zion Cong Mo	1 50
Quarter investment earnings by the following—	
Pleasant Valley S S Kan	77 70
Liberty S S Ia	1 82
Mt Pisgah S S Mo	16 85
Lindale S S Va	4 10
Salem S S Alberta	69 25
Henry King	1 00
Daniel M Yoder	5 00
So Sharon A M SS Ia	30 00
Emerson Rogers	5 00
Provisions:	
Emmanuel Stahly	6 50
F P Kauffman	2 50
W H Miller	7 75
I G Hartzler	1 95
Zion Cong Ore	24 00
Lower Deer Creek Cong Ia	6 00
Carver Cong Mo	5 50
Special Support	160 25
	519 04

Orphans Home Ohio

Calvin Layman's Class	44 52
Virginia Stalter	3 00
Timothy Shenk	1 00
Blough S S Pa	16 49
Mary Yoder	1 25
Grace Heatwole	25
Lewis Heatwole	25
Mabel Powell	2 00
John Powell	1 00
Bethel & Guilford SS O	10 00
Alberta & Luella Schertz	6 00
Gerald & Kenneth Sommer	5 00
Levina, Dennis & Ruth Steiner	5 00
S J Steiner & Wife	5 00
Shore Cong Ind	4 00
Logan & Champaign Co Mission meeting Ohio	200 00
Quarter investment earnings of the following—	
Leo S S Ind	16 22
Liberty S S Ia	1 83
Maple River S S Mich	2 25
Defiance A M SS Ohio	12 39
Hopewell S S Ind	32 70
Salem S S Allen Co O	95 05
Blough S S Pa	24 72
Pinto Union SS Md	9 00
Pike S S Ohio	121 28
Trissels S S Va	8 85
Lindale S S Va	3 53
Glade S S Md	12 00
Special Support	375 65
Elva Oyer	6 67
Clara Brenneman	5 40
J Y Smucker	100 00
J S Canagy	50 00
Farm Income	6 03
Christmas Dinner by Sisters of Bethel & Oak Grove Congs O	54 20
Provisions:	
Doylestown S C Pa	8 75
C F Yake	1 00
Freeman Fisher	90
J S Canagy	90
J H Stutzman	5 00
Emmanuel Stahly	14 00
Clayton Rohrer & Wife	1 80
Elida O S C	12 00
Ezra Yordy	7 20
F D & Laura King	5 00
	1299 08

Ill. Home For Aged Maintenance

Bethel & Guilford Cong Ohio	26 00
Yellowcreek, Salem, Nappanee SS Meeting	10 62
So Union Cong Ohio	45 50
Metamora S C Ill	1 00
Slagell Bros	42 00
D W Slagel	3 50
Farm Income	45 69
Provisions:	
Elmer King	1 25
Walter Smith	2 40
I D Hartzler	3 60
Ezra Yordy	2 00
Sam Imhoff	3 20
Peter Ulrich	1 25
C J Gunden	2 00
	190 01

Ill. Home for Aged Furnishings

Willow Spgs S C Ill	25 00
Union & Metamora S C Ill	34 75
East Bend S C Ill	20 00
Waldo S C Ill	66 00
Sterling S C Ill	5 00
Morrison S C Ill	5 00
Freeport S C Ill	40 50
Pleasant Grove S C Ill	5 25
Dorcas S C Ill	3 00
Olive S C Ind	21 90
Lydia H Smith	7 00
	233 40

Ill. Home for Aged Bldg. Fund

Lewis Garber	3 00
D S Weaver	100 00
B E Snyder	10 00
Malinda Mumaw	5 00
Bethel Cong Ore	34 70
	152 70

La Junta Sanitarium Charity Endowment

Lydia Oyer	10 00

La Junta Sanitarium

Palmyra Cong Mo	5 82
Hospital Fees	1018 15
	1023 97

La Junta City Hospital

Emma Rohrer	20 00
Hospital Fees	1266 40
	1286 40

Millersville Orphans Home

Chambersburg S S Pa	45 00
Total for Charitable Institutions	4,759 60

OTHER FUNDS

District General Funds

Lakeview Cong N D	6 25
Beulah Cong S D	7 50
Calkins Cong Mont	3 00
Coalridge Cong Mont	12 50
Alpha S S Minn	3 34
Manson Cong Ia	26 51
West Union Cong Ia	25 08
Yellowcreek Cong Ind	32 00
Olive Cong Ind	31 54
Howard-Miami Cong Ind	26 72
Ft Wayne-Leo SS Meeting Ind	20 00
Fairview YPM and Cong Mich	22 30
Shore Cong Ind	10 00
Clinton Frame Cong Ind	30 00
Midland Cong Mich	6 46
Maple Grove Cong Ind	17 00
Zion Cong Mich	6 00
Bowne Cong Mich	10 00
White Hall Cong Mo	4 20
Pleasantview Cong Okla	7 55
Penna Cong Kans	17 00
Hesston Cong Kans	24 31
Cherry Box Cong Mo	1 00
Milan Valley Cong Okla	6 70
W Liberty Cong Kans	16 13
Larned Cong Kans	13 00
Katie A Moser	2 00
Mt Zion Cong Mo	11 00
Bethel Cong Mo	7 00
Spring Valley SS Kans	7 65
Albany Cong Ore	6 67
Hopewell Cong Ore	8 65
Firdale Cong Ore	1 50
Nampa Cong Ida	6 25
Creston Cong Mont	2 34
Stahl SS Pa	8 68
Oak Grove Cong Md	3 06
Pinto Cong Md	1 00
Casselman Cong Md	1 75
Weaver SS Pa	45 00
	498 64

Rural Mission

White Cloud Cong Mich	4 13
Berea Cong Ind	10 21
Mt Zion Cong Mo	4 00
	18 34

Manitou Church Bldg. Colo.

Goodfield Cong Ill	10 05
Waldo Cong Ill	25 75
I C Swartzendruber	10 00
Erlis Kinsinger	1 00
Mt Zion Cong Mo	1 00
	47 80

Goshen College Ind

No Lima S S Ohio	27 00
Midway Cong Ohio	60 14
	87 14

Educational Fund

Maple Grove Cong Ind	7 75
Olive S S Ind	15 00
	22 75

General S S Committee

Morrison SS Ill	1 35

Gen Board Administration Exp

Metamora Cong Ill	25 59

Personal Funds

A Bro Ohio	10 00
Logan S C Ohio	2 50
Holdeman Cong Ind	23 52
Chambersburg S S Pa	20 00
	56 02

Annuities

C A and Mary A Sommers	100 00

So-West Pa Conf Fund

Stahl Cong Pa	10 05

So-west Pa SS Conf Mission Fund

Kaufman SS Pa	9 00
Masontown S S Pa	13 51
Weaver SS Pa	21 71
Scottdale SS Pa	32 17
	76 39

Ind-Mich Church Bldg Fund

Berea Cong Ind	2 42
Total for Other Funds	946 49

SUMMARY

Alta-Sask Dist Board	580 46
Canadian Treasurer	761 09
Dak-Mont Dist Board	59 75
Eastern Menn Board of M & C	612 05
Franconia Conf Dist M Mission Board	967 01
Franklin Co Pa and Wash Co Md Dist Mission Board	443 58
Illinois Conf Dist Mission Board	944 56
Ind-Mich Dist Mission Board	768 23
Ia-Nebr Conf Dist Mission Board	704 21
Middle Dist Virginia	223 89
Mo-Kans Conf Dist Mission Board	745 39
Ohio Conf Dist Mission Board	1016 83
Pacific Coast Conf Dist Mission Board	341 40
So-west Pa Conf Dist Mission Board	366 65
Menn Board of Mission & Charities	12,014 50
Total for month of December 1922	20,549 60

Gratefully acknowledged by the Mennonite Board of Missions & Charities
V. E. Reiff, Gen. Treas.
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 8, 1923 (Gospel Witness Established 1905) No. 45

EDITORIAL

"Create in me a clean heart, O God, and renew a right spirit within me."

Be of Good Cheer.—"These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

"Beating the Air with Their Hands."—It is interesting to note the logic (or the lack of it, rather) on the part of opponents of national prohibition. For instance, Samuel Gompers, a faithful defender of the "wet" interests, after an impassioned appeal for the return of beer and light wines, declares that nobody favors the return of the saloon, that "the saloon is gone, and gone forever." In this connection it is well to remember that nobody has ever gotten drunk on saloons. They were simply the places where beer and wines and other intoxicating drinks were sold. Many saloons are still here, but they have been converted into useful enterprises which preserve life rather than destroy it. Temperance people have no quarrel with saloons, but they look with horror upon the past business of saloons—the traffic in beer, wines, and other soul-destroying drinks. In declaring against the saloon the advocates of legalizing the traffic in strong drink are simply beating the air with their hands, as Paul puts it. Their opposition to saloons would be taken more seriously if they were also opposed to the stuff that made the saloon infamous.

Faithful Pastoral Oversight.—The following, taken from a recent number of the "Gospel Messenger," is addressed to discouraged pastors who find their burdens perplexing:

Consider This Plan Before You Decide

One way is to answer your critics in kind. Another way is to resign. Another way is to go quietly and steadily ahead.

The example of David, as pictured in I Sam. 30:6, seems to favor the last-named policy. He was "greatly distressed, for the people spake of stoning him." He could have relieved his feelings, probably, by turning round and cursing the people. Instead of that he "strengthened himself in Jehovah his God."

"Encouraged himself," one version has it. "He moved into the secret place of the Most High under the shadow of the Almighty." Isn't his way worthy of serious consideration?

The faithful overseer knows nothing else but to be faithful to God and to his people. Elijah on Mt. Carmel was a man of power; under the juniper tree he was a complainer whom God felt called upon to rebuke. In this connection we remember the charge which Paul gave to Timothy: "Preach the WORD. Be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." It is the man who takes things calmly, does his work faithfully, lives for the good of others, and follows the rule of never-give-up that wins in the end.

Life Insurance.—It was our privilege, recently, to study an annual report of the insurance department in one of the states in the middle west. The report was well written and is easily understood. It presented a number of illuminating figures, which to the thoughtful reader furnish food for much meditation. Let us notice a few of these.

Ninety-one companies were doing business in the state. Their total income was reported at $1,783,038,031.82, and total disbursements at $1,204,137,358.34. Deducting the total expense from the total income, it leaves a total net profit of $578,900,673.48 for the year.

One of the first things asked in connection with any investment is, Does it pay? In this connection let us examine a few figures, by way of comparison, as we find them in this report:

Received for premiums, $1,366,983,824.79.
Dividends and all other Payments to Policy Holders, $342,517,430.52.
Commissions to Agents, $156,905,118.02.
Salaries, etc., Paid to Officers and Employees, $80,196,171.20.
Gain from Surrendered or Lapsed Policies, $33,797,040.00.
Admitted Assets, $7,436,698,815.84.
Policies in Force (amount) $29,931,748,690.02.

From these figures we gather the following deductions:

1. About one-fourth of the money paid to the companies in the form of premiums eventually got back to the policy holders.

2. The amount paid to agents for securing the business was a little more than one-third the entire amount paid to policy holders.

3. More than half a billion flows annually from the pockets of the masses into the treasury of life insurance companies, to say nothing of the money squandered in ways that are at least questionable.

4. The combined wealth of these companies would be sufficient to purchase a number of the smaller states.

Looking at this princely sum of seven billions, one might get the idea that these companies are certainly reliable. But when it is remembered that they have a total liability of $29,931,748,690.02 in the policies in force, one can readily see what might happen in the case of a widespread epidemic or general war that would number the victims by the millions. Yea, verily, putting the very best construction upon the business of these corporations, "It is better to trust in the Lord than to put confidence in man."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

A BIBLE STUDY

By David Summers

For the Gospel Herald.

Redemption and Regeneration

1. What did Jesus come for?

Matt. 18:11; 15:24; Luke 19:10.

2. When man sinned what was lost?

Rom. 3:23; Micah 4:8; Gen. 3:8. Note.—Man lost his beautiful home, his dominion, his glory, his joy and peace.

3. How are all these things redeemed?

Thru Jesus. Gen. 3:15; Acts 4:12; 10:43; Matt. 1:21; 20:28; I Tim. 2:5, 6; Eph. 1:7; Tit. 2:14.

4. What must I do to be saved?

Acts 2:38; 3:19; 16:31; Matt. 18:2-4; Jno. 3:3, 5, 7; 1:12, 13; Jas. 1:18; I Pet. 1:22, 23.

5. How much of man will be saved?

Eph. 2:1-14; Rom. 8:21-24; I Cor. 15:51-55; Jno. 11:11-14, 21-28; I Thes. 4:16-18; Rev. 14:1-5; I Cor. 15:40-50. Note.—Adam was made a living soul. Gen. 2:7; I Cor. 15:45. Adam was lifeless before the breath of life was in him. When God "breathed into his nostrils the breath of life:" man became "a living soul." It takes the body, combined with the breath of life to make the living soul. When man disobeyed God he lost the glory of God. When man accepts Christ as his personal Savior he receives it by faith. When Jesus comes this mortal man (See Job 4:17; I Cor. 15:53, 54; II Cor. 5:1-4) will be swallowed up of life. Immortal life—a life that cannot die (Luke 20:35, 36); a life that we all long for (Rom. 8:22, margin, "every creature", 23); the redemption of the body. If this is a new thought let the Holy Spirit guide you into all truth. Jno. 16:13; I Cor. 2:10-16. Eternal life is the gift of God. Rom. 6:23. These mortal bodies may have eternal life by believing and accepting Jesus Christ. We must endure to the end. Matt. 10:22; Jno. 6:27; Heb. 10:26-29; Ezek. 18:25, 26. When these mortal bodies shall have put on immortality (I Cor. 15:54) and these vile bodies shall be changed like unto His glorious body (Phil. 3:20, 21), then we shall be like Him for we shall see Him as He is. I Jno. 3:1-3.

6. When man is born again what outward manifestation appears?

Tit. 2:13-15; 3:1-9.

7. What does man then become?

A new creature. II Cor. 5:17; Eph. 2:10, 13; Col. 3:9, 10. Note.—The new birth is just as simple and plain in the Old Testament. See Psa. 51:1-13; 34:1-9; Ezek. 36:26, 27. When man sees his need of a Savior he does like the prodigal son recorded in Luke 15:11-32. Read it and see how God meets us when we come to ourselves. Then see how God met David when he came to himself. Psa. 34:4, 7; 3:4; 102:17-20; 66:16-20; 68:3, 4; 47:1, 2; 98:1-9; I Chron. 16:23-34; also the whole of Psa. 103 and Isa. 55. His Word shall not return unto Him void. It is like a hammer or a refining fire. Jer. 23:29; Mal. 3:3, 4.

8. What becomes of the old man?

Zech. 3:1-5; Isa. 64:6, 8; I Sam. 10:6, 9. The Spirit of the Lord came upon Saul and he prophesied therefore he was a new man or a new creature. II Cor. 5:17.

9. In what condition is the natural mind?

Rom. 8:6, 7; I Cor. 2:14.

10. What kind of mind should be in us?

Phil. 2:5-8; I Cor. 2:16; I Jno. 4:4-17.

11. When we have the mind of Christ what are we then?

I Pet. 2:2; I Cor. 14:20; 3:1, 2; Heb. 5:12, 13, margin.

12. After we become babes in Christ what must we then do?

II Pet. 3:18; Eph. 4:15; Heb. 12:1-11; Job 5:17; I Pet. 4:1, 12, 13.

13. If we do not inherit eternal life, what do we inherit?

Psa. 37:11, 29; Matt. 5:5.

14. How do we inherit the land?

Rom. 8:16, 17; Gal. 4:6, 7; Gal. 2:20; 3:26-29.

15. Who are the true Israel?

Rom. 2:13-15; 28, 29; 9:6-8; Gal. 3:7, 16, 29; Eph. 5:25-27; Rom. 11:11-26. Note.—The Jews rejected Christ to their own destruction. Unbelief kept them out of the kingdom. Heb. 3:18, 19; 4:1-11.

Allensville, Pa.

"When we speak of joy we do not speak of something we are after, but of something that will come after us, when we are after God and duty."

"Unless we prevail with God in prayer, we can not expect to prevail with the unconverted in personal work."

"A religion without love is worse than no religion. Without love we are nothing."

OBSERVING THE SABBATH

By A. C. Kolb

For the Gospel Herald.

Because laws have been enacted which make some people feel blue is no evidence that the laws are not good nor reasonable. The thief feels blue (or perhaps defiant) when he finds himself caught, yet no reasonable person would think it right to leave him at liberty. It follows, therefore, that laws are enacted for a very definite purpose, which is expressed perhaps most clearly in the statement of Paul in his letter to Timothy (I Tim. 1:10), "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for periured persons, and if there be any other thing that is contrary to sound doctrine." It follows then, that the law is intended to protect against transgressors, holding out penalties which are calculated to make him who would do wrong, stop and think. Of course not all do that, and this accounts for so many violations.

The law respecting Sabbath-keeping, however, is viewed from a somewhat different angle, though in fact it has its origin in precisely the same source as all other good law, viz., in God. To observe the Sabbath (or seventh day) is not a Jewish institution, for it was already established when the Israelites came out of Egypt into the wilderness. When in the decalogue God included "Remember the sabbath day to keep it holy," He did not pronounce a "thou shalt not," but gave a command to "remember." which meant nothing less than calling to mind that which was known before, coupled with the implied request to observe it. Because God is interested in humanity, He has provided rules or laws which, if observed, are conducive to our greatest happiness. Modern tendency, unfortunately, seems to stress the importance of leaving it to our own discretion as to what we should or should not do, and this is styled "liberty." More correctly speaking, perhaps, this should be termed "license."

Since it is impossible for mankind to become altogether disassociated from God, and we are subject to His dealings whether we wish it or no, it follows that when we interpret any law in a sense differing from that which coincides with His original

purpose, we invite happiness or even disaster. Only he who is so foolish as to advocate the non-existence of God will be able to find any ground upon which to base an argument to the contrary (and what ground he may offer must appear to intelligent thinkers as nothing less than rubbish), unless it be such as will profess to claim that the Bible as we have it, is not all inspired—only parts of it. And even such are not in accord, for when one takes exception to one point, it is found that this point seems altogether reasonable in the mind of another who, in turn, differs from his friend on some other point, and so on. The inspiration of the Scriptures, however, is not the subject of this article, for that point is not questioned, and need not be, inasmuch as the finest intellects to be found, have come to a thorough agreement on this matter, notwithstanding the fact that there are learned men who disagree. They, however, as stated before, have not as yet reached concord, consequently they must be considered as "isolated exceptions."

When God laid down the law respecting the keeping of the Sabbath holy, it expressly implied that He had not only a definite purpose, and that as He is holy, there must be an element of holiness attached which associates God with the day to be thus remembered. Had He merely said "Remember the Sabbath day," all kinds of interpretations might be offered, but the qualification "to keep it holy" immediately puts a very definite interpretation upon the real meaning of it, to differ from which is nothing less than to set one's capacity for reasoning diametrically opposed to God's wisdom.

It is not God's purpose that men trifle with His laws. To do so, never results in permanent good. "The triumphing of the wicked is short" (Job. 20:5). That He Himself honored the law He had instituted as respecting the Sabbath, and enforced it in a visible way, is clearly shown in the experiences of the Israelites in the wilderness, whom He fed with manna when their food supply was exhausted. No intelligent man will attempt to misinterpret a command so straightforward and clear. There was no difference in the manna on the various days, but God demanded implicit obedience if hunger was to be satisfied. There were then, however, as there are now, those who presumed it to be unreasonable to comply with His commands just as they were given. They challenged the authority of God, and seemed to take the position, as men do nowadays, that it would not matter if they deviated just a little. God met the challenge then and there, and because His attitude toward His express commands was clearly defined then, and we have a record of it for our instruction, no need should arise requiring God to assert Himself again, for that would be nothing less than seeking to have our curiosity satisfied. Here is what the Biblical record tells of the Israelites:

"I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host. And when the dew was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Mosos said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up until the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that today; for today is a sabbath unto the Lord; today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place let no man go out of his place on the seventh day. So the people rested on the seventh day" (Exodus 16:12-30).

Jesus plainly and emphatically taught that "the sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath" (Mark 2: 27, 28). To violate the purpose of the Sabbath, therefore, is to transgress the law of the Highest, and herein is expressed another thought, so often dismissed from the mind by those who under one pretext or another exceed the limits set, and engage in their usual vocation on the Sabbath day for the sole purpose of seeking gain, or who by seeking personal pleasure deprive others of the right to enjoy the Sabbath, and that is that God had a physical law in mind as well as a spiritual, for in the fourth commandment He included regulations governing the activities of even the beasts as well as domestic servants. God means precisely what He Himself wrote on the table of stone and gave to Moses, for man and beast were so created by Him that there should not be incessant toil on the part of either, but that periodical rest was necessary for physical recuperation. To dismiss all thought of every-day work is the only logical way in which the mind may be in proper frame to centralize its powers upon God, and without thinking upon God it is impossible to keep the Sabbath holy unto the Lord. Some argue that it seems like a waste of time to sit around on Sundays and do nothing. Of course it is, and God never intended that men and women should purposely overwork themselves on Saturday in order to afford themselves an excuse for sleeping until Sunday noon, saying they have nothing else to do. If such an argument is an illustration of their intelligence it is a poor advertisement. Of Him who has become our perfect pattern, it is said "He came to Nazareth,.....and, as his custom was, he went into the synagogue" (Luke 4:16). Does any one wish to assume he or she knows of a better habit to form than to attend public worship on Sundays? If so, is that habit to spend the time sleeping? or sport? or revelry? It must not be understood that Jesus spent **all** His time on the Sabbath day, in the temple, or in public worship, but it may be taken for granted that when the hour for worship came on the Sabbath day, if any one would have called for Him at His home, He would not have been found there. In addition to attending public worship, He ministered to others in various ways, and we have no record that He at any time sought His own personal comfort. Was His life and work a failure? Who will dare to say it was? Measuring ours with His, is yours? Is mine? If we fall short, what is the remedy? To continue and make life a still greater failure?

(To be continued)

Herbert, Sask.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Los Angeles, Cal.

(237 W. Seventy-third St.)

For the Gospel Herald: Greeting in Jesus' name. "The Lord hath done great things for us, whereof we are glad." Our Sunday school gave a Christmas program on the evening of Dec. 23. Our Mission Hall was filled. All present seemed to enjoy the event. Some of the children's parents who have never been to the mission before were here for the event. "White Gift for the King" was rendered very acceptably, and at the close the children brought all kinds of things, toys, dolls, scrap books, etc. Many of these were made by the children to be given to the poor. Also some brought potatoes, canned goods, etc. They were all very happy to do something to make other children and people happy. We hope and pray that some day all of these dear children will offer their all to Him who died to save them, and that many may answer the call to "go into all the world, and preach the Gospel to every creature." Our attendance is always larger at Christmas time. Through November, December and January we have been having an attendance of 132, 106, 120, 144, 111, 116, 106. We are having our Hall full every Lord's Day. We are glad for the tourists who are with us. One family, Bro. and Sister Albert Bergey of Oronogo, Mo., have moved to Santa Monica, Cal., and come to the services every Lord's Day. We are glad for the interest manifested by those of our brethren with us, and are glad they come to worship with us. When any of like precious faith are in this city, may we say to you as Moses of old, "Come thou with us, and we will do thee good" (Num. 10:29). We have a quarterly mission meeting. The next meeting will be held Feb. 4, 1923.

Our annual business meeting was held Jan. 7 and officers were appointed. In regards to our building, we are not going to build until we have enough money to finish. We are all from various states and churches, and at a meeting held here it was decided we all write to our home churches and ask for help. I have been asked if it is too late to make donations. Herewith you can see there is plenty of time to donate to our building fund. Any one desiring to donate to this fund will please send their donation to the treasurer, Bro. J. B. Kauffman, 317 Cypress Ave., Pasadena, Calif.

Some of you who have been praying for a Jewish man and family (Mr. Samuels) will be pleased to hear the Lord is answering prayer. He was laid upon his bed of affliction for seven weeks. Two of our brethren visited him in the County Hospital. Jan. 14 was his first Sunday home, and his first time at our mission Sunday school and church services, and when Bro. Bontrager asked that those who wanted to give their hearts to the Lord should come forward, or if any requested our prayers they should raise their hand while singing a song, he raised his hand for prayer. Praise the Lord! When a Hebrew comes to a Gentile service it is very encouraging. He can "not be far from the kingdom." Keep on praying for him. We have other Jews in this locality, some say they don't want to hear anything about Jesus, and some are actually as ignorant as the heathen—they know nothing of the Word of God, neither Old nor New Testament.

Brethren, pray for them as well as us.

In His service,
Catharine B. Kulp.

WEEKLY LETTER FROM SOUTH AMERICA

(Dec. 27, 1922)

By Florence B. Lauver

For the Gospel Herald.

Dear Herald Readers, Greeting in the name of Him who gave His life a ransom for us and ever lives to make intercession for us.

The meetings at Pehuajo are continually creating more interest. The principal speaker, a native born Argentinian, was converted at the age of 14 years and began to preach at 19. He is taking special Bible study and brings fresh messages from the Word of Life directed by the power of the Holy Spirit.

Some of the converts from Trenque Lauquen attended the meetings in Pehuajo. Bro. and Sister Gonzalez spent the week end there. Also Bro. Shank brought with him a young man from the southern part of South America, who recently came with his wife to visit in the home of parents who are also members in Trenque Lauquen.

Bro. Lauver again took a carload of converts to Pehuajo to attend the meetings. These meetings and the association with the native members of other places is a great encouragement and help to our new converts here.

As we said before the young man who goes with the tent preaches with such power. He has the language so well that he can bring his message better than any foreigner could do, and pronounces every word so distinctly that it surpasses most native Argentinians we have heard.

It seems as tho the best way to bring the Gospel to these people is by training and teaching the promising young men and women who were born here. May God direct all according to His will in this important work.

The other day a lady came to us who had recently moved to Carlos Casares and had known a little of the work in another town. First she came to buy a Bible and secondly she came to us expressing her desire to follow Christ. May you pray for her and family. Her husband is also interested but his work is always in the country which prevents his attending the services as he is seldom at home.

Miss Anita Cavadore spent a week visiting us here in Casares. We were glad for her presence and interest in the work here.

Carlos, Casares,
F. C. O., Argentina.

THE LAST HOURS OF THE YEAR 1922 AT ALTOONA MISSION

By Alice H. Nissley

For the Gospel Herald.

At 6:30 Children's Meeting opened. It was conducted by Sister Lura Lauver. A talk on "The Blessings of the Old Year" was given by Bro. Orie Yoder. After reviewing some Scripture verses and singing a few songs 7:15 arrived, the time for Workers' Meeting.

This was led by Bro. Charles Weyant. Subject, "Tasks Awaiting Us." The speakers were Bros. Laban Swartzendruber, John Faust, Sisters Nanna Swartzendruber, Elva Estep, Eva Yost. Some thoughts given were: Diligence and unity should be maintained. Avoid doublemindedness. Aim to live only for Him, "unspotted from the world." Jesus Christ must be exalted, man humbled. Through humiliation our lights will shine. Let God have first place in our lives. No one can take the task God wants us to do. We are to trust in God whatever comes. God knows His own. Time brings added responsibilities. This meeting was closed with a song.

Preaching services were then opened by prayer and the singing of a hymn. The texts were II Pet. 3:18;

Psa. 72:12. Sermon thoughts by Bro. Joseph M. Nissley: We should grow in grace. Christians should flourish as a palm tree. Are you and I growing? We are adopted into Christ's family. We need to "abide in Him" who bought us and washed us in His own blood. To please God we need to make some subtraction and addition, subtracting all that hinders a close fellowship with Him and adding all that strengthens the spiritual life. Have we been humbled in the old year? Paul was humbled. He counted himself "the chiefest of sinners." He counted all things pertaining to the world as refuse that he might win Christ. We should lay aside all weights of sin. We are to lay off the old and put on the new. Peter says, "Add to your faith virtue; to virtue knowledge; to knowledge temperance; to temperance patience; to patience brotherly kindness; to brotherly kindness charity." The psalmist describes the "green pastures" and the "still waters" where the shepherd delights to feed his sheep. At another place he rejoices in the God of His salvation and tells us from experience to "taste and see that the Lord is good." The question confronts us, Are we better versed in the Bible than we were at this time last year? How do we spend our money? Are we more godly in our homes? Are we more able to bear rebuffs? What kind of fruit are we bearing? Do our lights shine brighter? Where are our affections? In heaven or on the earth? Does the potter have the privilege to mold us and shape us as He sees fit? Do we cling more to the world or are we more separate from the world than we were last year?

After singing the hymn "More Like Thee" and a closing praver the Midnight Watch Meeting was begun. This meeting was opened by song. Bro. Laban Swartzendruber was the leader of this meeting and had the first subject on the program which was "The Old and the New." He opened his subject with some plain questions which the Lord would have us answer for ourselves individually, such as: Is it worth while to stay in this meeting until midnight? What shall next year mean to those who live to see its close? Does the New Year find us as Christians or worldlings? Does the cause of Christ not mean more to us than the time we spent for Satan? The old year is gone; the New Year is here. In sin we used the old way, in serving Christ the new. Some new things: "New creature" (Gal. 6:15); "New man" (Col. 3:8-10); "New way" (Heb, 10:19, 20); "New name" (Rev. 2:17); "All things new" (Rev. 21:5); "New life" (Rom. 6:4); "Old things are passed away" (II Cor. 5:17) when we accept Jesus.

An essay was read by Bro. Melvin Campbell at this time. Next subject, "What Special Things Have I Enjoyed in the Last Year?" by Bro. Estep. Also discussed by Sister Ruth Faust. They rejoiced having Christ in their hearts, in their home life, and are willing to tell other souls that they may enjoy the same blessing.

Song: "Take My Life and Let It Be." At this time Bro. Nissley gave an invitation to the sinner to confess and to the saint to live a truly consecrated life.

Subject, "My Aim and Responsibilities in Coming Years," discussed by Sisters Pearl Faust and Lura Lauver. Individual responsibility was emphasized—in our homes, with our families, with our neighbors, at church, or wherever we are. The great importance of Bible study and Bible teaching and a richer prayer life were also pointed out. Our highest aim should be to live for Jesus only and to be ready for His coming.

An essay by Bro. Charles Weyant, Jr., Subject, "How May I Really Praise God?" by Cora Price and Orie Yoder. Rom. 12:1, 2 were given as a pattern for our lives. We are to praise God in our lives and in our singing. The trial of our faith brings countless blessings.

Subject, "How May I Become More Useful in God's Service?" by Anna Yoder and Earl Bender. I mean to spend more time in prayer. I want to be content with my lot. I want to be willing to do whatever the Lord directs.

Subject, "How May We as a Congregation do More for the Lord the Coming Year than We Did in the Past?" by Bro. Charles Weyant, Sr. We need to come to services more regularly. We need to help others to come. We should get better acquainted with one another and help each other in every way we can. We should ask for more grace to resist the devil, that we may come out conquerors.

Altoona, Pa.

Before Mr. Krapf had been in Africa six months, he dug two graves—one for his wife and one for his babe. Today, in their honor, God has raised up a church of two thousand souls. It pays to invest blood. Men are brought to the Kingdom at great cost. Christ brought us back to God at awful cost.—Selected.

"Anything the devil has put into the heart, Jesus Christ is able to take out."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please Explain John 20:23. What is meant by retaining of sins? A Reader.

Answer: On this occasion our resurrected Lord empowered and commissioned the Apostles as His representatives to preach the Gospel of salvation, and declare the forgiveness of sins to all who truly repent, and by faith accept the offers of grace thru the atoning merits of His shed blood. Thru the gift of "Peace" and the "Holy Ghost" power was imparted to the Apostles for service, and the Master said to them, "As my Father hath sent me, even so send I you." As the representatives of Christ they were commissioned to preach the Gospel, teach its doctrines and give assurance of sins remitted, or forgiven, to all who were willing to submit to the will and Word of the Lord. On the other hand, when transgressors continued impenitent and rebelious, the representatives of Christ's Church have upon His authority, and in His Name, and by His Spirit, the authority to not only pronounce all such as guilty before God, but by the authority of God's Word to continue to hold the same guilty.

The three aforesaid conditions: viz., upon Christ's authority, and in His Name, and by His Spirit, are essential both to the remitting and retaining of sin; and without these divine essentials every human or ecclesiastical pretension either to remit or retain the sins of others would be blasphemy.

Our Lord's charge given to Peter, Matt. 16:19, and also to all the Apostles, Matt. 18:18, makes it clear that the Church is vested with authority to both bind and loose here on earth, and such action shall be recognized and sanctioned in heaven, providing the same is done in accordance with the principles and authority of God's Word.—J. S. S.

I realize the great danger of going near the Mohammedan line of advance. If my path has a Calvary ahead, I know it also has a glad Easter morning ahead for Africa. May the Lord teach us to believe as we pray—

"Wherever man oppresses man,
Beneath thy liberal sun;
Oh, Lord, be there thine arm laid bare,
Thy righteous will be done."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MOTHER, HOME, AND CHILDREN

By Alma G. Brenneman

For the Gospel Herald.

Mother, Mother, Mother,
Seems to be a sacred name,
Anywhere and everywhere
Its meaning is the same.

To grown up lads and lassies,
To children very small,
The darling name of Mother,
Is the name they love to call.

Mother, Mother, Mother,
From dawn till setting sun,
Until she thinks sometimes
Her race is hard to run.

And were it not for Jesus,
Who's ever at her side,
That she can fully trust
And in Him confide,

Her path would seem so weary,
Her task so incomplete,
If she could never cast
Her burdens at His feet.

The trials and temptations
She could never bear;
Her life would seem so dark
She'd give up in despair.

But she is looking upward
And her burden disappears
For Jesus only Jesus,
Can remove her doubts and fears.

Then fully trusting Jesus
All along the way,
Her life will be a blessing,
And God will be her stay.

Our Family circles may,
In this sinful land,
Lay all upon the altar
And join the mission band.

So let us be quite careful
To implant the Gospel truth,
Into our darling children
While they are in their youth.

The homes are so much sweeter
Where Jesus is the King;
The children round our tables
Sweet melodies will sing.

The fireplace seems more sparkling,
Where the children cling,
Like clusters on a vine,
To the Messiah King.

The house, with yard and flowers,
Will be a happy place,
If we are Christian mothers
And wear a smiling face.

Elida, O.

"You can not get to a place in this life where you will be so holy that the devil will not try to trip you."

A LETTER WRITTEN BY A SICK MOTHER TO HER CHILDREN

(This letter was written in German some years ago and translated into English for the Gospel Herald by request of some of the relatives of the writer. It shows at least the great concern a Christian mother has for her children.—John W. Weaver.)

My Beloved Children:—I desire by the help of the Lord to present a letter to you as a remembrance, inasmuch as I know that my end is near. How soon is our life passed away! What would I now have if I had spent my entire life in vanity, folly and pride? I would now have to go! Even now I have not nearly accomplished what I should have done. Oh, Lord, save such an unworthy one. Even tho I lack many things, yet I trust in the great grace and mercy of God.

Oh my dear children, I should have set before you a better example in Christian walk and should have admonished you more by the Word of God than I did. Oh may the great God forgive me wherein I failed. Yea, the evil flesh does continually transgress. I hope soon to lay it off.

All things that I endeavored to teach you out of God's Word in my great poverty and weakness, shall stand in eternity. There can be found no other way. We can read that many will seek another way to enter, but shall not be able. Oh, we can easily see the right way if we pay attention to God's Word.

The whole world is seeking to enter with all vanity and folly, yea, hatred and envy—others in hypocrisy—but all unconverted are on the broad road simply because they will not humble themselves as the Word of God teaches. Not that they do not know better. Oh no! You know better and you will be held accountable if you will not heartily humble yourselves unto the Word of the Lord. Read and search it with an humble heart, then you will see. How dangerous it is to be lost! You will find how evil the flesh is. You will need to weep and mourn; you will fall at Jesus' feet, and there seek like Mary, to hear His word of salvation. Salvation can be found nowhere else.

Oh think of the way our dear Savior taught us. How many died a martyr's death when they called upon His name! But now He has changed the hearts of rulers; now we need not hide for fear of being killed. Oh, no! but God will hold us responsible if we do not make good use of this favorable time. But the people do not understand; they will not humble themselves. Oh, improve the time! When the Lord calls, then we must go. You can not walk alone. Oh, no! Do not think it an easy matter to lay off the old man and put on the new. Behold how the world walks in high mindedness. Do they mean to serve God and be saved? No! the "whole world lieth in wickedness" as long as they do not turn and enter on the way of the cross where flesh and blood can not have its own way.

Oh how concerned we should be and with our whole heart seek to walk in the way of the Lord when we see how the flesh is continually prone to evil, and how dangerous is the way, and how easily we may be lost. The Holy Scriptures everywhere show that few find the narrow way because the way is not acceptable to the world. And the world knows Him not. As long as we are conformed to the world we can not prove what is the will of God. Therefore humble yourselves under the mighty hand of God that He may exalt you in due time. Yea, in His time. Here on earth you will not become great, but poor and despised and persecuted. Mourn because of our own sins. Such shall be saved. Oh, take heed! Time is soon past; then follows eternity. Now adieu! The Lord bless you! I hope in Him to live and die. From your loving mother.

Elizabeth Weber.

YOUR ANXIETIES

"Be not anxious." Have you heard these words before and have you committed them to memory?

But you say: "How can I help being anxious? I have so much ahead of me today, tomorrow, next week and next month. I can not see how I am going to come out."

Take the rest of the verse: "For the things of the morrow will take care of themselves." Have you ever seen tomorrow's cares fade away like a mist, when tomorrow came?

Do you know that the real meaning of casting is hurling—"Hurling all your cares or anxieties upon him."

Are you willing to hurl the little things that make you fume and fret, upon the Christ of God, who will carry them for you?

If you are, then the way ahead will be easier and you will lose that anxious frown you have been carrying so long.—Selected.

"Are you clothed with the promises of our Lord? Have you stepped out upon them in the way of obedience?"

Sunday School

For the Gospel Herald.

Lesson for Feb. 18, 1923—Luk. 19:1-10

JESUS AND ZACCHAEUS

Golden Text.—For the Son of man is come to seek and to save that which was lost.—Luke 19:10.

Lesson Story.—As Jesus was passing through Jericho a certain publican named Zacchaeus wanted very much to see Him. Being little of stature, Zacchaeus climbed up on a sycamore tree and waited for the Master to come by. Presently Jesus came, looked up, and said, "Zacchaeus, make haste, and come down; for today I must abide at thine house." This unexpected invitation brought the publican down in haste and a very important conversation ensued. Though the Jews murmured because Christ went to be the guest of a sinner, it proved that before Jesus was through with him he was gloriously converted. Zacchaeus confessed that if he had taken anything from any one by false accusation he proposed to restore it fourfold. In response to this evidence of a truly penitent heart Jesus said, "This day is salvation come to this house," closing with the assurance that "The Son of man is come to seek and to save that which was lost."

Lesson Thoughts.—1. Jesus never missed an opportunity for doing good. His whole life was one of continuous service, extending a helping hand to the needy and bringing the message of salvation to all who had a listening ear. "I must be about my Father's business," was as true of His life at this time as it was at the time He was in the temple at the age of twelve. Is this also the ruling motive of our lives?

2. Though Zacchaeus was "chief among the publicans" and rich, he was not beyond the reach of the Savior. So repulsive was this man to the Jews that the thought of Jesus going to be a guest with him brought out a murmur against Jesus; yet the words of the Master brought salvation to his house. "Though your sins be as scarlet, they shall be white as snow." Salvation is within the reach of all men.

3. There are no obstacles so great that they can possibly keep us away from Christ. Zacchaeus was small of stature, but he found a way to get to Christ. Neither sins nor lowliness, nor opposition nor the press of others can keep us away from the Redeemer if we really want to get to Him. "Him that cometh unto me, I will in no wise cast out."

4. No man has ever honestly sought to find Jesus but that he was rewarded for his efforts. Zacchaeus probably had no other aim but to satisfy his curiosity to take a good look at Him. But his efforts were rewarded in that Jesus looked up and invited him down, saying that He wanted to be his guest. Christ is willing to meet us more than half way when we are sincere in wanting to met Him.

5. A very important thing in connection with Christian life and experience is the willingness to make restitution for all wrongs committed. This is not a matter of law but of principle. No man has ever truly repented of any sin without having a desire to rectify matters as far as possible. Not by compulsion but willingly did Zacchaeus manifest his willingness to make his wrongs right. Had there been no disposition like that there there would have been no repentance, and without repentance there would have been no salvation. The thief remains a thief so long as there is no wish or willingness to restore the stolen money.

6. Zacchaeus, though "chief of the publicans" was nevertheless a son of Abraham. It is not blood but life that determines our relationship with God. Many have prided themselves on their ancestry while their life was far from what the sons of a noble ancestry ought to be. Not of our own blood, but the blood of Jesus Christ determines our sonship of God.

7. In the salvation of Zacchaeus we have an illustration of the mission of our Savior. "The Son of man is come to seek and to save that which was lost." Had our Savior not also been a seeker as well as a Savior Zacchaeus might have remained in that tree a lifetime without being called to salvation. But Christ came all the way from heaven to save us, and while here He not only manifested His saving power but went about continually to find the people who needed salvation. "Go and do thou likewise."—K.

Under the old dispensation, keeping back the tithes was called "robbing God." I wonder if we realize where the statement leads when we say that the cause of religion languishes for want of money to carry it forward! Where is the money—God's money? When Malachi so convincingly charged the nation with robbing God, he impressed upon the people the incontrovertible fact that they were robbing themselves of the rich blessings which a loving Father would so gladly bestow upon a loyal people (Mal. 3:10).

Our Young People

SIGNIFICANCE OF CHRISTIAN BAPTISM.—I Pet. 3:18-22; Acts 2:38; Acts 10:44-48.

Topic for February 13

MOTTO

"Thus it becometh us to fulfill all righteousness."

I. The Use of Signs.—Signs are so common that we scarcely think of them. While I write and you read, we are making use of signs. Every letter represents a sound. A combination of letters represent a word. Words properly put together represent a thought. So we have expressed ourselves to one another so as to be understood. Certain actions indicate certain conditions of the person making them. A frown signifies ill feeling. A smile signifies good feeling. Certain tones express joyfulness. Other tones express sorrow. Our friends and neighbors, our domestic animals, in fact everything that has understanding at all, learn to know us and our meaning in a certain measure by signs. It is not strange therefore that the Lord should institute certain acts or ordinances to be a sign of certain religious thoughts showing relationships to God and to one another.

Baptism with water, with the Holy Ghost, with fire, with smitings or suffering,—all signify a certain thing before God and man and to ourselves. Under the Old Testament many ceremonies were used and all of them had a signification. When Jesus came and completed the work of Redemption, many of the old ceremonies were no longer needed because we have them fulfilled in what Jesus is to us. But even now we want some way to show that we receive Jesus and that He receives us. Water baptism is the outward sign that we have received His salvation. Spirit baptism is the sign that God has received us. With our water baptism are certain confessions and promises. There are confessions of sin. There is a confession of Jesus as our Savior. There is a promise of faithfulness to Him until death. We think of those who are baptized as belonging to the people of God. But we know too that all this is of no avail unless the signs of a new life are also present showing that the person has been born of the Spirit.

II. The Text.—1. I Pet. 3:18-22.—As the family of Noah were saved by water because they had built and entered the ark of God so that the water which was a sign of death to the sinner became a sign of salvation to them because it bore up the ark of their salvation; so water baptism is a figure of salvation, not in itself washing away the filth of the flesh, but, in that which it stands for, in showing our good conscience toward God by Jesus Christ and what He accomplishes for our salvation.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Baptize"**
2. When People are Fit for Baptism.

For Young People

1. Describe Instances where Baptism of Water, Spirit, Fire, and Suffering took place.
2. The Importance of a Better Understanding of the Purpose of Baptism.
3. Blessings and Privileges Experienced from Baptism.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 8, 1923

Field Notes

Bro. Clayton Graybill of Martinsburg, Pa., preached at the Orrville Mission Church, Orrville, O., on Sunday, Jan. 28.

Three young souls were received into church fellowship at the Marion, Pa., congregation on Jan. 28, Bro. J. S. Burkholder officiating.

Bro. Vernon Smucker, editor of the Christian Monitor, left on Friday, Feb. 2, to attend the meeting of the Executive Committee of the General Sunday School Committee at Chicago, Ill., on Feb. 6 and 7.

Bro. E. L. Frey of Wauseon, Ohio, addressed a congregation at Goshen College on Wednesday evening, Jan. 31.

The brotherhood at Holdeman's Church near Wakarusa, Ind., is making arrangements for a Bible conference in the near future.

A large class of young people is under instruction in the Church in Fulton Co., Ohio, expecting to be received by water baptism in the near future.

Bro. John L. Horst, office editor of the Gospel Herald, was called suddenly to his home, at Chambersburg, Pa., on account of the death of his mother who died early this morning, Feb. 3.

The brotherhood at the Fort Wayne, Ind., mission are looking forward to another series of meetings to be held in the near future with Bro. D. A. Yoder of Elkhart, Ind., in charge. The Lord bless the efforts.

Plans are being completed to place Bro. and Sister Amos Swartzendruber of Petersburg, Ont., at Youngstown, Ohio, to take charge of the work there. Bro. and Sister C. K. Hostetler, the retiring workers, will leave with the good wishes of all concerned.

On the evening of Jan. 28, Bro. J. Irvin Lehman of the Marion, Pa., congregation preached for the Chambersburg congregation while Bro. Joseph E. Lehman of Chambersburg, Pa., performed a similar service at the Pleasant View Church, Franklin Co., Pa.

Bro. S. E. Allgyer of West Liberty, Ohio, closed an interesting series of meetings at Goshen College on Sunday evening, Jan. 28. One precious soul confessed Christ during the meetings. From this place Bro. Allgyer went to Forks Church near Middlebury for another series of meetings.

Bro. J. A. Ressler of this office left the latter part of last week to attend the meeting of the Executive Committee of the General Conference to be held at Goshen, Ind., on Feb. 5 and the meeting of the Executive Committee of the General Sunday School Committee at Chicago, Ill., later in the week. He intended to stop at Orrville, Ohio, over Sunday, Feb. 4.

Bro. and Sister Beechy of Defiance, Co., Ohio, and Bro. Moses Beechy of Elk Lick, Pa., were visitors at the Publishing House last week.

SPECIAL REQUEST

For Prayer on Behalf of the Garden St. Mennonite Mission, Peoria, Ill., and Especially on Behalf of the Series of Revival Meetings to be Held Soon

"Helping together by Prayer"

The Lord willing we expect Bro. C. Z. Yoder with us to conduct a series of revival meetings beginning Sunday Feb. 11, to continue as the Lord directs. We mention a number of ways you can help by prayer to make the work of the mission and these meetings a success. PRAY—

First—For God's blessing upon the seed sown in the past and the strengthening of those already saved thru efforts put forth.

Second—That God will provide workers after His own heart, and incline His people to give the funds whereby the work can be extended—"a willing offering unto the Lord."

Third—That God will direct and guide, so that the whole work and every detail concerning it, may be **according to His will.**

Fourth—That all who are engaged in the work may be endued with the power of the Holy Spirit, that they may be "sanctified and meet for the Master's use."

Fifth—For **definite conversions;** that many may be turned "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ."

"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you."

"Ask and ye shall receive." John 16:23, 24.

OUR DEPENDENCE UPON THE LORD'S BOUNTY

Careful and strictly conscientious stewardship helps us to keep in mind that we have nothing of ourselves, and that to God we owe all that we possess. Too often we are inclined to credit to our industry and enterprise whatever achievements may have been ours. As a matter of fact, all we have and are, has come to us thru the undoubted favor of God. "Remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant" (Deut. 8:18).

Correspondence

Fairview, Mich.

Dear Herald Readers, Greeting:—We are in the midst of an interesting Bible conference with Bro. C. C. Culp of Chief, Mich., as instructor. We had a week of evangelistic meetings; then the Bible conference began Jan. 17 and will close on Jan. 30. We are having book study of Hebrews in the daytime and other subjects at night and a sermon. We hope the secretary will give a full report after the meetings close. There were no confessions but the church will be strengthened if we but heed the warnings that were so strongly and plainly given.

As the instructor for our singing class could not come on account of sickness, there was no singing as announced before. We are having nice winter weather and good sleighing. On account of my companion's poor health we could not take in the meetings, but we can help with our prayers.

Yours in His glad service,
Mary M. Zook.

Aurora, Oreg.

(Bethel congregation)

Dear Herald Readers, Greetings:—Truly the Lord hath done great things for us. Our hearts can not help but rebound with thankfulness to our Maker, for His watchful care over us during the past year.

On Dec. 31, our Sunday school was reorganized for the coming year, the following officers being installed: Supts., Walter V. Gingerich, Lester R. Burkholder; Chors., Florence M. Kauffman, Matilda Snyder; Secy.-treas., Daniel Gingerich; Libr., Albert Snyder.

We are looking forward to a series of evangelistic meetings in the near future. Will you join us in praying for these meetings that God may have His way, that saints may be strengthened and aroused, and that sinners may be saved for the Master's service?

Yours in the Master's service,
Jan. 22, 1923. Cor.

Wolford, N. Dak.

Greeting in the name of our Redeemer:—Our congregation at this place seems small this winter. Some brethren and sisters with their families moved away last fall and quite a few are visiting in the Eastern states. We have no ordained minister at this place since Bro. J. C. Gingerich left us, but our deacon, Bro. Eli Hostetler, is preaching impressive sermons to us every Sunday.

Bro. L. S. Glick of Surrey, N. D., was with us the first part of November holding evangelistic and Bible meetings. My thoughts have gone out to Bro. Glick many times since he was with us and we hope that he will come again.

Bro. I. S. Mast, Ulen, Minn., stopped with us in December and preached three sermons while here.

On Dec. 25, we had an impressive Christmas program for our young people and children, conducted by Sylvia Weirich. Nearly all the young people took part in the program.

Hope we can see more ministers stop with us and that God will give us grace so they can help us with our work.

On Jan. 19, my aged father, Jacob Mishler at Emma, Ind., was taken out of this world. He was buried at Kalona, Iowa. I was ready to leave for Kalona to attend the funeral but God sent sickness over me so that I could not leave. God knows best.

Dear readers, pray for us at this place.

Jan. 23, 1923. Susan Weirich.

Midland, Mich.

Dear Herald Readers:—We are glad that one more at this place has confessed Christ and joined the class of converts who are under instruction at present.

It means so much to take this stand for Jesus, not only for each of these converts, but for Jesus too. And may we remember that our faithfulness to Jesus means much to them in their efforts to live true to their profession. May it be Jesus first, in all things, at all times, with all of us. And will you who are interested in the work of Jesus remember in your prayers His work and the brotherhood at this place?

Yours in Jesus' name,
Jan. 26, 1923. Cor.

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers:—We enjoyed a series of metings from Dec. 10 to 17, conducted by Bro. J. W. Hess of Manson, Iowa. Among the visible results were two confessions. Owing to the severe cold weather and the fact that two other revivals were being held at the same time, our attendance was not so large. May we as a church live up to the standard of God's Word as Bro. Hess presented the truths to us. These were meetings that will long be remembered.

On Thursday, Jan. 11, the brethren Bixler and Troyer came into our midst and remained over Sunday. Communion services were held on Sunday.

Our Sunday school and young people's meeting were reorganized on Sunday, Jan. 21, and the following officers were elected: Supts., Jacob Z. Birky, William Martin; Chors., Katie Birky, Lizzie Reinhart; Sec.-treas., Jonas Birky; Prim. Supts., Dean Birky, Emma Gutt; Y. P. M. Supts., Reuben and Amos Birky.

Health in general is fair in this vicinity.

Remember us in your prayers.
Jan. 26, 1923. Emma M. Gutt.

Manson, Ia.

Dear Herald Readers:—The work at this place is going along very nicely. Sunday services have all been well attended the past month. Sunday evening we had our monthly teachers' meeting.

We are still having very pleasant winter weather altho we have a few inches of snow at present. Bro. J. W. Hess has been holding meetings at Daytonville, Ia., the past week and expects to begin a series of meetings at the West Union congregation near Wellman, Ia., this coming week. May the Lord prosper him as he labors for the lost. Bro. Emanuel Zehr, Elmer and Tillie Sutter of Hopedale, Ill., were visitors here during the past week. Bro. J. C. Eigsti and wife write from Long Beach, Calif., that they are enjoying the pleasant climate of that place. We are looking forward to the time when they will again be with us. Pray for the work at this place.

Jan. 29, 1923. Cor.

Lancaster, Pa.

Dear Herald Readers:—We at this place thank the Lord that we have been permitted to enter another year. Health is as good as can be expected, although God sometimes sends affliction to try our faithfulness in Him.

Bro. Ezra Shenk of Broadway, Va., addressed our Sunday school on Dec. 31, 1922. Glad for his visit and for the helpful thoughts given.

Our attendance at Sunday school during the past year was very good, averaging 263. Highest was 400 on May 7, 1922. The lowest was 127 (which was on account of a snowstorm) on Jan. 29, 1922.

On Jan. 1, our regular annual Sunday school meeting was held at the church here. Talks given were very uplifting, and attendance was good considering the inclement weather.

Bro. Jacob Brubaker, one of the ministers here, is at present attending the Short Bible Term at Harrisonburg, Va.

On Sunday evening, Jan. 14, Bro. Hiram Kauffman of Landisville, Pa., preached at the church here from

(Continued on page 891)

Miscellaneous

THE OLD METHODIST'S TESTIMONY

Sel. by Silvanus Yoder

I praise the Lord and Christian friends
That I am with you all.
Tho standing like an old log house
Upon a west side hill.
The music has gone out you know,
The timbers have decayed,
But sun shines on them just as warm
As when the first was laid.

Almost a hundred years have passed
Since I was born, and then
'Twas only fifteen farther on
And I was born again.
I've seen the forest melt away,
Nice houses have been reared.
The world has quite outstripped the church,
I'm very much "afeared."

They used to tell a Methodist
As far as eye could scan—
No gew-gaws on a woman then,
No jewelry on a man.
But now our congregations are
So much by fashion led,
They look just like a rainbow wrecked
Upon a posy bed.

The circuit riders of those days
Were not as fine and grand:
They took degrees at haulin' logs
And cleanin' up the land.
But when they rose to preach the Word,—
I tell you we could smell
The fragrant flowers of heaven
And the stifling smoke of hell.

We had an "amen corner" too,
Beside the pulpit stairs.
And while they raised their sermon bents
We lifted with our prayers.
We threw in many a loud "Thank God!"
And weren't allowed to go
To give the Lord the glory
In a class room down below.

The grand old quarterly meetin's were
To all the brethren dear
Just like four green oases in
The desert of the year.
The people flocked around
And wife would take a score.
And after supper they would pray
"Lord help us more and more."

I know the world's amovin' on
As Galileo said;
For now they rent a cushioned pew
To hear an essay read.
But when thru stained glass windows
The sun throws blue and gold
I can not help a thinkin' how
The glory shone of old.

They call me an "old fossil,,'
And a "relic of the past."
A "fogy" and a "croaker" too,
But this won't always last.
I tread a trembling isthmus where
Two seas of glory roll,
And soon the past and future bliss
Will swallow up my soul.

And when I reach fair Canaan's land,
The Lord will doubtless see
That mansions in the city will
Not do for such as me;
So He will let me go among
Old fashioned saints, I think,
And praise Him 'neath the tree of life
Upon the river's brink.

—Pentecost Herald (Indianapolis).

THE SPIRIT OF CHRIST'S TEACHING APPLIED TO DRESS

Sel. by Anna M. Keener

"Christ brought life and immortality to light thru the Gospel" (II Tim. 1:10). His work on earth, besides fulfilling the law and the prophecies concerning Himself was to set forth the great truths of the Gospel (which means "Good News"), to teach men His new commandment, "that we love one another," and finally, to die on the cross in expiation of the sins of the whole human race. He laid the foundation for His Church.

We look in vain among Christ's words for rules or directions as to the Spirit of His teachings to be our guide. In regard to dress He says very little. In Matt. 6:25 He said "Is not the life more than meat, and the body than raiment?" Is not the life of an action, the motive that brought it into being more than the act itself? Is not the condition of the body, as to health, purity of thought and action, more than its clothing and raiment?

Christ teaches simplicity, humility, separation from the world, meekness and temperance. He directs us to give as little attention as possible to clothing the body, as the body itself is of far more importance. He speaks of His own body as a temple. Jno. 2:19, 20. In I Cor. 3:16, 17 we read, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." This gives us further light on Christ's principle that the body is more than raiment. Since our body is the temple of God, how important that in all things pertaining to it, we try our utmost to practice Christ's teachings of temperance, of moderation, of chastity, of purity in thought and action, and of high aspirations. Time which is so precious and fleeting, should be spent to the honor of the Lord, and not to the gratification of the flesh.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I Jno. 2:15, 16).

The fashions in dress are clearly "of the world." They are to gratify "the lust of the flesh, the lust of the eyes, and the pride of life." They are ever changing at the caprice of those who design them and those who follow them must also be ever changing their modes, and are never satisfied.

The New Testament prescribes no particular mode or style of dress for Christ's followers. In I Tim. 2:9, 10 we read, "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or costly array; but (which becometh women professing godliness) with good works." The spirit of this teaching is simplicity, avoidance of extravagance, of ornament, and of what is unnecessary. In I Pet. 3:3-6 it is recorded, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." Here again the teaching is against outward adorning. The spirit of all these teachings applies to men as well as women. In fact, it is more binding on men, as they are to be the head and example of women.

As Christ's followers were chosen from the lowly walks of life, no doubt, their dress was simple and consistent with His teachings and their station in life. At the time of the Reformation the followers of Christ according to tradition, wore the dress of the peasants of Europe. That with some variations, has continued to be their mode of apparel.

We may consider the different parts of the women's garb symbolical. The head covering shows her consecration to God, and her acceptance of His order as expressed in I Cor. 11:3-15. The kerchief, worn over the shoulders suggests modesty. The apron expresses humility, or her attitude of service to her fellow creatures.

The men wear what has for several hundred years been known as plain dress for men, conspicuous for the absence of the two buttons, now usually found on the back of the fashionable coats at the waist line. In the past these buttons were for the support of the sword and ammunition belt worn by soldiers. When we withdrew from the kingdom of this world and entered the kingdom of Christ, which is peaceable, they had no use for either sword or sword belt. These buttons were then removed as significant of the nonresistant attitude of the wearer.

There is no saving virtue in any particular style of dress, nor is any such virtue claimed for it. However a simple garb has decided advantages.

It frees from the thralldom of fashion. The garb is safer, as, on account of the weakness of human nature, from which no one is exempt, those who wear it are less apt to be caught in the snares of pride and vanity. But even a garb is not an absolute protection in this respect. It is possible for one to be proud in a plain garb. "Is your heart right in the sight of God?" is the matter of greatest importance to God's children. The garb is helpful; first, to the believers as individuals, often reminding them of their profession; second, in identifying one another in remote places.

The garb, as a whole, being universal in main particulars, may be considered symbolical or expressive of the unity of the church. It is an outward symbol or sign of the inward union or harmony of the believers. It means nothing except to those who wear it intelligently; to those who for propriety's sake, have voluntarily adopted it. But we believe too, that simple dress for children is most consistent.—Dr. Lettie Frantz.

TRUE HUMILITY

By Rosa Metzler

For the Gospel Herald.

What is humility? It is lowliness of mind, modesty, and a feeling of unworthiness. The apostle Paul defines it thus: "In lowliness of mind, let each esteem others better than themselves." It is one of the most important of God's requirements for salvation.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8)? It is that quiet, gentle, lowliness of mind, that regards self outside of Christ a failure, and lays hold of the strength of God, and goes forth to overcome the evil.

Pride is one of the greatest contrasts of humility. It may have all the lowliness of mind necessary to humility, but if it lacks the faith that lays hold of God it makes humility powerless.

Saul was so lowly in mind that he killed himself with his sword. Peter felt that he had gone to the depth of sin. But he repented and called on God. To him lowliness of mind became the way of approach to God. David was equally low in mind. He laid hold on God's forgiveness and was forgiven.

It is the tendency of man to think himself wiser than God that has brought all the sin and shame upon man. It is the tendency of man to place more confidence in self and not enough in God that robs the people of their power in God's service.

Be humble and act accordingly. It is not enough to merely act humble but humility must come from the heart. Humility is perhaps the only grace that grows best with neglect. You cultivate faith, it grows; love, and it increases, but if you nurse your humility and talk about it to others round about you will find out that you are proud of it. The Lord despises a proud heart. Humility grows of itself when we forget ourselves in honoring, loving, and serving others.

Christ is our example. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

Christ in washing His disciples' feet gave a good example of humility. Christ is our power and is the source of all true humility. And as His mind controls our mind it becomes powerful. Genuine humility results in a quiet agreeable disposition.

"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11). The Pharisee went into the temple to pray in a self-exalted manner and returned unblessed, but the publican went in deep humility and begged God for mercy and received a blessing.

Humility places us in a position where God can rightly use us. "Whosoever therefore shall humble himself as this little child(the same is the greatest in the kingdom of heaven" (Matt. 18:4). To become subject to any kingdom the person must obey its commands. Humility is one of the first requirements for God's kingdom.

Let us think of the time of Jesus' birth. It was the most humble birth ever recorded. There was no place for him in the inn. So he had to be laid in a manger where the cattle were cared for.

Another character which shows humbleness was Mary. At the time when Jesus visited with Mary, Martha, and Lazarus, Martha was cumbered about much serving, while Mary sat at the feet of Jesus trying to learn what she could. She at one time anointed his feet with tears and wiped them with the hairs of her head. Martha was not pleased very well with the attitude which Mary took, but Jesus said, "Mary hath chosen that good part, which shall not be taken away from her."

Nappanee, Ind.

THE CHURCH'S LAODICEAN FOLLY

Sel. by C. D. Weaver

There are no words strong enough or hot enough to expose the Church's Laodicean folly, imagining she is increased with goods, and rich and has need of nothing, when in God's sight she is "wretched, and miserable, and poor, and blind, and naked," lukewarm and only fit to be spued out of His mouth as an object of loathing.

We need leaders and people who are capable of grasping the situation as it is in God's sight, unaffected by the chloroform of unscriptural doctrine and precepts of men, with which the church is kept in her blissful dream of self-satisfaction; leaders, whose "great heaviness and continual sorrow" of heart should have some practical issue; leaders who are above regarding so-called Christian (?) opinion; men who do not mind being called morbid, unhealthy, but who are like Paul, the chosen vessel of God, Most High.

We need a weeping prophet today —"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for ....my people." The "many tears" of such a man were no maudlin, ineffectual tears that he needed to be ashamed of, no trace of cowardly weakness, emotionalism or pessimism, but were caused by an enlightened understanding of spiritual realities, and a superior knowledge of both God and man and things as they are in truth, like the tears of Jesus over His beloved city Jerusalem.—The Fundamentalist.

CORRESPONDENCE

(Continued from page 889)

Psa. 92:12, 13. Glad for his visit as well as the message given.

On Sunday evening, Jan. 21, Bro. David Garber of Elizabethtown, Pa., preached at the church here from Heb. 12:28, 29.

It is encouraging to us to have ministering brethren visit us and encourage His followers on the straight and narrow way that leads to heaven, and invite any minister passing thru Lancaster to stop with us. Wish all Herald readers a happy year in the Lord. Remember us here at the Throne of Grace, realizing that thru Him wondrous things can be done.

Sunday school officers for the year are as follows: Supts., Bros. H. E.

Godshalk, Daniel Forry; Librs., Bros. Lloyd Kemrer, Jacob Chambers; Secy., Bro. J. Ross Goldfus; Treas., Bro. Levi Lehman.

On Sunday evening, Jan. 28, Bro. Noah Mack of New Holland, Pa., preached at the church here from Acts 20:28, 31.

Yours in His service,

Jan. 29, 1923. Lloyd S. Kemrer.

La Junta, Colo.

To Readers of Gospel Herald:—Greetings of love in Jesus' name—He Who was sacrificed for our sins that we may not perish but have life everlasting.

On the evening of Jan. 17 our annual business meeting was held. All reports given were accepted as satisfactory and encouraging. New officers were elected for the coming year.

The membership at this place enjoyed the rare privilege of meeting with Bro. and Sister J. R. Ebersole on the evening of Jan. 30, this date being their 50th wedding anniversary. As a token of best regards to them on this "Golden" event they were presented with a Gold coin by those present. An inspiring feature at the close of the exercise was the song "Blest Be The Tie That Binds" led by Father Ebersole.

The spiritual atmosphere at this place is invigorating, proved so by the faithfulness of its members especially manifest among our young folk. An interesting evergreen Y. P. B. M. is held each Sunday evening followed by inspiring sermons.

The pure Word of God is being carried by our ministers Bros. Heatwole and Erb, to two outside stations alternately each Sunday afternoon. These efforts are highly appreciated by those attending. We also have good attendance at prayer services each Wednesday evening. That faithful activities in these our home services may prove as stepping stones to future usefulness in Christ's church, with our help and strength in the Lord only and ourselves hid behind the Cross is our hope and prayer.

The weather has been ideal thruout the winter and we are all busy, willing, happy workers in His vineyard. Cor.

"How wonderful it is to have a truly thankful heart, so that one sees a cause for praise to God whatever may come."

"A man's life consisteth not in the abundance of things which he possesseth."—Sel.

RELIEF FUND

Received by Eastern Mennonite Board of Missions and Charities for December, 1922

For the Gospel Herald.

Near East Relief

Susquehanna Cong	$ 11 59
Old Road Cong	23 00
Kinzer Cong	11 75
Mary A Buckwalter	5 00
Kauffman S S	28 70
Millersville Cong	5 00
Groffdale Cong	17 00
Millersville & Rohrerstown Congs	111 84
East Petersburg S S	107 61
A Bro & Sister	5 00
Paradise Pa Cong	156 75
Groffdale Cong	5 00
Metzlers Cong	154 55
Weaverland District	142 35
New Holland S S	34 06
New Holland Cong	15 94
Brick Church Cong	362 10
Strasburg Pa Cong	218 64
No 6137 Pa	10 00
Rohrerstown & Millersville Congs	106 63
Hersheys Cong	149 00
Old Road Cong	5 00
New Danville Cong	45 50
A H Hershey	25 00
Katie Myers	10 00
Alta Nunnemakers S S Class	23 35
Mary M Troyer	10 00
No 6171 Pa	10 00
Rissers Cong	36 40
A Bro & Sister	6 00
Rohrerstown & Millersville Cong	10 00
Clayton R Nissley	5 00
Mellingers Cong	167 70
Stumptown Cong	66 00
East Petersburg Menn S S	4 40
Willow Street Pa S S	50 00
Elias E Garber	4 00
Susquehanna Cong	9 88
Bro & Sister A R M	25 00
	$2194 74

Russian Relief

E Chestnut St S S Lanc Pa	$ 30 00
A Bro & Sister Bowmansville	15 00
Delaware Cong	16 00
Cross Roads Cong	10 00
Lauvers Cong	11 00
Cross Roads S S	7 50
Millersville Cong	5 00
Wm Shetlers Class Atglen Pa	5 00
Sara Kennels Class Atglen Pa	5 00
Millersville & Rohrerstown Cong	111 84
L H Brubaker	50 00
Landisville Pa S S	12 50
Paradise Pa Cong	51 00
Weaverland Conf Mennonites	65 10
Kralltown S S & Cong	7 29
A Bro Waynesboro Va	5 00
Bosslers S S	12 92
A Bro	9 00
Amos R Ebersole	10 00
Lititz & Hammercreek Congs	350 00
Rohrerstown & Millersville Cong	106 63
New Danville Cong	900 00
P S Newcomer	7 00
Conestoga Cong	10 00
Mrs John Harnish	13 00
"Ephrata Pa"	2 00
Erbs Cong	175 00
E Chestnut St S S Lanc Pa	50 00
No 6189 Pa	5 00
Moses R Landis	10 00
Mr & Mrs P B Longenecker	25 00
Millersville & Rohrerstown Congs	11 00
A Sister Lanc Cong	20 00
Millwood & Maple Grove	50 00
Bro & Sister A R M	25 00
	$2198 78
Total for month	4393 52
Previously reported	180999 18
Total to date	$185392 70

Gratefully acknowledged,
Eli G. Reist.

TREASURER'S REPORT

Of the Manitou, Colo., Church for the year, 1922

Indebtedness on the Church Property, Jan. 1, 1922, $2645.21.

Contributed during the year by the various individuals and Congregations, To Jan. 1, 1923.

By Earl Buckwalter Treas Kans-Mo Conference	$184 83
C C Gingerich Wellman Iowa	50 00
E A Rediger Gridley Ill	50 00
Andrew Eash Wellman Iowa	50 00
J P Stoltzfus Elverson Pa	20 00
S C Miller Jet Okla	25 00
Alvin Stutzman Milford Nebr	20 00
Dan Troyer Limon Colo	6 00
Elam Hartz Elverson Pa	5 00
Mary Slagel Wayland Iowa	5 00
Freeport Cong Freeport Ill	68 00
Schertz Bros Walnut Ill	25 00
Tiskilwa Cong Tiskilwa Ill	46 00
Thurman Cong Thurman Colo	26 50
Hopedale Cong Hopedale Ill	103 75
Plum Creek Cong Beemer Nebr	17 00
Wood River Cong Wood River Nebr	14 85
Manitou Cong Manitou Colo	84 50
Manson Cong Manson Iowa	67 00
Earl Buckwalter Treas Kans-Mo Conference	440 50
Lower Deer Creek Cong Kalona Ia	119 81
Pleasant Grove Cong Tremont Ill	28 00
Thomas Litwiller Tremont Ill	25 00
East Fairview Cong Milford Nebr	159 50
Sugar Creek Cong Wayland Iowa	168 00
I C Swartzendruber Parnell Iowa	10 00
Erlis Kinsinger Parnell Iowa	1 00
West Fairview Cong Milford Nebr	56 00
Mennnonite Board of M & C	104 76
Total	$1981 00
Paid, Int during the year	$175 03

A special effort is being put forth to raise the full amount of the indebtedness on the property which is $839.24 and trust when all have reported that enough will be in to do this and have the property free. We thank all for their generous support to the work.

Gratefully submitted,
D. J. Fisher, Treas.,
Kalona, Iowa.

CANADIAN MENNONITE BOARD OF COLONIZATION

Contributions received by the Canadian Mennonite Board of Colonization for clothing for the Russian brethren about to immigrate to Canada.

Until Dec. 31, 1922.

Unnamed Gretna Man	$ 5 00
Mornington Cong by M C Cressman Kitchener Ont	100 00
Waterloo Cong by M C Cressman Kitchener Ont	67 69
Floradale Cong by M C Cressman Kitchener Ont	24 90
Hague Cong by C Faust Hague Sask	74 35
Geary Mennonite Aid by Mrs Q P Ruth	4 85
J P Siemens Rosthern Sask	30 00
J J Epp Laird Sask	80 00
J H Ediger Inman Kansas	9 85
A friend Oklahoma	4 85
Hillsboro Mennonite S C by Mrs J Brandt	34 85
Margareth Friesen Swift Current Sask	22 00

Gerhard H Ens Waldheim Sask	5 00
P H Wiebe Steinbach Man	70 00
Christian Endeavor Menn Br Ch by J M Elias Winkler Man	51 50
B B Enns Winkler Man by J M Elias Winkler Man	10 00
Unnamed by J M Elias Winkler M	2 00
A C Neufeld Didsbury Alta	15 00
Gerhard Neufeld Didsbury Alta	25 00
J P Siemens Rosthern Sask	18 00
D H Bender Hesston Kans	5 00
Herbert District by C J Andreas Herbert Sask	336 10
I I Doerksen Borden Sask	199 75
A Loewen Acme Alta	50 00
Bethesda Cong by Peter Mierau Langham Sask	32 00
A Siebert Shafter Cal	24 75
John Harms Dinuaba Cal	9 75
Heinrich P Balzer Langham Sask	2 50
Reedley Menn Br Cong by J W Wiens Hillsboro Kans	123 80
Corn Menn Br Cong by J W Wiens Hillsboro Kans	47 90
Unnamed by J W Wiens Hillsboro Kans	3 00
Beatrice Cong by Rev J H Penner Beatrice Nebr	19 75
John Ediger Lookwood by Rev John Gerbrandt Drake Sask	15 00
Mrs F E Nickel by Rev John Gerbrandt Drake Sask	1 00
Mrs Johanna Werner Los Angeles Cal	8 00
S C of Nordstern Cong by Rev J Gerbrandt	50 00
Rev John Berg Reedley Cal	10 00
Total	$1593 14
Previously reported	6505 99
Total	$8099 13

Gratefully acknowledged and reported by
David Toews, Chairman.
Rosthern, Sask.

SPECIAL MEETINGS

Kalona, Iowa

Report of a Bible Conference held at East Union Church, Kalona, Ia., Dec. 26-30, 1922.

Subjects and Speakers:—**The Primitive Church, The Church—Its Authority, Duties of Ministry, Duties of Laity to the Church,** Simon Gingerich; **Non-conformity—the Unequal Yoke, Life Insurance,** J. D. Charles; **Devotional Covering,** S. C. Yoder; **The Lord's Day, Dress,** D. H. Bender; **Ideal Home Life,** Daniel Kauffman.

Thoughts Presented:—The Church is composed of called out ones, a distinct people. Christ is the Foundation. The Church cannot be overthrown because it is an organization of God and the gates of hell cannot prevail against it. Conditions of membership—Faith, Confession, Repentance, Baptism. Officers—Apostles, Deacons, Evangelists, Pastors, Teachers.

Christ is the chief Authority. He delegated power and authority to others when taken out of the world. Leaders in the Church should not endeavor to exercise their authority as being lords over God's heritage but as being examples to the flock.

Some duties of the ministry are—Preserve the doctrines as stewards of God; Feed the flock; Preach the Word; Follow the leading of the Spirit.

We all have a place in the Church if we belong to the spiritual body. Teach obedience in the home. If not obedient in the home, usually will not be in the Church.

The world is ruled by Satanic principles. There is strife between the prince of darkness and the Prince of Peace. Jesus shall put an end to Satanic power finally.

Life insurance is a worldly institution. God has always made provision to care for His people.

The devotional covering is a direct teaching of the Scriptures. Blessings derived from wearing—Power in prayer; Protection; Help in keeping from evil.

Keep the Lord's day holy. We should worship on that day. Sabbath desecration—Buying and selling; Going on excursions and picnics; Ball games; Sunday photography.

The Bible standard for dress is modesty, simplicity, and purity. Modern fashions are unscriptural. They foster pride, incite lust, promote caste in society, drive poor from the Church.

The qualities of the parents are transmitted to their offspring to the third and fourth generations. Dedicate children to the Lord. Teach the Holy Scriptures from childhood. When a child goes wrong it is because of not being trained right, according to the inspired Word of God. The destiny of boys and girls depends greatly on the way their educational problems are met. The first thing in starting a new home should be the erection of a family altar. "But as for me and my house, we will serve the Lord."

C. C. Swartzendruber,
W. C. Brenneman, Secys.

Leetonia, Ohio

Report of the Fourteenth Annual S. S. meeting held at the Mennonite Church, East Columbia St., Leetonia, Ohio, Dec. 25, 1922.

Topics and Speakers:—**What Will You Do with the King Called Jesus?** E. J. Zook; **Whole Hearted Service: (a) In Study,** Sadie Blosser: **(b) Personal Work,** Lois Stouffer: **(c) Teaching,** Pearl Detwiler: **(d) Living,** Daniel Hahn; **Children's Meeting,** Elizabeth Yoder, Wilbur Miller; **A Life Apart from Christ,** Henry Smith; **A Life in Christ,** Paul Yoder; **Christian Sobriety,** Mary Metzler, Lester Detrow; **Our Greatest Needs and How to Meet Them,** C. K. Hostetler; **Service an Evidence of Our Faith,** O. N. Johns.

Moderators, I. L. Yoder, Elmer Lehman.
Secretaries, Mabel Detrow, Mary Ziegler.
Secys.

Lancaster, Pa.

Report of an all day Sunday school meeting held at the East Chestnut St., Mennonite Church, Lancaster, Pa., Jan. 1, 1923.

Sermon, Isa. 30:21, D. N. Lehman.

Topics and Speakers:—**Lukewarmness, Cause and Cure,** John W. Weaver: **Helping the Russian Mennonites,** Bro. Musselman: **Sociability,** John Mast: **The Sunday School and its Relation to Mission Work,** John K. Charles; **How Safeguard our Sunday Schools against the Errors of the Day?** Wm. Weaver: **Influence and Blessings of faithful Attendance at Sunday School and Church Service,** Jacob Shotzberger: **Hints to Teachers,** Daniel Flory; **Sabbath Desecration,** David Landis; **Influence of Literature,** Bro. Benner.

Thoughts Presented:—We should be strong and courageous and walk faithfully, trusting the Lord at all times. Material blessings often cause lukewarmness. Much lukewarmness may be caused by the lack of faith. "Woe unto them that are at ease in Zion." God detests half-hearted service.

If our attitude toward others is good we will make friends. There is a false sociability. Beware of it. It often creeps into the Church. The Sunday school is a great factor and is closely related to mission work. It has been the means of saving many souls.

Some of the errors of the day are Disbelief in the inspiration of God's Word, Moving pictures, Lack of interest and Lack of harmony in the work. Home training is very needful. Teachers should conduct themselves in such a way that their influence over their classes may be all for good. The greatest blessing to a teacher is to see or hear of their scholars accepting Christ. The teacher must be filled with the Holy Spirit and be careful and prayerful in preparing his lesson. Practice what you teach. "Remember the Sabbath day to keep it holy." It is a day of refreshing. There are two kinds of literature, the true and the untrue. Bad literature has been the means of sending many souls to an endless hell. The best literature is the Book of all books, the Bible.

J. R. Goldfus, Secy.

Manson, Iowa

Report of Thirty Second Quarterly Sunday school program held at the Manson congregation, Manson, Iowa, January 1, 1923.

Organization:—Mod., J. W. Hess; Secretaries, Rose Eigsti, Maude Egli; Chor., John Egli

Sunday School Secretary's Report, Kate Miller

Children's Exercises, D. D. Zehr.

Topics Discussed:—**Ambassador for Christ,** Alma Garber; **The Relation of the Home to the Sunday School,** Ruth Zehr, Amon Egli: **Blessings we miss by being late at Sunday School,** Dora Pletcher, D. D. Zehr: **The Importance of the Primary Department,** Freda Zehr, J. W. Hess.

Some Thoughts Presented:—Every true child of God is an ambassador for Christ. We are pilgrims in this land representing our King. Home is a feeder for the Sunday school. It prepares the material for future use. By being late at S. S. we miss the blessing of the opening exercise. Being late also shows a lack of reverence for God. The future welfare of the Church depends much on the primary department. Give them a comfortable place during class period. Give them a good teacher, one who sets a good example for them to follow.

Maude Egli, Secy.

MENNONITE YEAR BOOK AND DIRECTORY
For 1923

This annual publication of 96 pages is just off the press. It contains the usual valuable tabular matter in which the names and addresses of the bishops, ministers, and deacons as well as the various conferences and churches in which they labor can be easily located. The mission boards, both general and district, the relief commission, and the publication board together with their officers and members are given in readily accessible form as are also the home and foreign missions and charitable institutions and the workers at each place. The eduucational institutions and their officers are also given. All of these reports have been carefully revised and brought up-to-date as nearly as possible. In addition to these features a number of interesting articles treating on the various phases of church work are found in this issue. A new department is a Calendar of Events in which the outstanding happenings of the church for the past year are given in chronological order. A booklet which should have a place in every Mennonite home.

Price, 10 cents. 75 cents per dozen.
Address orders to
Mennonite Publishing House,
Scottdale, Pa.

REPORT

Of the First Mennonite S. S. Jan. 1 to Dec. 31, 1922, Kitchener, Ont.

For the Gospel Herald.

Total enrollment for whole School	396
Average attendance (including visitors)	270
Largest school	381
Smallest school	143

Financial Statement

Receipts	
Balance on hand from 1921	$ 55 60
General S S Offerings	745 62
Childrens Quarter Fund Receipts	55 00
Special Monthly class offerings	780 00
	$1636 22
Expenditures	
Sent to Missions and Charities	$1275 00
Sunday School expenses	245 21
Other expenditures	28 00
Balance on hand	87 81
	$1636 22

Married

Yoder—Kennel.—On Sunday evening, Dec. 17, 1922, at Millwood Church near Gap, Pa., occurred the marriage of Bro. Harvey Yoder of Oyster Point, Va., and Sister Alta Kennel of Gap, Pa., Bro. John S. Mast officiating.

Stauffer—Stutzman.—On Thursday, Jan. 25, 1923, Bro. Philip Stauffer and Sister Vernie Stutzman, both of East Fairview, Nebr., were joined in holy wedlock, Bro. J. E. Zimmerman performing the ceremony. May God ever lead them through life.

Sutter—Zehr.—On Jan. 24, 1923, at the home of the bride's parents in East Manson, Iowa, Aaron Sutter of Hopedale, Ill., and Lena Zehr of Manson, Ia., were united in marriage by the home bishop. May God bless them in their journey through life.

Schweitzer—Miller.—On Wednesday, Jan. 24, 1923, Bro. Elmer Schweitzer of Beaver Crossing, Nebr., and Sister Gertrude Miller of Milford, Nebr., were united in holy matrimony, Bishop J. E. Zimmerman officiating. May God's choicest blessing be theirs.

Yoder.—Doolin.—On Sunday evening, Nov. 5, 1922, at the home of the officiating bishop, Bro. Jacob K. Yoder, Wellman, Ia., Bro. Henry H. Yoder and Sister Bertha M. Doolin, both of the West Union congregation, were united in marriage. May God's richest blessings attend them thru life.

Obituary

Miller.—Anna, infant daughter of Bro. and Sister Henry Miller, was born Jan. 28, 1923. She lived but a few hours and then passed into the spirit world. Short services were held at the home by O. S. Hostetler.

Robbins.—Minerva (Ames) Robbins was born at Bronson, Mich., Feb. 17, 1850; died Jan. 23, 1923, at the home of her daughter, Mrs. Ed Healy; aged 72 y. 11 m. 5 d. She was married to Epha Robbins Dec. 7, 1871, who died nearly twenty-two years ago. To this union were born eight children of whom one son and two daughters preceded her to the spirit world, leaving to mourn her departure, three sons, two daughters, twenty-seven grandchildren, and ten great-grandchildren. She became a member of the Baptist Church in 1906. Funeral was held at the Mennonite Church at Emma, Ind., conducted by O. S. Hostetler.

Erkman.—Frederick Edward, third son of Geo. and Katharine Erkman, was born Nov. 16, 1895, in Hamilton Co., Ill.; died at the home of his sister, Mrs. Ralph Harvey in Woodford Co., Ill., Jan. 16, 1923, after a lingering illness; aged 27 y. 2 m. He was a patient sufferer. He greatly desired to receive the Lord Jesus and was baptized and received as a member of the Mennonite Church. He seemed restful and passed into eternity and we trust fell asleep in Jesus. He was baptized two hours before he died by Bro. C. F. Derstine, who also preached the sermon at the funeral on Jan. 17, 1923. Text, I Thes. 4:18.

Blough.—Sarah Alwine Blough, widow of the late Jeremiah Blough of Holsopple, Pa., was born Mar. 21, 1849; died Jan. 18, 1923; aged 73 y. 9 m. 28 d. She was married to Jeremiah Blough Oct. 7, 1870. To this union were born 7 children, 3 sons and 4 daughters. Her husband, 1 son, and 1 daughter preceded her to the spirit world. She is survived by 2 sons, 3 daughters, and 1 brother. She was a faithful member of the Mennonite Church for many years. Funeral services were conducted at the Blough Mennonite Church on Jan. 21 by L. A. Blough and E. J. Blough. Burial in the cemetery near the church.

Eichelberger.—Christ Eichelberger was born in Bavaria, Germany, Mar. 6, 1863. He departed this life Jan. 5, 1923; aged 57 y. 10 m. and 29 d. At the age of 12 years he united with the Mennonite Church of which he remained a faithful member until death. He was married to Kate Zankel Jan., 1889. To this union were born seven children, 2 having died in infancy and the oldest son, Christ died Jan. 5, 1916. He leaves to mourn his departure a sorrowing wife, one son, Andy, and three daughters Lena, Mary and Anna, 2 sons-in-law and 5 grandchildren. Bro. Aldus Brackbill, Clarksville, Mich., and Bro. Simeon Martin preached the funeral sermon on Jan. 9, 1923.

Nunemaker.—Anna (Culberson) Nunemaker, wife of Pre. J. M. Nunemaker, was born at Mansfield, Ohio, Sept. 4, 1846; died at her late home near La Junta, Colo., Jan. 23, 1923; aged 76 y. 4 m. 19 d. She moved from Ohio to Sterling, Ill., in October, 1868, where she was married to Pre. John Kornhaus the following year. To this union were born four sons and five daughters. One son and three daughters preceded her to the spirit world. Her first husband died in McPherson Co., Kans. On Dec. 26, 1916, she was married to J. M. Nunemaker. She is survived by her husband, 3 sons and 2 daughters, 8 grandchildren, 1 great-grandchild, and two brothers. In the fall of 1868 she united with the Mennonite Church and remained faithful to the end. Services were held at the East Holbrook Church, Colorado, by J. A. Heatwole and John Thut, from I Cor. 5:1; after which the body was brought to Canton, Kans., where another service was conducted in the Springvalley Church by D. A. Diener and D. H. Bender, from Rev. 14:13. Interment in cemetery nearby where her first husband and several children are buried.

Kolb.—John F. Kolb, son of Jonathan and Elizabeth (Funk) Kolb, was born in Chester Co., Pa., Dec. 16, 1850; died Jan. 24, 1923; aged 72 y. 1 m. 8 d., following an illness dating from Christmas, 1921. He was married to Amanda J. Zoller Nov. 6, 1873. In 1875 they were baptized and received into the Mennonite Church. His wife preceded him in death May 21, 1919. He was the father of four children, all of whom survive him: J. Clayton, Sarah, wife of Francis Bechtel, John W., and M. Ada, wife of Isaac S. Longacre. By his death the family have lost a good counselor and a kind, loving father. The Church has lost one who was deeply concerned in her welfare and a faithful attendant at her services, especially during his last years when with a feeble body, and tottering steps, he wended his way to the house of worship. During his last sickness, he suffered intense pain and often prayed for the Lord to give him grace to endure till He should see fit to call him home. Funeral services were conducted on Jan. 29 by Bros. Henry G. Bechtel, G. H. Brunk, Warren G. Bean and A. O Histand. Text, II Tim. 4:6-8. Interment in Vincent cemetery.

"Life's labor done; as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say,
'How blest the righteous when he dies.'"

Hooley.—Joseph Kurtz Hooley was born near Belleville, Mifflin Co., Pa., May 7, 1864; died at his home near Bowdil, O., Jan. 23, 1923; aged 58 y. 8 m. 16 d. He was united in marriage to Adda S. Yeater Dec. 13, 1883. To this union were born 10 children, Sara, Mary, Phoeba and Ruth dying in infancy, while David, Elsie, Margaret, Selina, Anna and Hulda survive. They moved to Ohio in 1899. At the early age of 18 years he united with the Presbyterian Church. In 1893 he transferred his membership to the Mennonite Church. He served as Superintendent of the Old People's Home near Marshallville, O., for a term of two years. He was active in church and Sunday school work and was a Bible student of more than ordinary intelligence. In the year 1922 he was received as a member of the U. B. Church and installed as a licensed minister in that organization and placed in charge of the Macedonia church. Funeral services were held at the Pleasant View Mennonite Church near his home on Jan. 26 in the presence of a large concourse of people by I. J. Buckwalter from the text "I have a message from God unto thee" assisted by the ministers Henning, Leaser, and Gruber. Interment in the cemetery near by. He leaves his loving wife, 6 children, 14 grandchildren, and a large circle of relatives and friends to mourn his departure.

Eyer.—Elizabeth (Leatherman) Kehr Eyer was born in Medina Co., Ohio, Aug. 24, 1831, at which place she grew to womanhood. About the year 1856 she came to Indiana and was married to Henry Kehr of Elkhart Co. To this union were born six children, one daughter Caroline, dying in infancy. At the age of 25 years she was converted and united with the Mennonite Church, remaining true to God until death. In the year 1897 her husband preceded her in death. In the year 1901 she was again married to Jerry Eyer of Wakarusa, Ind., who also preceded her in death in 1903. Hers was a life of quiet peace in her Savior, in whom she constantly trusted. Many were the good deeds done and the wholesome advices given to those who sought her company. On Jan. 14 she suffered a stroke of paralysis which left her partly helpless and on Jan. 28 she peacefully fell asleep at the ripe age of 91 y. 5 m. 4 d. Those left to mourn her departure are five children (Mrs. Chauncey Clouse of Haver, Mont.; Mrs. Granville Landis and Martin Kehr of Wakarusa, Ind.; John Kehr, of Alberta, Can.; and Frank Kehr of Elkhart, Ind.), 18 grandchildren, 34 great-grandchildren, 3 brothers, 1 sister, and many relatives and friends. Funeral services were conducted at the Yellowcreek Church by Bro. A. B. Yoder of the M. B. C. Church and Bro. Silas Weldy. Text, II Cor. 4:7, 8. Burial in the adjoining cemetery.

Beery.—Rebecca (Brenneman) Beery was born near Bremen, Ohio, Jan. 2, 1847; died at her home near Bronson, Mich., Jan. 15, 1923; aged 76 y. 13 d. On Dec. 22, 1864, she was united in marriage to Daniel F. Beery of Allen Co., Ohio, he having preceded her in death Mar. 19, 1911. In August, 1865, they moved to Branch Co., Mich., where she lived until death. About the year 1867 they united with the Mennonite Church and were faithful members until death. To this union were born 12 children: Caroline Roat, of Branch Co., Mich.; Sarah Ann Beery, deceased; Abraham Beery, of Branch Co., Mich.; Catharine Beery, deceased; W. Frank Beery, of Noble twp.; Barbara Beery, deceased; Jacob Beery of Noble; Harvey F. Beery deceased; Matilda Swift of Bethel twp.; Elizabeth Fair of Madison twp.; Arthur Beery of Fawn River twp.; Irvin Beery, deceased. Of 20 grandchildren 17 are living; of 9 great-grandchildren 8 are living. Sister Beery was the last of the pioneer members of the old society of Mennonites. She was a devoted mother to her family. She leaves to mourn her loss 1 sister, 2 brothers, 7 children, 17 grandchildren, 8 great-grandchildren and a host of relatives and friends. She was laid to rest in the Pleasant Hill cemetery beside her husband. Funeral services conducted by W. H. Moore.

"Dearest sister thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us
He can all our sorrows heal."

Yoder.—Amanda Yoder was born Aug. 4, 1861, in Holmes Co., Ohio; died of cancer Jan. 19, 1923, at her home near Crystal Springs, Kans. At the early age of sixteen years she united with the Mennonite Church at Walnut Creek, Ohio, and lived faithfully until the end. April 28, 1887, she was united in marriage to J. D. Yoder in McPherson County, Kans. To this union were born 10 children, 8 sons, and 2 daughters. One son and the two daughters preceded her to the great beyond. The remaining seven sons are, Aaron, Irvin, Harvey, Henry, Alfred and David, all of Crystal Springs, and Milo of Burbank, Calif. In the year 1903. they with their family moved to the Yoder home one-half mile east of Crystal Springs where she spent the remainder of her life, always at her post of duty. She leaves to mourn a husband, 7 sons, 6 grandchildren, and a host of friends. Funeral services were hed Jan. 21 at the Amish Mennonite Church near Crystal Springs conducted by Henry King of Harper, Kans., and J. J. Zimmerman and E. J. Shettler of the home congregation. Text, II Tim. 4:7, 8. Interment was made in the adjoining cemetery.

"Mother thou hast left us lonely,
Here our loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal."

Katie Troyer.

Ernst.—Sister Martha Ernst was born in Franklin Co., Pa.; died Jan. 26, 1923; aged 71 y. 13 d. Her death was due to a complication of diseases. She is survived by her husband, Pre. Geo. Ernst, and the following children: Mrs. Edward Yeager of Chambersburg, Jacob K. Ernst of the state of Washington, David K. Ernst of Philadelphia, and Mrs. Henry Martin and Fred G. Ernst of Chambersburg. She also had 2 precious little ones who preceded her to the spirit world. Surviving her are also 16 grandchildren. She was a member of the Mennonite Church and one that we miss so much. A large pillar is taken from our little congregation at Pleasant View. She stood for the firm principle of the Gospel and always had a kind word for all. She was a mother to all who knew her and her ways can well be followed by us as younger people. In her closing hours when in pain she would long for a home of rest but she was patient and willing to wait until the Lord said, "It is enough; come home." Funeral services Jan. 29, were conducted at the home by Bro. Jos. Lehman and at the Chambersburg Church by Bros. W. W. Hege and John S. Burkholder. She was buried in the adjoining graveyard.

"A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled."

N. W. E.

Mishler.—Jacob C. Mishler was born Aug. 18, 1840, in Somerset Co., Pa.; died at the home of his wife's niece, Mr. and Mrs. Uriah M. Miller, near Lagrange, Ind., Jan. 19, 1923; aged 82 y. 5 m. 1 d. He was first married to Sarah Miller who died on Jan. 28, 1914. He was again married on Apr. 18, 1915, to Mrs. Susan Miller. He leaves to mourn his departure, his sorrowing widow, three children, Moses and Mrs. Joe C. Miller of Kalona, Iowa, and Mrs. Peter Weirich of Wolford, N. Dak. He was preceded in death by his first wife and three children, Daniel, Polly, and Eli; the three dying during the same week. Uncle Jake and Aunt Susie lived a happy life together for almost eight years. He was always kind and pleasant to all who came in contact with him. He always enjoyed good health until about three years ago when he had his first stroke of paralysis, but again regained fairly good health. Later he had several strokes and kept growing weaker, but was fully conscious until the last week. He united with the Amish Church in his youth and always remained a faithful member in the cause of Christ. When health failed he often expressed a desire of once more going to church, but God always knows best, and it is thru Him that we part with Uncle Jacob. Funeral services were held at the Mennonite Church at Emma, Ind., conducted by J. J. Troyer, Christ Miller, O. S. Hostetler, after which the body was taken to Iowa for burial where another service was held.

Zook.—Ivan Ira, son of Ira M. and Susie A. Zook, was born in Cass Co., Mo., Feb. 24, 1913; died at the home of his parents at Westover, Md., Jan. 24, 1923; aged 9 y. 11 m. Ivan took sick of sore throat the latter part of December but it was thought to be only tonsilitis. Three more of the family took sick and when the doctor was called he said they all had diphtheria. Ivan's throat healed up nicely but complained of a sore spot in the stomach and later suffered somewhat from vomiting. On the evening of Jan. 23 he seemed all right and after family worship he asked his mother to read to him as he always enjoyed having the Bible read to him. After the reading of two chapters he went to bed and nothing was heard from him during the night. He was accustomed to sleep as long as he pleased because of his health. At 9 o'clock the next morning his father called him but received no answer. He went upstairs and found him cold in death. He must have passed away soon after he went to bed as not even the covers had been moved. It is sad to go thru this experience but we bow submissively to the will of God. Tho young in years Ivan gave his heart to Jesus in the fall, and was received into the church by water baptism. He lived a faithful life for the Master and was loved by his companions. Funeral services could not be held because some of the other children were not yet entirely well. Short services were held at the grave on Jan. 24 by Bros. Aaron Mast and Geo. Hostetler. Memorial services will be held later. He leaves to mourn his early departure father, mother, four sisters, two brothers, and many friends and relatives. But we need not mourn as those who have no hope.

"Sleep on in thy beauty,
Thou sweet angel child,
By sorrow unblighted,
By sin undefiled.
Like the dove of the ark,
Thou hast flown to thy rest,
From the wild sea of strife
To the home of the blest."

—By the Family.

Reeser.—Christian Reeser was a native of Alsace, Lorraine, (Sangamese) which at the time of his birth was a part of France. He was born Sept. 15, 1819, a son of French and German parents. His father, whose name was John, was a Frenchman and native of Lorraine. While a soldier in France he met and afterwards married a German lady, who was born and reared in Germany. The father died while comparatively young, at the age of thirty-five years. His widow came to America and settled in Indiana, at which place she was laid to rest, at the age of sixty years. To this union were born four children, John, Joseph and Mary deceased; Christian, the subject of this sketch, being the only one living. He was reared in France and educated in the French language, but, as usual in those border provinces, he also learned to speak German. While a boy his occupation was herding sheep. In 1839, at the age of twenty years, he came to America with his brother John and a friend, Nicklos Murrier. The voyage was made in a sailing vessel, 45 days being spent on the Atlantic. He located on a farm in Butler County, Ohio. Thirteen years later, at the age of thirty-three years, in Delaware County, Ind., he was married to Miss Barbara Zimmerman, a native of Baden, Germany. To this union were born thirteen children; Joseph and Andrew deceased. The living are: John P. Reeser and Mrs. Fannie S. Ulrich of Nampa, Ida.; C. B. Reeser and Mrs. Anna D. Ulrich of Eureka, Ill.; Jacob of Albany, Oreg.; Mrs. Barbara B. Ummel of Reeds, Mo.; Samuel of Goodfield, Ill.; Mrs. Wm. Plaag of Peoria, Ill.; Benjamin and David of Congerville, Ill.; and Peter E. of Seattle, Wash. There are also 82 grandchildren and 101 great-grandchildren. Christian Reeser came to Montgomery Township, Woodford Co., Ill., in 1858 from Delaware Co., Ind. by wagon immigration. In 1895 he decided to quit farming and in doing so moved to Eureka, Ill., at which place he lived ten years. In 1903, at the age of seventy-two, his wife died. He then made his home in Missouri, with his daughter, Mrs. Ulrich, and came back to Illinois with her about four years later. In 1867 he was called to the ministry in the Mennonite Church, with which he united when a young man. He experienced pioneer experiences in the work of the ministry. Years ago his services were used largely in the community at large for funerals. His period in the ministry was 56 years. When he was 100 years old he spoke the last time. He enjoyed his work greatly, and his death was appropriatey on the Lord's Day, for that is the day he appreciated most. He passed away on Sunday, Jan. 14, 1923. His age was 103 y. 3 m. 29 d. The funeral was held on Jan. 17. The church was crowded beyond capacity. Bro. Andrew Schrock preached in German on II Tim. 4:7, 8. Bro. Clayton F. Derstine preached in English on Acts 13:36. Bros. Sam Gerber and Valentine Strubhar assisted in the service. Peace to his ashes.

Brenneman.—Moses Brenneman, son of Bishop John M. and Sophia Brenneman, was born in Fairfield Co., Ohio, May 4, 1846; died at his home near Elida, Ohio, Jan. 22, 1923; aged 76 y. 8 m. 18 d. He was one of a family of twelve children, of whom four are still living. In 1855 he with his parents moved to Allen Co., Ohio, which has since been his home. He gave his heart to God and united with the Mennonite Church at the age of 20. Oct. 1, 1870, he was united in marriage with Mary A. Stemen who survives him. This union was blessed with eleven children, of whom the following are living: Andrew, John M., Simeon, Moses H., Rudy R., Adam S., Martha J., Alpheus N., and Mary E. All of these are living in the home community, and all members of the Mennonite Church, the eldest, Bro. Andrew, being a minister in the home church. The Lord had been gracious to the family, the father's death being the first death in the family for nearly fifty years. Bro. Brenneman was ordained to the ministry Sept. 10, 1885. His whole heart and soul were in the work, and the best years of his life were spent in promoting the cause of the Kingdom. He was greatly concerned for the welfare of the Church, as well as every member of his family. He was active in the counsels of his congregation and conference. For a number of years he served the Medway congregation near Dayton, Ohio, and also served as district evangelist for several years. He preached his last sermon Dec. 31, 1922. Text, "Blessed are the peacemakers; for they shall be called the children of God." Soon after this he took sick. After a few days his illness developed into pneumonia, which finally resulted in his death. He spent much of his time during his last sickness in prayer, singing a number of his favorite hymns, and frequently urged the members of his family to sing. During his last night on earth he was heard to sing, "I am His and He is mine." He was conscious almost to the end, was fully resigned to God, and shortly before passing away he said, "All is well." A number of times during his last illness he expressed himself as being happy in the Lord, willing to go or stay, as the Lord wills. He leaves his faithful companion, 9 children, 23 grandchildren, 4 sisters, and many relatives and friends who mourn the departure of one who was always faithful to his calling and always ready to extend a helping hand in time of need. As a husband and father, a neighbor and friend, he was uniformly kind and helpful, esteemed by those who knew him, especially the members of his own family.

"Father, thou art sweetly resting,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Funeral services at Salem Church, Jan. 25, conducted by Daniel Kauffman, assisted by George Ross, Perry Brunk, N. O. Blosser, J. M. Shenk, and A. I. Yoder. Text, I Pet. 1:3-5, selected by our departed brother.

How to Gain All:—Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.—Matt. 6:33.

The Omniscient Guide:—The steps of a good man are ordered by the Lord.—Psalm 37:23.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The Mennonite Central Committee has under consideration the question of sending more workers to Russia. More definite announcement may be made following a meeting of the Executive Committee at Philadelphia, on February 10. Meanwhile, if there are those who wish to make application to go as workers the Committee will be glad to hear from you. Only applicants of certain definite qualifications and types will be considered. Those to be sent, if any, must possess mechanical and administrative ability, should be able to speak German, and capable of organizing and directing work in a large way. They should be at least 25 years of age, preferably single, and willing to stay for several years if necessary. Anyone capable of meeting these qualifications, at least in a large measure, should communicate at once with the secretary of the Committee, Levi Mumaw, Scottdale, Pa.

* * *

A letter from Bro. G. G. Hiebert, who is in charge of the tractors working for our Unit in Russia, says that the work is going nicely but that it is being somewhat hindered on account of a very abundant rainfall. At the date of writing (Dec. 22) he reports that they had already plowed 4400 acres, and about 714 acres had been seeded by the Unit. He reports favorable indications for a good crop next year.

* * *

The following news release has been sent to the papers of Pennsylvania, Indiana and Kansas, by the press department of the A. R. A. It refers particularly to our Mennonite work in South Russia. Only extracts of the report are here given.

Moscow, Russia.—By Mail—The American Mennonite Relief Committee, in affiliation with the American Relief Administration, is feeding 18,000 children and adults in Russia. As the food shortage approaches its crest in the late winter and early spring, the number will be increased.

Most of the feeding, which is under the direction of Alvin J. Miller is in the Ekaterinoslav Goubernia in the Southern Ukraine. A limited amount is carried on at Samara and Arenburg. In addition to the feeding in open kitchens, the Mennonites, since they have entered Russia have distributed more than $100,000 worth of food packages.

The funds to Mr. Miller for general relief come through the Mennonite Central Committee, with executive office at Scottdale, Pennsylvania. The organizations subsidiary to the Central Committee are: Mennonite Relief Commission for War Sufferers, Scottdale; Emergency Relief Commission of the General Conference, Eastern Mennonite Board of Missions and Charities, Lancaster, Pa; the Krimmer Mennonite Brethren Church, Chicago; the Mennonite Brethren Church of North America, Hillsboro, Kansas, and the Pacific Branch of the Relief Committee for the Suffering Mennonites in Russia, Reedley, California.

Feb. 2, 1923.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt

Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(1907) 2174 Danforth Ave., Toronto, Ont., L. S. Weber, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos M. Nissley, Supt.

Job.—Job, W. Va., R. W. Benner, Supt

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.

Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.

Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.

Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.

Children's Home.—(1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.

Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

WANTED

Copies of **Mennonite Year Book and Directory** from first publication to 1916. Any persons having copies please address

J. E. Hartzler,
Bluffton, Ohio.

"And as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread.
But cheerful in the light around me thrown,
Walking as one to pleasant service led,
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength alone!"

"Our church should mean to us a place next to the fireside in childhood, next to the heart in our productive years, and next to heaven in the evening of life."

ITEMS AND COMMENTS

The final accounting of the estate of the late Colonel Theodore Roosevelt has been made recently. The value is placed at $981,171,. Sagamore Hill, his home and at the present the residence of his widow is valued at $180,000.

It is said that official information has reached Washington that the Palestine Administration is inviting archaeologists of the United States, Great Britain and France, as well as other countries, to excavate the ancient "City of David" on Mount Ophel, just south of the existing walls of Jerusalem. Some interesting finds are in store, no doubt.

According to a recent statement the largest single Bible order ever placed by any organization in the United States, perhaps in the world, has just been given by the American Bible Society to a firm in New York City. 1,500,000 volumes of Scripture portions consisting of the gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, 64 pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. This is the first time since the war period that the Society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received.

The total value of cigarettes exported from the United States in the eight years since the beginning of the war is $165,000,000 against $22,000,000 in the eight years preceding the war. The "tobacco habit" seems to have been greatly stimulated since the beginning of the war period, as the total value of tobacco in all forms exported from the United States in the eight years since 1914 is $1,325,000,000 against about $350,000,000 in the eight years immediately preceding the war.—Trade Record. Much of this demand comes from the Oriental countries which seem to have caught the American cigarette habit. It is a pity that this miserable degrading habit is becoming world wide and that America is largely to blame for it.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 15, 1923 (Gospel Witness Established 1905) No. 46

EDITORIAL

"By grace are ye saved through faith."

Do we not err, sometimes, in trying to bolster up the Bible by the revelations of science or facts of history? Such revelations, when authentic, simply add to the already overwhelming proof of the authenticity and inerrancy of the Bible as God's Word. It is encouraging, of course, to have such added testimony; but the greatest need is not so much the confirmation of Gospel truth as the confirmation, by means of God's inspired Word, of the truth or error of many things put out today in the name of science or history. In this the Bereans set us a worthy example when they searched the Scriptures daily to see whether the things they heard were true. If every professing Christian would follow this rule the present wave of apostasy would soon be at an end.

An exchange, in discussing the influence of heredity, cites the case of two families. One was a family of five brothers who married degenerate wives and who in the course of several centuries brought into being over 2000 descendants, most of them criminals, idiots, reprobates. The other was a family of a noted clergyman and scholar who also became the ancestor of a numerous posterity, most of them occupying positions of usefulness and honor, not one of them known to have a criminal record. Yes, there is something in blood—which reminds us of three things: (1) the importance of reckoning with this fact in dealing with people; (2) the grace of God in supplying the needed power whereby most people may overcome the handicap of bad blood if they abide faithfully in Him; (3) the importance of proper living and proper mating, looking to the transmission of a proper heritage to succeeding generations.

Conviction.—There are a number of uses of this word. In legal circles it is used when a person is proven guilty. In religious phraseology it is much used when a sinner feels the guilt of sin and is led to forsake his erroneous ways. But in still another sense it applies very forcefully to the Church. The Church needs strong conviction that Christ is the only Savior of mankind and that all those who do not accept Him as such will spend eternity in the abode of the lost. We need a strong conviction that the Church is the divinely commissioned organization to preach the Gospel to all the world, and only as she performs her mission will the world be evangelized. We need a strong conviction that the rules for the Christian life as given in the Bible are practical, useful, and are intended to be observed. We need a strong conviction that the doctrines which are taught therein, whether popular or unpopular, should be preached both in precept and example by all Christians. The great, crying need of the Church today is strong conviction. Lord, send it! Then will many of our difficulties and disturbances disappear and Thy cause will prosper.—H.

The Churchman.—Of Christ Jesus it is said, "He is the head of the body, the church;" also that "in all things he should have the preeminence." The Church is that sacred institution which God has called into being as the earthly home of God's people on earth, giving it the special distinction of putting His Son Jesus Christ at the Head. This fact leads us to two conclusions:

1. We should never claim membership in any organization which fails to give Christ the recognition of His rightful place as Head. We know the functions of the head. It has the "preeminence" in all things, giving directions to all members of the body. The child of God can not consistently belong to any organization—secret or otherwise—that does not distinctly recognize Jesus Christ as the Son of God and accord full submission to all His commandments. This applies to religious denominations as well as other bodies. If a church itself is not loyal to Christ the individual member should try to help get it into conformity with Christ, or, failing in this, should ally himself with a loyal church.

2. In the performance of duty we are churchmen before anything else. Looking into our own church, some are recognized as mission workers, some ministers, some relief workers, some schoolmen, some charitable workers, some publication men, some workers in other lines; but if we are not first of all churchmen we have missed our calling. We can see but one reason for the existence of any church institution, and that is to serve the church which gives it support. And no church institution can be of any practical service to the Church unless it is in charge of workers who are first of all churchmen, loyal to its standards and teachings.

But does that not put the Church above Christ? No; not unless that church is itself disloyal to Christ. As said before, the Church itself is God's institution, set for the furtherance of the cause of Christ, providing a means for the edification of the body of Christ and uniting the children of God in bringing the Gospel of Christ to all the world. To this end every loyal churchman is not only a faithful worker in any church institution to which he may be called but is also consistently loyal to Christ the Head of the Church.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

A BIBLE STUDY

By David Summers

For the Gospel Herald.

The Home of the Saved

In this study new thoughts may be brought to you, but do as Paul says, "Prove all things and hold fast to that which is good."

1. By accepting Christ what do we get?

I Jno. 5:11, 12; 2:24, 25; Rom. 6:23 last clause

2 For what purpose was the earth created?

Isa. 45:18; Gen. 1:26-28; 2:7, 8, 15-18. Note.—Man was made in the image and likeness of God, and was to have dominion over all the works of God. Look at the beautiful home he had and the chance to eat of the tree of life, but by disobedience he lost that beautiful home, and Satan became the prince of it. But through the promise of a Redeemer, man can be brought back again where he fell from, and when he accepts Christ the Kingdom, or first dominion, shall come again to the tower of the flock, the Daughter of Zion, (Micah 4:8).

3. To whom had God given the earth?

Psa. 115:16; Gen. 1:26; Heb. 2:6-8.

4. How did man lose his dominion?

Rom. 5:12; 6:23; Gen. 3:6, 17, 19.

5. In tempting Christ what ownership did Satan claim?

Luke 4:5-8; Jno. 14:30; Eph. 2:1-5.

6. Whom does the word say is blessed?

Matt. 5:5; Psa. 37:11, 34. Note.—The inheritance cannot be realized in this life; for here the truly meek generally have little of the earth's good things. I Tim. 6:6-12.

7. What promise did God make to Abraham?

Gen. 13:14-17.

8. How much did this promise include?

Rom. 4:13; Gal. 3:29.

9. How much of the earth did Abraham have?

Acts 7:5; Heb. 11:13.

10. How much of the promise did Abraham expect?

Heb. 11:8-10.

11. Why did not these patriarchs receive the promise?

Heb. 11:39, 40. Note.—You can readily see these men of faith, in Heb. 11, which Paul calls a great crowd of witnesses (Heb. 12:1), are all sleeping in their dusty graves (Jno. 5:28, 29), and will all come forth at the resurrection of the just, (Jno. 5:29, first clause), called by Jesus the resurrection of life. See also Rev. 20:6; I Cor. 15:51. Then all the bodies of the righteous sleeping in their dusty beds will be called by the Life-giver, Jesus. Jno. 11:25, 26; I Cor. 15:51-55; I Thes. 4:13-18. They will then go to those mansions Jesus went to prepare for us. Jno. 14:1-3. See also II Pet. 3:10, 13; Rev. 21:1; Isa. 65:17; Dan. 7:27. Christ said "In my fathers house are many mansions" made of gold (Jno. 14:2; Rev. 21:8), and yet "eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9). Those who accept the teachings of God's Word will not be ignorant concerning our future home. It is called a country, Heb. 11:14-16. This will be a glad reunion. Angels will gather together the elect from the four winds, from one end of the heaven to the other. Little children whom the enemy, death, had torn away from our sides, are carried by holy angels to their mothers' arms. Friends long separated are united, never more to part, and songs of gladness will ascend to the city of God. A glorious reunion that will be when they come forth in their immortal beauty, changed into immortality, I Cor. 15:51-55. Even so come, Lord Jesus. Amen.

Allensville, Pa.

OBSERVING THE SABBATH

By A. C. Kolb

For the Gospel Herald.

(Concluded from last week)

In professing defense of their activities on the Sabbath day (in our day this is taken generally to refer to what we call Sunday), there are those who ironically refer to the necessity of "pulling the ox out of the pit." This is quoted because it was Jesus who challenged the rulers of the synagogue to show that an act of mercy was not justifiable, which, of course, they could not do, altho performed on the Sabbath day. He had just healed a cripple who had been suffering for eighteen years, and when the president of the synagogue saw it he berated Him saying to the people (indirectly meaning to strike a hard blow at Jesus' act), "There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day," to which Jesus replied: "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" There was no reply to this rejoinder, for Jesus pointed out that helpfulness is akin to holiness and that doing good, with no thought of personal advantage, was in full harmony with the spirit of the fourth commandment.

In modern times we find people everywhere busily engaged in either inventing excuses or carrying them out, justifying them in what they call "pulling the ox out of the pit." Every sane person will admit that to pull an ox out of a pit, regardless of the day on which it was done, would be an act of mercy. How many, however, make it their business to see that affairs are so arranged that the ox will be sure to fall into the pit so they may pull him out on Sunday? Isn't it remarkable to what lengths people will go to achieve personal gain, and all under the cloak of "necessity," having, however, beforehand carefully prepared conditions which should create the necessity? Is that keeping the sabbath day "holy unto the Lord?"

Out of the attitude many people take in regard to this very matter, has arisen, to a great extent, the violent hostility toward legislation which makes it unlawful to perform certain duties on the Sabbath. No man whose heart and soul is set upon being a co-worker with God, will ever support any movement which will tend to lessen reverence for the Sabbath. It would be far better if people, prompted by impulses from within, would endeavor to so shape their activities as to conform with God's idea respecting the Sabbath, for then no legislation would be necessary. Neither would there need be a law against stealing if there were no thieves. If, therefore, it is good to have a law which aims to protect against stealing, is it not equally well to have a law which will protect against Sabbath breaking, so that those who would enjoy the real object and purpose of the Sabbath may do so? Many there are who would gladly conform their activities to God's law if their employers set them a better example, and relieve them from work. How many are the instances where this could be very well arranged! On the other hand, if employees were always ready to make proper use of the Sabbath, instead of simply wasting their time, their consistent claims for a proper observance

of the day would go far indeed in bringing about conditions making it possible for their wishes to be met. The whole matter revolves about the one central thought of whether God has ordained it shall be observed, or whether it shall be used in a manner utterly strange to God's purpose. The reasoning of any man who thinks the Sabbath is a day which interferes with his business should he observe it, and therefore seeks an excuse to justify his attitude and conduct, is at variance with the teaching of Jesus. Crowding out of proper consideration of the Sabbath can mean nothing short of crowding out due respect for the Almighty who instituted it.

There has been a clamoring for greater liberty on the Sabbath in order to make it a day of recreation. God in His plan never gave the slightest hint that it should be used for that purpose. What, then, are we going to do about it? Is it not true that where there is such great agitation to secure the consent of government to carry on all kinds of sports on Sunday, there is likewise the most agitation for shorter working days and more holidays? What is the object sought other than to gratify personal whims or longings? The actual fact is that excuses are sought by which God's real purpose may be circumvented and yet make it appear as tho there were no violation. Does not that look very much like hypocrisy? If God is not to be taken into consideration at all, then there need be no law respecting the Sabbath. Already the thought of reverencing God seems to be dismissed largely from the mind of many people and that can mean nothing less than drifting toward godlessness, with all that pertains thereto.

The backbone of a nation does not consist of those who would set at nought due recognition of the eternal Jehovah. In the Bible we are admonished that "righteousness exalteth a nation, but sin is a reproach to any people," and we are also told that "all unrighteousness is sin." These statements are clear and distinct, and it does not take a very intelligent man to differentiate between the essentials of righteousness and unrighteousness. There are, it is very true, some things in Holy Writ which require careful study to understand. Can it be reasonably expected, however, that people who do not concern themselves enough to find out what God's Word teaches from the fact that they seldom if ever read it (and much less study it) are competent to interpret it? Yet how often do we hear just such noising abroad what should or should not be done? Can it be other than zeal steeped in ignorance? Should any one doubt as to whether the Bible teaching respecting righteousness, or the condemnatory results of unrighteousness is incorrect, all that is necessary is to turn to profane history and sufficient evidence may be found to corroborate. Who will say that we have escaped what the great Jewish scholar, Paul, described as present day conditions when he said: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (II Tim. 3:2-5). We need not look far to see those very conditions, and that being the case, need we wonder that there are those who would be glad to rid themselves altogether of the Sabbath and its obligations?

It has frequently been said that the present age is an age of progress. Much as we love to contemplate such a condition of affairs, it must be admitted that perfection is still a long way off. Where in some respects an advance has been made it would seem that in others this cannot be said. There have always been men who have taken exceptions to the Bible and its teachings, and there will always be. There are those today who would profess to scorn the idea that there is such a being as Jehovah. With what or whom they would propose to fill the place He occupies has never been decided. Certain it is that nothing has as yet evolved from the mind of man which is His equal. Professed unbelievers come to an insurmountable wall on this question. The short-cut route to the settlement of this matter is to listen to the voice of Him who was, who is, and who always will be, Jehovah. Sacred and profane history bear witness to the fact that to conform to the laws He has laid down, in spirit and in truth, will result in lasting benefits. His teachings transcend infinitely the productions of the greatest human philosophers. His thoughts are as much higher than our thoughts as the heavens are higher than the earth, and no one has yet been able to measure the expanse of the heavens. Let the mockers mock, and the scoffers scoff, and all their fretting and scolding will avail nothing before Him. Never has anything emanated from the most fertile brain of man which can compare with St. Paul's comprehension of God when he says, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever" (Rom. 11:33-36).

If people are not satisfied with the progress which has been made in countries or communities where God and His Word are recognized, which is the basis of modern civilization, why don't they go somewhere where neither God nor His Word are known? Have you ever heard of any such picking up their belongings and leaving? They should find ideal conditions in such surroundings. If not, wherein lies the cause? It must be that civilization in those parts of the globe which have not come under the influence of the Bible is far less developed than where the Bible is known and laws are made to conform thereto. More than that, as nations become more and more civilized, the influence which is the functioning force, is that which seeks to make laws which are patterned after those which God gave in the beginning. This has never been successfully contradicted. Moreover, where the influence of the Bible is becoming felt in heathen lands, the adoption of its principles brings joy and happiness and contentment, and the more so as the people learn God's laws better. In such lands Sabbath-keeping is always established. Would it not seem clear, therefore, that any effort to annul the primary principles of God's laws, whether it be in regard to Sabbath observance or anything else, is a step toward retrogression and decay?

Herbert, Sask.

GOD'S POWER

Man's superlatives are sometimes signs of weakness, carelessness, excitement. But God's superlatives, instead of going beyond, fall short of truth. They show both the poverty of earthly speech and the riches of heavenly thought, hinting an overflowing fulness of conception which no chalice of language can contain. In this chapter Paul labors under a weight of conception that no powers of expression can sustain, praying that Ephesians may be able to know a love that "passeth knowledge;" God, he adds, is able to do above all, abundantly above all, exceeding abundantly above all, that we ask or think.—A. T. Pierson.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(Columbia Mission)

At the present time there is a great interest manifested at this place and the enemy seems busier than ever trying to overthrow the work but the Lord is greater and is with us and is always providing sufficient grace for every trial.

Last Sunday we again had over 200 in Sunday school and all the children seemed to be glad to be with us as many had been quarantined for various diseases. One girl said upon coming again that she did not mind staying away from public school, but on Sundays the day was so long and she missed the Sunday school and children's meetings so much.

Our sewing class which was again organized Jan. 1, is also very well attended and is held Saturday afternoons. At present there are about 80 girls learning to sew; many are becoming more efficient than their mothers in the line of sewing. Last Saturday about 20 sisters from East Petersburg congregation came and acted as sewing teachers. Each Saturday different congregations send teachers for this work.

At present Sister Adaline Fitzgerald is assisting Sister Bertha Miller in the visitation work. This is a great work and means much in the Mission cause as many cannot attend services or even read their Bibles and these sisters read to them and instruct them in the Word. Any sister who wishes to help at the mission, if only for a few weeks, we will be glad to hear from you and have you come.

Remember us in your prayers.

Yours in His service.

Feb. 6, 1923. C. Z. Martin.

WEEKLY LETTER FROM SOUTH AMERICA

(Jan. 3, 1923)

By J. W. Shank

Dear Herald Readers: We are beginning with a new year. For one entire year we have sent the news letters. While it is very hard to write these letters in due time always, yet we feel that it is a duty we owe the friends at home who are interested in the Lord's work here. Therefore we plan to continue sending these weekly messages to the columns of the Gospel Herald.

Of all busy times this season is about the busiest, even though it is vacation time. At Christmas time we must always have a program for the children. The mothers are busy doing extra sewing during the time when the children are at home and when there is no school work at the mission. It is the time when we must get out our annual reports. At the present time also we are preparing a special report of the year which will be published within a month or so. At every station there are a number of applicants for baptism who must be prepared for this important step. The hot weather is on so that our visiting homes must be confined to the cool hours of the morning or afternoon.

A letter from Pehuajo states that in an after-meeting at the close of the special meetings there were forty-five persons present who expresesd their determination to begin the new life in Christ. We are praying for these people and believe that the Lord will do His part to keep them from falling.

We have no news from Carlos Casares for this week. We know, however, that the workers there are very busy with their beginnings. Sister Santina Cavadore has gone to help them out during her vacation from the Normal school. This will be a new experience for Santina and at the same time will be a great help to Sister Lauver.

We now have our conference program ready for the 12th and 13th of February. We are looking forward to a spiritual feast. It will be the first real conference season for our native Christians. The brethren in Trenque Lauquen are especially hopeful for a spiritual revival because the conference is to be held at this place.

The farmers are rather disappointed this year in the wheat crop. The prospects for a good crop were excellent until heavy dews came with a burning sun afterwards. The result was that the grains were shriveled up and the crop is worth less than half of what was expected. This comes pretty hard on the farmers because the price of cattle is so extremely low. These failures in the country will also be felt by numerous poor families in the towns. Men who in other years had been accustomed to earn big money during the harvest time so as to tide them over during the winter, this year can hardly find employment in the country. Thus the outlook for the poor this winter is not very bright.

But it is our good privilege to give a message of spiritual hope to all, and who knows but hard times may bring spiritual blessings to some people who otherwise would not be in a position to receive them?

Trenque Lauquen,
F. C. O., Argentine.

"I NEVER GET TIRED OF HEARING ABOUT JESUS"

By Ella Zook

For the Gospel Herald.

A woman lay very ill in a hospital in Kansas City, so ill indeed that she could scarcely speak above a whisper.

This was not her first hospital experience by any means. Several times she had been there before and had suffered untold agonies. Then one fatal night in her home she attempted suicide to avoid going there again. But God who is very merciful would not suffer her soul to be lost (for which Christ died) but spared her life and back to the hospital she was taken again.

As she was recovering from the wound which her own hand had inflicted she thought upon her sin and called upon the Lord for mercy and pardon. She was often visited by the city missionary and expressed her trust in Christ and her assurance of forgiveness of sin.

It was on a Sunday afternoon that the city missionary sat talking to her about Jesus and how He suffered and bore all our sins. There was an interruption and the missionary started to go but she called him back saying "Talk to me more about Jesus. I never get tired of hearing you talk about Jesus." When he asked her how she knew He had forgiven her, she placed her hand upon her breast and a look of joy overspread her face as she answered, "I feel different here."

If I could put into print the smile of peace and satisfaction that radiated from her face as she listened to the comforting words of the Gospel I think many a despondent heart would take courage, many a downcast soul would look up. It is surely worth while to behold the joy of a soul who has found Jesus precious and experienced the joy of sins forgiven.

"Would **you** care if some friend **you** had
met day by day,
Should never be told about Jesus?
Are **you** willing that he in the Judgment
should say,
'Nobody told me of Jesus'?

"Nobody told me of Jesus
Nobody told me of Jesus,
So many I have met but they seemed to
forget
To tell me the story of Jesus."

Manson, Iowa.

HOW MAY I ENGAGE IN PERSONAL WORK?

By Leo F. Rice

For the Gospel Herald.

To know we are workers for God we must give evidences. Here are some Scriptural quotations:

"Ye must be born again."

"A new commandment I give unto you. That ye love one another, as I have loved you, that ye also love one another."

"By this shall men know that ye are my disciples, if ye love one another."

"Let all your things be done with charity, out of a pure heart, and of a good conscience, and of love unfeigned."

"And above all things have fervent charity among yourselves, for charity shall cover a multitude of sins."

"My little children let us not love in word, neither in tongue, but in deed and truth."

"By this we know that we love the children of God when we love God, and keep his commandments."

"If a man say I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"As every man hath received the gift even so minister the same one of another as good stewards of the manifold grace of God."

So we see our lives must be molded and shaped for God's work. We can begin with little things. It is little things that count. Yes, many things we can do, the Bible even says. "Whosoever giveth a cup of cold water in my name, he shall not lose his reward." Even a smile and a friendly greeting, with a heart overflowing with love, will not let the starving go hungry from your door. A simple story to the wayward, of Jesus and His love, may bring him to redemption, a basket of flowers to someone who has longed for their sweet smelling odor, may bring to the receiver, a feeling of happiness and good cheer.

The Bible says, "But to do good and communicate forget not: for with such sacrifices God is well pleased." But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Another example of personal work is the story of the Good Samaritan, how that a certain man fell among thieves, which stripped him of his raiment, and wounded him, leaving him half dead. Two men with hearts as stone, passed by, leaving him unmolested, but when the Samaritan came along he had compassion, and bound his sores, first soothing them with oil, put him on a beast and brought him to an inn, and took care of him. The next day he left, giving the inn keeper money to care for him, and said, "What thou spendest more, I will repay." This was a case of physical aid, but it left an impression of good will. Let us not forget that the soul needs a physician too, and that our time is short. So let us be about our Father's business while it is yet day, "for the night cometh when no man can work."

Let us all be up and doing
While yet 'tis called today,
Tomorrow's sun may never rise,
Or we may be called away,

Before we have accomplished
What the Lord has in store to do.
He can not use a slacker,
But willing men who are kind and true.

To spread the Gospel story,
To people far and wide,
To teach them how to live
And how their feet to guide.

So when that blessed day shall come
When Christ will claim His own
That we may be numbered with the blest
In His eternal home.

Greenford, Ohio.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain.—Titus 3:9.

Does Acts 15:22, prove that the Apostles, the Elders, and the whole Church commanded that they abstain themselves from blood, and from things strangled, as in Acts 15:20, 29; 21:25? If so, why do we not keep it? Do we read of things strangled in the Old Testament?—E. E. T.

Answer: By carefully noting the context of verse 22, Acts 15, it is clearly shown that certain Judaizing teachers had come from Jerusalem to Antioch and taught that unless the Gentile believers were circumcised they could not be saved. Such teaching caused great dissension in the Church at Antioch; whereupon Paul and Barnabas, and certain other men were delegated to go up to Jerusalem and bring the matter before the apostles and elders in that city. A special meeting was called to consider the question. Peter and James, who were the principal spokesmen, made it clear to those assembled in conference, that it was not necessary for the Gentile believers to observe the rite of circumcision in order to be accepted of the Lord. James proposed that official letters be written to the churches in Antioch, Syria and Celicia, simply requiring that the Gentile believers "abstain from polution of idols, and from fornication, and from things strangled, and from blood." v. 20. To this suggestion "the apostles, and elders, with the whole church" at Jerusalem gave their hearty assent, and authorized two of their number, viz., Judas and Silas, to accompany Paul and Barnabas to Antioch to deliver the decree as recorded in verse 29.

Afterward Paul and Silas visited various cities in Asia Minor, and "delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem." Acts 16:4.

Fourteen years later when Paul (after his third missionary journey) returned to Jerusalem, again the question of circumcision was raised by certain Jewish believers. Again it was definitely stated as to what is required of those of the "Gentiles which believe." Chap. 21:25. This decision is still in effect, and we know of no Christian individual or Christian Church that is guilty of violating said decision.

The Old Testament Scriptures do not specifically forbid the eating of things strangled, but the Israelites were restricted from eating blood (see Gen. 9:4; Lev. 3:17; Deut. 12:16, 23), but it is understood that if they would have eaten things strangled, they would have violated the law in eating blood, because the flesh of beasts and fowls killed by strangulation still contains more or less blood.—J. S. S.

ALONE WITH GOD

Christian life in our days is full of activity. It finds pleasure in planning, giving and working for the advancement of Christ's cause. This spirit of consecration gives joy to all Christians who recognize it, and inspires confident hopes * * * But it conceals also a great peril. All Christian power springs from communion with God, and from the indwelling of God's grace. One can do good only as his heart pulsates with love to Christ and has present experience of His love. We can impart only what we receive. Any spring will run dry unless fed from unfailing springs. Any Christian labor will be fruitless and Christian zeal be like sounding brass, unless the soul waits daily on God and finds new strength in prayer and in the study of the Bible.—Scattered Seed.

"Let us be strong, never fainting, for we shall reap, 'if we faint not.'"

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MAKE YOUR MOTHER HAPPY

Sel. by Rachel Mumaw

Children, make your mother happy,
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy,
Many griefs she has to bear,
And she wearies 'neath her burdens,
Can you not her burdens share?

Children, make your mother happy,
Prompt obedience cheers the heart,
While a wilful disobedience
Pierces like a poisoned dart.

Children, make your mother happy,
On her brow the lines of care
Deepen daily—don't you see them?
While your own are smooth and fair?

Children, make your mother happy,
For beneath the coffin lid,
All too soon her face so saint-like,
May forever there be hid.

Bitter tears and self-upbraiding,
Cannot bring her back again,
And remorseful memories
Are a legacy of pain.

Oh, begin today, dear children,
Listen when your mother speaks,
Render quick and sweet obedience,
For your highest good she seeks.

She loves you better than all the others,
And for your sake herself denies,
Always patient, prayerful, tender,
Ever thoughtful, true and wise.

Remember while you live, dear children,
Though you search the rounded earth,
You'll never find a friend so faithful
As the one who gave you birth.

Wakarusa, Ind.

MEMORIES OF CHILDHOOD DAYS

By Geo. S. Keener

For the Gospel Herald.

About my earliest recollection of my childhood days was seeing my dear mother call us together and getting us ready for bed. Sometimes our faces and hands had to be washed and then we would give a goodnight kiss to father and mother. Often we would ask them if we were good. They would quickly answer that we were good if we went to sleep. I too would ask in my childish way in our German dialect, "Aw brauf?" meaning, "Am I good too?" "Yes, you are good to go to sleep." How dear to our hearts are those childhood days when we were without a care, for our parents cared for us.

Father and mother would often talk of our childish tricks and capers and often we no doubt asked them questions that they were puzzled to answer. The apostle Paul could well say, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

I often think of the old homestead in Lancaster county where my parents lived. This is still standing along the Strasburg pike. Here I spent eleven years of my childhood. A few changes have been made but I can still see the little brick smokehouse and a few tall plum trees that stood close by. How we gathered plums in our little buckets and brought them to the house! We also fondly recollect the apple orchard with the old time Smokehouse and the mellow Rambo apples and the large brown-colored weather-board house with a porch halfway round where we passed many days playing together; also the grape arbor with the sweet old time Concord grapes. And the garden, with its rich mellow soil, where the good things grew which mother prepared and cooked so well, and how we enjoyed the meal when our appetites were keen!

Children, those of you who read this or who have it read to you, don't forget to be good and kind to your dear mother if she is still living. Don't be like a little boy I once read of in one of the school books. A mother asked her little boy to bring her a glass of cold water when she was sick in bed with a fever. He unwillingly brought her the water but at night went to bed without giving her the goodnight kiss as he always did before. At midnight he got awake and thought about his mother; he tossed around in bed and could not sleep because of his unkindness to her. Early in the morning he thought he would go and give her a kiss and ask her to forgive him but when he stole into her bedroom her body was cold in death. How do you think this little boy must have felt when he could not ask her to forgive him?

Children, do your parents good service willingly when they ask you and you will always feel happy, and much more so when you get older and can think back and know that you did for them what you could.

I also remember the large nut tree (they called it the Dutch nut tree) which stood at the corner of the old garden, where we used to gather nuts. They were about an inch or an inch and a half long and about three-fourths of an inch in diameter and were good to eat.

I remember one time father and mother and the little girls went away. I can still hear mother say, "Now boys, today you may cook eggs." I think she said that we could cook as many as we could eat. At that time eggs were plenty and cheap, selling for about a cent each. When dinner-time came my oldest brother, John, put the pot on the fire with water in it. I can still see the eggs go into the pot. I don't know how many he put in but one thing I do know, he overestimated our appetite for eggs. There were three of us and we all got our fill. We were spading garden at the time and John thought it would be wise to spade the egg shells under the ground. Such are the pranks of childhood.

There is no sweeter thought than pleasant recollections of childhood days in our Christian parental homes. It does my heart good to ponder over my childhood days and think of those who are gone to that home above where we can meet them some time. Jesus said, "Where I am, there ye may be also."

Hagerstown, Md.

THE SPIRITUAL AND THE SECULAR

The greater portion of most men's thoughts and activity must be developed to secular callings. In and through their trade, their business, their profession, they are called to serve their fellow men and to glorify God.

Many a man whose daily work seems of a coarse and material nature has often wished that he could lead what he imagines would be a more religious life; that is, that he could devote his time mainly to specifically spiritual activities or works of mercy and help. It is well for both laymen and ministers to remember that honest industry in the line marked out by one's talent and opportunities is the most practical philanthropy. A big farm, a ship yard, a factory, is worth more to the world than a hospital. There are refugees for the fallen and asylums for the idiotic, the lunatic and the sick; but the foundations of them all rest on the daily labors of the world's workers; and work is the channel through which come all the amenities and refinements of life as well as the supply of its bodily wants.—Northern Christian Advocate.

Spare minutes are great laborers if kept to their work. They overthrow or build up, enrich or impoverish a man.—Selected.

"We receive spiritual life thru faith in Jesus."

Sunday School

For the Gospel Herald.

Lesson for Feb. 25, 1923—Luke 19:11-48

THE PARABLE OF THE POUNDS

Golden Text.—He that is faithful in that which is least is faithful also in much.—Luke 16:10.

Lesson Story.—As Christ and His disciples were near to Jerusalem, and perceiving that His disciples had the opinion that His kingdom should "immediately appear," He spoke a parable unto them to remind them that important things were yet to happen before this should occur. To this end He relates the story of a nobleman who took a journey to a far country to receive for himself a kingdom. Before leaving he called to himself ten servants and to each he gave a pound, charging them to "Occupy till I come." Upon his return the servants were called to report, that he might know how much each had gained. To the one who had gained ten pounds he said, "Be thou ruler over ten cities." The one who had gained five pounds was given charge over five cities. Another servant who had proven himself unworthy but brought his pound back without any gains was ordered to turn this pound over to the one who had gained ten pounds. Though this unfaithful servant tried to justify himself in his course his very speech that he made helped to establish his guilt and to draw upon him the penalty for his unfaithfulness.

Lesson Application.—Christ is the nobleman of our parable, and we are His servants who are placed as stewards over His possessions here. The "citizens" represent the world, which has never given its consent to have Him rule over it. In the fulness of time Christ will return and we must all give account of our stewardship to Him. Excuses may lull the conscience to sleep or satisfy men here, but they will only help to complete our condemnation when we come before the judgment seat of Christ.

Lesson Thoughts.—1. "Occupy till I come." That is the sum total of Christian duty. In the interval between the time of Christ's ascension and His coming return, it is the duty of God's people to look after His interests in the souls of men. The Great Commission is, "Go ye into all the world, and preach the Gospel to every creature." Are we doing our part in obeying His Word? Are we making use of our pound, or are we hiding it in a napkin?

2. It is the design of God that all people shall have like chances before Him. Each servant receives a pound—no more, no less. Our opportunity for multiplying returns from the use of this pound may be different, but God gives us all a chance to do something. "God is no respecter of persons."

3. "Thy pound hath gained." Here is the secret of success on the part of these faithful servants. With them it was not "my pound" but "thy pound." "The earth is the Lord's," and our solemn duty is to make such use of that part of it committed to our stewardship as will bring the Master's approval in a hearty "Well done" when He comes to reckon with His servants. And if we are faithful in the use of the pound committed unto us we are sure to be able to say, "Thy pound hath gained," for we have the assurance that "our labor is not in vain in the Lord."

4. Behold that pound in a napkin. That servant was "loafing on his job." He had been commanded to "occupy," but he found it easier to "hide." In other words, he failed to do anything. He was a church member who refused to do anything but belong to Church. We have thousands like him today. The fact that the nobleman would have been satisfied with a simple investment in the bank, so that the pound might have been drawing interest, shows that Christ is not a hard taskmaster. There is no excuse for idleness in the Master's service. The do-nothing church member will have a hard time of it when the Lord comes for the final reckoning.

5. One of the most impressive lessons connected with this parable is the vanity of making excuses. That was quite a speech that the unfaithful servant made. In the eyes of most people he might have been exonerated; but before the nobleman was through with him he found out that his very excuse was made the basis for his condemnation. The nobleman recognized all that he said—at least he did not contradict him—but even if all that was true it made it all the more necessary to be faithful with that which was committed to him. Many people make excuses for not being faithful to the Lord, not thinking that these very excuses will be used against them. For instance, take the excuse so often heard for not being a Christian—"too many hypocrites in the Church"—does not that very excuse convey the knowledge that the shirker knows enough to know when people live up to the standard. Knowing this, they are guilty before God for not doing as well as they know how and setting these "hypocrites" a proper example. So with every other excuse that can be made. Instead of these excuses being a means of escape they are the basis of condemnation. What the sinner needs, what the careless church member needs, is not excuses but confession. "Confess" is frequently taught in the Bible, and being made with proper motive there are blessings promised; but we search in vain for encouragement to cover our sins with excuses.—K.

Our Young People

BEING TRUE TO CHRIST IN SCHOOL.—Col. 3:17; Prov. 3:13-26.

Topic for February 25

MOTTO

"Do all in the name of the Lord Jesus."

MEDITATIONS ON THE TOPIC

I. Young Christians at School.—School is one of the places where young people need to complete their equipment for life's duties. Like every other duty this duty should be entered into and performed with faithfulness to Christ. At school we do not find everybody just what they should be. It is a blessed thing if we have true Christian teachers. But if that is not true, it will mean that our responsibility is all the greater that we might so live that our teacher as well as our associates may learn to love our Savior, also, as we do.

In school life there are different kinds of things to meet. We have periods to study, periods to recite, periods when we meet in a social way with fellow students. If in a boarding school, we have some dealing with roommates or perhaps also the people in whose house we dwell. We may at times be in town doing business with merchants. We may get to the Post Office where we receive and mail letters. There are regular days and special days. There are test examinations and regular examinations. We may have some time when we are out for a romp and a game to get needed exercise. In all these various relations and activities there are principles of honesty and purity and truthfulness and love and kindness, and godliness that a true Christian will express. There will be temptations at school as well as at home. They will be of a different kind perhaps but they need to be overcome just as well as any other.

In order to be true to Christ at all times we need to keep our hearts warm in His fellowship and love. We need to not only set a high aim of loyalty toward Christ but we need to see that we keep our hearts in that warm devotion every day that will make it easier to be true. We shall need to see that every activity can be tested by the motto at the head of this topic.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Faithful"**
2. Living for Jesus at Home and at School.

For Young People

1. Trials for Young Christians in School.
2. Meeting all Temptations by Prayer.
3. Keeping a Heart Purpose.
4. "Abhor that which is Evil."

For Older People

1. Knowing and Being True.
2. The Highest Scholarship for the Spiritual Man.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 15, 1923

Field Notes

Bro. I. W. Royer of Orrville, Ohio, spent Sunday, Feb. 4, in Chicago.

Bro. H. J. Powell, deacon of the Concord, Tenn., congregation, is confined to his room and is quite poorly.

Ordination.—Bro. Fred Reeb of Shickley, Nebr., was ordained to the ministry on Jan. 21. May the Lord bless his ministry and the work at Shickley.

We are in receipt of a new school paper, published by the Eastern Mennonite School. It is full of helpful information and rings true to Gospel teaching. May God add His blessing.

On his way home from the Sunday School Committee meeting in Chicago, Bro. Vernon Smucker spent Sunday, Feb. 11, at the home of his parents in Wayne county, Ohio.

Br. H. R. Schertz of the Home Mission of Chicago lectured at Goshen College on Monday evening, Feb. 5, on The Purpose and Work of the Sunday School. The talk was much appreciated.

The Bible School at Calgary, Alta., is doing excellent work as will be noted in the correspondence from that place. Thirty are enrolled with prospects for more. May the Lord bless the work.

Bro. Maurice Hess was ordained to the ministry, Jan. 11, at the New Danville Church by Bishop D. N. Lehman, Millersville, Pa. The ordination sermon was preached by Bro. Noah Risser, Elizabethtown, Pa.

Bro. Aaron Mast of Westover, Md., preached at the following places in Franklin Co., Pa., on the evenings of the dates mentioned: Cedar Grove, Feb. 6; Marion, Feb. 7; Chambersburg, Feb. 8.

Among recent visitors in Chicago was Sister Malinda Ebersole of Sterling, Illinois. She is still very much interested in the mission work of Chicago, and sent word to some of her friends in Scottdale that she finds she cannot remain away from Chicago longer than a year at a time.

Brethren J. R. Shank of Carver, Mo., and Abner G. Yoder of Parnell, Iowa, who were in Chicago last week looking after the interests of Sunday school work, brought encouraging reports regarding the Lord's cause in the west. The calls for the teaching of the Word are far more than they are able to fill.

Bro. and Sister Ira D. Landis, of Neffsville, Pa., spent part of last week in Chicago, visiting the missions and other places of interest. They intended to return home by way of Niagara Falls. Some of our readers may need to be informed that this is their wedding tour. We wish them a long and prosperous life, and especially pray that the Lord may bless Bro. Landis in his ministerial labors.

A call at the business office of Bro. John F. Funk, Elkhart, Ind., recently, found him busy and active, notwithstanding his eighty-eight years of life. Bro. Funk's memory is clear and accurate and he delights in recalling experiences of his more active public life. He recently gave a very interesting lecture in the chapel of Goshen College on "Sixty years in the Mennonite Church."—R.

Bro. E. J. Berkey of Oronogo, Mo., has rented his farm and, the Lord willing, will devote his entire time during the coming year to evangelistic work. He has already arranged for quite a number of meetings. He planned to labor at Jet and Hydro, Okla., beginning Feb. 15.

Correspondence

Lancaster, Pa.

(New Danville congregation)

Dear Herald Readers, Greetings:—As we look back over the past year we can truthfully say with the Psalmist, The Lord hath been mindful of us and has richly blest us both temporally and spiritually. As many of us were again permitted to enter into a new year, may the Lord so direct our life in His service that our efforts may prove more successful in the coming year than in the past.

On Thursday, Jan. 11, ordination services were held at this place. As the lot was cast it was revealed that Bro. Maurice W. Hess was the chosen one. May God richly bless his ministry.

Since these services two brothers and one sister have passed from our midst to the great beyond. We see our friends called away one by one. It reminds us that soon our time will be here. May we strive to do His will and bidding, that when Jesus comes to claim His own we may be found among the faithful.

Cor.

Weaverland, Pa.

Our congregation has been again richly blessed in being permitted to see twenty-five dear young people make a covenant with God and His Church, upon bended knees renouncing the world. Five others were reclaimed. Our hearts certainly rejoice in the workings of the Holy Spirit. May the entire number be faithful and fully and absolutely surrendered to God's will. May the brotherhood not forget their part in caring for and feeding these young and tender plants.

There are still others who should have been in this class; we hope and pray that many more may turn unto the Lord in the various congregations throughout the country.

The Sunday schools in the various

places in this district have nearly all been reorganized and we hope that many may become interested in this very important work of the Church. If only all brethren and sisters would know what they are missing by not attending Sunday school!

John W. Weaver.

Shickley, Nebr.

Dear Herald Readers, Greeting in Jesus' name:—On account of the sickness of Bishop Peter Kennel the church called two bishops, Bro. D. G. Lapp of Roseland, Nebr., and Bro. Joseph Zimmerman of Milford, Nebr., for the purpose of attending to some church matters and ordaining a minister.

On Jan. 18 we had preaching in the evening, on the 19th in the afternoon and evening, on the 20th in the morning and evening. In the evening they took votes for a minister. On Jan. 21 in the morning they announced the names of the brethren who were in the lot, who were Bros. Ben Schlegel and Fred Reeb. In the afternoon the lot was cast and it fell upon Bro. Reeb. We ask an interest in your prayers that the Lord may bless him and help him to stand fast in his calling and also that the Lord may restore Bro. Kennel to good health as we greatly need his help in the church at present. One of our old ministers went to his eternal reward not very long ago. We also ask an interest in your prayers for the church at this place.

In His name,

D. J. T.

Calgary, Alta.

Dear Readers, Greeting in Jesus' name:—I thought I would drop you a few lines as I know you are praying for the Bible school at this place and wondering how we are getting along. School started on Jan. 21. We are having great success with Brethren Derstine and Hallman as teachers. There are now thirty in the class and the number is increasing every day. The city is getting aroused and the people of all denominations are flocking to the services at night. Bro. Derstine spoke at the Central Methodist Church yesterday and favorable expressions were heard. We have another week and we expect great things from the Lord. Keep on praying for this wicked city where God's Word is being adulterated so much by ministers who are teaching things they ought not. We are surely glad that the people are getting anxious to hear the truth. May the Lord be with us and the Brethren Derstine and Hallman. They are surely working hard.

E. W. Bricker.

Minot, N. Dak.

Dear Readers of the Herald, Greetings:—One month of the new year has already passed by, never to return. The question naturally arises, How have I spent the time? Did God get the glory in the way I have made use of the time thus far in 1923, or was I indifferent as to how the time is made use of?

"Cursed be he that doeth the work of Jehovah negligently" (Jer. 48:10 R. V.).

We are just now having some of the finest winter weather to be had anywhere, maybe some would think a little cold, but it is so calm and sunny that I think the snow will be melting on the south side of the buildings by noon, as it usually does, and then it was only 16 degrees below zero at daybreak this morning.

The sleighing is very good and has been for more than three weeks, although some are going in the cars, especially on the highway. We have not used a car for more than three weeks now as we have a few places where it is rather straining on a car to get through, so we use the steady old nags.

We have not missed regular preaching services yet this winter, and Sunday school, even tho the attendance is not as large as we had been accustomed to for some time.

Our congregation is only about half as large as it was five years ago, but we feel thankful for the zeal manifested for the cause in those who attend.

We need the prayers of the righteous to help sustain us that we may not become weary or negligent.

Health in general is good, some colds, and we notice age telling on a few, but may God bless them in their declining years.

Your brother serving and waiting,

Jan. 31, 1923. L. S. Glick.

Colorado Springs, Colo.

(Manitou Congregation)

Greetings in Jesus' name:—We feel very grateful to our heavenly Father for the fine winter weather we have been enjoying.

Bro. Dan Troyer and family from Limon, Colo., have moved here recently. We welcome them into our midst.

Bro. J. A. Heatwole was with us Jan. 14, and preached three sermons, at which time Bro. E. G. Martin was elected mission board member at this place.

Bro. John Thut of the Holbrook congregation at La Junta, was with us over Sunday, Jan. 28, preaching three sermons. We are always glad for these services.

Bro. Kore Zook, who with his wife is assisting the workers on the Sanitarium farm at La Junta, was a visitor here over Sunday.

Pray for the work at this place.

Jan. 31, 1923. Ada Shetler.

Pryor, Okla.

Greeting to all Herald Readers:—We can again truly say with the psalmist, "The Lord hath done great things for us whereof we are glad." Bro. D. B. Raber of Aurora, Ohio, came into our midst on Jan. 22. Meetings were held every night except Jan. 29, when the brother preached a few miles southwest of Chateau. Bro. Raber gave us the true Word of God and left plenty of food for thought. May the Lord richly bless him as he goes from place to place. Pray for us.

Jan. 31, 1923. Art Martin.

Goshen, Ind.

(Clinton Brick congregation)

Dear Readers of the Gospel Herald:—On Dec. 15, 1922, we held our annual business meeting. The following officers were elected: Supts., Bro. Frank Gardner and Bro. Milo Miller; Secys., Bro. Rufus Hershberger and Sister Goldie Kauffman; Chor., Bro. Amasa Kauffman; Libr., Bro. Amasa Kauffman; Church Chor., Bro. Amasa Kauffman; Ushers, Bro. Henry Honderich and Bro. Jacob Grabill; Correspondent for the Gospel Herald, Bro. Will Boyer. Young People's Meeting: Mods., Bro. Leonard Kauffman and Bro. Daniel Honderich; music committee, Bro. Amasa Kauffman, Bro. Glen Eash, Sister Edna Kauffman and Sister Elvina Miller. Bro. Milo Miller requested to be released from the office of assistant superintendent and upon request was released and Bro. Will Boyer was elected to take Bro. Miller's place.

We ask an interest in the prayers of God's people.

Feb. 2, 1923. Cor.

Hubbard Ore.

(Hopewell congregation)

To the Editor and Readers, Greeting:—The Lord is not slack concerning His promise. He answers prayer.

After a few days of warm weather, we have a touch of winter; a little snow and temperature at 20 above. Fruit is liable to be effected.

On Jan. 17, we organized a class in Training for Service, with Bro. E. E. Watkins, instructor. Feb. 2, we organized our Singing class, with Bros. J. C. Emmert and M. H. Hostetler moderators.

(Continued on page 908)

Miscellaneous

REFLECTIONS

By Joseph Metzler

For the Gospel Herald.

Another year of our short life
Is gone, and numbered with the past,
One less of life to us remains,
The present year may be our last.
If God would call us hence this year,
Would glory be our happy lot,
Or should we hear that fearful doom,
"Depart from me, I know you not?"
While many souls were called away,
The Lord has kindly given us grace,
To turn and fit our souls for heaven,
Still working for the Savior's praise.
When o'er the faded year we look,
And trials sore, and blessings see
We find a joy for every tear,
And leave it all, O God, to thee.
Another page in that great book—
The solemn book of life—it turned,
Wherein is written plain and clear,
What we have done, and thought and learned.
As back we o'er its pages trace,
We'd gladly wipe the stains away,
That mar the leaf, once clear as this
We turned unsoiled on New Year's day.
Oh, let us keep the page begun
More pure; for with God's help we may
Grow holier as the years advance,
And gain a deeper faith each day.
More zealous grow in God's pure cause
More active in benevolence,
More faith God's kingdom to extend,
Till He sees fit to take us hence.

North Lima, Ohio.

THE RUSSIAN IMMIGRATION PROBLEM

By John H. Mellinger

For the Gospel Herald.

In response to an appeal by Bro. Michael Horsch, of Germany, for assistance to enable those Russian Mennonite refugees now in Germany to come to this country, a joint meeting of the Executive Committee of the Eastern Mennonite Board of Missions and Charities and the Bishops of the Lancaster Conference was held at the Mennonite Mission on Vine Street, Lancaster, Pa., on Dec. 18, 1922.

After a thorough discussion of the matter, it was decided that the work should be taken up by the Mission Board, and the chairman of the board was empowered to appoint a committee to go to Manitoba to investigate conditions there, and to consider the advisability of purchasing lands for the purpose of locating some of the refugees there. Bro. Horsch had previously been in that country and was very favorably impressed with the idea. Accordingly the chairman appointed the brethren, S. H. Musselman, Eli G. Reist and Aaron Loucks, to carry out the wishes of the meeting and report to another meeting to be held when they should have completed the task assigned them.

They immediately made arrangements for their work and in a few days were on their way. As soon as they reported the completion of their work, a second meeting was called, which met at the same place on Jan. 26, and the committee reported the result of their investigations.

They reported as being favorably impressed with the country, the land could be purchased very reasonably, and general conditions were such that they could recommend that the board should proceed and endeavor to bring some of the refugees over and locate them on these lands. However, after a thorough discussion of the matter, it was decided to abandon the project, so far as settling the refugees there, was concerned.

On motion of a brother it was finally decided to endeavor to settle as many of them as possible among our people nearer at home. Two committees were on motion appointed to carry out the plan finally outlined, which was as follows: The committee on location to find out any one that would be willing to furnish a home for either a family, a man, or a woman, and to furnish the means needed to bring them to this country, they in turn to be reimbursed from the earnings of the ones they bring over. The committee on transportation are to get lists from Bro. Horsch of all those who want to come, and selections are to be made from these lists as the calls come for them.

Quite a number of applications were immediately made for families and individuals and a cable was at once forwarded to Bro. Horsch for a number of families to prepare to come at once.

We hope any persons who are able to do so, will send in their applications for families or individuals as they may need them, as the work will be pushed forward as rapidly as possible.

The committee on location consists of S. H. Musselman, and M. G. Weaver, New Holland, Pa., and Henry Hershey, Intercourse, Pa. Applications can be made to any one of these brethren and further information can be secured from them. The committee on transportation consists of Orie O. Miller of Akron, Pa., John W. Weaver of Union Grove, Pa., and Eli G. Reist of Mount Joy, Pa. All details concerning the matter of bringing them over will be attended to by this committee.

We also wish to call attention to the fact that while we are busy with those who wish to bring over and locate either families or individuals, the matter of contributions needed to carry on the other phases of the work must not be overlooked. These people will come without any means whatever. They must have clothing and means of a livelihood until they can support themselves by their own labor. Furniture will also be needed for the families that come and want to go to housekeeping. All funds for this purpose should be sent to Eli G. Reist, Mount Joy, Pa., and should be designated "For the Russian Refugee Immigration Fund."

Some brethren who have no place to locate families, have offered to furnish the means for bringing them over and take their chances to be reimbursed by the ones brought over by them. This is very commendable and any persons wishing to help along in this way are heartily invited to do so.

Lancaster, Pa.

THE NEED IN GERMANY AND THE "CHRISTENPFLICHT" RELIEF WORK

By John Horsch

For the Gospel Herald.

Being in Germany I have the opportunity to acquaint myself with the existing material need and the work of the "Christenpflicht" Mennonite Relief Committee.

The great need at present arises from the fact of the general depreciation of the money and the very high and continuously rising prices of food and clothing. There is, it is true, little unemployment and most of those, who are able to work can earn sufficiently for a living. Yet a considerable part of the population are going hungry and many more are undernourished. The greatest sufferers are principally those who, on account of advanced age or sickness, are able to do but little work or none at all, and have no children or relatives to provide for them. In consequence of the prevailing worthlessness of the money a very large number of the well-to-do and rich have become poor, many of them extremely poor. A few concrete cases may elucidate this point.

In the city of Munich, in a very small room there lives an elderly lady, a countess, who has distant relatives in a foreign country. She has a fixed income of 300 marks a month. Six years ago, when the German mark had its normal value, this sum was equal to 75 dollars in American money. At the time this is written it requires over 8000 marks to make a dollar. Three hundred marks at this rate are scarcely four cents. At the present time the price of bread averages about 80 marks a pound. Milk sells at 200 marks the quart. Meat, which is out of question for the poor costs 560 to 800

marks, margarine at 1100 marks a pound. Coal sells at 5000 marks the hundred weight. The sum of 300 marks that formerly was sufficient to feed and clothe an average working man's family a month will today barely suffice to buy three pints of milk or four pounds of heavy dark bread. This woman receives from the public charities of the city 1200 marks a month, a sum, that will not suffice to keep the wolf from the door. From the "Christenpflicht" work she receives a food draft valued at 600 marks or about 8 cents a month. This may seem an inconsiderable sum, but it makes a great difference to this person, as any one may hear, who has the opportunity to pay her a visit.

This is a case among many thousands of similar ones. Everywhere even in small villages, there are people, who before the war were in comfortable circumstances, but in consequence of the depreciation of the money have become poor. They have lost their savings, for capital and bonds have become almost worthless. For illustration, five or six years ago the interest of a capital of about 30,000 marks was sufficient for the maintenance of an elderly couple. Many aimed to save such a sum in order to make provision for a "rainy day." Today this annual interest will buy only about 12 pounds of bread. The number of those, who have practically lost their life-long savings and in their advanced years are suffering bitter need, is very great.

We visited another person, a widow, who through sickness has lost the use of her lower limbs. She has no children and no means or resources. This woman, like the others, appreciates very much the material help, she is getting from the "Christenpflicht" work. But above all she is thankful for the spiritual blessings, that have come to her. She has been led to a living faith in Christ by the sister who has charge of the "Christenpflicht" work at Munich. It is evident that she realizes this to be the greatest treasure, not only for the life that is to come, but for that which now is as well. Her request for a short season of prayer before we left her, was gladly granted.

In a large family, where the father has been unable to work for some time, the mother was asked why the children did not come to Sunday school. The answer was, because they had no shoes. This mother was plainly interested in the spiritual welfare of her children.

The Mennonite Relief Committee "Christenpflicht" is now doing relief and mission work in the cities of Munich, Augsburg, Nuremberg, Ingolstadt, Würzburg and in the Erzgebirge. About 3600 persons receive monthly food drafts valued at 600 marks each, which is sufficient to buy about a bushel of potatoes. It is a work that reaches the poorest of the poor, who are undernourished and to whom the aid that they thus receive means much. An American dollar will go far to alleviate the most pressing needs for a person for a considerable period.

Contributions for this work may be sent to V. Reiff, Elkhart, Ind.

Hellmansberg, bei Ingolstadt,
Germany.

THE POWER OF LOYAL YOUNG PEOPLE FOR GOOD

By Leah M. Stauffer

For the Gospel Herald.

By the loyal young people referred to in our topic, we mean the young people in the Church who are loyal to the Church.

Our topic divides itself into three parts: Power for good, which is and comes alone from God; Others, all people in the world besides ourselves; and we as individual young people who have a glorious opportunity and God-ordained privilege to be loyal to the Church which is founded upon the solid Rock, Jesus Christ the Son of the living God.

It is certain that any individual life will influence others, either for good or bad. It is also certain that loyal young people living for Christ in the Church will be a wonderful power for good.

We must have before us a proper conception of the Church. The Church is not a man-made institution or organization; but it is a body of believers, a body of "called out ones." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light" (I Pet. 2:9). The Church is ordained of God. It was built upon God, it is standing today upon the Word of God, and we have the wonderful promise from God himself, that "the gates of hell shall not prevail against it." Christ is the Head of the Church, He is the chief Cornerstone. He is the Lord and Master, and He is the Door.

Some time ago in our Sunday school class a certain one said: "We keep these ordinances in the Church because we know it pleases God." "He that hath my commandments and keepeth them, he it is that loveth me." "If a man love me he will keep my words" (Jno. 14:21, 23). Any one who has ever before them that ideal and purpose in life, "to please God," will be a wonderful power for good. It is only thru a willing and obedient life that God can work His will. How important it is then, that we be loyal. For He is faithful that promised and He will be with us alway, and that to bless what little we may do.

God does work thru human instrumentality. God is counting on you and He is counting on me to be loyal to Him; so that those who are living on the border line, as it were, may become alarmed at their condition, and may come and enter into the green pastures also; and so that He thru us can win those lost souls who are still out in darkness.

Turn to the Bible and we find a number of young people who were loyal to God, and the power for good which went out to others because of their loyalty. Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Moses had held before him a life of worldly pleasure or a life to live for God. He chose wisely and his choice was accompanied with a wonderful power for good. He became the leader of God's people. He led the children of Israel from a land of dark despair and disappointment to the Land of Promise.

Daniel and the three other Hebrew children were also loyal to God, for they served Him continually. By the experience of the trials which they had to pass thru for remaining loyal to God, the power of God was made manifest to men in a most wonderful way.

In the life of Ruth we have a beautiful picture of one who took a loyal stand for God. She chose as her God the true God, whom she learned to know thru someone else who had been loyal also. The power for good in a life which is loyal to Christ in the Church cannot be fully told; for we know that the influence for good going out from that life is never ending. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Pro. 4:18).

Let us think also of what loyal lives in the Church of Christ in our present day have meant to us. When we were yet out in the world we could see the Christ life lived in certain individuals. But when we turn to God and become a child of His, how different we can behold that same loyal life for God. It now becomes more to us, for it is the most beautiful thing we behold in this world—a

life hid with Christ in God, fully consecrated and wholly surrendered to Him.

How beautiful and far-reaching are the lives of those who give their youth to God and serve Him loyally in the Church. "Let no man despise thy youth; but be thou an example of the believers,...." It is certain. when one is loyal to Christ, he will also be loyal to the Church of Christ.

So loyal young people in the Church will be the means of drawing those who are in the fold, even closer to Christ; and more, their lives will in truth be a light to those who are out in the dark world, that they may also find Christ.

Mt. Joy, Pa.

CORRESPONDENCE

(Continued from page 905)

We greatly enjoyed our visit to the Portland Mission and were encouraged to see so many boys and girls at Sunday school and Children's meeting. We rejoice with Bro. Butcher that Jesus saves men even past fifty years old.

Health is fair. Bro. King is improving nicely. Wishing all the blessing from above.

In His service,

Feb. 3, 1923. J. B. Y.

Kalona, Iowa

(Lower Deer Creek Congregatoin)

Dear Gospel Herald Readers:—Our annual business meeting was held on Jan. 1. A new janitor was hired for one year, and a church committeeman was elected to serve for three years. A new Young People's Program committee was elected to serve for six months. This committee was authorized to make a program for an all day's missionary meeting to be held on Ascension day. The Constitution of the Iowa-Nebraska Conference was read and accepted by a unanimous vote.

On Jan. 7 Bro. John W. Gingerich and Bro David Miller, were elected Sunday school superintendents for the next half year.

Bro. Chancy Hartzler of Tiskilwa, Ill., and Bro. Simon Gingerich of Wayland, Iowa, conducted a Bible conference for us from Jan. 23 to Jan. 29. Bro. Gingerich conducted six lessons on the Epistle to the Ephesians. We received many new truths from these lessons, and we feel that we have a much better understanding of this Epistle which contains so much practical advice for us. Bro. Gingerich gave us two sermons that sent deep conviction into the hearts of listeners. Bro. Hartzler gave us three sermons that bear much heart-searching thought and meditation. He also conducted lessons on the subjects of Love, Humility, Self-Justification, Sanctification, and the Overcoming Life. Many were given new light on these subjects, and, consequently, were much strengthened in their Christian lives. It is our duty, and privilege as well, to put into practice the high ideals of thought and action set before us, lest we swing too far away from the mountain-top experiences that we have enjoyed.

Feb. 3, 1923. Cor.

Bowmansville, Pa.

Greeting in Jesus' name:—On Sunday, Feb. 4, thirty souls were baptized and two received from another church. These were all young people. Our bishop, Bro. Benj. Weaver, assisted by Bros. Bowman and Gehman had charge of the services. We can truly thank God for such an awakening. Let us all work for that one aim, the honor and glory of God; then all will be well when the end of our life comes.

There was a time when it was thought that a person had to be about 21 years of age or be married before he united with the church. But things have changed, and why not? Shall the young people go on in sin and the foolishness of this world? Surely not. I will give a case which illustrates this point. There was a certain family which had a son somewhat young in years. There was a revival and the son wanted to become a Christian. The parents said, "You are too young; you had better wait." He did wait but that made trouble afterwards and the parents learned a lesson. So let us be careful what we do.

Feb. 5, 1923. I. G. Musser.

Alto, Mich.

Since our last report Bro. D. A. Yoder of Elkhart, Ind., was with the Bowne congregation over Sunday, Dec. 10 and held communion services.

Dec. 27 our annual business meeting was held and the Sunday school was reorganized for another year with the following officers: Supts., Bros. E. L. Chaffer and Mose Hoffman; Secy.-treas., Sister Dora Stahl, Bro. Paul Kauffman; Chors., Bro. Murl Hostetler, Sister Lizzie Hoffman. Bro. John Stahl was reelected moderator and church trustee for three years. Bro. Hiram Kauffman was elected treasurer of the church to fill a vacancy for one year. Bro. Josiah Blough reelected secretary of the cemetery committee for three years. Bro. Josiah Stahl was elected chairman of the cemetery to fill a vacancy for one year. Bro. E. L. Shaffer was reelected member of the Mission Board. Bro. George Stahl was reelected as director of the Aid Association. Bro. John Stahl was elected delegate to the Sunday School Conference.

We are glad to read the encouraging church news from other places. There are many people in this community who are sick of influenza of grippe. It has been very cold for the last few days. Before that we had a fine winter with enough snow for a little sleighing. At present it is very icy.

Feb. 6, 1923. S. J. Speicher.

Elizabethtown, Pa.

Following is the program for the monthly workers' meeting to be held at the Elizabethtown Church, Feb. 22, 1923:

Lesson for Feb. 25, The Parable of the Pounds, Bro. Simon Landis.

Lesson for March 4, Jesus teaching in the Temple, Bro. Christian Heistand.

Lesson for Mar. 11, Jesus in Gethsemane, Bro. Joseph Nissley.

Lesson for March 18, Jesus Crucified, Bro. John Rutt.

Lesson for March 25, Jesus the World's Savior. Bro. Ezra Brubaker.

Feb. 7, 1923. Mary E. Ebersole.

Carver, Mo.

Bro. I. S. Mast came into our midst on Dec. 23, and held meetings for us at three places. During Christmas week we had Bible Conference at the Carver church, having two lessons each forenoon and one each evening followed by a Gospel message by Bro. Mast. The meetings continued until Jan. 11 with good attendance and interest. Many were made to think of their soul need and have been made to seek a closer walk with God as believers. Others under conviction of sin, while they were unwilling to yield as yet, have become more serious and we trust will yet become willing to yield to the call of the Lord.

We spent ten days at Sagrada, Mo., from Jan. 12 to 21, where the Word was earnestly taught, and earnest attention and attendance to the services were given. Here too, the community has been moved to more earnest study of the Word and inquiry in the ways of the Lord. One precious soul found the Lord precious and was received into fellowship with the believers by water baptism on Feb. 4.

On Jan. 22 an appointment was filled at Good Will Church between Proctor and Carver. Then a week's meeting was begun at Holst Schoolhouse Jan. 23 where one soul expressed a desire to renew her cov-

enant with God, and God's people at that place were greatly encouraged.

On Jan. 31 Bro. Mast went to Mt. Zion near Versailles, Mo., to bring the Lord's message in a week's meetings there. We feel grateful for the blessing and encouragement from the Lord during the meetings. May God bless our brother in his work in the northwest.

Remember our work at this place in your prayers.

Feb. 7, 1923. J. R. Shank.

ECHOES FROM THE SUNDAY SCHOOL LESSON OF JANUARY 28, 1923

L. J. Heatwole

For the Gospel Herald.

De Profundis is a term used in The Book of Common Prayer to indicate the most extreme circumstances and conditions under which persons may call to God for succor and help.

Such condition is strikingly set forth in the first sentence of the 130th Psalm, where the ejaculatory petition is made; "Out of the depths have I cried unto Thee, O Lord."

It is to be understood that the fond delusion found in the doctrine of purgatory is not sustained in this case as some suppose. In the lesson referred to above, such belief is shown to be utterly out of harmony with, and to the utmost degree repugnant to, the Word of God.

On this side the grave it is possible for sincere prayer to be heard at the highest court of heaven. It is the only avenue of reproach left open between God and mankind since the Fall. In other words, it is the radio (wireless) highway of communication that traverses the otherwise boundless, limitless stretch of distance that lies open and unobstructed between here and the abode of the blest.

Like the rising incense smoke from unnumbered and unknown altars, there may ascend daily, thousands of petitions that go up in confidence and trust to God from every rank and condition among mankind, from the palaces of royalty and state; from the deepest dungeon in the land, from the loftiest point of flight that man may reach in the air, down to the deepest mines of the earth; yea, and in their thousand forms, and under their thousand circumstances, may reach the throne of mercy and be answered. But the rich man's threefold petition, offered after death, in the profoundest degree of earnestness and missionary zeal—and even heard in glory—was nevertheless peremptorily, absolutely and forever denied and unanswered!

It has long been the custom with the Mohammedan to pray in direction of the shrine at Mecca, and the Jew with his face turned toward the sanctuary at Jerusalem, but the Christian prays upward toward the Father in heaven. Mecca and Jerusalem are but earthly sanctuaries, but heaven is the high and holy place where God, the Son, angels and all the redeemed and sanctified dwell.

Jacob's Ladder, as he saw it in a dream, extended upward from the promontory heights of Bethel to the highest terraces of the skies. Over this visible highway of communication between earth and heaven angels made ascending and descending tread, to show how our prayers may go up from the portals below, and how the answers come back from the courts above.

In the example of Elijah, who was carried vertically upward from a point east of Jordan by the spiral motion of a whirlwind aided also by a chariot of fire and horses of fire, we are shown how we all might have gone to heaven, body and soul, in stately livery, had it not been for sin.

When the long promised Messiah, in lowly form, made His advent into this world, the birthday chorals from the heavenly host broke forth from the canopy of the eastern sky, and when He again ascended to the Father from the upper heights of the Mount of Olives, His body was slowly wafted upward, when finally, a snow-white and billowy cloud intercepted, and bore Him from human sight, at a point in the sky that lay eastward from Jerusalem. This act of His departure in visible form from earth, is intended to inspire all His followers with the prospect of their resurrection from the grave, to meet this same Jesus who is to return in like manner to meet them in the clouds.

John, the beloved disciple and writer of the Apocalypse, in looking from the rock-isle of Patmos in the direction of the primitive Churches in western Asia, was also given permission by an attendant angel, to look over the bastions of heaven and behold the wonderful sight of a crystal sea, a city of golden streets, jasper walls, and gates of pearl, and which was everywhere thronged with white-robed and palm-bearing multitudes that no man could number.

Peter and Paul, who have given us the most graphic accounts of the second coming of our Lord, and the common belief that His appearance shall be from the east, hence it has long been the custom in all Christian lands to lay the dead in tombs and graves facing the east, so that in the resurrection morn, the bodies of buried saints may not be hindered from meeting the coming Lord face to face.

In lifting our eyes to the morning sky, at certain times of the year, constellations appear in such splendor and magnificence as to suggest the presence of outer reaches of the vestibule and the first pavements of approach to heaven. May we be allowed to entertain the fond concept, that along some such Elysian pathway through space, the angels of God carried Lazarus to the place of bliss and placed him safely in Abraham's bosom?

Dale Enterprise, Va.

There are some people who are interested in humanity but not in human souls.—N. E. Miller.

"Salvation is the only thing in the world that will make people what they ought to be."

"We can't get away from God's love, but we can shut our hearts to it."

I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

SPECIAL MEETINGS

New Cumberland, Pa.

Report of the 75th Quarterly Sunday School Meeting held at Slate Hill Church, Jan. 28, 1923.

The meeting was opened at 1:00 o'clock by song service. Devotional exercises by Bro. Reuben Cockley reading Rom. 5, followed by prayer.

Organization: Moderator, Bro. Noah Burkhart; Sec'y, Sister Susan Zimmerman.

Reading of minutes.

Topics and Speaker:—**Saving Faith,** Bro. Chester Harbold; **The True Foundation on which Zacchaeus was Forgiven,** Sister Clara Strickler; **How People May Rob God by Rendering to Caesar,** Bro. Martin Benner; **Christ's Redemptive Work,** Bro. Amos Myer.

The weather being inclement the attendance was not so large, but we had a spiritual meeting and many good thoughts were presented.

Bro. Myer stayed with us for the evening meeting in Mechanicsburg and preached very forcibly from Matt. 27:22: "What shall I do then with Jesus, which is called Christ." My prayer is that sinners may accept Christ and consecrate their lives to His service. Who then is willing to consecrate his service this day unto the Lord? Secretary.

Dale Enterprise, Va.

Report of Mission Meeting held at Weavers Church, Dec. 27 and 28, 1922.

Topics and Speakers:—**The Great Commission,** Daniel Lehman: **The Christian's Duty to the Lost World,** I. S. Martin; **"Pray Ye the Lord of the Harvest."** J. L. Stauffer: **Paul an Example in Mission Work,** D. J. Blosser; **The Place of the Sunday School in Rural Mission Work,** Elmer Brunk: **The Virginia Home Mission Board Report; The West Virginia Work as seen by those on the Field,** Papers by Bros. William and Earl Miller;

The Place of the Sewing Circle in Mission Work, Elis Brunk; **The Blessings of Sacrifice in Christian Service,** Lelia Heatwole; **Getting our Workers into the Field,** S. H. Rhodes. Moderator, J. Early Suter; Chor., Chester Lehman; Secy., J. R. Suter.

A few of the Thoughts presented:—The appeal for temporal needs touches our hearts, why not the appeal for spirtual help. Pray ye for laborers, but God alone can send forth laborers. Every Christian should be able to pray the Lord to use him as He sees fit. The Christian does not work for nothing, "He that reapeth receiveth wages." Neglected responsibility is never forgotten by the Lord of Harvest. The very minute Paul was converted he was ready for service. What we need most today is spirit-filled men and women. Sunday School is a good place for personal work.

The Rural Sunday School is the "big brother" of the church. The chief reason for lack of workers is that so few parents dedicate their children to the Lord. Before you can reach people spiritually you must supply temporal needs. The sacrifice of the Christian is a contrite heart. The tie of interest is greatly increased when one from the home church is engaged in the work. The entire church is responsible for the getting of workers on the field. Every Christian has the command to go, either at home or to the foreign field. Christ's order in the Great Commission is, Go, teach, baptize, and then teach again.

Secretary.

Metamora, Ill.

Report of the Sixty-second Quarterly meeting at the Metamora Church, Jan. 21, 1923.

Organization:—Mod., Samuel Smith; Sec., Mattie Bachman; Chor., Alvin Yordy.

Devotional, Psa. 147, J. D. Smith.

Topics and Speakers:—**Prayer the Greatest Factor in Mission Work,** Walter Zook; **Developing our Talents for Christian Service,** Essay Hela Schertz, J. J. Sommer; **The Call for Missionary Instruction to Children,** A. L. Buzzard; **Evening Devotional,** Edward Smith; **Song and Praise Service,** Alvin Yordy; **Loyalty to Christ and the Church,** Ezra Yordy.

Reorganization took place after the afternoon meeting, resulting as follows:—Program committee: Ezra Yordy, Samuel Imhoff, Walter Zook; Secy., Martha A. Weaver.

SEWING CIRCLE MEETING REPORT

For the Gospel Herald.

On Jan. 29, 1923, the twenty-third semi-annual meeting of the Associated Sewing Circles of the Lancaster Conference District was held at the Vine St., Mission, Lancaster, Pa.,

Scripture Reading, Acts 9:31-43 and prayer by Bro. John W. Weaver.

The reading of the minutes of the previous meeting was followed by the Roll call to which 30 of the 35 circles of the district responded.

Special orders were received from Millersville Orphans' Home, and the Lancaster, Columbia, Philadelphia, and Altoona Missions.

The collection for stockings, towels, etc., for the Millersville Orphans' Home amounted to $58 22.

The needs of Russia were presented in a forceful way by Bro. Orie Miller. The situation as regards food is brightening but there is great need of clothing. Many orphans and widows will need help for a number of years, and should in some way be kept out of the hands of the Anti-Christian Government. Several hundred families who have left Russia, need help to reach America.

Benediction by Brother Gish.

Afternoon Session

Devotion by Bro. Eli Sauder.

Why the Need of Sewing Circles, was discussed by Brother Levi Sauder. Sin brought about the need of Sewing Circles, and where sin is most rampant the need is greatest. The work is far-reaching and is a blessing to the helper as well as to the one helped.

Bro. John B. Senger next spoke of the brethren's part in the Sewing Circle Work. More interest would be taken by the brethren if they knew more of the work. They can help very much in a financial way.

Loyalty was Bro. John W. Weaver's subject. He spoke of Christ our example who "came not to be ministered unto but to minister." Our love to God is measured by our love to our fellowmen. Loyalty means fidelity to principle. Separation from the world is an indication of loyalty to Christ and to labor for Him should be looked upon as a privilege rather than a duty.

Two Russian brethren, Gerhardt Lepp and John Weibe gave short talks.

It was decided to hold the next meeting the last Monday in July at the Columbia mission.

A general collection taken amounted to $103 68.

The meeting was dismissed with a benedictory prayer by Brother John B. Senger.

Mrs. H. E. Metzler, Sec.

Married

Landis—Halteman.—Bro. Titus M. Landis and Sister Carrie L. Halteman, both of the Franconia congregation, were married on Jan. 31, 1923, by Bro. A. G. Clemmer.

Roth—Striecher.—In Oct., 1922, Bro. Amos Roth of Tavistock, Ont., and Sister Katie Striecher of New Hamburg, Ont., were joined in holy matrimony, Bro. D. S. Jutzi officiating.

Stoltzfus—Roth.—In Oct., 1922 in East Zorra, Ont., Bro. Aaron, son of Pre. John M. Stoltzfus, of Atglen, Pa., and Sister Amanda Roth of Tavistock, Ont., were joined in holy matrimony, Bro. D. S. Jutzi officiating.

Kropf—Lichty.—At the Zorra Church, Ont., on Jan. 9, 1923, Bro. Ezra Kropf of Tavistock, Ont., and Sister Katie Lichty of Wellesley, Ont., were joined in holy matrimony, Bro. D. S. Jutzi officiating.

Striecher—Bender.—At the Zorra church, Ont., on Jan. 4, 1923, Bro. David Striecher and Sister Anna Bender, both of the Zorra congregation, were joined in holy matrimony, Bro. D. S. Jutzi officiating.

Hostetler—Oesch.—Bro. Rollin Hostetler and Sister Irma Oesch were united in the bonds of holy matrimony at the home of the bride's parents, John Oesch near Topeka, Ind., Bro. W. Wilbur Miller officiating.

Albrecht—Hooley.—On Dec. 24, 1922 Bro. Aaron Albrecht of Canada, and Sister Katherine Hooley, Middlebury, Ind., were united in the bonds of holy matrimony at the home of the officiating minister, Bro. W. Wilbur Miller.

Mumaw—King.—On Feb. 7, 1923, at the home of the officiating bishop, Bro. J. S. Gerig, Bro. Daniel W. Mumaw of Wooster, O., and Sister Stella King of Orrville, O., were united in marriage. May the rich blessings of God be with them in their journey thru life.

Landis—Diller.—Bro. Howard N. Landis, of the Plain congregation, and Sister Martha E. Diller, of the Souderton congregation, were married on Jan. 31, 1923, at the home of the bride's parents, Souderton, Pa., Bro. A. G. Clemmer officiating.

Federspiel—Lee.—Bro. Edward F. Federspiel and Sister Olive I. Lee, both of the Ft. Wayne congregation, were united in marriage at the home of the officiating minister, Bro. Ben B. King on Jan. 31, 1923. May the Lord both guide and bless them through life.

Roth—Swartzentruber.—On Nov. 22, 1922 at the home of the bride's parents, Bro. and Sister Joel Swartzentruber, Petersburg, Ont., Bro. Nick Roth of New Hamburg and Sister Nancy Swartzentruber were joined in holy matrimony, Bro. D. H. Steinman officiating. May God's blessings attend them through life.

Zehr—Schlegel.—At the home of Bro. and Sister Menno B. Rapp, Shakespeare, Ont., on Jan. 17, 1923, Bro. Joseph Zehr and Sister Barbara Schlegel were joined in holy matrimony. They are both of the Zorra congregation, Ont. Bro. D. S. Jutzi officiated. May their union be a blessing and be blessed.

Eichelberger—Graber.—On Jan. 18, 1923, Bro. Chris Eichelberger and Sister Leah M. Graber, both of the Sugar Creek congregation near Wayland, Iowa, were married at the home of Bro. Simon Gingerich, the officiating minister. May the Lord's blessing accompany them through life.

Swope—Dutrow.—On Feb. 3, 1923, at the home of the officiating minister, Bro. A. J. Steiner, North Lima, O., Bro. Herman Swope, son of Bro. and sister Emanuel Swope, of Columbiana, O., and Sister Mabel Dutrow, daughter of Bro. and Sister Amos Dutrow, of Leetonia, O., were united in the bonds of holy matrimony. May the Lord both guide and bless them thru life.

Wade—Jennings.—On Feb. 1, 1923, near Concord, Tenn., at the home of the bride's parents and the officiating minister, Bro. Wm. Jennings, occurred the marriage of their daughter, Sister Ada to Bro. Loren A. Wade of the Science Ridge congregation, Sterling, Ill. May they recognize the many blessings from our Heavenly Father and devote their life to the cause of Christ.

Yoder—Hershberger.—Brother Daniel M. Yoder of Kalona, Iowa, and Sister Nancy Hershberger of Wellman, Iowa, were united in the holy bonds of matrimony at the Lower Deer Creek Church, Kalona, Iowa, seven o'clock P. M., Bishop John Y. Swartzendruber officiating. May this sacred union be blessed through years to come by Him from whom all blessings flow.

Obituary

Landvater.—Sylvester D., son of Roy and ——— Landvater, was born Dec. 24, 1917; died Jan. 7, 1923; aged 5 y. 13 d. He was attacked with pneumonia and died very unexpectedly. He is survived by his parents and one sister. Funeral services were held at the home, Jan. 10, conducted by Bishop Noah Risser and Bro. Samuel L. Oberholtzer. Text, Psa. 103:15, 16. Interment in Good's burial ground, Lancaster Co., Pa.

Kreider.—Mary K. Kreider, widow of the late John G. Kreider, was born March 24, 1853; died at her home near Milton Grove, Pa., Jan. 26, 1923; aged 69 y. 10 m. 2 d. She is survived by 7 children, 4 girls and 3 boys; 2 sisters and 2 step-brothers. Her husband and 5 children preceded her to the spirit world. She was a consistent member of Risser's (Mennonite) congregation. Funeral services at her late home on Jan. 31, 1923, conducted by Bishop Noah Risser and at Risser's meeting-house by Samuel L. Oberholtzer and Bishop Noah Risser. Interment in the adjoining burial ground Text, II Tim. 4:6-8.

Freed.—Barbara Haines, daughter of Mr. and Mrs. Jonathan Haines was born in Stark Co., Ohio, March 30, 1842; died near Hudson, Ind., January 13, 1923; aged 80 y. 9 m. 13 d. She was the oldest of seven children of whom one remains, Isaac Haines of Alliance, Ohio. On August 1, 1863, she was united in marriage to Henry Freed. In 1864 they came to Dekalb Co., Ind., and settled on a farm near Fairfield Center where her husband died in 1900. To this union were born nine children of whom eight are living. She leaves also 29 grandchildren and 27 great-grandchildren. She united with the Mennonite Church near her home and remained a faithful member until death. About six years ago she was stricken with paralysis and remained a helpless invalid until death. Funeral services were held by Ben B. King at the Pleasant Valley Church.

Harnish.—John G. Harnish was born in Willow Street, Pa., Aug. 14, 1856; died Jan. 18, 1923; aged 66 y. 5 m. and 4 d. He was a member of the Mennonite Church. He is survived by 4 brothers and 2 sisters, Martin G., Abram G., Samuel G., Jacob G., Mary Harnish and Mrs. Barbara Rohrer. Funeral services were held Sunday Jan. 21, with brief services at the house by Bro. Frank Herr. Text, II Cor. 5, and at the New Danville Mennonite Church by Bros. Aaron Harnish and Jacob Thomas. Texts, II Chron. 6:2; II Tim. 4:6-8. Burial in the cemetery adjoining.

Just a rest for weary footsteps,
Just a folding of tired hands,
Just a glimpse across the river,
Where the holy city stands.

A Niece.

Yoder.—Fannie (Miller) Yoder was born in Somerset Co., Pa., Feb. 11, 1852; died in McPherson Co., Kans., Jan. 30, 1923; aged 70 y. 11 m. 19 d. In 1869 she was married to David D. Yoder, who preceded her to the spirit world about two years. To this union were born 14 children, four of whom died in infancy. She is survived by 6 sons and 4 daughters (Pre. C. D. Yoder being one of her sons), 48 grandchildren, and 3 brothers. She united with the Mennonite Church in 1874, and was a consistent member and faithful worker in the church so long as her health permitted. She was one of the pioneer members of the West Liberty congregation, much concerned for the salvation of her children and the purity of the church. She suffered for some time with diabetes, and when she was taken with pneumonia her life was ended in twelve hours. Funeral services were conducted at the West Liberty Church by Maurice A. Yoder and D. H. Bender. Text, Phil. 1:21.

Troyer.—Henry J. Troyer was born Nov. 23, 1854, near Walnut Creek, O., and died near Shanesville, O., Jan. 23, 1923; aged 68 y. 2 m. He had been sick of diabetes for about two years but was only bedfast for about six weeks. He was married to Mary Ann Weaver Jan. 20, 1878. This union was blessed with six children. Two died in infancy. His wife died April 1, 1903. He was married a second time, on Oct. 23, 1906, to Sarah Ann Miller. He leaves to mourn his departure his widow, 4 daughters, 5 grandchildren, 3 step-children and 9 step-grandchildren, 4 brothers, 2 sisters, 7 half brothers and 2 half sisters, and a host of relatives and friends. He was a life-long member of the Walnut Creek A. M. Church. The funeral services were held at the Walnut Creek A. M. Church and burial was made in the cemetery nearby. The service was opened by Otto H. Doebert, Church of God, from Rev. 20:11-19, 21. S. H. Miller preached from II Cor. 5:1.

Short.—Anna Yoder Short was born near Maysville, Ind., Sept. 3, 1861; died at her home near Archbold, O., Jan. 26, 1923; aged 61 y. 4 m. 23 d. On May 29, 1879, she was united in marriage with Henry Short and lived in matrimony a little over 43 years. To this union were born 11 children, 6 sons and 5 daughters, all of whom are living. She leaves to mourn her loss a sorrowing husband, 11 children, 13 grandchildren, 2 brothers, 5 sisters and a host of relatives and friends. In her younger years she united with the Amish Mennonite Church and retained her membership until death.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God who hath bereft us;
He can all our sorrows heal."

Funeral services were held at the Lockport Church Jan. 30, conducted by E. L. Frey and S. D. Grieser. Text, II Cor. 5:10; I Pet. 1:3-5. Interment in the Lockport cemetery.

Horst.—Lydia H. (Lehman) Horst, daughter of Pre. Samuel D. and Elizabeth Lehman, and wife of Michael S. Horst, was born near Chambersburg, Pa., August 12, 1859; died of a complication of diseases on Feb. 3, 1923; aged 63 y. 5 m. 21 d. She spent her entire life in the vicinity of Chambersburg and lived a quiet, consistent Christian life, having been a member of the Mennonite Church for many years. She suffered considerably for the last six weeks and quietly passed to where sufferings are no more. She is survived by her husband, 3 sons (Samuel H. and Isaac of Chambersburg, and John L. of Scottdale, Pa.), 1 brother, Peter H. Lehman, and 1 sister, Elizabeth Lehman (who lived in the home), 4 grandchildren, and many other relatives and friends. Her loss is keenly felt but we bow submissively to the will of Him who knows what is best. Funeral services were held at her late home and at the Chambersburg Church, conducted by Brethren J. S. Burkholder, D. E. Kuhns and W. W. Hege. Text, Phil. 1:21. Interment in adjoining cemetery.

Fenstermacher.—Edward S. Fenstermacher was born Apr. 9, 1869; died in the Lancaster General Hospital Jan. 28, 1923; aged 53 y. 9 m. and 19 d. He was a member of the New Danville Mennonite Church, serving as sexton at that place the past twelve years. He was a teacher in the Sunday school and his disposition won for him many friends. He will be missed not only in the home, but in the church and in the surrounding community; but our loss is his eternal gain. He is survived by his wife, who was Lizzie Hess before marriage, and father-in-law, Adam Hess, with whom he resided. Funeral services were held Feb. 1, 1923, with brief services at the house by Bro. Noah Hess, text, Psa. 17:15, and at the New Danville Mennonite Church by Bros. Maurice W. Hess, Aaron B. Harnish and Jacob Thomas; texts, Psa. 90; I Sam. 20:18; I Cor. 15:58. Burial in the cemetery adjoining.

"God knows the way, he holds the key,
He guides us with unerring hand,
Sometime with tearless eyes we'll see,
Yes there, up there, we'll understand."

A Niece.

Shenk.—Elizabeth (Herr) Shenk widow of Deacon Samuel H. Shenk, was born in Lancaster Co., Pa., Nov. 4, 1834; entered peacefully into rest Jan. 19, 1923; aged 88 y. 28 m. 15 d. She leaves 1 son, 3 daughters, 8 grandchildren and 6 great-grandchildren, also 1 sister and 1 brother. Father and several children have preceded mother to the spirit world. She will be greatly missed. Hers was a busy life until within four weeks of her departure. She was able to do much good making useful things by sewing and knitting. She spent much time in reading the Bible and had memorized a number of verses and poems which she would oftentimes repeat. She was blessed with a bright mind until she passed away and gave expression to the many good things with which her mind and life were filled and had a deep concern for the unsaved. She was willing and joyfully waiting to go home. May we heed her teaching so that when the Lord calls us we can meet the dear ones where parting is no more. Funeral services at the house by Bro. Aaron Harnish and at the New Danville Mennonite Church by Bros. Jacob Thomas and Daniel Lehman. Text, II Tim. 1:12. Interment in the adjoining cemetery.

The family.

Prough.—Harvey C. Prough, son of John and Elizabeth Prough, was born in Hocking Co., O., Feb. 20, 1837. In November he left his home and went to California to his son John C. Prough to spend the winter. He soon took sick with Pneumonia and Bright's Disease. He died suddenly at the home of his son on Dec. 29, 1922; aged 85 y 10 m. 9 d. He moved to Lagrange Co., Ind., with his parents in 1842 where he grew to manhood. He was united in marriage to Marguerite A. Lutz, Sept. 1, 1867. She died 11 years ago. To this union were born 11 children: Silvia, Charity, Sarah, William, Oliver, Alice, Della, Clem, and two sons who died in infancy. He also leaves a stepmother, two sisters, 5 brothers, 14 grandchildren, 6 great-grandchildren. He was a loving father, a kind neighbor, and ever ready to help the needy. He made his home with his daughter, Elizabeth Lupold, for the last 8 years. He will be sadly missed by his family and wide circle of friends. In 1898 he united with the Mennonite Church and was a faithful member till death. Funeral services at the Brethren Church by O. S. Hostetler from I Cor. 15:35, and by Y. C. Miller from II Tim. 4:7, 8. The body was brought to his home and buried in the Lupold cemetery.

Gsell.—Joseph B. Gsell, son of William and Maria Gsell, was born Dec. 27, 1844; died Jan. 6, 1923. When he was twenty-one years of age he came to Whiteside Co., Ill., with his parents. He spent fifty-seven years in this locality. In March, 1865, he was married to Margaret Etter, who passed from this earthly life on Dec. 30, 1912. To this union seven children were born: Amanda Snavley of Shannon, Ill., Margaret Steiner of Comins, Mich., Joseph E. and Ida Annan, of Morrison, Ill., survive him. Mary, William, and Emma preceded their father to their eternal home. He also leaves 26 grandchildren, 6 great-grandchildren, 3 sisters, Barbara Nice and Maria Longenecker, of Morrison, Ill., Sarah Leidig of Lake Charles, La., one brother, Henry Gsell of Shannon, Ill. He suffered with diabetes for many years. Recently a complication set in. He was cheerful through all his suffering and said he would submit to God's will. He united with the Mennonite Church in his youth and remained in this faith until Jesus took him home. On Saturday morning the frail body was left behind and the spirit went to God who gave it, at the age of 78 y. 10 d. He was a sincere Christian, a thoughtful father, and a kind friend to all who knew him. Funeral was conducted at the home of his son, and at the Methodist Church, P. R. McMahan officiating. Burial in Grove Hill cemetery.

Angels beckoned him to come,
Far beyond the starry sky,
Sad, indeed, were our hearts that day,
But! Lord, Thy will be done.

A Daughter.

Birky.—Magdalena Birky, daughter of Valentine and Magdalene Birky (both deceased), was born Nov. 29, 1850, near Morton, Ill.; died Jan. 26, 1923, at her home in Normal, Ill. Her parents and the following sisters preceded her to the spirit world: Jacobina Augspurger, Normal, Ill., Barbara Zook, Manson, Iowa, Elizabeth Bachman, Cazenovia, Ill. Her sister, Catherine Birky, and brother, Valentine Birky, of Bloomington, Ill., with a host of relatives and friends, survive her death. Sister Birky has had ill health for a number of years. The cause of her death was due to heart and stomach trouble. She accepted Christ as her personal Savior early in life and remained faithful until the end. She was affiliated with the Mennonite Church and in this faith died. She was a great sufferer during her life, yet withal possessed great patience. Loss of hearing did not make her lose her interest in every one and everything around her. Though we shall greatly miss her, especially is this true of her sister who has been her life companion, yet we joy that in her heavenly home there will be no more suffering or pain and she shall ever be with Christ whom she so loved. We feel our loss, yet it can not be compared with her gain. The funeral was held at the home of her brother, Valentine Birky, Jan. 29, 1923. Bros. Grub and Troyer conducted the services. Text, Matt. 11:28. Interment in the Kauffman cemetery.

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er-shaded,
Sweetly my soul shall rest."

Her Niece.

ITEMS AND COMMENTS

According to figures made public recently the tide of immigration is turning westward away from the congested cities of the east. Fewer immigrants went to the New England cities and towns by nearly 50 per cent than in 1921.

The situation in the Ruhr in Germany is still in a very unsettled and tense condition. The French say that they are now sending coal out of this section to France. Arrests and expulsions of Germans who refuse to cooperate with the French continue. Strikes and disorders as well as sabotage of valuable public utilities are becoming more general and communistic and bolshevistic propaganda is being spread among both Germans and French. Just what the outcome of all this will be is hard to predict.

The approval of the British war debt settlement was carried by a vote of 291 to 44 in the House of Representatives on Feb. 9. It was planned to submit it to the Senate the day following and there is little doubt but that it will be approved by that body also. The British agree to pay off the debt to the United States, which now totals $4,746,862,560, principal and interest, on something similar to the building and loan association plan, within sixty-two years. The rates of interest are as follows: From 1917 until the date of the settling of the agreement, 4¼ per cent instead of 5 per cent which the notes called for; for the next ten years, 3 per cent; for the remaining fifty-two years 3½ per cent. The law prescribes an interest rate of 4¼ per cent and payment in twenty-five years, hence Congressional action was necessary. It is said that Great Britain will have paid more than $10,000,000,000 at the end of the sixty-two years according to the present agreement.

The peace conference at Lausanne, Switzerland, which convened on Nov. 20, 1922, for the purpose of settling the disputes which threatened to cause war in the Near East ended last week in an almost total failure to accomplish anything definite. After months of parleying which continued up until the last minute the Turks refused to sign the terms submitted by the allies. Puffed up because of their military victory over the Greeks the Turks showed a stubborn spirit from the start. Some of the problems that occupied much time were the internationalizing of the Straits, the disposition of the Mosul oil-bearing fields which had been mandated to Great Britain, and the rights of other races and foreign residents in Turkey. About 80 per cent of the issues were agreed upon but the remaining questions were of such importance that the conference broke up temporarily without coming to any agreement that would guarantee peace and the war clouds hang as low or perhaps lower than ever. The Angora government has issued an ultimatum that all allied warships shall leave the harbor of Smyrna. This the British as well as the other allied nations have refused to do, stating that they will bombard the city if fired upon. At last reports the situation was very tense but it is thought that the Turks may yield at least to the extent that they will agree to further deliberations. In these days of "wars and rumors of wars" it is well to remember the words of Christ: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

"We know God only as we live for Him."

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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E Troyer, Supt.
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Altoona.—(1910). 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Joh, W. Va., R. W Benner, Supt
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.
Children's Home. — (1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(1901) Marshallville, Ohio.
Mennonite Sanitarium. — (1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Freyenberger, Supt.
Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

BOOK REVIEWS

God's Blessed Man

By Paul Rader

This is a book of twenty-seven sermons by the well known evangelist and Bible teacher. The title is derived from the First Psalm upon which a number of the sermons are based. They give strong teaching on the victorious life and the Fundamentals of the Christian faith and abound in illustrations. Aside from an allusion that might be construed that the author believed in carnal warfare the book is highly recommended.

Published by the George H. Doran Co. Price, $1.50.

Real Religion

By Gipsy Smith

This is a book of 170 pages containing the sermons preached by the noted English evangelist during his campaign in the United States in the spring of 1921, this being his twentieth visit to America. The sermons are direct and forcible and are to be commended for the absence of slang which modern evangelists seem to think is necessary to reach the masses.

Published by the George H. Doran Co. Price, $1.35.

MENNONITE YEAR BOOK AND DIRECTORY

For 1923

This annual publication of 96 pages is just off the press. It contains the usual valuable tabular matter in which the names and addresses of the bishops, ministers, and deacons as well as the various conferences and churches in which they labor can be easily located. The mission boards, both general and district, the relief commission, and the publication board together with their officers and members are given in readily accessible form as are also the home and foreign missions and charitable institutions and the workers at each place. The eduucational institutions and their officers are also given. All of these reports have been carefully revised and brought up-to-date as nearly as possible. In addition to these features a number of interesting articles treating on the various phases of church work are found in this issue. A new department is a Calendar of Events in which the outstanding happenings of the church for the past year are given in chronological order. A booklet which should have a place in every Mennonite home.

Price, 10 cents. 75 cents per dozen.
Address orders to

Mennonite Publishing House,
Scottdale, Pa.

"In the things of God if a man fails it is his own fault, for success is guaranteed if conditions are fulfilled."

"The Holy Ghost will teach us in ways innumerable."

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth) Established 1864 SCOTTDALE, PA., THURSDAY, FEB. 22, 1923 (Gospel Witness) Established 1905 No. 47

EDITORIAL

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

A Lesson from the Life of Saul.—When Saul was chosen king over Israel he was among the lowliest of men. Being little in his own eyes the grace of God was upon him, and signal victories for the people of God were won. But Saul evidently made the fatal mistake of taking himself the credit which rightfully belonged to God. Flushed with a sense of his own importance, he became proud, vain, arrogant, disobedient, defiant, and he finally went down in shameful defeat, leaving his nation in pitiful plight.

We are made to reflect: What might have been the victories of God in Israel had Saul chosen to remain humble and wholly submissive to God? Yet this is but one among many instances where the work of the Lord was hindered and victory made impossible because of the pride of men. It is not only true that "pride goeth before destruction, and an haughty spirit before a fall," but that such pride also stands in the way of victory through Jesus Christ. Are we praying that God may have His full way with us in the way of bringing about peace and prosperity in the Church and salvation to the souls of men, women, and children in all parts of the earth? Let us pray God continually for daily grace to remain humble and submissive, and thus give Him a chance to accomplish, perhaps through us, these very desirable things.

Christ's Prayer for Unity.—Of all the things for which Christ prayed in behalf of His disciples, there is perhaps no petition quoted more frequently than the following:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Analyzing this petition, we note the following:

1. Christ prayed for unity among His disciples.

2. Christ designated what the nature of this unity should be.

3. Christ gave a reason why this unity should exist.

Let us notice, therefore—

First, the reason—"That the world may believe." There is nothing that impresses the world more favorably than for all the people of God to present a solid front against worldliness. Because the disciples "were all with one accord in one place," they brought down the fire and the Power from heaven and three thousand souls were converted and added to the Church. Where there is UNITY —in the Spirit and in the faith,— there is power with God and man.

Second, the kind—"As thou, Father, art in me, and I in thee, that they also may be one in us." We might cite you to many instances where unity exists, but it is of no avail because the Father and the Son are not included in the union. No one can rightfully lay claim to the unity for which Christ prayed unless he can say with truth, "Our fellowship is with the Father, and with his Son, Jesus Christ."

Third, the fact—"That they all may be one." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

LEADERSHIP

In the plan of God for the welfare of His creatures the matter of leadership has a very prominent place. Watch the movements of cattle, sheep, birds, domestic fowls, the animal creation generally, and invariably you notice that one leads while the rest follow. Coming to human beings we find the same rule in effect. Whether you look at a home, a school, a business enterprise, a church, or a nation, you will find either recognized leadership or a lack of order which indicates a lack of progress. It is in line with God's plan for the well-being of His Church that the following provision was made: "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," etc. In other words, for the good of the Church God made provisions for appropriate leadership.

A leader is invariably at the head of his class. This does not mean that a leader is not also one of the class which he leads, but he must take an advanced position on everything in which he leads, or his leadership is ineffective. He must take an advanced position, an "ensample to the flock," that the rest may know in what direction to follow.

Another essential quality of the successful spiritual leader is that he takes an advanced position in the direction of the heavenlies. No man has a right to say, "Be ye followers of me," unless he can also say, "even as I also follow Christ." To take an advanced position in any other direction means to lead his flock in the wrong direction.

The point just considered is important, because the natural tendency of man is to drift away from God. The children of Israel drifted woefully, in the days of the judges, for

"every man did that which was right in his own eyes." Just as in the natural body it requires a continual effort (though perhaps unconscious) to stand upright, so in the body of Christ we must be subject continually to Jesus Christ the great Leader, must take advanced positions along all lines pertaining to life and godliness that the Church may follow in the same direction.

Many churches have drifted away from the Gospel foundation because their leaders were either aggressive in leading in the wrong direction or they refused to step out in advance of their people and lead heavenward. Many men are ambitious of being leaders, but they are not willing to take the leader's proper place. They seem to see no reason why they should deny themselves of things that the ordinary member is allowed to have—not realizing that so long as they are content to stay with the body of members without taking an advanced position in godly life and service they are simply drifting along with their congregations. Churches have lost their missionary spirit because leaders refused or failed to lead out along missionary lines. Churches have lost the simplicity of the Gospel because leaders refused to lead out in the simple life. Churches have lost the spirit of devotion because leaders were content with the level of the ordinary man in matters of devotion. The body of members is never quite up with an aggressive, heavenly-minded leader; but given that kind of a leader, the body is invariably in advance of other bodies which are denied the privilege of following that kind of men as leaders.

The Mennonite Church, like all other churches, is in need of more leaders who take an advanced position in piety, in godliness, in sincerity, in purity, in self-denial, in simplicity, in holiness, in following close upon the heels of the Lord Jesus Christ.

Here is a promise which ought to be attractive to those who are under a heavy load and who may be tempted to say with Cain, "My burden is greater than I can bear:" "Him that overcometh will I make a pillar in the temple of my God." Not only is there a promise of reward to the faithful soldier of the cross, but another encouraging thought is found in the promise, that "our labor is not in vain in the Lord." Not for self, but for others, should our most faithful efforts be put forth.

"It is the prayer of a righteous man that avails much."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THAT LOW WHISPER

In the midst of the turmoil and din,
In the lanes and the highways of earth;
Where the rabble is busy in sin,
And the viol is timing their mirth;
Where the chariots jostle the crowd,
And the shekels pour into their till,
There is hope for the form that is bowed,
He is coming; be ready; be still.

Chorus:
He is coming, I know, coming soon.
Ev'ry omen His promise fulfill.
I can hear in the air, I can hear everywhere
That low whisper: "He is coming soon; be still."

Ev'ry hour brings us nearer the day
When the Lord shall descend from the sky;
He will catch all His loved ones away—
He will hush ev'ry sob, ev'ry sigh.
O, be ready; His advent is near!
Ev'ry omen His promise fulfill.
There's a whisper His loved ones can hear,
"He is coming; be ready; be still."

When the rumors of war shall be heard,
And the pestilence walks in the land;
When the nations to fury are stirred
And destruction and terror is planned,
'Tis the proof of His advent, I know;
Then the grinding shall cease at the mill,
There's a whisper I hear, sweet and low:
"He is coming; be ready; be still."

What a day that will be for His bride!
When we leave this old world far below;
We shall sit near the throne by His side—
No more hunger nor thirst shall we know.
We shall never know sorrow nor pain—
He has promised to come, and He will!
There's a whisper in ev'ry refrain:
"He is coming; be ready; be still."

—F. M. Lehman.

BIBLE STUDY

By David Summers

For the Gospel Herald.

The Second Coming of Christ

1. What signs did the prophets foretell of the Second Coming of Christ?

Isa. 8:8; 9:6, 7; Micah 5:2; Deut. 18:15; Joel 2:30, 31; 3:15; Isa. 13:10; Amos 8:9.

2. What promise did Christ make of His return?

Jno. 14:1-3; Luk. 21:27; Heb. 9:28; Matt. 16:27; 24:31.

3. Is death the second coming of Christ?

Jno. 21:21-23; Matt. 24:30; Luke 9:26; Heb. 2:14, 15.

4. Who else testified of Christ's coming?

Acts 1:9-11; I Thes. 1:9, 10; Rev. 1:7; II Pet. 1:16; Jude 14, 15. Note.—The second coming of Christ is not at death, for death is an enemy (Heb. 2:14, 15), but a literal, personal coming. Every eye shall see Him. Rev. 1:7.

5. Did Christ warn us of false teaching?

Matt. 24:23-27. Note.—When people say, "He is in the desert; go not forth: behold, he is in the secret chambers; believe it not." The Mormons built a temple in the desert, and claim He will come there, but this is Satan's deception. Some time ago in a Spiritualistic meeting in New York, in a secret room where there were twelve persons, a door opened and in stepped a man who said, "I am Christ," and he shook hands with them and then disappeared. Jesus warns us of false Christs and say He will not appear in the secret chambers. "For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be."

6. What did the prophets say of Christ's coming?

Jude 14, 15; Job 19:25-27; Psa. 50:3; 96:13; Isa. 13:9; 17:12-14; 24:1-6; 25:9; 34:8-10; Jer. 4:18-27; 25:29-33; Ezek. 37:1-14; Dan. 2:44; 7:22, 27; 12:3, 13; Mal. 3:16-18. These all spake as they were moved by the Holy Ghost. II Pet. 1:21.

7. What will be done with our bodies when Jesus comes the second time?

I Cor. 15:51-55. Jno. 11:25, 26; I Thes. 4:17; Phil. 3:20, 21; I Jno. 3:1-3; Rom. 8:22, 23. Note.—Our bodies will be changed like unto His glorious body. Phil. 3:21, 22. We can not die any more and we will be equal unto the angels. Luke 20:35, 36.

8. When will the good receive their reward?

Rev. 22:12; Heb. 9:28; 11:39, 40; Tit. 2:13-15; Luke 14:14; II Tim. 4:8; Jno. 12:47, 48.

9. What separation will then take place?

Matt. 25:31-33; 24:40, 41; Luke 17:34-36.

10. What will He say to those on His right hand?

Matt. 25:34; 20:23; I Pet. 1:3-7; Rev. 21:7; Psa. 17:15; Rom. 6:22; Gal. 6:8; Isa. 1:19; Psa. 16:11.

11. What will He say to those on His left hand?

Matt. 25:41; Psa. 9:17; Job 8:13; Psa. 37:10, 20, 35-38; Mal. 4:1, 3; Zech. 14:12, 15; Dan. 7:11; Rev. 20:10, 14, 15. Note.—God says, "I have set before you life and death,....therefore choose life" (Deut. 30:19). We have to do the choosing. Josh. 24:15.

Allensville, Pa.

HOW TO PRAY

By Abram L. Gehman

For the Gospel Herald.

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire
That trembles in the breast."

Webster says, "Prayer is the offering up to the Supreme Being of adoration, confession, supplication, and thanksgiving." The question then is, "How pray?" The psalmist says, "I cried with my voice," and at another place, "I cried with my whole heart." From this we glean that prayer must come from the heart first, and expression may be made with the voice. Our prayers should be prompted through the Holy Ghost. The Holy Spirit helps us to pray. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession according to the will of God" (Rom. 8:26, 27). Sometimes when in real, sincere prayer we cannot find words to express our thoughts, then we should commit it to the will of Christ because He knows what is best at all times.

But on the other hand we should in prayer center our whole mind on our prayer, not allowing our mind to wander away to the affairs of the world. How could we intelligently speak to some one on a vital subject and at the same time have our thoughts wandering on something else. This is even more true in prayer. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). We must ask in faith. I am afraid too much of our praying is like that of a certain woman who prayed that a certain hill might be removed. She prayed for the removal of the hill in the evening and the next morning, looking out, said, "Just as I expected." The hill was still there.

Our prayers are not always answered in our own way, therefore the necessity of praying in the name of Christ. "Thy will, not mine, be done." The Lord sometimes allows things He does not approve of if we are too persistent. The children of Israel were granted a king because they were not satisfied with anything else and it was to their hurt.

We should pray **exceedingly.** The apostle Paul says, "Night and day praying exceedingly" (I Thes. 3:10). This means greatly. We have permission to ask large things of God if we ask in Christ's name. Jno. 15; 16. We are to pray **earnestly.** Elijah prayed earnestly and it rained not; he prayed again and it rained. Hezekiah prayed earnestly and his life was lengthened fifteen years. II Kings 20. Jonah prayed in the belly of the whale and was heard.

Peter went out and wept bitterly after he had denied the Lord, and was again restored. Trials have the effect of driving us to God in earnest prayer. The love of Christ has the same effect. Enjoining the blessings of God both temporal and spiritual, should have the effect of driving us to the throne in humble, earnest prayer and submission to His will.

We should pray **unitedly,** for in unity there is strength. Matt. 18:19, 20 give the thought that the united prayers of two persons have greater power with God. The apostles prayed and the place was shaken where they were assembled; the Church prayed for Peter and he was delivered from prison.

We should also pray in a **general way.** Christ did. In Jno. 17 He prayed for all believers who would afterwards believe on Him. But we should also pray in a **definite way** for definite things. Christ's prayer for Peter that his faith should not fail is a case in point. Christ asked His followers to pray for more laborers. The answer was the calling of the twelve. I am afraid there is not enough definite praying or results would be greater.

Praying is sometimes more than calling on God. It is living out our prayers in every day life. A certain woman prayed for the conversion of her husband for twenty-one years. One day she asked his permission to pray in his presence. He could not withstand that two weeks. The point is if we pray for a certain thing we should be willing to be used of the Lord in helping to answer that prayer.

We should pray **unceasingly.** In His own good time and way the Lord will answer, though maybe not always in the way we ask Him, and perhaps not in our lifetime; but trust Him, He does all things well.

The following things are sometimes the cause of our prayers not being answered: Living in sin, Jno. 9:31; Isa. 59:2; Psa. 66:18; An unforgiving heart, Matt. 5:23, 24; 6:14, 15; Asking amiss, Jas. 4:3; Discord in family life, I Peter 3:1-7; I Jno. 4:20; Disregarding the cry of the poor, Prov. 21:13; I Jno. 3:17.

If our prayers are not answered let us examine our lives and remove all obstacles so that the Lord can work mightily through us. And let us at all times say, "Lord teach us to pray."

Mohnton, Pa.

"I AM THE BREAD OF LIFE"

By D. S. Yoder

For the Gospel Herald.

Christ is the life. It takes life to make life. The material body is fed by something that once lived. In a meal bread, butter, apples, oranges, bananas, sugar, tomatoes, pineapples, etc., at one time all lived. Much preparation avails nothing if we do not partake. Christ as the Staff of Life can be partaken of only by faith. Faith (1) receives, (2) handles, (3) tastes, (4) digests, (5) enjoys, (6) grows thereby.

Christ died. He must be accepted to bring life again. This life is worth everything and can be obtained free. It is just as easy to obtain and live the spiritual or Christ life as it is to live the life of sin and condemnation.

Bread which nourishes is derived from grain that is bruised. Christ was bruised for our iniquities. Keep the strongest man from eating for a few days and he will soon become weak and life will cease. I Sam. 30:12. Christ must be partaken of in order to maintain the spiritual life. He gives it in the first place and He upholds and maintains it. By partaking of vegetable and animal food the child grows from infancy to childhood, from youth to manhood. A Christian grows from infancy to perfection by partaking of the Bread from Heaven—Jesus Christ.

In II Tim. 3:14, 15 Paul shows us the value of early religious training. He is writing to Timothy as a father would write to a beloved child. Deut. 6:6-9 shows that religion was to be made as much a part of the home life as the family meals. Vegetation lives and increases by virtue of the sap which is derived from the root. Christ is the repairer of the soul's decay. Sometimes the believer thru the neglect of his duty, thru indulging in sin, loses his strength. His vigor is abated, his pulse beats very weakly, he can scarcely creep in the ways of God. In such cases he can only be restored thru Christ. The psalmist speaks of this: "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

Christ alone is the Bread of Life. Many stave off hunger with indifference like the bears in winter, who are not hungry because they are asleep. But the only way to meet hunger is to get bread, and the only way to meet your soul's needs is to partake of Christ—the Bread of Life—in whom alone there is that which satisfies the hunger of the soul.

Johnstown, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

I STILL BELIEVE

Sel. by J. H. Mosemann

I still believe the good old Book!
In spite of all the critics say:
And find it a perennial brook,
When other streams have passed away.
I still believe!
And in believing Life receive.

I still believe the good old Book!
And tell the robbers to their face,
They should have given, ere they took
The old, a better in its place.
I still believe!
And in believing Grace receive.

I still believe! I know to some,
Belief is an old-fashioned thing.
By reason to the Truth they come,
And from brain soil would have it spring.
I still believe!
And in believing Truth receive.

I still believe! Although I hear
There's little left for faith to claim.
The unbeliever's joint I fear,
Provides him nothing but the name.
I still believe!
And in believing Food receive.

I still believe! and sometimes think,
Believe the more as others doubt:
For as I see the critics sink,
And find faith's strong hand lift me out,
I still believe!
And in believing Aid receive.

I still believe that Jesus died!
That Jesus cleanses in His Blood!
That saved ones shall be glorified,
And live beyond death's icy flood!
I still believe!
And in believing Heaven receive.

—Wm. Luff in Wonderful Word.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 Eighth Ave.)

"The Lord hath done great things for us whereof we are glad." Bro. Earl Bender who was sick has again recovered to the extent that he was able to return to his home at Greenwood, Del., accompanied by Bro. Laban Swartzendruber and wife. Sister Eva L. Yost attended the Bible meeting held at West Liberty, O., and intends to spend some time with her relatives in Ohio and Indiana.

There are seven applicants under instruction whom we expect to receive into church fellowship in the near future. Will you pray for them that they may have a definite experience with Christ and remain true and faithful until they are called to their eternal home?

Cash received during January

S. B. Landis S. S. class Elizabethtown	$20.00
Anna Gish S. S. class Elizabethtown	5.00
Millwood S. S. A. M.	20.00
Mattawana S. S. A. M.	15.50
Conestoga cong. A. M.	10.00
Springs cong.	6.63
Allensville cong.	1.15
Springs S. S.	7.18
	$85.46

Cash Value Clothes and Provisions

Beech S. C. Ohio	$10.00
Millwood S. C.	7.00
Hagerstown S. C.	4.38
Cedar Grove S. C.	4.32
Maple Grove S. C. Lanc. Co.	4.17
Allensville cong.	10.00
Belleville cong.	3.50
Martinsburg cong.	7.00
Mattawana S. C.	5.00
	$55.37

Many thanks for your liberal donations. We beg continued support and an interest in your prayers.

Feb. 13, 1923. Joseph M. Nissley.

Eureka, Ill.

(Mennonite Home for the Aged)

Dear Herald Readers:—As I have been asked to write a few lines from this place I shall try to do so. Our old people are about as well as old people usually are, for which we thank the Lord.

On Feb. 4 Bro. Samuel Garber preached for us. Feb. 7 Bro. C. Z. Yoder of Wooster, Ohio, came to us and in the evening gave us a talk on Our Heavenly Home. We were very glad to see him and would say, "Come again." On Feb. 11 Bro. Andrew Schrock preached for us.

Sister Matilda Speicher left for a visit to Indiana with her folks. Sister Ida Yoder has gone to her home in Flanagan, Ill. She was our cook. Our Superintendent has gone to Michigan for a week. God is caring for us. He will never leave nor forsake us. Pray for us and the work here. Everything is moving along nicely.

L. A. Wartinger.

WEEKLY NEWS LETTER FROM ARGENTINA

For the Gospel Herald.

Dear Herald Readers:—The workers at Trenque Lauquen were made glad some days ago when a cablegram came from the secretary of the General Board suggesting that we should send immediate information regarding amount necessary to purchase property in this town. Consequently we have been unusually busy as also have some of the other missionaries who came to help make investigations. We are sending the information by the first ship out with the hope that the time is not far away when we can cease to pay such heavy rent. We feel grateful to those at home who are helping to make possible the securing of a mission home here.

In order to study the situation carefully the brethren Hershey and Lantz with other members of their families came last Monday and spent about seven hours with us, returning on the same day by auto. We enjoyed the visit but time was too short to do anything but business.

The increase in the size of the congregation at Pehuajo as a result of the tent campaign has been so great that it was necessary to take out a division wall in the old hall to make room for the people. It looks much better now and the people can listen with more comfort. The weekly Wednesday night meeting has been turned into an instruction meeting for the new converts. The older members are happy to attend and help the new seekers to use their Bibles

Brother Lauver writes that Sister Santina Cavadore has found sixteen more homes in which to read the Bible. The young woman who was the first convert in Carlos Casares is going with her to make the visits. We praise God that she has become willing thus to be used in the Lord's service.

Brother Lauver also mentions the fact that a native preacher of the Alliance mission recently visited them and gave a very inspiring sermon at the regular Thursday night service.

The colporter of the American Bible Society who has been in Pehuajo working for more than a month is now in Trenque Lauquen. We appreciate his presence because he is a very spiritual man and seems to be anxious to do his part in encouraging the people to come to the mission. When he has a chance to give them some Gospel light he is always ready to use it. We are glad that the people who are sent out by the Bible society are of this type always.

Yours in His glad service,

J. W. Shank.

Trenque Lauquen F. C. O.
Argentine South America.

A chief blessedness of intercessory prayer is that we can use it for those whom we love and care for when we can serve them in no other way. Their distance, their very nearness, their unbelief, their pride, their dignity, their resentments, their desperation, may render our other helps—helps of the hand or tongue, of counsel or cheer or warning—of the most delicate generality or the friendliest sympathy, impossible or futile.—F. D. Huntington.

Question Drawer

Please explain Luke 13:19. A Sister.

Answer: This parable of the "grain of mustard seed, represents the propagation, growth, and progress of the Christian Church, or the establishment and extension of Christ's Kingdom on earth. Our Lord makes it clear that from a small beginning His Kingdom, or Church would increase, and its influence become very extensive and powerful.

In considering the smallness of the seed, and the largeness of the plant when fully matured, especially as it grows in Palestine, we are led to see how strikingly this parable reveals the beginning and marvelous growth of Christ's Kingdom.

Those who are led to accept the offers of grace, and mount up on wings of faith and trust, find food and shelter, shade and rest, for the soul in Christ's Kingdom, the Christian Church, as do the fowls of the air, in a literal sense, in the mustard tree.

—J. S. S.

Please explain Luke 16:9. To whom was Christ speaking and how (if at all) can the application be made to the Christian? N. L. D.

Answer: By a careful reading of the passage of Scripture referred to, and its context, and comparing the same with the following: (Prov. 19: 17; Matt. 6:19-21; 19:21, 29; 25:40; I Tim. 6:17-19.) it is clearly shown that what Christ said at this time applied to His disciples, and to all Christians, both for time and in eternity.

Mammon is a Chaldee word signifying money or riches. The Master here calls it "the mammon of unrighteousness," because unrighteous men make it the great object of pursuit, and it is so commonly sought for by unrighteous means, and for unrighteous purposes. Money in itself is not "unrighteous" but because such a great amount of it is constantly used to minister to sin and selfishness, and so little of it is used to bless humanity and glorify God, therefore the love of it, as Paul says "is the root of all kinds of evil" (Tim. 6:10. R. V.).

As Christians we are admonished by our Lord to "make to ourselves friends of," or "by means of it," as given in the R. V. Money, if consecrated to the Lord and used to help the needy, relieve the suffering, and extend Christ's cause and kingdom, will make friends unto the Christian giver, both in earth and in heaven, and will mean true happiness in His service here, and a royal welcome in the world beyond. Thus the Christian lays up for himself treasures in heaven as the Master hath directed in Matt. 6:20. It is also made clear in Matt. 25:34-40, that if we use our money to relieve those who are needy we are administering to our Lord. We are also assured that if we are instrumental in leading sinners to repentance (which may be done thru financial means) it causes joy among the angels in heaven. Thus the Lord himself, the angels in heaven, and those to whom we have administered relief on earth, are made our friends.

"That when ye fail," or are discharged from your stewardship on earth by the messenger of death. The hand of death closes all the doors of the Christian's earthly callings, and all his earthly comforts, enjoyments and treasures **fail** him when life's pendulum stops.

"They may receive you," that is, God our Father, Christ our Savior, and the angels as ministering spirits, the divine friends of all who are true and faithful stewards, shall "receive you into everlasting habitations." Those who have been made our friends by bestowing our property in deeds of love and mercy, shall in that great day of rejoicing, give all such a hearty welcome in the glory world, and bear witness to the deeds of mercy, as being evidence and fruit of that "faith which worketh by love."—J. S. S.

If a person is sick and medical and surgical aid will not help, would you recommend pow-wowing, and if not, why not, when we know that great changes have been brought about in those who have been pow-wowed for?—J. E. K.

Answer: It is a recognized fact that many conscientious people believe that it is right to use the magical method of what is called pow-wowing in effecting cures for certain physical ailments.

The Scriptures prove beyond any question that it is possible for one to conscientiously do certain things and pursue certain courses in life, and after all be seriously in the wrong. This was true of some of the children of Israel, who followed the heathenish practice of having their sons pass thru the fire. It was also true of Saul of Tarsus when he persecuted the early Christian Church.

Divine healing is Scriptural, its supernatural and miraculous results have been verified in the prophetic, apostolic and other ages. We have no occasion to question God's power to heal physical infirmities, and it has been clearly demonstrated that all such healing is effected, not by the use of magic words, mutterings, manipulations, or conjuration, but in and thru the name of the Lord.

It has also been clearly proven that certain individuals are full of what is usually called "personal magnetism," and that the same is frequently effective in relieving pain, or certain physical ailments, by the laying on of hands, or using the hands in manipulations. without the use of magic words or utterances.

The gift of healing referred to by Paul in I Cor. 12:9, is imparted to those who by speaking the word in the name of the Lord, are instrumental in effecting physical cures for others. But the art of pow-wowing, if it can be called an art, is a relic of heathenism, superstition and mysticism, hence unscriptural. If pow-wowing were a God-given art, or method of effecting cures, why is it, that many non-Christians, and even very ungodly persons practice the art?

To mutter certain words, use certain things in a mystical way, a certain number of times, at a certain place, and at a certain time of the day or changes of the moon, to cure certain physical ailments, is rank superstition borrowed from the heathen nations.

The Israelites had borrowed the magical art of wonder-working from the Egyptian wizards, enchanters, charmers, necromancers, and diviners, and altho God forbade them to tolerate such persons, or follow such sinful practices (see Lev. 19:26, 31; 20:27; Deut. 18:10-12), nevertheless they continued to resort to such abominable arts and practices in the prophetic age, while living in the land of Canaan. See II Chron. 33:6; Isa. 8:19, 20.

It is said that Chaldea is the mother country of diviners. So indispensable were the diviners to Chaldean society that no step could be taken, not a relation could be formed, no house built, no journey undertaken along any line until the diviners had ascertained the lucky day, and promised happy issues, and sad to say and know that there are many conscientious people in our day, and members of the Christian Church who hold to, and practice the same superstitious teachings and heathenish arts. I am inclined to believe that Paul's address to the Athenians on Mars Hill could be very fittingly applied to many in this age, when he said: "I perceive that in all things ye are too superstitious."

We believe that when Christ takes full possession of believers' hearts as He did when Paul preached the Gospel to the Ephesians, they will, like them, forsake their erroneous practices, and burn their books of art if they have any in their possession. Acts 19:19.—J. S. S.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

GOING HOME

Sel. by Jacob B. Weldy

Tears have come and passed away,
Golden locks have turned to gray,
Golden ringlets once so fair,
Time has changed to silver hair.
But I'm near the other side,
Soon I'll launch upon its tide,
Safe will pass to yon bright shore
Where we'll dwell forevermore.

Ah, these cords with magic power
Bring me back to childhood's hours,
To a cot beside the sea
Where I knelt at mother's knee.
But that mother now is gone,
Calm she rests beneath the stone,
While I wander here alone,
Sighing for a better home.

Where is now that happy group,
Once so full of joy and hope,
Happy voices full of glee?
None are here but you and me.
All alone upon the stream,
Olden days seem but a dream,
Soon I'll meet with loved ones gone,
Soon again we'll be at home.

Soon I'll be among the blest,
Where the weary are at rest.
Soon I'll tread the golden shore,
Singing praises evermore.
Now my boat is on the stream,
I can see the waters gleam.
Soon I'll be where angels roam
Dear old friends, I'm going home.

Nappanee, Ind.

MOTHER

Selected by Rachel Mumaw

The sweetest name on earth to me
Is Mother, just plain Mother.
Her hair is white as driven snow,
But I would have no other.

And when I look in her dear eyes,
And see what years have wrought,
I wonder if I've caused her pain
When joy I should have brought.

In sickness and in sorrow,
No matter where we live,
No hand can give the comfort
A mother's hand can give.

I feel a firm protection,
In knowing she still lives;
No one can ever take her place,
One mother's all He gives.

So I want to carry sunshine
Every day up to her door,
For this world will ne'er the same be,
When my mother is no more.

Truly God does give us but one mother. There is no other like her on earth—self-sacrificing, loving, always seeing the best there is in her children, and helping by her faith to bring that best into expression. What human love can compare with hers? It is the nearest to divine love of anything there is.

The duty of every son and daughter is to make mother happy. It is more than a duty; it is a wonderful privilege. What a joy it is to see the light come into her eyes and the flush to her cheeks when we show her that we remember her—that she means a great, great deal to us. It may be but a little thing, yet it signifies more to her than we can ever guess when it whispers of the devotion of a daughter and son.

Take mother into your confidence, sons and daughters. Ask her advice about the happenings of every day. Consult with her concerning your plans. Make her feel that you need her in all things as you always have done. Perhaps in no way can you give her greater joy. None of us like to have the feeling that we have finished our work and that there is no more for us to do. We like to believe that we are needed, don't we? and that there is a good, big part for us to play yet. So does mother. And the part she wants to play is one that comes in close touch with and is interwoven in the lives of her children.

Don't forget your loving mother, one who lost many an hour's sleep for you and me, who did all she could to make home a real home for her children. And mother prayed to God for you to keep you from going wrong. Sons and daughters, do you realize what a good father and mother mean to you?

Wakarusa, Ind.

PARENTAL FAITH

We believe in the power of parental faith. The late A. J. Gordon tells a beautiful story of the mother of Christian Schwartz, who, dying at the time of the birth of her babe, lived long enough to beseech her husband to promise her that when God called the babe out to be a missionary he would not stand in the way. She could give no guardianship to the life of the little babe, but the guardianship of faith. But is it strange that in an age when missionary enterprise was almost unknown that young babe, growing to manhood years, should come home from the university and declare to his father that God had called him to be a missionary? After three days of great soul conflict the father, recalling the promise to his dying wife, gave him his blessing and wished him God-speed as he went forth to India, a pioneer missionary a generation before Carey.

But while some might believe in the power of parental faith in influencing a call to a life-work, some have been staggered at the possibility of claiming and continuing in faith for the conversion of the children. Jonathan Edwards is said to have claimed, in a moment of closest fellowship with God, that none of his seed should be lost; and after several generations had come, one who made diligent inquiry could find no break in his issue, but all at some time in life were brought to an acceptance of the Savior. Some might think the first Mrs. (General) Booth was overbold in her intimacy with God, when in prayer for her family she is reputed to have said, "O God, I will not stand before Thee without my children."—Dr. Griffith-Thomas.

WHAT A LITTLE GIRL DID

A good many years ago a little girl of twelve years of age was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning from behind a cell window, and heard a voice asking her to please bring him something to read.

For many weeks she went to the prison every Sunday, carrying the poor prisoner a book to read, from her father's library. At last one day she was called to his death-bed.

"Little girl," he said, "you have saved my soul; promise me that you will do all your life, for the poor people in prison, what you have done for me."

The little girl promised, and she kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has stablished good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number whom she has helped, six hundred are now, to her certain knowledge, leading honest lives. Prisoners from all parts of the country know and love her name, and surely the God of prisoners must look upon her work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul.—Publisher Unknown.

If you do not believe in the possibilities of the colored race, go to Tuskegee, Ala. Some time ago I was lecturing in this great Institute, which has grown from a one-room school, of forty years ago, to a plant of 112 buildings and 1,650 students today—controlled and directed entirely by black men. Booker T. Washington proved himself to be one of the greatest men of all time when, in the face of great difficulty, he founded this institution.—Gospel Messenger.

Sunday School

For the Gospel Herald.

Lesson for Mar. 4, 1923—Luke 20:19-21:4

JESUS TEACHING IN THE TEMPLE

Golden Text.—Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.—Luke 20:25.

Lesson Story.—On one occasion, when the scribes and Pharisees were desperately trying to entrap Jesus that they might have something wherewith to get Him into serious trouble, they came with flattering words, saying, "Is it lawful for us to give tribute to Caesar, or no?" Jesus knew their motive and quickly turned their scheme to their own discomfort. "Shew me a penny," He said. Being furnished with one, He asked, "Whose image and superscription hath it?" "Caesar's," was their reply. Then He answered, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." The Pharisees were beaten at their own game. Instead of them entrapping Jesus they themselves were forcibly reminded of their own hypocrisy. No man could contradict Him, and men marveled at His answers.

Another example of Christ's accurate vision and wholesome teaching comes to view as He is in the temple. Seeing both rich and poor casting their contributions into the treasury, He declared that a poor widow, though she had cast in but two mites, had made a larger contribution than all the rest put together, for while they contributed of their abundance only, she cast in all her living.

Lesson Thoughts.—1. "Be sure your sin will find you out." That is what happened to the Pharisees who tried desperately to find something against Christ by which they might destroy Him. Themselves laying claim to superior righteousness, they were finally put into the light of vilest murderers. They could hide their real selves for a time, but their sin finally found them out. The schemer may deceive people for the time being, but his real character becomes known sooner or later.

2. It never pays to scheme for the overthrow of others. The Pharisees did finally succeed in bringing about the death of Jesus. But their triumph was short-lived. In three days He rose triumphant over every foe, in a few decades the Jewish people lost what liberty they had, God has given Christ "a name which is above every name," while the enemies of Christ have been known to all succeeding generations as among the vilest of murderers. No schemer ever escapes permanently from paying dearly for His plotting.

3. It is idle to fight against the Lord. How much better it would have been for the Jewish people to accept heartily their Prince and Deliverer as Savior and Lord. But they chose the other course. He did indeed point out their sins, but instead of repenting and getting right with God they turned against Him. They suffered dearly. In like manner they who today fight against God instead of humbling themselves before Him and repenting of their sins must suffer for their folly. "Seek ye the Lord while he may be found."

4. When Christ commanded that we should give to both earthly and heavenly rulers their proper due He gave voice to a most important Christian doctrine. Submission is one of the Christian's great virtues. Even in cases where we must decline to follow the dictates of man because such dictation is contrary to the law of God, there should be an attitude of submission which makes it plain that ours is not an attitude of defiance. "Obey them which have the rule over you." "Fear God, and keep his commandments."

5. Truth is the Christian's mighty shield. In this case Christ was completely on the side of truth and no one could get hold of Him. When the Christian is fully armored, among other things with the girdle of truth, he has a protection against many enemies. Let us never fail to take the side of truth.

6. Giving is one of the Christian's highest privileges. Thank God it is not necessary to be rich in order to exercise this grace. Peter was without silver or gold, yet he had something to give the cripple which silver or gold could not touch. The poor widow had but very little to give, yet she had enough to attract the Savior's attention. It is not amounts but motives which count in giving.

7. There is a vast difference between praise and flattery. For example, compare Christ's commendation of the poor widow with the Pharisee's declaration that Christ taught "the way of God truly." The first was a recognition of real merit while the second was a hypocritical pretence with the hope that the flattery might tempt the Lord to become vain and thus destroy his influence. Praise is right; flattery is abominable. Avoid the latter, use the former judiciously.—K.

Our Young People

HOW CHRIST WANTS US TO GIVE.
(Jr.).—Matt. 6:1-4; Acts 20:35; Matt. 10:40-42.

Topic for March 4

MOTTO

"God loveth a cheerful giver."

MEDITATIONS ON THE TOPIC

I. Can Boys and Girls Give for Christ?—What can boys and girls do? This is a good question to ask, if you ask it with the emphasis on the "what" and don't intend to make light of the boys' and girls' work. If you ask it with the curl of the lip of scorn you need to learn your Bibles a little better. Will someone find the place where the little lad gave five barley loaves and two fishes? Tell us what that amounted to after Jesus blessed it. Find where Jesus spoke of giving a cup of cold water in the name of a disciple. Did Jesus think that amounted to anything? Really there are many ways that boys and girls can give, not only in money but in service that means much to Christ and will bring His blessing upon the giver and his or her gifts.

Some years back a number of boys and girls took quarters that were loaned to them for making mission money and they earned enough that it gave the Children's Home in Kansas City a big start. Since that time many have done something each year to help some good work for Jesus and many are the blessings that could be counted from these gifts. I feel sure we shall not know the full results till we stand before the throne of God in glory.

I know some boys and girls who gather walnuts for the children in the Home. Happy are the hours that these children spend in cracking them. And I dare say, happy are the hours that the boys and girls spend who gathered them in thinking of the joy they have caused to those who do not have as good a chance in life as others.

Boys and girls have a chance to give prayers, and kind words, and smiles and a helping hand to someone who needs it both at home and abroad as opportunity affords. If all this is done for Jesus' sake and in the spirit which Jesus and His apostles taught they will surely receive blessing.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword **"Give"**
2. How Jesus Gave.
3. Some Teachings of Jesus About Giving.
4. What Can We Give?
5. What to Give For.

For Others
1. Giving for Jesus' Sake.
2. Giving Well
3. Blessings of Giving.

PERSONAL THOUGHT

I want to give myself to Jesus and let Him use me in every way He wants to use me to do good.

"If a man be in Christ Jesus, he is a new creature; and all things round about are also new."

"It takes a divine revelation to show us the hope of our calling."

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 22, 1923

Field Notes

Change of address.—Bro. C. J. Garber from Alpha, Minn., to R. 6, Jackson, Minn.

Bro. J. M. Kreider of Palmyra, Mo., is spending the greater part of this month in evangelistic work in southern Kansas and Oklahoma.

Wanted.—A reliable Mennonite couple to move on a farm, the man to be willing to work on a farm in Western Canada. The name of the brother who makes this request will be furnished on application at this office.

Bro. H. H. Neufeld of this office, spent last week-end in Lancaster Co., in the interests of Russian immigration work.

Bro. J. F. Bressler of Lancaster, Pa., began a series of meetings at Masontown, Pa., last week. May God abundantly bless these efforts to extend His kingdom.

Bro. D. A. Yoder of Elkhart, Ind., is (at the time of this writing) conducting a series of meetings at the Mennonite Mission in Ft. Wayne, Ind.

The Bible School at Calgary, Alta., closed last week with from 40 to 45 daily students. Bro. Derstine planned to go from there to Duchess, Carstairs, Aldersyde, and Tofield, Alta., to hold meetings.

Bro. J. K. Bixler of Elkhart, Ind., filled the regular appointment at Clinton Frame Church near Goshen, Ind., on Sunday, Feb. 11, and Bro. D. D. Miller performed a similar service at Goshen College.

Bro. N. H. Mack of New Holland, Pa., who was instructor at the Special Bible Term at the Eastern Mennonite School, Harrisonburg, Va., was expected to return to his home last week at the close of the term.

A recent mission letter issued by the district mission board of the Missouri-Kansas district tells of much active evangelistic work among the congregations in that district. May the Lord add His blessings.

A series of evangelistic meetings will begin (D. V.) at the Chestnut St. Church, Lancaster, Pa., on Sunday evening, Feb. 25, 1923. The meetings will be in charge of Bro. J. W. Weaver of Union Grove, Pa. Remember the work in your prayers.—K.

Bro. Levi Mumaw of this office returned home on Thursday of last week after an absence of about a week in the interests of relief and publication work. New York, Philadelphia, Lancaster and York counties were among the places to which his work called him. He accompanied Bro. Hiebert part of the time.

A group of six sisters in the persons of Nora Weaver and Katie Wingard, Johnstown, Pa.; Susanna and Ruth Rohrer, Gap, Pa.; Elsie Stoltzfus, Atglen, Pa.; and Esther Byler, McVeytown, Pa., visited here over Sunday, Feb. 18. They had attended the Johnstown Bible School which closed a short time ago, and report having had a profitable time.

The Roman Mass Versus Communion.—An article under this caption appeared in the Jan. 11 issue of the Herald. We omitted to state that this is a tract published by the Bible House of Los Angeles, Calif. Some of our readers have inquired as to where this tract may be gotten. It may be had in any quantities from the publishers.

No Name.—Recently a number of questions for the Question Drawer have reached us but the letters were unsigned. We would again urge that all matter intended for publication whether queries, correspondence, field notes, obituaries or articles should not be sent in without the name of the sender. The names need not be published if so requested but as an evidence of good faith should always accompany the letter.

Bro. P. C. Hiebert, Hillsboro, Kans., chairman of the Mennonite Central Committee, which has charge of our Russian Relief Work, recently filled appointments in the interests of this work at the following places in Lancaster County: Elizabethtown, New Holland, Strasburg, Columbia, East Petersburg, and Lancaster. He also filled an appointment at the Sonnenberg Church, Dalton, Ohio, on Feb. 12.

Correspondence

Harper, Kans.

Greeting to all Herald Readers:—A series of meetings which lasted ten days, closed here Feb. 1, 1923. These meetings were conducted by Bro. Friesen of Hesston, Kans., and Bro. J. M. Kreider of Palmyra, Mo. Many truths of eternal importance were presented by the brethren and I am sure we were benefited by their untiring efforts while among us.

In connection with the evangelistic campaign we also had Bible Conference work. Another prominent feature of interest was the query box just preceding the evening sermon. Approximately thirty-five live questions were discussed.

Several young Christians confessed to mistakes, obstacles and discouragements "such a are common to man."

A number of our people at Harper have been sick but I think most of them are at present, either well or improving.

Yours in His service,
John S. Hamilton.

Eureka, Ill.

(Roanoke congregation)

Greetings of Love to all Herald Readers:—May we ever look up to the Lord for guidance and in every walk of life recognize His power.

Our S. S. was reorganized as follows: Supts., Walter A. Zook, E. D. Ulrich; Sec-treas., Anna Roth; Chors.. Walter and Alvin Yordy; Teachers, Lulu Smith, Freida Wagner, Mrs. Walter Zook, Mrs. B. J. Schertz, Mrs. Joe Yordy, Debold Householter, Ezra Yordy, Frank Harnish, Walter Yordy, Chris. A. Schertz, Ed. Heiser, Peter Householter, Joseph Yordy, Amos Newhouser, Mrs. Peter D. Schertz. We are glad to note that after a long and serious illness Sister Peter D. Schertz is convalescing very nicely, in which we feel God has so graciously answered our prayers. Mrs. Chris Wagner taught the primary class during Sister Schertz's absence.

In His name,

Feb. 7, 1923. Bertha L. Zook.

Millersville, Pa.

(Masonville Congregation)

Dear Herald Readers, Greeting in Jesus' precious name:—It is some time since you heard from this place. We are again reminded that we are strangers here, that this world is not our home, as a number from this community have been called from time to eternity, one being our aged deacon, Bro. Daniel Witmer. We often think we are young and strong and have much time here, but as God comes into our midst and calls the young we are reminded that God is no respecter of persons. (I Peter 1:17.) May it be a loud call to all the unsaved. We are glad the Spirit has been working in this community, three having accepted Christ and desiring to join in with God's people. We know there are more counting the costs; may they come ere long.

On Sunday morning, Feb. 4, Bro. John Mosemann of Lancaster, Pa., preached from Psa. 103:1, 2, giving us a helpful message. Glad for his visit as well as the message.

Feb. 8, 1923. Edna C. Kauffman.

Goshen, Ind.

The first semester of the school year, and with it the Short Bible term, closed February 7, and the second semester started the next day. During the past two weeks the last of the series of special lectures during the short Bible term were given, the speakers being E. L. Frey of Wauseon, O.; H. R. Schertz of Chicago, Ill.; and I. W. Royer of Orrville, O. We are grateful to these brethren for the messages they brought to us.

The meetings conducted by Bro. S. E. Allgyer closed on Sunday, Jan. 28. Bro. Allgyer delivered heart-searching messages and we feel that his efforts have not been fruitless.

Brethren from various parts of the church have been at the college during the past week. Among these were J. C. Frey, O. O. Miller, J. A. Ressler, Vernon Smucker, N. E. Miller, and S. E. Allgyer.

The Executive Committee of General Conference convened here this week to make the final arrangements for General Conference to be held at Waterloo, Ont., next summer.

Feb. 8, 1923. Beulah Smith.

Elida, Ohio

Dear Readers of the Gospel Herald, Greetings in Jesus' name:—Our Sunday schools at Salem and Pike Churches have recently been reorganized. The following officers were elected at the Pike: Supts., Otho B. Shenk, David Good; Chor., Mark Ross; Treas., Ira Shenk. At Salem: Supts., M. L. Troyer, C. C. Culp; Chor., E. E. Troyer; Treas., Moses H. Brenneman; Church Chor. at Salem, John M. Brenneman; Church Chor. at Pike, William Hartman. Our Mission Sunday school located 18 miles north of us is progressing very nicely and is evergreen. Since it was organized in May, 1920, the brethren from here have been looking after the work very faithfully and have not missed one Sunday, that none of these were there. And through their faithfulness and the help of several evangelists the efforts have resulted in the conversion of a number of souls. We have at present four applicants for baptism.

Bro. Christian Good of this place and Bro. Earl Brick (one of the converts there) served as superintendents in the past year. Bro. Brick has been reelected and Bro. Simon Huber from this place for the present year. Several of the teachers are supplied from here. We have eleven converts here, as a result of the meetings held at Salem Church last November by Bro. J. W. Hess. Pray that they may prove faithful and loyal to the Church unto the end.

Feb. 16, 1923. P. E. Brunk.

THE SPIRIT OF HUMILITY

By Ephraim Baer

For the Gospel Herald.

The fourteenth chapter of Luke which has for its keynote the thought of service, opens with an example of Christian helpfulness. A parable is also given. A parable is a method of speech in which religious truth is illustrated from common experiences. In receiving invitations to a wedding feast, do our social engagements contribute to the strength of our Christian character, do they make us more active and earnest in the serious business before us, as all recreation should, or do they make us weary, exhausting our strength in excitement?

The Christian in this connection will observe Paul's teaching in Phil. 2:3, "In lowliness of mind let each esteem other better than themselves." Jesus told them not to sit down in the chief place. His advice is still good. That is what Christ delights to say to all His followers; then He can invite them to places of greater responsibility and honor. The humble man never falls, for how can he fall who is already below all?

Self-exaltation is a great abasement, but self-abasement is a great exaltation. We must be humble if we would go to heaven. The door by which we enter is low but the roof is high.

In I Pet. 5:5 we are taught to be clothed with humility. In Christ's kingdom to go down lower may mean to come up higher. If we thirst after humility let us not shrink from humiliation which is the way to it, for if we cannot stoop to humiliation we will never be able to rise to humility. Humility gives the best chance to serve others. People meet us in much the same way that we meet them. If we meet them friendly they will be our friends.

The Christian prays for humility; at times very earnestly, but in his secret heart he may pray more, if not in words then in wish, to be kept from the very things that will make him humble. He is not yet so in love with humility, the beauty of the Son of God and the joy of heaven, that he will sell all to have this treasure.

In making a dinner or a supper call not thy friends or rich neighbors, that is, do not confine your invitations to these, because we should know the blessedness of giving without the hope of an earthly reward. Bid the poor, the maimed, the lame, the blind. The teaching here is to spend our money not for self-gratification, but for the good of others, "for thou shalt be recompensed in the resurrection of the just." "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Jno. 5:29). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev. 20:6).

New Hamburg, Ont.

"The Holy Spirit is the Christian's promised Guide."

Miscellaneous

SOCIABILITY TOWARD ALL CLASSES

By Violetta Yoder

For the Gospel Herald.

When God created the universe, He had a plan and a purpose for everything He made. Man the crown of creation was created as a social being.

The quality in us which makes us agreeable to others so as to welcome and make them happy and satisfied in our presence is quality or gift of sociability.

There are very few people who care to be left entirely alone in this world. Altho we have periods in our life when we feel we are alone and no one cares for us, God never intended for us to live alone in this world, therefore he has given us a longing for companionship with others, or an inclination to join in company and associate with others to share the joys and sorrows with them.

How much could our dear Master have accomplished on earth if he had built a cottage in some lonely vale and had lived a hermit's life? He saw if he would win humanity, he must become a part of it, share its sufferings and rejoice with its joy. Take Christ as an ideal and associate our life with His as an example.

As we notice our Savior's life, was it not a life of service full of love and sympathy for His fellowmen? And did He not put to use that social instinct within Himself when He entered the many homes where sorrow and discouragement had entered? And how many sick were healed by coming in contact with Him who said, "Thou shalt love thy neighbor as thyself;" "love worketh no ill to his neighbor therefore, love is the fulfilling of the law."?

Following His example we must cultivate sociability if we would reach our highest usefulness. Seek for man's betterment, to uplift and transform the associated and community life.

We might then ask these questions: Why ought we be sociable? To whom ought we be sociable? Where ought we be sociable? And what good does it really do?

There is no blessing in being simply a social creature without the hope of helping some soul to see Christ more clearly, or helping him on the journey through life over the stones, around the pitfalls, and to a plain but narrow way.

We all know it is very easy to be sociable and agreeable to people who have many things in common with us and have similar interests in life. Again it is easy enough to be sociable with people who are naturally sociable toward us, and who are successful in life, but it is much harder to give the unfortunate and those who are our enemies that same attention.

There is such a difference of purpose in the people of the world that there are many different classes of society. Those of one class associate practically with their own caste and leave others alone. But the Christian has an interest in his fellowmen and shows no distinction whatever—but, like Jesus, will show kindness to all classes, the rich and the poor, regardless of race or color. This sociability may be given them by the warm handclasp, a smile and pleasant words which may kindle a fire in the heart of the one who receives them that flames up brighter at every remembrance of them, and strengthens love toward the one who gave them. And as smouldering coals only send up smoke and die away, so the haughty look, the sneer, or unkind word, sink into the heart, cast a dark shadow as memory recalls them and will smother true sociability.

Sociability toward all, is being a blessing with whomsoever and wheresoever we are. Christ who was no respector of persons was found with many who were a disgrace to Him from a worldly view. He ate with sinners and kept company with the unrighteous. He was also with the noble, with the rich at feasts and weddings, but was always the same Jesus, humbly serving the weak and the strong, never partaking of their sins but helping them to the Father.

We must be a friend to the friendless. "A friend in need is a friend indeed." It is false sociability that forsakes you when you are in need of a friend. Prov. 17:17 says, "A friend loveth at all times."

Perhaps some people may say, "You can do those poor souls more good by helping them financially or in any material way." It is very true that we can do them a great deal of good by giving them material aid, but let us remember that the "gift without the giver is bare." And in addition to material aid we ought to let them feel that we wish to be their friend.

Christ Himself was more concerned about these friendless ones than those who could more easily take care of themselves. He says, "They that be whole need not a physician, but they that are sick;" also, "For I am not come to call the righteous, but sinners to repentance." That individual who thinks that money or gifts will take the place of personal interest in the needy ones is making use of simply a form of sociability. We ought to realize that there are times in people's lives where not money but sympathy to those who are in trouble is needed. To those for whom the Cord of affection has been severed and is still bleeding, beware not to wound by a thoughtless act, or a careless word. Perchance they have lived in an atmosphere of love as warm as that we breathe. Alone and friendless now, they treasure the image of loved ones far away, and when gentle words are exchanged, we know not how their hearts are thrilled. Words cannot express the good it does in lifting someone who has met with his discouragements, or who is bearing a heavy load in family affairs.

I think the poet expresses the thought very clearly:

Did you give him a lift? He's a brother man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you help him along? He's a sinner like you,
But a few kind words spoken, might have carried him through.
Do you know what it means, just the clasp of the hand,
When a man has been bearing just all that he can?
O, we know what you meant! What you say may be true,
But the test of your manhood, is, What did you do?

We go thru this world but once. If we plant roses as we go, they will bloom and shed perfume, making the path pleasant for those behind us. But if we sow thistles they will prick and hurt all who follow us.

La Grange, Ind.

PUTTING "PEP" INTO OUR SUNDAY SCHOOL WORK

Selected by Rebecca H. Hauck

Perhaps you cannot find the word "pep" in your dictionary, yet I think most of us know what it means. It is that kind of stuff boys have in them when they play ball to win the game. You cannot buy "pep" at the store as you purchase cayenne pepper, or a cake of yeast foam. You must generate it in and for yourself.

The word "pep," is composed of but three letters, and each one of them is full of dynamic power. We note first that "p" stands for pupil. You cannot have a Sunday school without pupils, and the word pupil includes every person identified with the school, from the baby whose

name is on the Cradle Roll to the oldest member of the Church.

I believe that a careful survey of any local community will reveal the fact that many persons are not attending any Sunday school. This will give a fine opportunity to use all the enthusiasm and energy, pep, if you please, that can be called into action. No one should rest satisfied with his effort till the last man and woman have been brought into the Sunday school.

We also note that "p" stands for parent. In this case let us use the word in the plural number and make it include every father and mother in the community. It is impossible to maintain a good Sunday school without the presence and aid of the older people, especially the heads of families.

Some time ago, a certain man said to his two boys one Sunday morning, "Let us hurry and get our chores done and we will go to the river and spend the day fishing." On reaching the river, the father told the oldest boy to take the net and catch some minnows for bait. The very first time the boy cast the net in he fell into the water and before help could arrive he was carried into the deep water and was drowned. The father was almost heart-broken over the death of his son. With his face bathed with tears he said, "Oh, if I had only said that morning, 'Clyde, let us get ready and go to Sunday school,' my boy would have been living today."

W. P. Welshimer, one of the greatest Sunday school workers in the country, said, the best way to keep the young people in the Sunday school, is to build a wall around them of fathers and mothers. Parents, you owe it to your children, to yourself, to your community; yes, and to God Himself, to make it the rule of your life to go to Sunday school every Sunday.

We cannot put pep into our Sunday school without noticing another thing "p" stands for, and that is **preparation.** This applies to every member of the Sunday school, the pupil, as well as the teacher. Plenty of time should be devoted to the study of the lesson. If you are a teacher, you simply can not give the others a square deal unless you study your lesson. Then if we succeed in putting pep into the Sunday school every officer and teacher must be a live wire.

Now note the second letter, "e," which stands for **enthusiasm, energy, enterprise.** If a superintendent comes into the school with a smile and a hearty greeting for everybody he will be able to inspire others. A change of order in the opening exercises, or a few rapid-fire questions, will create interest and secure attention. Just as fire will generate steam, so enthusiasm will produce action, and action is necessary in carrying out any great enterprise. Sunday school folks should catch the zeal manifested today in commercial affairs and carry it out in Bible study.

If there is any organization in the world where there is need of wholehearted, earnest, consecrated service, that place is the Sunday school.

Consider the book we study. It is God's message to man concerning life, death, and immortality. Consider the issues that are involved and the values that are at stake. Think of the possibilities for good or evil that are wrapped up in these boys and girls.

We are told that "the wages of sin is death." During the last few months much has been said and written about the reduction of wages, and the high cost of living. But so long as time remains there can be no reduction in the wages of sin. But thank God, we know of One who has paid the debt, cancelled the mortgage, and is able to deliver us from all the consequences of sin.

The Sunday school teacher must be up and at work, he must warn of danger as well as tell the beautiful truths that God has revealed in His Word.

One time a certain preacher asked a noted actor why so many people attended the theatre and comparatively few went to church. This was his significant reply: "We actors present fiction as though it were the truth, and you preachers present the truth as though it were fiction. This answer holds just as good for Sunday school teachers as preachers. No Sunday school teacher should consider his work done until he sees his pupils putting the truth into practice.

Paul was a religious enthusiast. In making his defence before Festus he became so earnest and enthusiastic that the governor said with a loud voice, "Paul, thou are mad." But he said, "I am not mad, most noble Festus, but speak forth words of truth and soberness." Then came the startling question, "King Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said unto Paul, "Almost thou persuadest me to be a Christian."

But we still have another "p" in this word "pep," and it stands for **prayer, piety** and **power.**

Prayer promotes piety and develops power. More prayer, more pep; more pep, more power; more power, more souls saved for the kingdom, and that should be our **greatest objective** in the Sunday school.

Lancaster, Pa.

THE ONLY BOOK NEVER OFF THE PRESS

By Frank H. Mann
General Secretary, American Bible Society

For the Gospel Herald.

Four hundred and sixty-seven years ago the first book was printed from movable type. That book was the Bible and it took five years to complete the task. One of these books sold recently for $50,000. Today great presses printing for the American Bible Society are turning off copies of the Gospels at the rate of 10,000 an hour to be sold anywhere in the whole world for one cent each. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. Yet if all the Bibles printed in all the years since printing was invented were available today, there would not be enough to supply the world's present population. The present rate of production of Bibles is not as great as the birth rate. Large portions of the population of the world are still unable to get the whole Bible or even a main part in their native tongue.

It must be said to the credit of the Church that a vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Scriptures have been prepared by the Bible Societies. Millions of dollars have been given by the Church for this great task. Thousands of consecrated men have given themselves in sacrificial service.

But still the fact remains that the Book is undelivered. When the Bible Societies are asked for an explanation their answer is immediate, direct and simple: "It could be delivered in hundreds of languages to millions of people if paid for." It is merely a matter of dollars and cents. The scholarship of the Church is equal to the gigantic task of translation if it can only be made available. The mills are equipped to furnish the paper and the presses to print the sacred words if only funds are at hand to meet the expenses. The man power and woman power of the Church are adequate for the task of distribution. In the most literal sense all that is wanting is money to finance the venture.

No phase of the Church's task is so basic as that of giving the Bible to all men everywhere. It is probable that no other phase of the

Church's work produces so large a return for the same amount of money and service. And yet the Church has never given as generously to this part of its work as it has to other branches of its missionary program. The percentage devoted to Bible work in the benevolent program of the Church as a whole is not something of which the Church may boast. If a great wave of generosity were to sweep the Church in behalf of the Bible Cause, it would bring a revival of spiritual life to her membership. This thing is fundamental to the Church's success as a spiritual force in the world.

Nor have the stewards of great wealth seemed to realize the unlimited opportunity for far-reaching service presented by the Bible program. The really conspicuous gifts made during the first hundred years of this work could be counted in the proverbial way on the fingers of one hand. No one has come forward to create a foundation for Bible circulation as has been done in behalf of other worthy enterprises such as public health, education, music, literature and art. After a century of operation, the total endowment of the American Bible Society, which is second in importance to no other American institution, is less than two millions of dollars yielding an income of less than $100,000. May God stir the hearts of those whom He has richly endowed with material things to see this work as an opportunity fraught with vast possibility for human betterment and spiritual advancement.

New York City.

AN APPEAL TO THE CHURCH

By John Wentling

For the Gospel Herald.

We realize that the laity of the church is to be subject to those who have the rule over them in the church, and we know that voting at the polls was not approved of. But now we hear of those who have the rule over us, who watch for our souls, turning the opposite. We would like to have those men answer some of the questions asked by the Advising Board during the late world war. How can we as conscientious objectors who are only strangers and pilgrims on the earth, and who are supposed to only deal in courts of mercy, How can we, I ask again, help to deal out justice?

"No man can serve two masters." Half hearted service will never hold out. How can we help a man to an office and then let him stick, and not help him out in war? May God help us to lead a separate life and let us ever strive to keep church and state separate.

We feel some times when we here some of our brethren electioneer in an indirect way as if our principle of nonresistance were only a political scheme, but let us not forget that it is more than that. It is that which Christ has taught. If we are partakers of the divine nature, how can we be partakers of the world?

Why is it that so many of the heads of our churches are so lenient? Is it because so many do not uphold Ex. 23:8? Although it is found in the Old Testament Scriptures I believe it still holds good just the same. We hope that this may not be the cause. But whatever may be the cause, take courage and stand by those who have gone through the trials, or at least some of them, in the late World War, so that, should another war break out, we may be able to stand. May God help us.

Rothsville, Pa.

THE RESPONSIBILITY OF THE SUNDAY SCHOOL TEACHER

By Noah H. Martin

For the Gospel Herald.

This topic is one of vital importance. What is my duty as a Sunday school teacher? This is a question that confronts every devoted Sunday school teacher.

First, the Sunday school exists for the pupils but the essential part of the work falls on the teacher. Therefore the teacher is the heart of the Sunday school. Any one who undertakes the real work as a teacher should be a Christian. Jesus is his ideal for his life and for his work. The Holy Spirit is his source of light and power.

Next he owes a faithful and loyal service, giving the best that is in him to his pupils, always doing his work with an unreserved surrender to God's will. In other words he should have a firm belief in God's testimony and of the truth of the Gospel, which influences his will and leads to an entire reliance on Christ. He should live a life through which the Spirit can work. He should be sound in faith and pious in conversation, that he may be a light and example in all godliness and good works. He should be apt to teach. This grace is a gift of God. He should consecrate his life and service to God, having his will brought in harmony with God's divine will.

A teacher in all things should show himself a pattern of good works, in good conduct and holy conversation. He should study the Bible that he may learn to know God. We can know him by nature, history, and the prophets. "He made his ways known unto Moses and his doings unto the children of Israel." Last He spoke to us through His Son. In Jesus' life, work, and teaching we have revelation.

A teacher's duty is to pray for his pupils, and pray God to direct his efforts aright and have a real desire for Christ's assistance in all his work. He should spend much time in prayer. Jesus was a man of much prayer and of great faith. In times of temptations and responsibility, He ceased not to pray all night.

Paul illustrates the different parts of the body as different offices of the Church. The Sunday school teachers might be compared to the eyes and ears, those who have new visions and hear God's voice and interpret the Word to the pupils. May we who are teachers in this coming year try to hold up Jesus as our Ideal in teaching, and by His help be better qualified for His work that it may assist in the extension of His kingdom.

Hagerstown, Md.

JESUS IS PASSING BY

By Lena B. Fetter

For the Gospel Herald.

In a recent Sunday school lesson we had the story of the ten lepers who were banished from the friendship of others. But when Jesus came that way, how happy they must have been! They cried for mercy. It is not said how they knew Him. But it is enough to know that they understood it was Jesus. How slow the world is today to recognize that Jesus is passing by when there are so many who are tainted with the leprosy of sin. Just as Jesus cleansed those poor men, will he cleanse the poor sinners who look to Him.

God's loving heart goes out to all sinsick souls. But He says, "Ye will not come to me that ye might have life." Oh why is it that so many refuse to come to Jesus when He stands with outstretched arms to welcome them back to the fold? Who knows but He may be passing that way for the last time?

Oh that the cry of the sinner might be, "Pass me not, O gentle Savior, hear my humble cry." May God help us as His humble servants to win souls for His kingdom.

Today mercy is extended to all. Tomorrow may be too late. If today you spurn God's loving call, who knows, dear friend, but that it may be too late.

Orrville, O.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

At the meeting of the Executive Committee of the Mennonite Central Committee, held at Philadelphia on February 10, it was decided to send two more workers to Russia at the earliest possible date, possibly about March 1. This is in response to the urgent request from the Unit on the field. The list of applicants was carefully gone over and two brethren selected by the Committee. They are, Howard Yoder, Wooster, Ohio, and Dan Schroeder of Hillsboro, Kansas. We hope that their period of service in Russia will be both a blessing to our unfortunate brethren there, and a blessing to themselves as well.

* * *

It was decided at the meeting of the Committee that no more brethren could be sent to Russia for the present, but more may be sent by Spring or later if the need continues urgent. Those in a position to consider such work and possessing the qualifications noted in these columns several weeks ago would do well to place their applications on file, so that when it is decided to send additional workers there will be no delay in finding them.

* * *

Last December an appeal was sent out to the various schools of the different branches of Mennonites in this country asking for help for the support of the schools in Mennonite communities in Russia. A number of them responded with special collections and one hundred dollars per month for the remainder of the school year was allocated for this phase of relief work, and our Unit in Russia informed of this fact. The following are extracts that have just been received in a letter from Bro. Miller acknowledging the instructions received from our Secretary-Treasurer, Bro. Mumaw.

"Your letter of December 21 brings the welcome news that a special effort is being made to give support to schools in Russia.

"This announcement will occasion great rejoicing, not only among the teachers, but also among all others who have the educational and cultural welfare of the Mennonite communities at heart.

"Will you kindly express the thanks of the American Mennonite Relief to those who are taking part in this special mode of help.

Very sincerely yours,
AMERICAN MENNONITE RELIEF,
Alvin J. Miller, Director in Russia."

* * *

The following cablegram has been received from our Unit during this past week:

"Ukraine, February One, Feeding Children, 10,023; adults 6123; institutions 60. Krehbil leaving Alexandrovsk February nine via Moscow for home.

(Signed) Miller.

* * *

The following are extracts from a translation of a letter received from the Tractor Committee of Halbstadt, and shows the estimate which our Russian brethren place upon this phase of our relief work:

The 20th of September was a day of great rejoicing and anticipation for Halbstadt. It was on this day that the first shipment of tractors had arrived. For months already the people had been watching and waiting for that time; now they were really here, and everyone was anxious to see what they looked like. Old and young, rich and poor, the hungry and the satisfied—all were eager to get to the station and watch them unload the "Wonder-thing." With joy and great eagerness, the workers under the direction of G. G. Hiebert, unpacked the different parts, while the people watched with growing interest. In a comparatively short time the machines were put together and ready for work. It was quite a jubilant crowd that gathered around the tractor, as they left the station, headed by barefoot boys and girls. It was only through the calm but firm voice of the director, G. G. Hiebert, that no accident accompanied this celebration. The tractors started their work and the hardened Russian soil yielded to the plowshare, beyond the expectations of those who watched the proceedings. By sunset, a large area was cultivated. You could see in the expressions of their faces great satisfaction and victorious joy as they returned to the village.

And so the first day's work of the tractors was ended. The people soon got used to the machines, except a few timid Jews who would stand and watch from afar off. But even they were finally persuaded to come near, and even touched the machines. In the first week there were many interruptions on account of the rainy weather, and because they did not have the necessary fuel in time, but even then they plowed for ten villages, using seventeen tractors

It was then decided best to put the tractors into several groups, because for poor villages it was too hard a task to provide the transportation for seventeen machines, and then some of the villages got out of patience, waiting so long. In this way more could be accomplished.

It was on the first of December that the tractors had to cease their work on account of the cold and snow. They were cleaned and sheltered till the weather allows to start to work again.

It will go better next year. Informed people are of the opinion that beside the blessings of God, it will be the tractors that will reconstruct Russian farm industry. Everyone acknowledges that through the tractor work the ax is put to the root of the famine. The kitchens, of course, do their part. Great areas were plowed and planted with rye. We wish to extend our sincere thanks and gratefulness to the American Mennonite Relief work.

The Tractor Committee of Halbstadt,
Dec. 4, 1922.

Feb. 16, 1923.

"Fear and faith can not keep house together; when one enters, the other departs."

"God can do great things with our lives, if we but give them to Him in sincerity."

RELIEF FUNDS

Report of Eastern Mennonite Board of Missions and Charities for January, 1923.

Near East Relief

Paradise Pa Cong	$ 10 00
Ira S Miller	100 00
Sister 7718 Pa	3 00
D H Eshleman	10 00
A boys class E Petersburg S S	6 00
New Providence Cong	25 50
Mechanics Grove Cong	13 00
Erismans Cong	83 25
Stumptown Cong	5 00
Goodville S S	75 00
Churchtown Lanc Co S S	31 10
Daniel E Brubaker	5 00
Susquehanna Cong	6 61
	$373 46

Russian Relief

Bowmansville Cong	$ 21 00
Landisville Pa S S 5 adoptions	12 50
Kralltown S S & Cong	9 10
Christian S Fisher	16 00
N M Weber	5 00
Chas C Habecker	10 00
Hanover Pa Cong	214 00
Groffdale Cong	410 00
Goods Church S C	20 00
Hanover Y P B M	24 00
Anna N Aument S S Class	30 00
Conestoga Cong	10 00
Daniel Rohrer	5 00
"No Name"	5 00
E & K R H	4 00
Ephrata Cong	89 67
Metzler Cong	157 00
River Corner Cong	351 00
Wm Shetlers C Maple Grove S S	5 00
Millwood S S Classes	12 00
Amos Lapp Church District	160 60
Lauvers S S 2 pledges	15 00
Daniel Kauffman	10 00
J S Denlinger	5 00
Amish Brethren C S Kings District	53 00
New Holland Pa S S	102 11
New Holland Cong	32 92
Weaverland Conference Men	262 50
Weaverland Cong	130 00
S O Martin	50 00
M D Clymer	20 00
Anna Stehmans C Salunga S S	25 00
Hess S S	61 00
Cross Roads S S 5 adoptions	12 50
Lauvers Cong	22 05
Cross Roads Cong	26 15
Isaac H Rohrer	5 00
Kralltown Cong	8 55
	$2411 65
Total for month	$ 2,785 11
Previously reported	185,392 70
Total to date	$188,177 81

Gratefully acknowledged,
Eli G. Reist.

White men on the Rand, in South Africa, have raised up more than 5,000 mulatto boys and young men. One white man has forty-two such children. When these young men seek work by their fathers' side, the white men strike and they dare their sons to work. Last winter two hundred of these young men were murdered by their fathers. May God baptize us with passion and power to stop such hellish practices on the part of our own race, and may we go on a mighty crusade for the Savior of men!—Sel.

WAR SUFFERERS' RELIEF

Contributions received by Relief Commission during month of January, 1923.

General

South Union & Walnut Grove Congs Ohio	$101 98
Liberty Cong Iowa	1 00
Berea Congs Mo	55
Mt Zion Cong Mo	1 00
Palmyra Cong Mo	16 67
Firdale Cong Ore	1 95
Salem S S Ind	25 50
	$148 65

Germany

Christian Rediger	$ 10 00
Smiles Sonnenberg Ohio	2 00
	$ 12 00

Near East

Elmer B Thomas	$ 30 00
A Sister West Liberty Ohio	5 00
Springdale Cong Va	53 00
Southeast Sharon A M Church Ia	50 00
I Z Hertzler	5 00
A Bro & Sister Maugansville Md	75 00
Hopedale Cong Ill	183 54
Peoria Mission S S Ill	5 00
Erle Zook	9 70
La Junta Menn S S Colo	71 30
Liberty Cong Ia	1 00
Mt View S S High River Alta	20 00
Catlin S S Kans	5 00
Limon Cong Colo	15 00
Mt Zion Cong Mo	45
Philadelphia Mission Friends	20 00
Scottdale Cong Pa	2 00
Vineland Y P M Ontario	10 00
Cedar Grove S S Pa	15 85
Opening Buds C Elkhart S S Ind	3 00
W S Long	10 00
Michael Landis	5 00
	$594 84

Russia

N Clinton O O Amish Church Ind	$108 00
Wm F Holdman	5 00
Mrs Ray Miller & S S Class	2 50
A Bro Oyster Point Va	10 00
Science Ridge S S Ill	30 00
A Friend Sullivan Ill	50 00
Bethel S S Kans	74 60
Christian Rediger	10 00
Mary Gardener & S S Class	2 50
C No 15 Fairview S S Mich	5 00
Greenwood A M Cong Dela	3 74
D M Zimmerman's S S Class	18 00
Frances Alger	5 00
John Alger	10 00
Miller Rhodes	15 00
Nellie Rhodes	5 00
A Brother	10 00
C No 6 Walnutcreek S S Ohio	2 50
Edward Selzer	7 50
Jacob S Buckwalter	20 00
James 1:17	11 50
Doylestown Cong Pa	50 00
Providence Cong Pa	20 00
Plains Cong Pa	153 65
Line Lexington Cong Pa	345 00
Deep Run S S Pa	61 55
Souderton Cong Pa	55 15
W Central Church O O Amish Kans	46 25
Pigeon River Cong Mich	72 42
Katharine H Rohrer	116 00
Mark Showalter	10 00
J S Slabaugh	25 00
A Brother Linville Va	5 00
Nappanee N Main St S S Ind	12 50
A Brother	25 00
A Friend	10 00
A Sister	6 00
E J Varns	7 50
A Friend	10 00
Samuel D Kauffman	7 75
Mrs Anna E Birky	10 00
Kansas City Mission Cong Kans	30 00
Asst Supt Hopedale S S Ill	5 00
Oak Grove & Pleasant Hill Congs Ohio	185 41
Birch Grove S S W Va	4 00
A R Miller	65 00
Pleasant Hill Cong Nebr	9 05
N J Roth	5 00
Southeast Sharon A M Cong Ia	50 00
Joseph Metzler	10 00
Joseph Custer	30 00
Wm S and Ella Landis	15 00
Crystal Spgs S S Kans Class 9	5 00
D E Wittrig	5 00
Peter Unzicker	7 50
T H Brenneman	25 00
F S Ebersole	15 00
J K Miller	2 50
A Bro & Sister Goshen Ind	5 00
John H Sommerfeld	5 00
J S Loucks	2 50
Almeda Gsell	4 00
Elam Martin	25 00
Sunbeam Wayne Co Ohio	3 00
Smiles Sonnenberg Ohio	1 00
Lockport A M S S Ohio	58 00
A Friend Hydro Okla	7 75
A Bro Gordonville Pa	25 00
J D Byler	7 50
Mark C Showalter	19 89
Homer Wenger's Class 4	2 50
P J Blosser's Class 6	2 50
Amos Weaver & wife	2 50
R H Kolb	30 00
Mr Deeter	2 00
T S Eby	15 00
S E Stutzman	70 00
Orrville Cong Ohio	90 40
Canton S S Ohio	10 13
Pleasant View S S Ohio	15 00
Beach S S Ohio	20 00
Beach Y P B M Ohio	5 00
Prim Dept Oak Grove S S Ohio	2 50
Oak Grove S S Ohio	5 00
Henry Eichelberger	2 50
Salem Cong Nebr	55 50
Eva Leichty & S S Class	2 50
Alpha Minn S S	7 00
Liberty Cong Ia	1 00
Wood River S S Nebr	36 69
Matt. 6:3	5 00
Mrs Ben Albrecht	7 50
Joseph Hauder	5 00
John K Kennel	10 00
Brethren of Archbold O per J C Frey	28 67
Gospel Hill S S Va	13 50
Mt View Charity Circle Alta	7 50
Salem S S Tofield Alta	22 50
Fairview Cong N D	3 00
E Holbrook S S Colo	55 00
Emma Rohrer	5 00
Bethel Cong Mo	12 00
Class 8 Bethel S S Mo	5 00
Protection Cong Kans	2 00
Pleasant Valley S S Kans	22 00
Cherry Box Cong Mo	5 00
Sycamore Grove Cong Mo	51 60
Mrs Sarah Young	30 00
Geo L Brubaker	7 50
D N Claudon	25 00
Wm Ropp Jr	7 50
Clinton Frame S S Ind	15 00
Zion Church Ore	13 95
Zion S S Class 16 Ore	5 35
Weaver S S Pa	15 00
Blough S S Pa	32 50
Jun Girls Scottdale S S Class 2 Pa	7 50
Bethel S S Inman Kans	69 30
A Bro & Sister Inman Kans	20 00
Philadelphia Mission Friends	10 00
Skippack S S Pa	60 00
Cressman S S & Cong Ont	75 00
First Menn S S Kitchener Ont	45 00
Vineland Cong Ont	7 00
Wilmot A M Cong Ont	32 00
Brethren Reiff Cong Md	85 00
5 Classes Shore S S Ind	12 50
Bethany S S Mich	2 50
Holdeman S S Ind	62 50
Prim & Jr Dept Middlebury S S Ind	7 75
Olive S S Ind	43 66
Class 10 Fairview S S Mich	2 00
Prim Dept Fairview S S Mich	4 05
Bowne S S Mich Class 7 & 8	5 00
Middlebury S S Ind Class 14	10 85
Berean Class Clinton Brick S S Ind	2 50
Leo Cong Ind	13 25
Samuel Brunk	15 00
Michael Landis	5 00
Joseph Grabill	5 00
C A Shantz & wife	5 00
Good Samaritan C Elkhart S S Ind	15 00
Helping Hand C Elkhart S S Ind	5 00
M B C Elkhart S S Ind	7 50
	$3,511 36
Total contributions for Relief during month of Jan., 1923	$ 4,266 85
Previously reported	619,085 08
	$623,351 93
Previously reported by E M B of M & C	188,177 81
Grand Total	$811,529 74

Gratefully acknowledged and reported by the Mennonite Board of Misisons & Charities.

V. E. Reiff, Gen. Treas.
Elkhart, Ind.

ANNUAL REPORT
Of Souderton Sewing Circle

No. of regular meetings	12
No. of special meetings	1
Average attendance	43
No. of articles of clothing	793
No. of miscellaneous articles	143
No. of quilts	28
No. of crib quilts	10
No. of comforters	15
Balance on hand beginning of year	$230 23
Collections	403 53
Donations	65 00
Received for quilts	53 50
Money expended	331 68
Donated to India Orphan Support	26 00
Collected for India	83 80
Donated to E Menn Home bed blankets	50 00
Balance on hand end of year	$260 78

Elverda Freed, Secy.

Married

Stoltzfus—Roth.—On Oct. 12, 1922, at East Zorra Church, Ontario, Can., Bro. Aaron M. Stoltzfus and Sister Amanda Roth were united in marriage by Bro. Daniel Jutzy. May their journey thru life be attended by God's blessing.

Stalter—Brave.—At the home of the bride's parents at Minier, Ill., on Dec. 25, 1922, occurred the marriage of Bro. Wilbert Stalter of Flanagan, Ill., and Sister Margaret Brave, Bro. Samuel Garber officiating. May God bless them as they go thru life.

Cable—Yoder.—On Feb. 10, 1923, Bro. Henry Cable and Sister Nellie Yoder both of the Kaufman congregation, Somerset Co., Pa., were joined in holy matrimony at the home of the officiating minister, Bro. L. A. Blough. May God's choicest blessings be with them.

Horning—Weber.—On February 10, 1923, at the home of the officiating bishop, Bro. Benjamin Weaver, Goodville, Pa., Bro. Harvey B. Horning and Sister Nancy G. Weber, both of the Bowmansville congregation, were united in marriage. May God's richest blessings attend them thru life.

Mumaw—Weaver.—Bro. Ira Mumaw and Sister Martha Weaver, both members of the Yellow Creek Ind., congregation, were united in marriage at the home of the bride's parents, Bro. and Sister Henry M. Weaver, near Wakarusa, Ind., on Feb. 11, 1923, Bro. J. W. Christophel officiating. May God bless and prosper them.

Hershey—Snyder.—On Dec. 25, 1922, at the home of the Bride's parents, Bro. and Sister N. L. Snyder, Bro. D. Paul Hershey and Sister Sue B. Snyder, both of the Lititz, Pa., congregation, were united in holy matrimony by the groom's uncle, Bro. J. H. Hershey. May God guide and bless them thru life.

Obituary

Erb.—Infant son of C. R. and Minnie Erb, was born near Aurora, Nebr., Jan. 30, 1923; died Jan. 30, 1923. Short services ere held at the home by reading I Cro. 15 and prayer.

"Sleep on in thy beauty,
Thou sweet angel child,
By sorrow unblighted,
By sin undefiled,
Like the dove of the ark,
Thou hast flown to thy rest,
From the wild sea of strife
To the home of the blest."

Blough.—Samuel Y. Blough was born near Davidsville, Pa., Nov. 4, 1842; died Feb. 1, 1923, at the same home where he was born, raised, and lived all his lifetime; aged 80 y. 2 m. 27 d. He was married three times. His three wives and four of his children preceded him in death. He is survived by 5 sons, 1 daughter, 26 grandchildren, and 11 great-grandchildren; also 2 sisters. He was a member of the Mennonite Church and expressed himself as being ready to leave this world and be with Christ. Funeral services were conducted at the Blough Church on Feb. 3, by Bros. Abram Metzler, L. A. Blough, and J. F. Bressler. Interment in cemetery near the church.

Yocum.—Marguerite May Yocum, foster child of Bro. and Sister Henry E. Martin, died at the Chambersburg, Pa., Hospital, on Jan. 30, 1923; aged 3 y. 10 m. 10 d., after a short illness of meningitis. She was taken to their home about 4 months ago. Marguerite was an attractive and lovable child and brightened the lives of others during her short stay here. She is survived by her foster-parents and one foster brother, Christian H. Services conducted on Feb. 2 at the home by Bro. D. E. Kuhns and at the Chambersburg Church by Bro. Jos. E. Lehman. The body was laid to rest in the adjoining cemetery.

"The golden gates were opened wide.
A gentle voice said, 'Come,'
And angels from the other side,
Welcomed our darling home."

Yoder.—Ervia A. Yoder was born Jan. 16, 1883, near Garden City, Mo.; departed this life Feb. 7, 1923, at the age of 40 y. 22 d. On Feb. 22, 1912, he was united in marriage to Fannie Neuenschwander at Garden City, Mo. To this union were born 4 children: Ruby, Helen, Timothy, Rozella, the latter dying in infancy. Bro. Yoder united with the Mennonite Church at the age of eighteen years and remained a faithful and consistent member until death. He was living in La Junta, Colo., at the time of his death. Funeral services were held at the Mennonite Church in that city on Feb. 9, conducted by Bro. J. A. Heatwole. Text, Psa. 8:4. The remains were shipped to Garden City, Mo., for burial. Bro. Yoder was a true Christian, and a kind, loving husband and father. He leaves to mourn his departure his wife, 3 children, father, 3 brothers, 4 sisters, and other relatives and friends.

Ummel.—Pre. Christian David Ummel was born near Bloomington, Ill., Sept. 9, 1874; died at his home in Ransom, Kans., Feb. 10, 1923; aged 48 y. 5 m. and 1 day. He came to Kansas when he was 12 years old. In his youth he was converted, baptized, and united with the Mennonite Church to which he remained faithful unto death. He served the Church at Ransom as Superintendent of the Sunday school for five years and in the ministry for two years. He was united in marriage to Ella Mishler, Nov. 24, 1894. He leaves to mourn his death his wife, 7 daughters, 2 sons-in-law, 2 grandchildren, 1 sister, 2 half sisters, 1 half brother, 4 step-brothers, 2 step-sisters and a host of friends. He was a loving companion, a kind father and a faithful friend. He was loved by all who knew him. Funeral services were held in the Ransom Mennonite Church by Harry A. Diener of Haven, Kans. Text, I Cor. 15:55. Interment in the City cemetery.

Frederick.—Martha Catharine, daughter of Bro. Clayton and Sister Martha Frederick, was born June 21, 1922; died at the home of her parents near Harleysville, Pa., Jan. 28, 1923; aged 7 m. 7 d. She is survived by 4 brothers and 1 sister: James Russell, Anna Mae, John Mark, George Arthur, and Norwood Clayton. Funeral services at the Franconia Mennonite meetinghouse by the brethren, A. G. Clemmer, A. Z. Derstine and Menno Sauder. Text, Jno. 16:22. Interment in adjoining cemetery. Martha's sickness started Dec. 23 when she had an attack of croup. Later she had grippe, an abscess in her ear, and swollen glands which left her in a somewhat weakened condition. Then when she contracted whooping cough it soon developed into pneumonia, causing her death five days later.

"Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptations,
Sin cannot harm me there."

Shantz. — Elizabeth Histand, wife of Menno Schantz, was born in Oxford Co., Ont., Oct. 6, 1846; passed to her reward at Waterloo, Ont., Jan. 3, 1923; aged 76 y. 2 m. 28 d. On Dec. 30, 1873, she was united in marriage to Menno Schantz, who predeceased her in 1911. To this union were born 4 children, 2, Harry and Catherine, having preceded their parents to the spirit world, and 2, Amanda and Ellen, with an aged sister, Mrs. M. Unger, Preston, Ont., remain to mourn the loss of a kind and affectionate mother and sister. The funeral was held on Jan. 5, 1923, from her late residence and the Erb St. Mennonite Church. Interment in the Schantz cemetery, north of Baden. Services were conducted by S. Schrader and Oscar Burkholder. Text, Prov. 3:6. Sister Schantz was a member of the Mennonite Church for many years and departed this life strong in the faith of her Master.

"There are some things we cannot know,
Some things we cannot understand;
But this one thing, we hope to go
To mother in that heavenly land."

Speas.—Henry Speas was born in Basil, Switzerland, Sept. 26, 1851; died Feb. 10, 1923; aged 72 y. 3 m. 14 d. On Oct. 11, 1879, he was united in matrimony to Mary Anne Zoss who preceded him in death Dec. 14, 1911. In 1884 they came to America. In his youth he united with the German Reformed Church and in 1899 he united with the Amish Mennonite Church of which he was a faithful member until death. To this union were born 5 sons and 4 daughters, 1 son and 1 daughter preceding him in death. He made his home with his daughter, Mary Bachman, during the last years. He did not appear for supper and the family became alarmed because this was very unusual. They called the different stores in Cazenovia, Ill., but he was not there. They next went to where he had last been seen, cleaning off the garden. To their amazement they found him lying there dead. It was a severe shock to the children and friends. He is survived by four sons, John, Jacob, David, and Adolph; three daughters, Mary, Emma, and Anna; a number of grandchildren, and a host of friends who mourn his departure. Funeral services were held on Feb. 13, 1923, at the house in Cazenovia by A. A. Schrock using Psa. 90:1-12, and at the Harmony Church by Peter Garber, Psa. 16, and by A. A. Schrock, Amos 4:12, latter clause.

Lichti.—Samuel S. Lichti, son of the late Christian E. and Nancy Lichti, was born near Wayland, Iowa, Jan. 15, 1879; died at his home near Shickley, Nebr., Feb. 5, 1923; aged 44 y. 21 d. Death was caused by diabetes, of which he was a sufferer for 15 months, but bore it very patiently. He was united in marriage July 3, 1903, with Katie A. Rediger. This union was blessed with 1 son and 3 daughters. His companion died Mar. 5, 1911, and he was remarried Mar. 30, 1915, to Lena B. Schrock. This union was blessed with 3 sons and 1 daughter. He leaves to mourn his departure his companion, 4 sons, 4 daughters, 3 brothers, 4 sisters and many other relatives and friends. He united with the A. M. Church in his youth and was a faithful member until Jesus called him to his reward. In the home as a Christian father he was not so much concerned about himself as about the welfare of his children. We have the consolation that the Lord doeth all things well, and that our loss is his gain. God alone knows why He has removed him, even tho it is hard for us to understand. Services were conducted at the house by Bro. Joseph Rediger reading Psa. 90. Bro. William Eicher opened the services at the church by reading II Cor. 5. Funeral sermon preached by Bro. L. O. Schlegel. Text, Heb. 4:9, 11. Services at the grave by Bro. William Eicher.

"Father's chair is vacant;
And his voice is stilled:
But his place o'er yonder,
Now, we hope, is filled."

Burkholder.—David Burkholder was born in Mahoning Co., Ohio, on Sept. 21, 1835; died Jan. 8, 1923, after a short illness of about 3 weeks; aged 87 y. 3 m. 18 d. Bro. Burkholder was a pioneer settler who came to Elkhart County in the spring of 1863. He at once purchased the farm on which he lived at the time of his death. Nappanee was then unknown; the country round about was unsettled and the land uncleared. It was in the summer of this same year that Bro. Burkholder, then a young man and yet single, started to clear his farm. the following fall, Sept. 27, 1863, he was united in marriage to Mary Bucher, who was also working in Elkhart Co., at this time. He at once began to build a house and by Nov. 10, he and his wife moved into their new home, which was nothing more than a little log hut in the midst of a dense forest with only a few acres cleared. Before them lay a quarter section of land, part of which was a dismal swamp and the remainder, tho dry land was covered with heavy timber, all of which had to be cleared. Nevertheless by the time they retired from farm life they had the satisfaction of being in possession of one of the best farms in the community. He and his companion lived together nearly 60 years. Most of this time was spent on their farm. They both united with the Mennonite Church in 1865 and became members of the Yellow Creek congregation. Later when a congregation was organized at Nappanee they transferred their membership to that place. The Nappanee congregation was organized with only 11 members, Sister Burkholder being the only one left of the original eleven. On May 15, 1880, Bro. Burkholder was ordained to the ministry by J. M. Christophel, and on Feb. 4, 1904, he was ordained to the office of bishop over all the congregations in the district west of Goshen by J. S. Shoemaker. He faithfully discharged his duties as minister of the N. Main St. congregation until the last few years when he was disabled because of failing health and old age. One of the distinguishing characteristics of his ministry was that he stood firmly for the simple teachings of the Bible and the doctrines as believed and practiced by the Mennonite Church. During his services as bishop he ordained 10 ministers, 7 deacons, and 2 bishops. He is survived by his companion who is 86 years of age, his only child, Mrs. Nelson Maust, and her husband, 3 grandchildren, 2 great-grandchildren, 1 sister, Maggie Good of Middleton, Ga., and many other relatives and friends. He was a loving husband and kind father, and his demise will be keenly felt by the family. During his sickness he suffered greatly with intense pain, but he bore it all patiently. He seemed to know that the end was drawing near, and with this in view he made his own funeral arrangements. Funeral services were held Jan. 10, 1923, at the N. Main St. Mennonite Church, Nappanee, Ind., conducted by E. S. Mullet and D. Kauffman. Text, II Tim. 1:12.

"Love in the heart is the only thing that can take the sting out of the tongue."

"Your times are in God's hands. He has assigned to you your place."

ITEMS AND COMMENTS

The end of 1922 marked a high figure in the production of automobiles. When all reports get in it is expected that the total will mount up to 2,500,000. The total number of automobiles in use in the United States in 1921 was 8,887,572. The United States has more automobiles than all the rest of the world combined.

The city of Memel, a seaport on the Baltic Sea, with a strip of country adjacent to it was placed under allied control after the war, awaiting some satisfactory disposition of it, since a number of countries wanted it as a seaport. About the middle of January Lithuanian soldiers captured the city and took over its control. Allied warships and soldiers were sent to oust the Lithuanians. The situation was very acute and threatened to involve a number of European countries in war but a recent decision of the allied council of ambassadors granted this territory to the Lithuanians.

The United States is the consumer of seventy-five per cent of the rubber grown in the entire world and has quadrupled its consumption since the beginning of the world war. The largest sum paid for the purchase of crude rubber in any single year was $243,000,000 in 1920. This dropped to $87,000,000 in 1922, being due not to a decrease of the quantity imported but to a reduction in the price of the crude product. The import price of rubber entering the United States has fallen from an annual average of 58c per pound in 1916 to 15c in 1922. The tremendous increase in the world production of rubber occurs in the rubber plantations and not in the natural forests. Before 1900 the world relied altogether on the rubber trees of the natural forests, chiefly of Brazil and West Africa. With the growing demand for rubber it was found that it could be produced more cheaply and of a better quality in trees grown in plantations than in the native forests. This industry has grown wonderfully and at present 12 times as much rubber is produced in the plantations as in the forests. It can only be grown in tropical countries and most of it is produced in the Malay Peninsula and the British and Dutch East Indies. It is thought that the industry may be developed in parts of the Philippine Islands.

The deadlock in the Ruhr situation continues with both Germany and France beginning to feel the pinch of the abnormal conditions. Coal production has been reduced to below 40 per cent of the normal and France is receiving much less fuel from Germany than she did before the occupation. Since the French have virtually cut off the Ruhr from the rest of Germany the German fuel supply too is getting low. It is thought that neither country will have sufficient to supply the needs of the industries as well as for heating the homes for a period much beyond the beginning of April. The food supply in Germany too is getting somewhat low because of the nonemployment of the people in the Ruhr, who refuse to work in cooperation with the French. The railroads as well as the mines have almost ceased operations. The French are extending the occupied area and using more rigid measures to bring the resisting Germans under control. Prominent German officials are being arrested for noncompliance with French orders and the German police may be disarmed because they use their weapons too freely when disputes between French and Germans arise. Whether Germany will be starved into submission or whether France will be obliged to resort to measures more warlike in order to achieve her purposes remains to be seen.

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OUR MISSIONS

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India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.

South America.—(1919) Argentina, S. A., T. K. Hershey, Supt. Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

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Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.

Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.

Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

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Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

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BENEVOLENT INSTITUTIONS

Orphans' Home.—(1896) West Liberty, Ohio, F. B. Showalter, Supt.

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Old People's Home.—(1901) Marshallville, Ohio.

Mennonite Sanitarium.—(1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., C. J. Frevenberger, Supt.

Mennonite Home for the Aged.—(1922) Eureka, Ill., J. D. Smith, Supt.

BOOK REVIEWS

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Price, $1.25. Published by the Geo. H. Doran Co., New York City.

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New Library Edition. Published by the Geo. H. Doran Co., New York.

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V. Sardis—The Reformation Church (A. D. 1500 to End).
VI. Philadelphia—The Church of the Open Door (A. D. 1900).
VII. Laodicea—The People's Church (The End Time Church).

Price, 20 cents. Address orders to
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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 1, 1923 (Gospel Witness Established 1905) No. 48

EDITORIAL

"The grace of our Lord Jesus Christ be with you all."

The reason why God is not more frequently and more triumphantly glorified in the lives of men is that they do not give Him a chance. To the extent that you let your light shine before men will they be led to glorify the Father in heaven. When you are tempted to keep your light from shining in the dark places, remember that you are thereby robbing God of the glory that belongs to Him.

What God wants is not apologists but champions of the Christian faith. When Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation," he set the pace for every messenger of the truth. The Gospel of Christ is such a positive, helpful, hopeful, inspirational message that every lover of the truth should consider it a happy privilege to make it known far and wide. Wanted, in every community, men who consider it a pleasure as well as a duty to defend and promulgate the cause of Christ by championing the entire Gospel creed.

Bro. M. C. Lapp Seriously Ill.—The many friends of Bro. M. C. Lapp, missionary in India, will be sorry to learn of his sickness. Recent letters tell of his being very low with a complication of diseases, paralysis being feared. Our hope is that since no cablegram has been received he has made a turn for the better. Bro. Lapp has rendered faithful service in India for more than twenty years, and his calling away at this time would mean a serious loss to the work there as well as to the Church in general. "All things are possible with God." May He speedily restore our brother to normal health. To this end may our prayers ascend.

"This is the victory that overcometh the world, even our faith." Do you say your lot is hard? that you have many trials and conflicts? Thank God. You have the promise of victory, if your faith in Him who promised never to leave or forsake His own is strong enough to hold on to Him. The true soldier rejoices when he meets the enemy, for it gives him the opportunity for victory. There is this difference, however, between the soldier of fortune and the soldier of the cross. The former may be, often is, overcome and defeated; the latter can not be, for God is on his side. Where life is a continual conflict it is also a continual victory so long as we cling to Jesus Christ the great Captain of our salvation, the Leader who never knows defeat. Thank God for the privilege and power to live the overcoming life.

That cold wave which swept over many states and provinces last week found many people unprepared. The papers tell us of a number of deaths and of much suffering. But those who made the necessary preparation in the way of fuel and shelter stood the test without any serious losses. It reminds us of the coming storm that will sweep over the world at the end of the present dispensation. Then, as now, some will be unprepared because of the influence of weather prophets who say there will be no serious storm at that time. Then, as now, some will be safe from the storm because the necessary shelter and wherewithal to secure comfort will have been provided for beforehand. In the mighty storm that is coming the only safe retreat will be in Jesus Christ the great pavilion of our souls. Now is the time to make ready. "Therefore be ye also ready, for in such a time as ye think not the Son of man cometh."

MEDITATIONS ON THE GRANT-MANNING CONTROVERSY

The religious world is stirred today over a controversy between two Episcopal Clergymen of New York. The Episcopal Church retains in its confession a belief in the fundamentals of the Christian faith. The rector of The Episcopal Church of the Ascension, Percy Stickney Grant, contrary to his vows when he accepted the charge, comes out and boldly repudiates some of these tenets of faith, among other things denying the virgin birth of Christ, His resurrection from the grave and subsequent ascension to glory. In response to this action his superior in office, Bishop Manning, wrote him a scathing letter, calling upon him to either retract or resign. To this Grant replied, refusing to do either, and reiterated his disbelief in the divinity of Christ and other tenets of faith held dear by men of faith. The press of the country, religious and secular, has taken it up and given the controversy a continent-wide advertisement.

Our purpose in calling attention to this controversy is to draw from it a number of lessons which churches and individuals may well bear in mind.

1. This is more than a controversy between individuals, being but one among many local outbreaks indicating the distinct line of cleavage between two schools of thought found in most of the leading churches of today. At the time the now famous sermon of Grant was delivered the principals to the controversy were unknown to the average reader outside of their local circle. But they struck a responsive chord in the hearts of people everywhere. That accounts for the fact that all Liberalists—Unitarians, Jews, free thinkers, agnostics, etc.—are shouting for

Grant while the Fundamentalists are giving support to Manning. The controversy reveals anew the fact that there is a paramount issue that is dividing the churches. You might as well try to mix oil and water as to attempt a unity between the man who holds to the orthodox faith and the man who denies it. There is a wide gulf between the man who looks with reverence upon the Holy Bible as the inspired Word of God, bringing to us the light from heaven, and the man who looks upon it as merely the production of man, an improvement upon ancient pagan systems of superstition; between the man who in reverence thinks of Jesus Christ as the Son of the living God, without human father, holy and divine, and the man who in denying His virgin birth must of necessity look upon Him as the illegitimate child of an immoral woman. Spiritual fellowship between these two classes is an impossibility.

2. In every controversy like this we can locate the sympathies of people by their attitude toward the principals in the fight. For instance, it is not hard to see where the writer's sympathy is on this occasion; neither is it hard to guess where the sympathies of the man are who has nothing but words of kindness for the Liberal and words of condemnation for the Fundamentalist. The more outspoken ones among them openly defend the position taken by Grant, supplementing his arguments by some of their own; while the more timid Liberals confine themselves to rapping the fingers of those who dare to express themselves on the side of orthodoxy and expressing contempt for "creeds," "religious dogmas," "authority," "mediaeval theology," etc.

3. The history of this case proves anew the danger of keeping men of unsound faith in positions of responsibility. Had Grant been promptly dealt with when his hetorodoxy first became apparent, this greater mischief he is now doing would never have fallen to his opportunity to perpetrate. It is possible for a man to hold erroneous views, become convinced that he is wrong, and make an open confession of his errors. In such cases he should hold the confidence of his brethren as an honest man. But when a man is notoriously at variance with the leading tenets of faith held by his church it means a dangerous risk to keep him in a place of responsibility. Many a church has suffered because of such risks.

4. Present conditions render it imperative that men, especially church leaders, are outspoken in their beliefs. There are times when "silence is golden." But when TRUTH is assailed—by some openly and by others in an underhanded way—the only proper thing to do is to be frank enough that no one can mistake our attitude. "I have not shunned to declare unto you all the counsel of God," is a testimony which every minister of the Gospel should be able to give. There is no middle ground between faith and unbelief.

5. With all the pitiful pleas for "toleration" which fall from the lips of Liberalists these days, it is illuminating to note the very liberal flow of epithets which they are pleased to hurl at those who champion the orthodox faith. Here are a few among many of these descriptive terms which came to our notice during the past few weeks: "reactionary," "mediaevalist," "narrow," "narrow-minded," "cobwebs," "superstition," "uncultured," "mossbacks," "ignoramus," "back number," "autocrat," "bigot," "Pharisee," "benighted," "obscurantist"—quite a description of the men with whom they so desperately yearn to be in unity. The spirit of tolerance is incompatible with such language.

6. There are three things which are very necessary in every time of controversy—prayer, firmness, love. Christ marched through the Garden and to Calvary in the spirit and act of prayer. Great things have been accomplished through this mighty power. When men wrestle with God in prayer they are close to the Throne, secure in the great Pavilion of their souls, in touch with the God of all truth. Then we need to be established in the faith and firm in our convictions. Children, not men, are "carried to and fro by every wind of doctrine." The standard of the Gospel is that of being "stedfast, unmoveable, always abounding in the work of the Lord." Finally, there is no time when we need to cling more passionately to a spirit of love than in times of controversy. In such times the temptation is to call each other names, to pay back in kind, to meet unkindness with unkindness, to lose patience and along with patience to lose control of the temper. In our standing for the truth let us adhere to the custom of "speaking the truth in love," knowing that while bluster may overawe it is love that conquers.

A NEW SCHOLARSHIP NEEDED

By Lowell H. Coate

For the Gospel Herald.

There is a growing conviction on the part of orthodox believers in general and of Christian educators in particular that one of the very greatest needs of the Church today is a new scholarship.

Immediately upon the announcement of this statement questions begin to arise in the mind of the reader: What kind of scholarship is this? What kind is desired? What is the matter with the present scholarship? Is the suggested new scholarship a reflection on the scholarship of the world today? Is it supplementary to it, or in addition to it? Wherein must it differ from our modern American scholarship? These, and other similar questions we shall try to answer in the following discussion.

By way of introduction permit us to say that, in our humble opinion, the generally accepted scholarship of today is largely responsible for the backslidden and apostate condition of the churches of our country. Ask any well informed man with a keen interest in the spiritual welfare of his church and he will probably admit, with some reluctance, that the colleges are principally responsible for the spiritual famine now prevalent in his denomination. In other words, the colleges have backslidden the churches.

The question now comes, Can the younger, smaller, more spiritual religious organizations and institutions follow along the same old path and continue to pursue the same educational policies of the older denominations, and hope to arrive at an end different from that to which they have arrived? We can see no reasonable or intelligent justification for such a hope. Similar policies are bound to bring similar results. Yet consciously or unconsciously these very policies are in operation in almost every small church and institution in the land today.

Now just how does this very serious condition of things come to be? In the first place, the college is merely a child of the Church, as every other Christian institution is a child of the Church. Every evangelical church in the land is built and established upon certain orthodox, fundamental Christian principles; and it is the purpose of the Church that all of its institutions shall promote and promulgate these fundamentals. But all too soon the child becomes more important and, in its own eyes, wiser than its mother. It may be said of the child, however, that it has more zeal than knowledge, and has become wise above that which is written; for it proceeds to teach doctrines different from those for which the Church has stood down through the centuries. Whether we like to admit it or not, this is about the status of the relation existing between many of the churches and their colleges. Instead of championing the conservative doctrines and

foundation principles upon which the Church was built, the average denominational college has gone over to the modern philosophy, rationalistic materialism, evolution, destructive criticism, radicalism, and liberalism which its professors have been taught in the larger graduate institutions of America and the world.

America entered the recent World War ostensibly for the purpose of defeating Prussian militarism, but in doing so she attached to herself a greater degree of militarism than even Germany herself possessed: today 93c out of every dollar raised for the United States government goes for war purposes. In the forty-year period during which Germany is to pay thirty three billion dollars in reparations to the allies, at the present rate of military expenditures, the United States will during the same period of time spend exactly the same amount. But if America succeeded in disposing of Prussian militarism, she has continued to retain in her institutions the destructive teachings of that German philosopher, Immanuel Kant, whose evolutionary and unchristian doctrine of Rationalism was, as many great Americans believe, responsible for the great War.

Has America's apparent victory been a genuine and a permanent one? We fear not. If in defeating German militarism we have only succeeded in suppressing an incidental result, while retaining the treacherous cause,—that system of philosophy responsible for the World War, —then we have accomplished only a temporary advantage; and the loss of life, money, energy, effort, and the awful human wreckage will probably be repeated soon again as the natural result of the same cause,— unless we hasten to destroy that cause from our institutions. The logic is unescapable and the result inevitable.

The question now is, Are our educators, even Christian educators, and churchmen learning anything at all from the lessons of the past? To suggest this question is to answer it. This brings us face to face with the subject of this article: A New Scholarship is Needed. The very fact that our colleges, almost without exception, are clinging tenaciously to this unchristian system of philosophy, which literally permeates the textbooks from the primary grades in the public schools to the universities, and which is the basis for our whole educational system, proves their inability to learn the lesson experience has tried to teach. Even theology has not escaped the influence of this system. New thought, destructive criticism, and liberalism are all the logical application and working-out of the theory of evolution in theology and religion. Our educational system is built on a false basis,— a foundation of sand. The world is trying to build character without the only true foundation for character.

The next question arises: Will it be possible for us to secure a new scholarship so long as we continue to send our college graduates, our teachers, and professors to the world's institutions to receive their graduate training? We think not? The churches have built and heavily endowed their large colleges, and secured the world's recognition in order that their graduates may go to the post-graduate universities without inconvenience and embarrassment, and with the disappointing result that whatever of evangelical truth they have received may be entirely counteracted, and their Christian faith wrecked.

When the Church herself sets the example by spending millions of dollars to secure the world's recognition, she need not be surprised when her young people follow the course to its logical conclusion, enter the larger graduate institutions to the undoing of their spiritual faith, while perhaps nine out of ten of them never return to the work of the Church, and the other one-tenth is practically unfitted for any practical service to the Church. How often have we all witnessed this sad experience! The youth was made of less service to the Church than before he went to college, and the Church had better kept her millions, or given them for missions if she could find any missionaries among the graduates of such institutions.

The Church exists because it has a peculiar work to do, and a special commission to fulfill. Her young people, therefore, must receive a special preparation for that special work, if they are to be of service to the Church. The first duty of the Church school, then, is to prepare its young people for the work of the Church. It matters not how many other good and desirable things a school may do, if it fails to prepare its young people for the work of the Church, it has utterly failed as a church school. Any church institution which fails to do this is no longer worthy of the support of the Church.

If our church schools are going to offer identically the same kind of courses of instruction, from exactly the same text-books, and with the same objective that the world has, they can give no adequate reason for their continued existence. With the unlimited wealth and resources at its command, the world can equip and operate stronger institutions than is possible for the Church; therefore, competition from the Church along the same line is so much fruitless effort and unnecessary duplication of expense. If a few young people of the Church desire or prefer the preparation which the world is prepared to offer, there are a thousand schools better equipped to give them that preparation than the Church is or ever will be. The Church institution need not feel under obligation to compete for that class of students.

The question now comes, Where can we find genuine church schools among our denominational institutions which are actually preparing the young people for definite service in the Church? And the next question follows, Why are these schools so scarce? This question brings us to a third which is the crux of the whole proposition, and he who can satisfactorily answer it will perform a service which will merit the thanks of generations both present and future.

In discussing this question we do not claim to present the answer, but we do believe that divine Providence will enable us to give at least a partial explanation of the present dilemma. Every one who is at all familiar with the history of education in America knows that it was the Christian people of the churches who were the pioneers in the field of education in this country. It was they who established the early Latin grammar schools in the East, and later the academies of the nineteenth century, a few of which still remain; and it was the Church which established the first colleges in America. She outlined the courses of study and the curricula, wrote and adopted the text-books, and raised the educational standards generally. The English Bible was a prominent and universal text-book in every institution; indeed, the chief aim and purpose of education was to enable students better to read and understand the truths contained in the precious Book. It was these institutions which produced the strong type of Christian manhood and womanhood of recent generations, which made America the ideal nation of the world.

Today all this is changed. Education has become an end within itself. The state has taken over supervision of the whole educational system; and, pursuing its consistent policy of centralization, has arbitrarily taken unto itself, almost entirely, the prerogative of outlining the curricula, prescribing the text-books, and setting the standards to which the

(Continued on page 943)

Preacher's Page

SERMON OUTLINE

John 3:16

Theme: God's Great Salvation.

1. **A Great Love:** "God so loved the world"—the world past, present, future.
2. **A Great Gift:** "That he gave his only begotten Son." To measure gift, study Philippians 2:5-11.
3. **A Great Invitation:** "That whosoever believeth on him." Better than an encyclopedia of the elect is the word "whosoever" in God's call.
4. **A Great Salvation:** "Should not perish, but have eternal life."
   (1) Eternal separation from God is escaped.
   (2) Eternal union with God with all that this implies is secured.—Sel.

SOME PREACHING POINTS

By Daniel Kauffman

For the Gospel Herald.

There is no one class of people that exerts a greater power over the affairs of men and nations than the preacher does. This is true, no matter whether you speak of the Christian ministry or the ministry of pagan religions, whether the minister is true or false to his profession. Where is the issue, whether in Christian or pagan lands, that the name of some prominent minister or priest is not connected with it in some prominent way? There is no voice that reaches farther than that of the minister and, if he is the right kind of a Christian minister, there is no voice that reaches higher than his.

This suggests at once the matter of responsibility. Souls tremble in the balance, depending upon whether the man of God is faithful to his trust as he rises behind the sacred stand. It is only as he realizes his responsibility that he can rise in greatest measure to his opportunities.

We wish to notice a few things that are vital to the highest success of the Christian minister.

1. He must be soundly converted. The unconverted man who fondly dreams of the happy days when the power of his eloquence will sway the masses as he proclaims the Gospel of peace, is thrilled with questionable emotions. His dream of eloquence may be realized; but unless he first learns what it means to surrender himself to God and count himself nothing as his soul is aflame for the souls of men, the greater his eloquence the more destructive his power. The first experience of the Christian minister is the experience of genuine salvation.

2. He must be God-called. There are many men of power and consecration whom God has never called to the ministry. There are other places where the power of fluent speech may be used beside the pulpit. Because a man is gifted is no reason why God has called him to any particular place in the Church. But this one thing is certain: If God has called any one to the ministry the same is manifest in a number of ways. In the first place he has the gifts from God needed for the duties of the ministry, and in the second place the Spirit is liable to say to the Church, "Separate unto me" this man whom I have qualified for this place. Let every man wait for the Spirit's leading and the Church's action before he considers himself commissioned to preach the Gospel. This does not say, however, that every converted man or woman should not give the Lord the full powers of body, mind, and soul in faithful service from the day of conversion.

3. He must be committed to the preaching of the entire Gospel of Jesus Christ. Paul's example, "I have not shunned to declare unto you all the counsel of God," is the pattern for every faithful minister of the Word. There are two ways in which we can hinder the cause of Christ: (1)by speaking against the commandments of Christ; (2) by remaining silent when the Bible, or any part of it, is attacked. "PREACH THE WORD," is the Gospel charge to every one divinely called to preach.

4. He must get his training from God. This is in no way deprecating the training we may get through the instrumentality of other men, whether through schools, books, lectures, or otherwise; but the training which qualifies for highest service is gotten in the school of Christ—faith, prayer, diligent study of the Word, faithful devotion to truth, daily exercise in godliness and godly virtues, constant discipleship of Christ in all His ways, daily practice of real Bible holiness and power. When this is made of first consideration and occupies the first place in the minister's life and experience, the other avenues of training, when not in conflict with these essentials, will only add to the minister's equipment and power.

5. He must preach, "not by constraint, but willingly; not for filthy lucre, but of a ready mind." The minister who preaches because he has to, lacks something. When you have been with Jesus until you have caught His spirit and His fire, you do not have to wait until you are compelled to before you tell the story of the Cross. Your speech may not be fluent, but the message is there and you are ready to give it. In ordinary conversation you often hear people eager to tell something when they can hardly express themselves; yet their speech is no burden to them, for they feel that they have something to say. So with the man of God who is filled to overflowing with the love of God and who has been the constant companion of Jesus in devotion and service. He has a message for the people, and he gives it **willingly.** Neither should the message be allowed to be made cold through the touch of commercialism. In too many places it is not the passion for souls but the passion for gold that prompts the message; not, Is the message needed? but, How much will you give me for preaching? That spirit gives eloquence a kind of metallic ring which may or may not tickle the ear but it is very destructive to spiritual life. This is not saying that the man of God whose labors call him away from his opportunity for earning a livelihood should not be supported in every way that he needs support; but it is saying that the services of a minister of the Gospel should not be bartered for gold. You never saw a church where salaryism supplanted the spirit of voluntary giving when support was actually needed that long kept up the simplicity of faith and life which the Bible so abundantly teaches. Let the Gospel be free, and support be according to needs rather than according to pulpit attractiveness or power.

6. He must be a proper "ensample to the flock." The true minister is not only an expounder of the faith but also a leader among his people. His loudest and most impressive sermon is his life, his daily record an exact interpretation of what he preaches. As a proper example he should occupy advanced ground in purity, in holiness, in consecration, in self-sacrificing devotion to the cause of Christ and the Church, in diligent study of the Word, in true Christian piety, in separation from the world, in everything pertaining to life and godliness. Such a life will not only add to his usefulness but it will also bring to himself a satisfaction and certain peace, that can not be measured in financial remuneration or plaudits from men.

None of us who reads this may measure up to the standard herein set forth. However this may be, none of us should fail to give ourselves unreservedly into the hands of God and let Him make of us what He will.

Goshen, Ind.

"Most people want power, or think they do, but it is purity they need."

Do we give as we dress and prosper?

WATCHMAN OF ZION

By Geo. S. Keener

For the Gospel Herald.

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning for me.—Ezek. 3:17.

The writer of this article is now almost thirty-one years in the ministry. I gave my heart to Christ and my hand to the Church over forty-three years ago, not thinking then that He would call me to be a watchman on the walls of Zion. Ezekiel first had to learn and know what is required of himself; second, he had to receive the message that he was to deliver to the people from God. Then comes the responsibility to watch his own life and conduct. The preacher is like the conductor on a railroad train; he is responsible for himself and all who are on board the train. The preacher must take heed to himself and to all the flock over which the Holy Ghost has made him overseer. He must live close to God and guard his own life; then will he get the confidence of the people with which he labors. Then will he have a strong influence. Influence is the power we exert over others by the thoughts, words and actions of our lives. In short, it is a silent power, a sort of magnetic force, a most wonderful thing. Well could Paul say, "Christ shall be magnified in my body, whether it be by life or by death" (Phil. 1:21). He also said, "If any man be in Christ, he is a new creature; old things have passed away; behold all things are become new" (II Cor. 5:17). There was nothing to hinder the apostle Paul in the mind and love of Christ from bringing and spreading the glad story of salvation wherever he had the opportunity. Though he was penned behind prison bars he could still pray and he always answered and obeyed the divine guidance of the Holy Spirit which was manifested because of his faith.

The life and works of a minister make more impression than the words he speaks from the pulpit. The influence of the preacher works in inexplicable ways. He can neither see nor hear it, yet consciously or unconsciously he exerts it. No one can think or speak or act without influencing others. The preacher's life should be patterned after that of Christ, who left a mark wherever He went but left no stain. He well could say, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (Jno. 8:12). Then when we walk in His light as He is the true light we will have fellowship one with another (the church as a body), and the blood of Jesus Christ "cleanses us from all sin" and unrighteousness.

My fellow preachers, did you ever stop to think how the shepherd of the church is watched? Just to illustrate my point: Some years ago an aged minister often passed our house. As we were talking together a certain neighbor, who then was no Christian professor, said to me one day as the minister in question was passing: "George, I would rather be that preacher's prayerbook than his horse." I at first could not think what he meant, but then it dawned upon me that he meant to say that he used his horse more than his Bible or prayerbook.

The preacher ought to have a consuming and untiring desire to study the Word. Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). The preacher should "give attendance to reading, to exhortation, to doctrine," and not neglect the gift that is in him. Paul says further, "Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all," not to one personally, or perhaps a few, but to everybody that hears. He also says, "Take heed unto thyself, and unto the doctrine; continue in them (not to quit but go on): for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16).

The minister of the Gospel must have the living faith to preach the living Christ. He must have patience; then only can he endure the trials and conflicts that may assail him in declaring the full Gospel of Jesus Christ. Patience is a necessity in living the overcoming life but we must also have the Spirit of Christ within us, for we read in Rom. 8:9: "If any man have not the Spirit of Christ, he is none of his."

The preacher himself must believe what he preaches or his preaching will be in vain. It was once said of a certain lawyer who said to a preacher: "I can make my people believe a lie before you can make yours believe the truth." This may sometimes be true. The lawyer may put more zeal into winning his case, whether it be true or not, than some preachers who do not have their hearts in their work, but the preacher who possesses the true religion of Christ will be like the apostle says in Phil. 4:13: "I can do all things through Christ which strengtheneth me."

I would encourage all ministers, old and young, to watch their steps in their daily walk of life. Consider what you read and how it may lead you. And listen to the Holy Spirit that He may guide you in this high calling to preach to the glory of God the everlasting salvation thru Jesus Christ, and to do what we can to win souls to Him.

Let us stand together, let us work together, and may our example reflect the life of Christ. Let us put on the whole armor of God (not half of it), and watch ourselves that we do not preach to others, and ourselves be a castaway. "Watchman, what of the night?"

Hagerstown, Md.

EDUCATION

By Joseph Metzler

For the Gospel Herald.

Education is knowledge in science and art;
It makes people useful and wealthy and smart;
It gives them good manners, good habits and wit,
To do what is noble and say what is fit.
Education is power for good or for evil;
Religion left out, it must count for the devil.
Sly Ingersol is a type of this kind;
Poor souls were led to ruin by his poisoned mind!
But Moses and Paul were trained for the Lord:
For souls they to glory led to their reward!
Some schools do the Bible reject and teach things
Which God doth abhor. That destruction soon brings,
As dancing and war, evolution—what not—
And unbelief, criticism; yet God says, One jot
We dare not from His Holy Word take and so teach:
Damnation to those who false doctrine do preach.
Do colleges, skeptics and evolutionists train,
Who make this dark world and the churches insane,
Who teach new theology, false science as well,
And liberalism, which sends men to hell?
Or do they send out good men, faithful and strong,
Who work for the Lord and fight Satan and wrong,
Who build up the church, give this wicked world light,
And teach true repentance and orthodox right?
Education, like money is often abused;
To the glory of God it should always be used.

North Lima, O.

"The loneliness of my soul was meant to drive me to the Friend of my soul. If I walk with God, and talk with God, I can never be utterly desolate. It is the mystic, indwelling Presence that inspires my song. It is the unseen Friend who journeys with me, who relieves the tedium of my way And so it comes to pass that the soul which is God-possessed never loses its music In the most wretched and devastating night of loneliness His song shall be with me."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

ADVERSITIES

By Geo. R. Brunk

For the Gospel Herald.

The farmer sowed his seed in joyous spring,
He mixed his work with hope and joyful song,
Rain, sun, birds, flowers, and everything,
Joined in to help his pleasant work along.

But sun and flowers, songs and rain,
With arduous toil, have proved of no avail
For the angel of destruction passed again,
And ruin followed the path of storm and hail.

He stood and viewed his fields with aching heart,
And looked upon the future with alarm.
How shall he do when the children cry for bread,
And winter raves about his empty barn?

A mother pressed her baby to her breast,
An offering to God in faith and tears.
How carefully were sown the seeds of good,
How hopefully they faced the rising years!

An evil wind came forth from caves of death
And blew upon the garden of his soul,
His virtues withering in its poison breath,—
The thorns and briers of evil claimed the whole.

Where now is fruit for all the toilsome years?
How can he in the storm of judgment stand?
Shall mothers vainly sow the good in tears,
And always stand with empty pleading hands?

Denbigh, Va.

HER EASY CHAIR

"We know that all things work together for good to them that love God" (Rom. 8:28).

A dear old saint who had seen much trouble, and was in dire need, was asked if she ever felt like murmuring. She replied, "When I do, I just ask the Lord to put me in the easy chair, and keep me quiet." The visitor, seeing no easy chair about, asked what she meant. "My easy chair," she said, "is Romans 8:28: 'All things work together for good to them that love God.'"—Record of Christian Work.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6:1.

TOBACCO A CURSE TO BOYS AND YOUNG MEN

(The following article was selected by Bro. Ira M. Shertzer of Columbia, Pa., who asks this pertinent question: If tobacco prohibition goes into effect as that of liquor did, will you be put to shame, my brethren? I Jno. 3:3; I Thes. 5:22, 23.)

The use of tobacco upon boys and young men has a fearfully blighting effect. Stunted growth, flabby flesh, pasty complexion, bony cheeks, sunken eyes, vigor gone, shambling gait, fickle appetite, dull comprehension, lack of interest in things, and premature ripeness like that of a diseased apple, are among the signs of injury carried about by thousands of boy smokers, who are striving to show themselves men by proving themselves very foolish children.

At the Edinburg Reformatory, of eighty boys there was not one who had not been a smoker or chewer, and most of them had done both. In the Blakely Reformatory, near Manchester, England, out of thirty boys who were admitted soon after its opening, twelve had been smokers, eight chewers, and two confessed they had stolen tobacco or money with which to buy it. Dr. Jackson gives the case of a boy who used tobacco so excessively that he killed himself in a most horrible manner. Before he died such disorganization of the tissue took place as to breed vermin all over his body; and he died in the most horrible torture. The same authority tells of a boy smoker ten years of age, so worn and wasted in flesh as to be disgusting to look at. As often as twice in twenty-four hours, for more than two years, he had epileptic fits, which had ended nearly in the destruction of his intellect. In a short time after having been visited by this doctor he died.

Says Dr. Waterhouse: "I never observed such pallid faces, and so many marks of declining health, nor even knew so many hectical habits and consumptive affections as of late years; and I trace this alarming inroad on young constitutions principally to the pernicious custom of smoking cigars."

"He that soweth to his flesh, shall of the flesh reap corruption."—Gal. 6:8.

Tobacco is the admitted cause of eighty diseases—including delirium tremens, palsy, heart disease, consumption, cancers of the lower lip and tongue—and kills 20,000 in our land every year. It corrupts the blood, injures and sometimes destroys the sight, memory and hearing; it depraves the appetite—the use of it frequently exciting a desire for stimulants, and decreasing a relish for healthy food. The Bible positively prohibits any course that results in physical or moral injury to ourselves or others, and in thunder-tones says: "Thou shalt not kill." But the common use of tobacco, by diminishing blood, muscle, health, and strength, inevitably abridges life—which is a violation of the above command. Every man who knowingly brings upon himself disease and death is a suicide.—A. Sims.

LOOK NOT AT THE DUST

She was an old woman. She was weeping bitterly. In her hand she held a photograph all faded and stained.

"Oh!" said she, in sobbing broken voice, "if you were only here for just one little minute so that I could tell you all about it! I know you would understand!"

I passed on, not daring to intrude upon a grief so poignant and pitiful.

Later, some one told me her story. She had been recently bereaved of her husband. For fifty years they had shared the contents of the cup of life, and now, weary and wretched, she was walking all alone. Each day she sat holding in her trembling hands this poor reminder of her buried love, and voicing her heart hunger for companionship and sympathy.

How unspeakably sad was all this! The old pilgrim, burdened with the heavy years, separated from cherished love, seeking, like a hurt child, to unbosom herself to one who could understand!

And yet, how very far beneath her privileges was this troubled soul living! For, indeed, was there not One to whom she could have spoken, telling Him "all about it"? One Who "would understand" even those dark depths of sorrow which may not be expressed either in words or tears? How much better had it been for this broken-hearted woman if she had talked to God, rather than to this bit of lifeless paper!

It will be a great day for the sad, old world when we learn to look up in time of trouble. Instead of looking at graves, why not look at the sky? Why not look fearlessly into the face of God, call Him Father, and believe that He always loves? Surely this is the better way. Surely this is the faith that pleases God. Surely this is the meaning of our Savior's words: "Let not your heart be troubled. Believe in God, believe also in Me."

Look not at the dust!

Look at the dawn!—Christian Standard.

"There is something intensely attractive in an earnest soul."

Sunday School

For the Gospel Herald.

Lesson for March 11, 1923.—Luk. 22:39-54.

JESUS IN GETHSEMANE

Golden Text.—For Christ also hath suffered for our sins, the just for the unjust, that he might bring us to God.—I Pet. 3:18.

Introductory.—The darkest hour in the earth life of Jesus was at hand. A number of times He had told His disciples of His coming death, but that was a thought so repulsive and so contrary to their interests in Him that they could not grasp it. Even the Mount of Transfiguration experience of Peter, James, and John, in the course of which the coming decease of Jesus at Jerusalm was discussed, did not fully open their eyes to what was about to happen. In Christ's brief stay at and near Jerusalem He had demonstrated His Messiahship and superhuman power a number of times. A little while before this Gethsemane experience He had eaten the Passover with His disciples, washed their feet and taught them what it meant, and instituted the communion. Then followed that long discourse recorded in John 14-16, then the prayer recorded in Jno. 17, then the closing hymn, then the march to Gethsemane, where the events recorded in our lesson took place.

Meditations.—1. The first thought which impresses us with this experience of our Savior is His fidelity to duty. He knew beforehand what all this meant. He knew that all this was unnecessary, so far as He was concerned, for He might have called to His assistance more than twelve legions of angels from heaven. Yet He had His eye on the great deliverance which He was accomplishing through His suffering, and He shrank not from the trying ordeal. May God help us to a like faithfulness to duty.

2. Scarcely less remarkable was His courage. The thought of persecution and death did not cause Him to hesitate one moment. He had a work to perform, and that settled it for Him. He faced Gethsemane and Calvary with greater fortitude and calmness than any soldier ever faced the enemy upon the field of battle.

3. Speaking of courage, we are impressed with the superiority of moral courage over physical courage. Of the latter, Peter had an abundance. He feared not to defend his Master against that entire rabble that came to arrest Him. But after Christ had disarmed him he trembled like a leaf at the merest hint of danger, and to save himself he descended to cursing, swearing, lying, and disowning his Lord. The highest form of courage is that which enables a man, unarmed, to face danger, take what is heaped upon him without any effort to pay back in kind, and stand for truth when you know that that means unpopularity, persecution, and extinction. This Christ had in its fulness. How much of it have we?

4. Notice how fully the prayer life had fastened itself on Jesus. His Gethsemane experience was simply a part of His life. All through His ministry we find one of His characteristic habits was the matter of wrestling with the Father in prayer in every time of trial and stress. In time of plenty He gave thanks, and He blessed everything that came before Him. Fasting and prayer—not feasting and self-exaltation—was the rule of His life. It is the secret of power. We never see a man of prayer but that we also see a man of power.

5. How different might have been that night's experience had the disciples joined with Christ in wrestling with God in prayer. Three times did Christ come to where they were, woke them up, and commissioned them to watch and pray, lest they enter into temptation. Do we excuse them because they were overcome with sorrow? Did not Christ have more occasion for depressing sorrow than any of them? But He rose above this depression and won a glorious victory. The angel which strengthened Him might also have strengthened the disciples had they risen to the same heights as Christ did. Too many people are sleeping when they ought to be praying. Brother, suppose we apply this logic to some of our sleeping experiences in Church. God will help us to live the overcoming life even in this respect.

6. Space forbids the discussion of all the impressive lessons to be learned from this Gethsemane experience. That expressive prayer, "Thy will be done," means so much when it is prayed in the Spirit. Judas' kiss of betrayal, shows not only that it was not "an holy kiss" but also the spirit of insincerity which marks the attitude and service of so many Christian professors. The fact that the disciples all fled at the approach of danger shows the frailty of man when the panic of fear overtakes him. The falling back of the rabble when Christ said, "Whom seek ye," is an illustration of the power of a righteous cause. The whole attitude of Christ during this trying hour is an encouragement to all who want to know and to do God's whole will concerning them. Yea, verily, Christ left us "an example, that we should follow in his steps."—K.

Our Young People

THE POWER OF HOME INFLUENCES.—Prov. 31:10-31; 4:1-13.

Topic for March 11

MOTTO

"His righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."

MEDITATIONS ON THE TOPIC

I. Home Influences.—The foundation of the whole social order may be traced to the home. The virtues or vices that have been lived and practiced by a father and mother, grandfather and grandmother, have their effect upon the coming generations in moulding their habits of thought and life, and to a large degree their dispositions as well as their physical and mental power. God has so woven life together that He visits the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him. But He has also reversed the law in that His mercy and righteousness is unto children's children of those who keep His ways. This law of God places a responsibility upon every person connected with the home. It is a solemn duty to maintain the things of godliness in every home. Those who neglect and pervert such matters are starting a train of influences that bring not only curses upon the transgressor, but upon those who come after him, as well as those immediately influenced by his conduct.

OUTLINE STUDY

I. Parental Training
  1. Starts children right.—Prov. 22:6, 15.
  2. Strengthens character.—Eph. 6:4.
  3. Gives honor and success to the obedient.—Ex. 20:12; Eph. 6:1-3.

II. The Power of the Husband and Father
  1. For Good.
    (a) Provides for his own.—I Tim. 5:8; Josh. 24:15.
    (b) Helps the wife.—Eph. 5:25; I Pet. 3:7.
    (c) Strengthens church and nation.—Ps. 128; I Tim. 3:4, 5.
    (d) Has worthy children.—Prov. 13:22; 23:24, 25.
  2. For Evil.—Prov. 24:30-34; Prov. 3:33.

III. The Power of the Wife and Mother
  1. For Good.
    (a) To her home.—Prov. 31:13-22.
    (b) To her husband.—Prov. 31:11, 12, 23; 12:4.
    (c) To the neighbors.—Prov. 31:20.
    (d) To her children.—Prov. 31:28.
  2. For Evil
    (a) Plucks down her house.—Prov. 14:1.
    (b) Plagues her home.—Prov. 27:15, 16; 21:19.
    (c) Brings a curse to society.—Prov. 22:14; 23:27, 28.
    (d) Has shameful children.—Prov. 29:15.

PERSONAL THOUGHT

May I always help make the home in which I have a share such a place of influence for God that I may never need to regret my words or actions in time to come.

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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E. M. Detweiler, Columbiana, Ohio.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 1, 1923

Field Notes

Change of Address.—Bro. Moses H. Schantz from New Hamburg, Ont., to New Dundee, Ont.

Bro. A. M. Eash of Chicago, Ill., gave two interesting talks on Palestine at the East Bend congregation, Fisher, Ill., on Feb. 13 and 14. Everyone enjoyed them. S.

Bro. Clayton F. Yake and family left Scottdale the latter part of last week for Lancaster county, Pa., Bro. Yake having received a message that his grandmother at Landisville, Pa., is seriously ill.

Born.—To Bro. and Sister Wm. G. Lauver of Carlos Casares, Argentina, a son, Jacob Paul Lauver, on Jan. 12. Everybody is well.

Bro. and Sister Charles B. Shoemaker of this office spent the last week end at Springs, Pa., visiting Sister Shoemaker's home folks.

Should this reach the eye of any one who is ready to consider the matter of taking up work in one of our charitable homes, you will please correspond with either S. E. Allgyer, West Liberty, Ohio, or J. D. Smith, Eureka, Ill.

BACK SUBSCRIPTIONS

The Gospel Herald is now going to about twelve thousand five hundred homes each week. To accomplish this task, a constant supply of paper must be kept on hand, machinery must be kept in readiness, workers must be maintained at their relative positions and last but not least the U. S. mail service must be paid in advance for the delivery of the papers. While the Publication Board is not out for profit in a financial sense, it must be able to meet the expenses of its business in order that the work may go on. A recent survey of 200 names taken at random from one of the states on our list revealed the fact that out of this list, $500.00 is now due and unpaid. If this were an average for our entire list for this publication alone, the total amount now due and unpaid would reach the sum of $32,500.00. This would help out wonderfully in providing for the expenses of the institution for the coming summer and also help to pay off a part of the other obligations coming due. Will you be one of a committee to see that your subscription is brought up to date and at least one year in advance? The management of the Publishing House will appreciate your assistance and the work will have a wonderful stimulus for further usefulness.

Bro. J. M. Kreider of Palmyra, Mo., spent some time recently laboring with the congregation at Crystal Springs, Kans. The last report stated that there were eight confessions. Bro. K. intended to go from there to Jet and Hydra, Okla., for a short time and then proceed to Plainview, Tex., for a series of meetings.

Bro. Samuel Gerber of Pekin, Ill., informs us that he has changed his address to Tremont, Ill., to which place all correspondence to him should now be addressed.

Ordination.—On Sunday, Feb. 18, at the Mission at Los Angeles, Calif., Bro. B. P. Swartzendruber of Upland, Calif., was ordained to the office of deacon. There were four brethren in the lot. May we remember the brother in our prayers as well as the work at Los Angeles. K.

Bro. J. S. Hartzler and wife of Goshen, Ind., are both suffering from pneumonia according to recent reports received here. This is the second attack for Bro. Hartzler this winter, which adds to the seriousness of his condition. The many friends of the family will remember them in prayer at this time.

Bro. J. F. Bressler of Lancaster, Pa., who conducted a series of meetings at Masontown, Pa., closed the work there on Sunday evening, Feb. 25. Last reports stated there were three confessions. He intended to come to Scottdale the following day. An appointment was made for him at the Scottdale Church in the evening.

We are sorry to learn that Bro. C. Z. Yoder, who had begun a series of meetings at the mission at Peoria, Ill., was taken ill with Grippe soon after starting the work. Latest reports said that he was getting better and intended to go to his home as soon as he was able. Bro. John L. Harnish, superintendent of the mission, also had an attack of the same disease. We hope and pray that both brethren may soon be restored to normal health.

OLD MILK THEFT SETTLED

Stranger Pays Bill Seventeen Years after Taking Bottle

(The following clipping from the Public Ledger was sent in by Bro. Edwin A. Sauders, Sellerville, Pa., with the remark that it is a short but long sermon. The lesson of restitution is too much overlooked.—Ed.)

Pittsburg, Jan. 6.—Louis Senn, burgess of Brackenridge, seventeen years ago reported a bottle of milk was stolen from his porch. Today a prosperous appearing stranger entered the office of the burgess and laid a half dollar on the latter's desk, saying: "You see, I'm getting old and I'm not prepared to die until I've settled my scores on earth. Seventeen years ago I stole a bottle of milk from your door. I'm square with the world now."

Correspondence

Baden, Ont.

(Shantz congregation)

A series of meetings was conducted at this place by Bro Norman Stauffer of Aldersyde, Alta., beginning Jan. 20, and continuing until Feb. 4. We feel to praise the Lord for the Gospel feast that we were permitted to enjoy. Our prayer is that God may richly reward the brother for his labors. We trust that the seed that has been sown will bring a bountiful harvest. Six precious souls were willing to confess Christ as their Savior. May God bless these young souls and ever keep them true to Him who has redeemed them. We believe there were others counting the cost but were not quite willing to yield. May we ever lift them up to the throne of grace that they may be brought into the fold before it is too late.

Cor.

Eureka, Ill.

(Mennonite Home for the Aged)

Dear Gospel Herald Readers:—Health is as good as can be expected, for which we are very thankful. Several weeks ago Bro. D. D. Miller of Middlebury, Ind., was with us and while here was taken ill and he had to stay until he was able to go home. While we felt sorry that the brother was taken sick yet we enjoyed his stay with us very much. He preached for us on Sunday afternoon the day before he left for home.

Feb. 8, Bro. C. Z. Yoder was with us and preached to us one evening. He also sang a number of songs which our elderly people enjoyed very much.

We have 18 inmates at present and some applicants who are waiting to be admitted. We are in need of several workers soon. Unless supplied we cannot take in any more inmates. We trust God will supply our needs when the proper time comes. We are very thankful toward the brotherhood who have helped us so liberally thus far but we still need financial aid for beds, dressers, and especially an elevator would be a great labor saver. At this time everything is going along nicely, for which we give God all praise, honor, and glory.

J. D. Smith.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The six weeks' Bible school held at this place with Brethren S. F. Coffman and Oscar Burkholder as teachers came to a close on Feb. 9, one feature of this year's class being a larger number who took the full course and the final examinations.

On Thursday evening, Feb. 8, a fitting program of song was rendered by the students and others which was much appreciated by those who had gathered together for the occasion, the church being filled with attentive listeners.

The following ministering brethren from outside points have been with us since New Year and have given their services: Bro. B. B. Shantz of Preston, on Jan. 14; Bro. S. F. Coffman of Vineland, on Jan. 21; Bro. N. B. Stauffer of Aldersyde, Alta., on Feb. 11.

At present there is considerable sickness in the community, mostly with the Grippe. Two of our oldest members, Sister Cassel and Bro. Meier, both over the eighty years, succumbed to pneumonia recently.

Cor.

Calgary, Alta.

The first Bible School held by our people has passed into history. The interest increased week after week. The work on the Fundamentals was enjoyed by both our rural and city people. The prophetical sermons in the evening were especially appreciated as shown by the increasing numbers which thronged Blyth Hall, a large hall suitable for the occasion. As shown by the eager listeners, many were fed on God's Word, and it shows again and again the sad fact that multitudes do not receive the engrafted Word in our cities and truly we are in perilous times. Bro. Derstine is visiting congregations at Mt. View, West Zion, Salem, and Duchess, Alta., before going home. Bro. Hallman visited a few days in the city, looking up a temporary place of worship, after which he left for his home. May God lead the way to a great work in Christ's name in this place. May we pray to this end.

H.

Kouts, Ind.

Dear Herald Readers, Greetings:—"The Lord hath done great things for us: whereof we are glad." The brethren Johns and Troyer came into our midst Friday, Feb. 9. Saturday Bro. Emanuel Mast of Kokomo, Ind., came and joined them. The brethren preached for us every evening. Saturday evening Bro. Johns preached a very impressive sermon on qualifications of a deacon. On Sunday forenoon they took votes for a deacon. Bro. Jacob Z. Birky was the brother whom they announced the good Lord had called. He was ordained to this office Sunday evening, Feb. 11. We feel to say, as one of the brethren said, that we have many reasons to thank the good Lord for this gift that He has presented to the church at this place. We ask an interest in your prayers that the Lord may bless the brother and help him to be faithful in his calling.

In His name,

Feb. 16, 1923. Emma M. Gutt.

Duchess, Alta.

Dear Readers, Greeting in His blessed name:—On Jan. 18, Bro. E. S. Hallman stopped here on his way to Calgary Bible school. He held baptismal services the next morning and again preached in the evening, using Isa. 45:22 as his text. On Jan. 19 a goodly number left with him to attend Bible school and returned on Feb. 13. All report a good spiritual feast.

On Feb. 23, Bro. Derstine expects to be with us and remain until the 25th. We hope much good may be done.

We have a very nice winter; had a cold spell in the fore part of December, then it was very nice until the beginning of February. We had several cold nights. Health in general has been very good for which we are very thankful.

We wish God's blessing upon His people everywhere. We ask an interest in your prayers for the work at this place.

Feb. 17, 1923. H. B. Ramer.

Lancaster, Pa.

(Mellinger's congregation)

Greeting in Jesus' name:—We had our regular services today. Bro. David Landis read Eph. 5:1-17 as an opening and Bro. Sanford Landis broke unto us the bread of life using Rom. 8:9 (last clause) for his text. Many truths were presented before us. The church house was pretty well filled, considering the many homes that are under quarantine for measles and other sicknesses, and also the cold weather we are having at present. This brings to our mind Gen. 8:22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer, and winter, and day and night shall not cease."

Feb. 4 a class of 14 precious young souls were received into the visible church by water baptism. There are many others who should have been in this class. Are we praying for them as we should, or are we negligent along these lines?

Sunday evening, Feb. 11, Bro. Frank Herr of Willow Street, preached for us from Matt. 15:22-28; at the same time Bro. Sanford Landis filled an appointment at Reading.

Hettie B. Buckwalter.

Feb. 18, 1923.

(Continued on page 940)

Miscellaneous

A PRAYER

By Nelson R. Miller

For the Gospel Herald.

Oh, Father teach us how to pray,
Us mortals here below;
And fill us with Thy Spirit, Lord,
That we Thy love may know.

Oh, make us forget all of self,
That we may humbly kneel,
Before Thy throne, with contrite heart—
Thy holy presence feel.

And Father, give us thankful hearts,
For blessings Thou dost give
To us and all our fellowmen,—
'Tis by Thy grace we live.

Be with us too, from day to day,
And let us ne'er lose sight
Of Thee, yea, of Thy guiding hand,
Which leads us day and night.

And then again, oh Lord, we ask
That Thou alone mightst reign,
When time shall end, that we may rise
To the heavenly domain.

Millersburg, O.

REMOVING HINDRANCES TO PRAYER

By Alice M. Keeler

For the Gospel Herald.

Hindrances to prayer seem to be very prevalent in this time of anxiety, when everyone seems to be burdened with cares. People seem to be thinking only of today, while eternity is staring them in the face, with no forethought or preparation for it. Yes, to say their prayer may be a common thing, but how indifferent they are about it! Little or nothing do they think of the One from whom come all blessings and "in whom we live and move and have our being."

There are two distinct hindrances to prayer under which can be classed all minor hindrances which may be ever so numerous and prevalent: (1) Hindrances which keep us from praying, and (2) Hindrances which keep our prayers from ascending to the throne of mercy.

Of all hindrances which keep us from praying the first and perhaps one of the greatest is cares. They are the cares of life. We are too busy oftentimes to pray. But should we be too busy to pray? Jesus, who is our perfect example in all things, is also our example in this. He was a very busy man, going about teaching, doing good, the multitude pressed Him hard, and yet He found time to pray. When in His public ministry at Capernaum (Mark 1:21-35) He taught, healed the sick, those possessed of devils. "At even, when the sun was set, they brought unto him all that were diseased and they that were possessed of devils and all the city was gathered together at the door." Perhaps it was late before they got to sleep and in such a throng there would be little chance for quiet prayer. But Jesus found time and place for prayer. "And in the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed."

Why did Jesus need this quiet intercourse with the Father? It was to maintain the heavenly life in His soul. It must be renewed from above, from the "fountain of life." If Jesus needed to pray how much more need we to pray! Much intercourse with people, great cares or business are dangerous to the spiritual life and the soul needs constant refilling from the Fountain. Someone has said, "Time spent with God is time saved." Let us never neglect our daily devotions because of pressing cares and never forget to ask God's guidance and help for all our cares and duties. In Prov. 3:6 He has given us a promise upon condition: "In all thy ways acknowledge him and he will direct thy paths."

Indifference, then, is perhaps as great hindrance to prayer as cares. We will look at indifference from three main standpoints, viz.: (1) indifference in consecration; (2) indifference in our duty towards mankind; and (3) indifference as a hindrance which keeps our prayers from ascending to the Throne.

Indifference, first, may be noticeable in the form of non-consecration and this is followed by a disinterest in prayer. As a removal of this hindrance I can find no better answer than the words of the apostle Paul in Romans 12:1: "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Remember Jesus came upon earth for the sole reason of giving His life an offering for our sins, that the Father might be glorified. Oh! that our lives might be as consecrated as Jesus' was.

Indifference, second, may be caused by our losing sight of our duty to others, that of praying for them. Sometimes we may find ourselves taken up with some great achievement and really have no burden to cast upon our Lord. To have power in prayer we must first have something direct to pray for. At times, perhaps during a series of revival meetings, we may be greatly burdened for lost souls; but after these meetings are over we do not have this burden. A sister once said: "Oh, could I always have the burden for souls as at the time of a revival!" To have power in prayer let us pray God to be burdened to pray, not with a burden of sin, that souls may be brought from darkness into light. And when He sends us the burden, let us "pray through" until the victory is ours. At such times we may not know words to pray but the Spirit itself maketh intercession with groanings which cannot be uttered" (Rom. 8:26).

Third, indifference may hinder our prayers from reaching the Throne of Mercy. This seems to be perhaps the most common hindrance of all. I believe I am safe to say that everyone is hindered in this way more or less. How often do we find our thoughts wandering while some one is leading in a public prayer, and how often do we come before the Lord in private prayer and while there on our knees before God, other thoughts occupy our minds!

We are made to think of the story of a certain minister who told a man he could not pray the Lord's Prayer without other thoughts entering his mind. The man was willing to try. A horse was offered to him if he should succeed. "Who will be the judge?" said the man. "Yourself," said the minister. The man commenced. He had not gotten farther than the second phrase when he stopped and said, "Will I get the saddle, too?" This proved that his thoughts were on the gain, the reward that should have been his, more than the prayer. The secret of our prayer-life, I believe, lies in a consecrated, devoted life to the Master, and a thing like indifference must be striven against. But how remove this hindrance? If the case is by prayer in secret, audible prayer may be helpful. If in public, strive to have our heart centered upon heaven and the words uttered in prayer by the leader, and make them our prayer.

Other hindrances which keep prayers from ascending to the Throne are, anything that will mar our peace with God. Unconfessed sins are one of the most prevalent of these hindrances. If some old sin, unconfessed, is still between you and your God, confess it at once, and your prayer life will be strengthened.

A certain man, who had gotten some coal dishonestly, after becoming converted could not pray to God, for every time he tried the word COAL was before him in large letters. He went to the man from whom he had gotten the coal and confessed this sin, after which this burden was removed.

About two years ago there was a young man at school who became convicted of some sin committed be-

fore his conversion. He had no peace with God until this sin was confessed, this sin coming up before him in prayer every time he prayed. After his confession I remember hearing him pray, as an invitation was given for voluntary sentence prayers in a devotional meeting, "Search me, O God, and know my heart, try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139: 23, 24). Let this be the prayer of each one and all hindrances to prayer will be removed.

Souderton, Pa.

VANITY IN DRESS

By Levi A. Ressler

For the Gospel Herald.

(This article appeared in the Herald of Truth in the issue of Sept. 1, 1883. The message which it conveys is still timely and should be carefully read.)

Vanity in dress, which is so extremely manifested in our country, and has already found its way into many societies professing Christianity, is fast finding its way into the Mennonite Church. Pride, which is the mother of these vanities, ever was abomination to God.

Keep the heart free from pride, and these vanities will not appear. We cannot see into the heart, yet we know if the heart is humble, pride will not appear. Let us consider that it was through the fall of our first parents that it became necessary to cover the body. Every Christian has experienced the sorrow which that fall has brought upon us. The Savior says, "The servant is not greater than the Lord." Matt. 10:24. He drank the bitter cup. His disciples had to drink it, and every Christian must drink of it; and can it be possible that a Christian, while he must suffer with Christ in order to reign with Him, knowing that through the fall of Adam he must suffer, and that through the fall it first became necessary for man to wear clothes, that he will vainly adorn this sinful body with that which was first used to cover his shame? The Christian has no desire to add any unnecessary adornment to the clothes if he has his mind turned heavenward. If while making or thinking about your clothes you study to make yourself appear gay, be assured that your mind is carnal; and "to be carnally minded is death" (Rom. 8:6).

It is through lukewarmness or from the fact that they never were regenerated that Christian professors are led into the vanities of dress. We should clothe ourselves according to the climate and the season, but all desire to follow the fashions of the world is sinful. We read that "the whole world lieth in wickedness," and the world is ever changing the mode of dress for pomp and show; then for us to follow these changes is giving honor to the god of this world, while the God of heaven is jealous and wants all honor to be given to Him, which is also justly due Him. Many professors believe it to be wrong to follow the fashions of the world, yet but few are free of this evil. They do not wish to follow the world in all its vanities, but are not willing to deny the world entirely. The poet says,

"Thus our little errors lead the soul away,
From the path of virtue, oft in sin to stray."

Satan devises every possible means to lead into error, and when he finds that the heart of a person is inclined to follow after worldly fashions, he says, This is so little, it matters not; you ought to have a little style about yourself. When he has gained that he adds a little more, and so on, leading poor, thoughtless souls into captivity. When he has them there, he makes them believe they are free, that they are their own masters, and need not care if others are grieved on their account. Little by little is the way people are led into nearly all evils.

Many persons find fault with strictly adhering to one mode of dress; but this is the only way to keep the Church from indulging in vanities. If we have one mode, and hold to it, Satan will have but little chance to lead us into sinful fashions.

I would not be understood that there is any saving power in plain dress, no more, and yet as much, as there is in any other command. Paul teaches us that charity is the greatest Christian grace; therefore, if we are baptized, partake of the bread and wine, give alms, attend services regularly, etc., and have not the Spirit of Christ in our hearts, observing all these commands will benefit us nothing, yet it is our duty to observe them. So it is with dress; if we are dressed in modest apparel, and have pride in our hearts, it is like a fruit tree having nothing but leaves. But this is no reason that we should be indifferent with regard to our mode of dress. A person may act the hypocrite with any virtue. The mode of dress which has graced the brotherhood for scores of years represents a non-resistant profession and I often had to wonder whether or not many of our brethren dislike this ancient mode because it might expose their profession, knowing that their conduct and what their clothes would represent, do not correspond. He that is ashamed of Christ and of His words, of him will also the "Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

Sometimes the words of our Savior are taken to justify worldly conformity in dress, where He says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). I do not believe that the Savior had reference to garments only, but to every appearance. If, however, plain clothes are regarded as sheep's clothing, the gay clothes must be the wolf's garb. I would not be understood to argue against cleanliness; it is our duty to keep our garments clean, but this like all things else should be done in the fear of the Lord to the glory of God.

In ancient times sackcloth was a token of deep humility, but in modern times there is another mode of dress which represents the ornament of a meek and quiet spirit, which is in the sight of God of great price, if only more were willing to wear it, and testify by their walk and conduct that they are truly humble, walking heavenward in the fear of God.

There is another point which causes many to stumble. They claim that the people in ancient times dressed quite different from what we do, and in different parts of the world the common people dress quite different; and they come to the conclusion that it matters not what we wear. I have already said that the people of the world change their manner of dress for pomp and show in honor to the god of this world; and if we follow their fashions, while in their height, to only a small degree, we unite with them in honoring the god of this world. The Savior says, We cannot serve two masters. He that gathereth not scattereth abroad. He that is unfaithful in little, is unfaithful also in much.

"That which is highly esteemed among men is abomination in the sight of God." Christ does not say, That which **was**, but that which **is**. Hence, the necessity of us keeping ourselves unspotted from any fashion of the world, specially while the fashion is highly esteemed among the children of the world.

Sometimes young, unmarried brethren and sisters might fear that if they dress plainly they will be disrespected and consequently their lot will be a desolate life, but this is a great mistake; if you walk in the fear of the Lord and keep His commands, of which dressing in modest apparel is one, He will guide your steps. The Savior knows your wants better than any on earth; and if you cleave to Him He will lead you to true happiness and everlasting joys in eternity. We should all ever be prepared to meet with trials and bear crosses, for

they are intended to try our faith; and if we are faithful they will bring us nearer to God. Do we not grasp too much for wealth and honor? Is not our soul's salvation too much set aside? Strange indeed! Our life so short, eternity so long; the difference between the accepted of God and the rejected so great; yet we still go on cleaving to the perishable things of this world. Oh that we might "lay aside every weight and the sin that doth so easily beset us!"

Nappanee, Ind.

BIBLE SCHOOL

By Wm. C. Hershberger

For the Gospel Herald.

On February 9, 1923, we closed our second term of Bible School work at the Stahl Meeting house, Johnstown District, Pa., with a marked improvement over the first term.

We are greatly indebted to those who were at the head of the school and also for the goodly number of students who attended and so faithfully availed themselves of the grand opportunity to fit and prepare themselves for the duties of life. Untold opportunities for bettering oneself in the spiritual realms of life are found at these Bible schools. While we are glad for those who attended we are sorry that there were those who were privileged to attend but failed to avail themselves of the opportunity.

The faithful and undaunted efforts of the faculty, teaching day and night, are commendable and we pray God's blessing upon the work as their greatest reward.

As we come in touch with work of this nature our lives become aglow with the inspiration it carries with it and our desires are to see the good work started, and grow year by year, bringing inspiration to the hearts of many. Nothing could please those who were at the head of the Bible school more than to see the work resumed next year with double the attendance of this year.

We also wish to express our appreciation to the congregation for their aid in furnishing the fuel and light free of charge, as well as to furnish the needed equipment.

Our hearts' desire is that you arnestly pray for the work that it may continue and many be blessed.

It will be of interest to note that the student body ranged in age from nine years to some sixty. How pleasant and beautiful it is when the younger children and brethren can mingle with the elders and bishop of the church in a harmonious study of God's Word! "United we stand, divided we fall." Johnstown, Pa.

CORRESPONDENCE

(Continued from page 937)

Flanagan, Ill.

Dear Readers of the Gospel Herald, Greeting in Jesus' name:—Since our last writing death has again entered our congregation and has taken from us one of our dear aged sisters, Sister Mary Orendorff. She will be missed but we know that our loss is her gain.

There is much sickness in the community, consequently the attendance at the church services has not been as large as usual but Jesus promised that where two or three are gathered in His name He will be in the midst. On Sunday, Feb. 11, Bro. H. V. Albrecht, Tiskilwa, Ill., preached to us and in the evening after young people's meeting, Bro. S. Gerber, Pekin, Ill., gave us an inspiring sermon. May we be found doers of the Word and not hearers only.

In His glad service,
Feb. 19, 1923. Lydia H. Smith.

Limon, Colo.

Dear Herald Readers, Greeting in Jesus' name:—Bro. L. C. Millers who were quarantined for smallpox, are rejoicing with us to be out again. The brother can preach the pure Gospel unto us, which is so much needed. Prayer, and the power of God to deliver us from the enemy, was the message we heard last.

Bro. Earl Hartzlers have moved here from Missouri. We welcome them in our midst and enjoy their help here. We miss Bro. Troyers and hope they will be of use where they are. We invite others to join the flock here.

The weather is pleasant, not much cold. The coldest we had was ten below zero one morning.

Yours in love for His cause,
Feb. 19, 1923. Sarah Hartzler.

Crystal Springs, Kansas

Greetings to Herald Readers:—We feel very thankful to our kind heavenly Father for the spiritual blessings we have enjoyed, also the beautiful winter weather.

On Jan. 14, Bro. D. B. Raber of Aurora, Ohio, preached for us, and then went on to Oklahoma to be used as the Lord directs.

Bro. J. M. Kreider, Palmyra, Mo., conducted a series of meetings for us from Feb. 2 to 18. Among the visible results were eight confessions. He also gave us four Bible lessons which were enjoyed very much. We were richly admonished how to live our Christian life. We hope these precious truths will remain with us and all will be encouraged to abound in the work of the Lord for we know our labor is not in vain in the Lord.

On the evening of Feb. 17, Bro. E. J. Berkey preached for us while passing through to other fields of labor. May the Lord richly bless these brethren in their fields of labor.

Minnie Swartzendruber.
Feb. 19, 1923.

GETTING RIGHT WITH YOUR BROTHER

Selected by Anna Yoder

You may be a member of the church, having confessed your faith in Christ and been baptized, you may hold an official place in the church or Sunday school, you may give largely of your money to the support of Christian work, but if you hold malice in your heart against any one you are lost.

John uses severe language when he writes about those men and women who say that they can forgive but not forget. He says, "If a man say, I love God, and hateth his brother, he is a liar," and, "Whoso hateth his brother is a murderer." Malice will blind you to your own faults. The soul of the man who hates is shriveled.

Why prayer is not answered. Do you wonder why your prayers are not answered? Do they seem to get no higher than your head and then fall back on you like a heavy weight? God tells us that if we regard iniquity in our hearts He will not hear us. Often we break the connection by allowing malice to get into our hearts. To get right with God we must first get right with our fellowman. If I feel that you have something against me it is my duty to go to you and find out what it is. It may be an imaginary thing, and after we get together and talk things over we find we are not enemies but friends. In nearly every case if we follow the way the Master has advised we shall find it easy to bring about reconciliation.

Staying out of the Church. A man attended meetings at a certain place and seemed deeply interested. When asked to give himself to Christ he said: "I just cannot have fellowship with some of the members of this church. They have wronged me." The minister told him he was not fit to come into the church if he continued to hold malice in his heart against those who had wronged him. The man laid great emphasis on the fact that they had done him wrong. When the minister asked him if any one had ever treated him half as mean as he had treated his Lord, he was compelled to answer, "No." Life is all too short to be given to fault-finding and harboring revenge. Let

us learn to put into practice the advice of Paul as given in Eph. 4:31, 32.

Kindness is a little thing,
Dropped in life's deep well;
The good and joy that it will bring,
Eternity will tell.

Chappell, Nebr.

REPORT OF RECEIPTS

Of Eastern Mennonite Board of Missions and Charities for January, 1923.

Altoona Mission	
Sister 7718 Pa	$ 2 00
Children's Home, Millersville, Pa.	
Paradise Pa Cong	$ 98 03
Mechanics Grove Cong	18 00
E Petersburg Cong	94 15
Strasburg Pa	97 83
Mellingers Cong	129 82
Stumptown Cong	88 00
Rissers Cong	20 85
	$546 68
Columbia Mission Bldg. Fund	
A brother	$ 25 00
Mount Joy Pa S S	50 00
Chas C Habecker	15 00
Phares K Landis	11 00
H E Gotshalk	10 00
A Sister Paradise Pa	5 00
S O Martin	50 00
	$166 00
Chicago Gospel Mission	
Mount Joy Pa S S	$ 37 22
General Mission Fund	
Byerland Cong	$185 00
"Thanks"	2 00
Rent	35 00
Gingrich S S	8 00
Goods Cong	30 69
Hersheys S S	44 07
Goods S S	77 83
New Danville Cong	769 63
Old Road S S	15 00
Mt Pleasant Cong	21 50
Goods Y P B M	3 05
Paradise Pa Cong & S S	227 73
I Z Musselman	400 00
John Musselman	400 00
Sister "M"	5 00
Cash	9 32
Delaware Cong	9 00
	$2,242 82
India Mission	
Gehmans S S	$ 59 00
E Chestnut St S S Lanc Pa	35 00
B L Charles S S Class E Petersburg	16 65
Bowmansville Mission friends	91 25
E Chestnut St Cong Lanc Pa	32 63
Landis Valley Cong	105 00
Landisville S S	31 85
	$371 38
India Support of Native Worker	
Two Classes E Petersburg S S	$ 7 50
E Petersburg Sisters B C	11 50
E Petersburg Y M B C	7 50
Manheim Bible Study Class	7 50
	$ 34 00
India Orphan Support	
Elmer Zimmerman & wife	$ 13 00
Paradise Pa Class 11 No 124	35 50
Paradise Pa Mens Class No 10	30 00
Paradise Pa Womens C 5 No 134	30 00
Slate Hill & Churchtown S C	25 00
Primary C Landisville Pa S S	12 00
Lauvers S S Juniata Co 2 pledges	15 00
Paradise Pa S S Class 12 No 79	30 00
Paradise Pa S S C 12 Womens 123	33 50
Paradise Pa S S C 8 Womens 78	30 00
A brother Orphan 25 Pa	7 00
	$261 00
India Ghatula Dispensary	
Anna N Ranck	$ 5 00
India Support of Fannie Hershey Lapp	
Mellingers S S	$110 00
India Support of Bible Women	
Dorcas Class Mummasburg S S	$ 8 55
India Widow Support	
M D Clymer	$ 20 00
Knoxville Tenn Mission	
Rissers Cong	$ 14 92
Individual Support	
C H Musselman	$ 15 00
South American Mission	
Mount Joy Pa S S	$ 50 00
A brother Pa	5 00
E Chestnut St Cong Lanc Pa	32 63
	$ 87 63
S American Tract Fund	
Check 100 Pa	$ 15 00
S American Church Fund	
Anna E Witmers S S Class	$ 11 00
Annie M. Warner Hosp'l, Gettysburg, Pa.	
C H Musselman	300 00
Total Receipts for January	$4,248 20

Gratefully acknowledged,
Eli G. Reist.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

That our relief work in Russia has been both effective and appreciated is shown by the following clippings and letters received at this office:

The American Mennonite Brethren have among us Mennonites in the Molotschna a great work. For over five months we have enjoyed their kindness. Many thousand hungry and destitute people received not only their daily bread, but also got good and nourishing meals from the Relief Commission. Many, many would have perished from hunger if the helping hand of the brethren over there would not have in love reached over to us, and pulled us out of the terrible pit of starvation through their kind deeds, which also gave us new courage.

The brethren that are now with us can testify that we labored hard under very trying circumstances to cultivate and plant as much ground in spring as possible with wheat, corn, and potatoes, so that we might have enough for the coming winter. But our endeavor was in vain, because of the long drought in summer which destroyed almost the entire harvest. The question, "Where will we get bread for us and our children," stood again before us. It is in such time of need that we are especially grateful for the privilege to have the American brethren with their relief work among us. The assurance that they will continue their work of love together with the increasing number of incoming food packages to congregations and individuals is quite a help and encouragement to the Mennonites here. We are also made to rejoice when we hear that the brotherhood in America is sending tractors over to work the fields. Our own horses, few in number, are too weak to do the work required as there is no feed for them. We send to our benefactors in the name of the Halbstaetter Wolost Congregations, our sincere thanks and gratitude for their untiring and unselfish efforts they put forth to help us in our great need. May God bless you all and give you grace not to grow weary in well-doing, and may His grace be over us, so that we may have our own bread again in the near future, is our prayer.

Halbstadt Brethren.

* * *

Dear Brother Miller:—

Our unfortunate congregations are still struggling in deep distress for their daily bread. It is the second year that the kind brethren shared their bread with the hungry ones. It is also through the willing hands of the brethren in the foreign countries who supplied us with farm implements and seed that it will be possible for us to eat our own bread in the third year again.

It was always our endeavor to eat our own bread, but we are too weak today to solve the problem alone. The weary people are looking with suspense, with anxiety and sometimes with despair for the further developments of the united action.

The first 25 tractors surely are doing a great work; not through great speeches, but with sharp and shining plow-shares do they write the work of love in the hardened Russian soil. This language is understood by Christians, heathen, and Communists. It is a loud testimonial. We understand you very well. Thousands of thankful hearts, of tear-stained eyes, encouraged hands, confirm our thanks to you.

Oh, that this great and noble work might only succeed. Oh, that by the first of September, 1923, the relief workers could start home with the report, "Each of our brethren have now enough food and clothing. They can get along without our help now."

But today we are helpless, and are going backwards. Even to supply the tractors with the necessary things, the horses are too weak and there are not enough of them, and then by Spring, part of them will be lost through sickness and underfed condition. There will be a good deal more carrying to do, so that a truck for every tractor group would almost be necessary, or shall one of the tractors pull the baggage car instead of the plow? We hope that this question will be satisfactorily settled. If the government then will give the necessary seeds, success will be guaranteed, at least for a few privileged groups in the large territory of misery, because all the poor and needy congregations cannot be supplied by tractors. The seed question is quite a problem. The relief work will hardly be continued for another year, but if every one of us can plant some, then this question is solved too. But for the first we do not have the necessary seeds. The government is willing to supply us with seed if we can pay down one-third, and two-thirds will be credited to us. The contract for the seed supply between the Holland Relief Committee and our government promises us a big help for the future. How far we will get is yet to be seen, then it will be explained to the Government. By a good regulation of this matter, the sum of 50,000 fl. will not be enough.

I wish to state especially today, that the words of the A. M. R. to the Ukrainien government about the tractor help from October 20, 1921, are fulfilled, and second, that we Mennonites are duty-bound for a thousand thanks. We do not yet find the right word to express our feelings. We would like to lay ourselves in it, but we are down and out now. We will say thank you yet.

It is at the same time prayer and thanks, so it brings you thanks and prayers, very humbly. Then we know that you over there are bearing the burden with us. I shall express only my thought, and you, dear brother, understand it so well to forward the right greeting.

B. B. Jantz.

* * *

(Continued on page 944)

Married

Miller—Slabaugh.—On Jan. 25, 1923, at the home of the bride's parents, near Moyock, N. C., Bro. Monroe Miller of Hampton, N. Y., and Sister Sarah Slabaugh of Moyock, N. C., were united in marriage.

Boomer—Ropp.—On Dec. 27, 1922, Bro. Kenneth Boomer and Sister Lena Ropp were married at the home of Bro. Simon W. Sommer, Dryden, Mich., the officiating minister. May the Lord richly bless them.

Roth—Miller.—On the evening of Feb. 11, 1923, at the West Fairview Church near Beaver Crossing, Nebr., Bro. Alvin Roth and Sister Minnie Miller were united in marriage by Bro. J. E. Zimmerman. May God's richest blessings attend them thru life.

Slagel—Guth.—On Jan. 31, 1923, at the home of the bride's parents, Bro. and Sister P. L. Guth of near Flanagan, Ill., Bro. Geo. A. Slagel and Sister Clara Guth were joined in the bonds of holy matrimony, Bro. Samuel Gerber, Pekin, Ill., officiating. May they ever look to God for guidance thru life.

Witmer—Kreider.—On Jan. 18, 1923, Bro. Frank A. Witmer, son of Bro. and Sister Frank E. Witmer of Willow Street congregation, and Sister Minerva M. Kreider, daughter of Bro. and Sister Tobias D. Kreider of Paradise congregation, were united in the bonds of holy matrimony at the home of Bro. C. M. Brackbill, Kinzer, Pa. May they recognize the many blessings of the heavenly Father and devote their lives to the cause of Christ.

Obituary

Millhouse. — Anna N. Millhouse, 6 months' old daughter of Bro. David and Sister Ella Millhouse, died Feb. 14, 1923, at Mountville, Pa. She was a bright and cheerful daughter in the home and her serious illness and death caused much sorrow to father, mother, grandfather and grandmother, all of whom lived in the same house. A number of brothers and sisters also survive. Funeral services were conducted by Bros. John H. Mosemann and J. C. Habecker at the Brethren Church at Mountville. Text, Luke 18:16. Interment in the adjoining cemetery.

Sensenig.—Raymond H. Sensenig, son of Bro. Harry Sensenig, died Jan. 30, 1923, at the age of 20 y. 4 m. 18 d. He was born in the River Corner church district and removed to the Masonville district with his parents. He suffered from a sudden serious attack of pneumonia that terminated his life in a week's time. Surely health and life are very uncertain even for those who are in the very prime of young manhood. He leaves to mourn his departure his parents, 3 brothers and 4 sisters. Funeral services were conducted at Masonville, Pa., Church by Bros. D. N. Lehman and J. C. Habecker. Text, Eccl. 12:1. Interment in cemetery adjoining.

Morningstar.—Melvin Lewis Morningstar was born May 5, 1921, near Washington, Ill.; died Feb. 8, 1923, at the home in the same place; aged 1 y. 9 m. 3 d. He leaves to mourn his early departure, father, mother, 5 brothers, and 5 sisters. Two little brothers preceded him to the Home in Heaven. The exact cause of his death is not known. He only lived 48 hours after taking sick. Little Melvin took sick while Bro. Morningstar was loading his goods in the car to move to Michigan. When ready to leave Melvin seemed to be better, but about two hours after arriving at his destination he received a message that Melvin was dead. The family arrrived at Ashley, Mich., Saturday morning, Feb. 10 with the body. Funeral Sunday afternoon at the church. Buried in cemetery nearby.

Witmer.—Daniel Stehman Miller was born in Manor Township, Lancaster Co., Pa., Mar. 17, 1923; died Dec. 26, 1922; aged 73 y. 9 m. 9 d. Bro. Witmer was the son of a minister and united with the Mennonite Church many years ago. He was ordained to the office of deacon, Feb. 3, 1898, and served the congregation as Masonville almost 25 years. His age and failing health caused him to call for help and on June 3, 1920, Bro. J. N. Stauffer was ordained to assist him. He is survived by 2 sisters, 4 sons, 1 daughter and a number of grandchildren. As a deacon he was sincere and faithful, conservative, prayerful, and devoted to the Church. The physical ailment that terminated his life was termed as blood pressure. Funeral services were conducted at Masonville Church by Bros. D. N. Lehman and J. C. Habecker. Interment in cemetery adjoining.

Otterbein.—Rose Otterbein was born June 14, 1900, at Hartley, Iowa; died at Blackie, Alta., Feb. 6, 1923; aged 22 y. 7 m. 22 d. After a lingering illness she was called home to her Savior, leaving her parents (Levi and Minnie Otterbein, formerly of Kitchener, Ont.), 3 brothers and 3 sisters (Mrs. M. L. Burget, Amsterdam, Ida.; Elmer, of Nampa, Ida.; Alice, Clarence, Serena, and Kenneth, at home). Though young in years Rose gained for herself many friends, and her Christian life will count for good. She had a deep concern for the cause of the Lord. The last month of her life she was confined to her bed but she bore her lot patiently and had a longing at the close of her life to go home to her Savior whom she loved and served sincerely. She was buried at the Mount View Mennonite cemetery near Mazeppa, Alta., Feb. 10. Services were conducted by Isaac Miller using Rev. 14:13 as a text.

Miller.—Manasses S. Miller was born near Charm, O., June 1, 1854; died north of Sugar Creek, O., on Feb. 10, 1923; aged 68 y. 8 m. 9 d. He was married to Drusilla Farmwald May 30, 1878. To this union were born 3 sons. Two died in infancy. She died May 3, 1882. He was married again Jan. 19, 1884, to Amanda Formwald, Sister to his first wife. He leaves his widow, 7 sons, 3 daughters, 8 grandchildren, 2 great-grandchildren, 1 sister, 4 half sisters, and a host of relatives and friends. He lived in these different states: Ohio, Indiana, North Dakota, Minnesota. He united with the Walnut Creek A. M. Church. At the time of death he was a member of the Portage Co. Am. M. Church. He was always early at the church house. Funeral services were held at the Walnut Creek A. M. Church, Feb. 13, 1923. Buried in cemetery nearby. Services by Eli B. Stoltzfus of Portage Co., O., and S. H. Miller. Text, Job 14:14.

Miller.—Orville Jay Miller, son of John S. and Nora Elizabeth Sunthimer Miller, was born in Lagrange Co., Ind., on March 27, 1918; departed this life Feb. 13, 1923; aged 4 y. 10 m. 16 d. He was preceded in death by his mother who died Jan. 29, 1920. He leaves to mourn his early departure, father, step-mother, 2 brothers (John and Payson), 1 sister (Bernice), grandparents and a host of relatives and friends. Orville was sick only four days, of pneumonia. While we miss him so much we know that our loss has brought to him his eternal portion with the Lord and the loved ones gone before. Funeral services were conducted at the Shore meetinghouse by Bros. Y. P. Miller (Psa. 16:5, 6) and Y. C. Miller (Psa. 17:15).

"Sleep on in thy beauty, thou sweet angel child,
By sorrow unblighted, by sin undefiled;
Like the dove of the ark, thou hast flown to thy rest,
From the wild sea of strife to the home of the blest."

Litwiller. — Magdalena (Nafziger) Litwiller was born in Boynton township, Ill., Nov. 23, 1865; died on Dec. 25, 1922; aged 57 y. 1 m. 2 d. She was married to C. A. Litwiller, Jan. 4, 1885, and moved to the farm where she lived until her death. To this union were born 8 children, 5 sons and 3 daughters. One son died in infancy. She leaves to mourn her departure her husband, four sons and three daughters: Simon, Manson, Iowa; Leah Albrecht, Tiskilwa, Ill.; Silas, Christian, Ammon, Barbara, Esther all at home. Also 5 grandchildren, 2 sisters, and many relatives and friends. She united with the Amish Mennonite Church in her youth and remained faithful and loyal to the end. Funeral services were held on Dec. 28 at the A. M. Church near Hopedale, Ill., conducted by Bro. Samuel Garber of Tremont, Illinois, and the home ministers.

"Just a rest for weary footsteps,
Just a folding of tired hands,
Just a glimpse across the river,
Where the holy city stands!

Breighner.—Lewis Breighner was born Oct. 14, 1854; died at his home near Millersville, Pa., Feb. 3, 1923; aged 68 y. 3 m. 19 d. He was in his usual health, having had heart trouble for about a year. He retired in the evening and about an hour later he was stricken and died in a half hour. He was a member of the Masonville Mennonite Church. He is greatly missed in our home but we have that blessed hope that our loss is his eternal gain. He is survived by his wife and two children, two children having preceded him to the spirit world. Funeral services were held Feb. 6, with brief services at the house by Bishop D. N. Lehman, text, Psalm 23, and at the Masonville Mennonite Church by Bro. J. C. Habecker and Bishop D. N. Lehman. Text, Rev. 22:14. Interment in the adjoining cemetery.

"Father thou hast left us lonely,
Sorrow fills our hearts today,
But beyond this vale of sorrow,
Tears will all be wiped away."

The Family.

Shenk.—Catherine (Harnish) Shenk wife of Amos G. Shenk and daughter of Pre. John B. and Catherine Harnish, died of pneumonia on Jan. 10 at her home near Conestoga Centre, Pa., at the age of 54 years. Her husband was afflicted on Nov. 26, and had been severely sick with pleural pneumonia and was just recovering about New Year, when on New Year's day Katie also became seriously sick and her condition became worse until the morning of Jan. 10 when she entered peacefully into rest. She endured her suffering with patience. Her loss will be keenly felt but we bow submissively to the will of Him who knows what is best. She is survived by her husband, 5 step-children and three brothers. Katie was a member of the Mennonite Church for many years and took an active interest in all Church and Sunday school work, having taught a Sunday school class at Byerland for many years. She kept a record of all important events and also had a complete record of the membership of the entire district. Funeral services were conducted Jan. 13 at the River Corner Church by Bros. Jacob Thomas and D. N. Lehman. Interment in adjoining cemetery.

Schultz.—Pearly Marie, infant daughter of Enos and Mary Schultz, was born Aug. 18, 1921; died Jan. 30, 1923; aged 1 y. 5 m. 12 d. After a few days' sickness and patient suffering she peacefully fell asleep in Jesus. Her life on earth was short, but full of sunshine. She was so happy and a joy in the home. It was hard to give her up. We can only say with Job, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." She leaves to mourn her early departure, sorrowing parents, 1 brother (Mahlon), an aged grandmother and many friends and relatives. One brother (Earl) preceded her to the spirit world. Funeral services were conducted Feb. 2, at the home by C. Zehr, at Pool Amish Mennonite Church by C. Brunk, (Psa. 103:15-17), Dan. Jutzie (Lam. 3:24, 32), Peter Zehr (Luke 12:35). The body was laid to rest in the adjoining cemetery.

Pearly Marie, thy smile was fair,
Thy lips and eyes so bright,
Because thy loving cradle-care,
Was such a dear delight.

By A Sister.

Orendorff.—Mary Yordy was born near Pekin, Ill., Oct. 19, 1848; died at her home near Flanagan, Ill., Feb. 8, 1923; aged 73 y. 3 m. 20 d. She was united in matrimony with Daniel Orendorff, Feb. 15, 1872. He preceded her to the life beyond, Jan. 14, 1918. To this union were born 7 children, 3 daughters and 2 sons. Two sons and 3 grandchildren preceded her in death. She leaves to mourn her loss 4 daughters (Mrs. C. M. Conrad and Mrs. J. D. Conrad of Sterling, Ill.; Mrs. J. D. Roeschley and Miss Ada Orendorff of Flanagan, Ill.), 25 grandchildren, 8 great-grandchildren, 2 brothers, 2 sisters, and many

relatives and friends. Bro. and Sister Orendorff moved to their late home in 1872, at which place they resided until the Lord was pleased to call them to their long home. She united with the Mennonite Church in her youth and remained a faithful and consistent member until death. Sister Orendorff was a kind and loving wife, mother, and neighbor and was loved and respected by all who knew her. Short services were held at the home Feb. 11, by Bro. D. W. Slagel (Text, Psa. 16), and at the church by Bros. J. D. Hartzler and Samuel Gerber. Texts, I Cor. 15:35-58; Phil. 1:21. Interment in the Waldo cemetery.

Graber. — Fanny Graber was born in Canton, Berne, Switzerland, Dec. 16, 1847; died at her home near Noble, Iowa, Feb. 12, 1923; aged 75 y. 1 m. 26 d. In the year 1856 she immigrated to this country with her parents. For three years they lived on the farm now owned by Valentine Schaad after which they moved to the farm which has been her home since. For the past twenty-five years she was constantly suffering. She was unable to walk or even stand for thirteen years, and was utterly helpless, being unable to take her own food or even brush a fly from her face the last five years of her life. The above condition was the result of rheumatism. She accepted Christ as her personal Savior when fourteen years of age uniting with the Sugar Creek (Amish Mennonite) congregation remaining a loyal and faithful member until called by death. Her parents, 2 brothers, and 2 sisters preceded her in death. She leaves 1 brother, Daniel, with whom she lived not being married, 1 sister, Katie wife of Joseph Alliman, and a number of relatives and neighbors to mourn her loss. The funeral was held at the Sugar Creek Church near Wayland, Iowa, on Feb. 14, conducted by Bro. Simon Gingerich. Text, II Cor. 5:4. Interment in the cemetery near by.

Shearer.—Fred Samuel Shearer, son of S. W. and Elizabeth Shearer, was born Aug. 25, 1890, in Ford Co., Ill. With his parents in 1894 he moved to Jackson Co., Minn. On Jan. 20, 1918 he was united in marriage to Ella Carlson. Later he and his wife were received into the Mennonite Church. On the afternoon of Feb. 9, 1923, while returning home from Alpha, Minn., with a load of hogs, his team became frightened and he was thrown from the wagon, inflicting injuries from which he died in a very few minutes. He and his wife were making arrangements, expecting soon to move to another farm near his parents, and also near the church to which they looked forward with great anticipation. But He who doeth all things well planned otherwise. To His will may we bow in holy submission. Bro. Fred, tho encountering hard struggles in the warfare, seemed desirous of standing for Christ and the right. He leaves his wife Ella, little son Stephen W. (two yrs.), father and mother, 5 brothers, Byron, Harry, Charles, Russel, Wesley; two sisters living, Olive Miller of Kansas and Mary Harder of Versailles, Mo. One sister preceded him in death. He also leaves many friends who are deeply interested in this sad bereavement. Funeral services were held at the Mennonite Church, conducted by the home ministers, Noah Landis and C. J. Garber. Texts, Gen. 27:2; Mk. 13:35; Jno. 4:14. Body was laid to rest in the Riverside Cemetery. The Lord bless those bereaved.

Kennel.—Peter Kennel was born Aug. 12, 1862, at Vauconlcurs, France; died at his home near Strang, Nebr., Feb. 11, 1923; aged 60 y. 5 m. 29 d. His death was caused by heart failure. His condition did not seem so serious until the last few days before his death but he bore his sufferings patiently. He accepted Christ when a young boy. He was reared in France and educated in the French language. In the year 1881 at the age of 19, he sailed for America, locating at Ontario, Canada. About three years later he went to Milford, Nebr., where he was united in marriage to Katie Roth, March 27, 1887. This union was blest with 9 sons and 1 daughter, two sons having preceded him to the heavenly home. In 1905 he moved again and located near Strang, Nebr. In the fall of 1905 he was ordained minister at the Salem Church, near Shickley, Nebr., and in 1913 he was ordained to the office of bishop, in which capacity he labored faithfully to the end. He was also District Bishop the last eight years, of Nebraska and one church in Colorado. He was greatly concerned about the welfare of the Church, as well as every member of his family. He was conscious almost to the end, was fully resigned to God, and in the last days before passing away he said, "All is well." A number of times during his last illness he expressed himself as being happy in the Lord, willing to go or stay as the Lord willed. He leaves to mourn his departure his beloved wife, 7 sons, 1 daughter and 9 grandchildren; also 1 brother and 1 sister in France, and a host of relatives and friends. Shortly before passing away he sang, "To My Happy, Happy Home," and admonished his family to live for the Lord so as to meet him in heaven. Funeral services were conducted by Bro. Jos. Birky at the house. Meeting opened at Church by Bro. Jos. Zimmerman reading II Cor. 5:1-10. The funeral sermon was preached by Bro. D. G. Lapp. Text, Rev. 14:13. Services were closed at grave by Bro Levi Schrock.

Cassel.—Veronica Biehn was born near Strasburg, Ont., on Nov. 18, 1842; died at her home in Kitchener, Ont., on Feb. 5, 1923; aged 80 y. 2 m. 18 d. In 1870 she united with the Mennonite Church, of which she remained a member ever since. Thirty-five years ago she was married to Bro. Jesse Cassel of New Dundee, Ont. Bro. Cassel died about 17 years ago, since which time she has made her home with her aged sister, Mrs. Geo. Histand in Kitchener. For the past few years she had been afflicted with a nervous malady but the immediate cause of death was pneumonia. She leaves to mourn her loss 3 brothers and 3 sisters. Funeral services at the First Mennonite Church by Brethren U. K. Weber and M. C. Bowman.

A NEW SCHOLARSHIP NEEDED

(Continued from page 931)

church institutions must conform if they would receive "recognition." Already several states have proposed laws which would compel students to attend the public schools, and in some states these laws have been passed.

At this point permit us to introduce the main question—the question previously alluded to: **Is it consistent with the dignity and purposes of the Church to bow and beg for recognition from the world from which she professes separation?** Has the Church, who was the pioneer in all educational work in America, become so weak and impotent that she is no longer capable of organizing her own courses of study and of establishing her own standards independently of the world, which has always been her avowed enemy? We trust not; and yet where is the church college that has done so? Instead of seeking the recognition of God and of the Church, colleges are almost universally bending every effort to conform to the standards which have been arbitrarily set up by the world for its own purposes, and certainly not for the particular welfare of the Church. We seem not to be cognizant of the fact that the Church and the world are headed in exactly opposite directions, —the Church toward heaven and eternal happiness; the world toward perdition and everlasting woe. But the Church and the world following the same educational program can never hope to arrive at different destinies. The Church must right-about face, and adopt a system in harmony with her call and purpose, if she is going to rescue others, or save herself, from the sure destruction awaiting the travelers of the broad way. "If any man love the world, the love of the Father is not in him." How can Christian people and institutions be ambitious for the endorsement and recommendation and friendship and fellowship of the world, and, at the same time, retain the love of the Father? Let us think on these things.

Perhaps the one greatest educational need of the hour is a Christian College with sufficient independence of the world, and sufficient faith in God, to ignore the whole worldly system, and to organize strong courses independent of the world's stereotyped curricula, engage the strongest conservative scholarship in America, raise the educational standard above the present unchristian philosophy, establish it upon the fundamental Christian "faith once for all delivered to the saints," and then challenge the world to meet the New Scholarship. "If God be for us, who can be against us?" Such an institution would cause rejoicing throughout all orthodox Christendom. At least one such college is needed in America NOW, with courses suited to the needs of young people preparing for service in the evangelical churches. Teach them the message of the Church; and teach them to preach the doctrines of the inspired Word of God, in harmony with His eternal purposes and His great commission to the Church of this dispensation. Ministers and laymen alike need to be trained in the same kind of institution and atmosphere. Such an institution should not be a college only, but it should be an institution complete in itself. It should have a graduate department which could recognize its own college graduates, and those of similar colleges which would rise up everywhere throughout the country and rally to the new standard. Such an institution is absolutely essential to the New Scholarship; and the New Scholarship is essential to the preservation of the Christian Faith—the Hope of the World.

Marion, Indiana.

"Love puts us in fellowship with God the Father, Son, and Holy Ghost."

The way of the just is uprightness: thou, most upright, dost weigh the path of the just.—Isa. 26:7.

RELIEF NOTES

(Continued from page 941)

Mennonite Sewing Circles

The sewing circles of Lancaster county composed of women who are members of the Mennonite church have just computed the aggregate amount of their work for the past six months and the result is a showing that in volume and character is creditable to the last degree. Truly these workers have been diligent and thousands of needy in this country and abroad will have occasion to rise and call them blessed.

These circles reflect the patient, steady and efficient industry of the members of this faith. Like the brethren there are no idle among them. They hear the call of the suffering and it is heeded.

But in keeping with one of their tenets they make no display of their good works; their's is the charity that vaunteth not itself; they are constantly casting their bread upon the waters and it returns to them a thousand fold.

These diligent sewers for the bereft realize the value of organized effort. They have an efficient business organization to support the work of their hands and that enables them to make their purchases of cloth and ship the finished garments to the best advantage. It is virtually a miniature Red cross and in season and out it is always in operation.

The Mennonite sewing circles are filling a great need and filling it splendidly. May their fine service continue to flourish and expand.—(Clipping from Lancaster Newspaper.)

* * *

That we still have a very definite obligation in this matter is noted in the following letters. The work is not yet finished. In order to save our brethren from starving we must continue to give liberally for at least several more months.

Scottdale, Pa.
February 20, 1923.

To our friends and brethren thruout the United States and Canada.

Greetings:

As Executive Secretary of the Mennonite Central Committee and as one who has had a deep sympathy for suffering humanity, I want to make use of this opportunity of expressing my sincere gratitude for the sacrificing spirit shown by our people during the past two years of unrest and extreme famine conditions in Russia.

At the time our first appeal was made for funds, we had no definite assurance that we would be permitted to bring the relief to our brethren in Russia that we were sure they needed. Since that time our task has been to carry your personal gifts to the needy and starving. Certain budgets were found to be needed each month to carry the work thru successfully. These budgets have been met from time to time without a break. In this we know that our heavenly Father has known and seen our efforts. To Him be all honor and glory.

Our task is not yet finished, we feel however that we owe you a statement giving conditions as they have been brought to us. We must keep up our monthly budgets until next August, the harvest time in Russia. Beyond that we dare not predict at the present. All indications point to better times for our brethren and others depending on our support over there. We are confident that you will not fail us in this extreme present need. We are depending on you to answer the call of God to give of your substance that we may carry out the program and after we have finished, we may hear the well deserved commendation "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Our appeal then is that every effort be made to keep up or increase our present budgets and if this can be done for the next three or four months, we are assured of final success, all things else being favorable. With the tractors on the field, and the efforts being made by our workers, we can give assurance that the appeal for funds after the next harvest is gathered will be reduced to the lowest minimum although it will not be possible to leave the field altogether because of the reconstruction program now being developed, and the needs that will yet be felt by the former famine sufferers.

Believing that we can depend on your entire cooperation and assuring you that no means at our command will be spared to bring your gifts to the needy, I am

Your obedient servant,
Levi Mumaw.
Secretary-Treasurer.

* * *

AMERICAN RELIEF ADMINISTRATION

Herbert Hoover, Chairman
42 Broadway, New York City.

February 13, 1923.

Mr. Levi Mumaw, Secy-Treas.
Mennonite Central Committee,
Scottdale, Pa.

Dear Mr. Mumaw:

It is really a remarkable balance sheet which you show and it is a tribute to the generosity and Christian spirit of your people. My sincere congratulations.

You are perfectly correct. Your statement that the Mennonites have sent over one million dollars is extremely conservative. I think that if it were worth while to go through the great mass of individual remittances which we have received there would be found well over $200,000 of personal remittances from your Mennonite people.

I should like to confirm our understanding regarding the food situation. The A. R. A will protect the Mennonite Central Committee in food up to the amount of $120.000, to be delivered to them before the 15th of July, 1923. Our understanding is that you will continue to take this food from us at the rate of not less than $15,000 a month for March, April, May and June, and that you will take over the balance of this food and pay for it on the 1st of July. We understand, of course, that this is subject to your collections in this country, and if your collections are satisfactory that this is a definite moral obligation on the part of the Mennonite Central Committee to fulfill.

It has always been and still is our great pleasure to act as agents for you in the purchasing, shipping and transporting of supplies, and you may count on the maximum of cooperation from the A. R. A. as long as the two organizations are working side by side in any field.

Faithfully yours,
Frank C. Page,
Secretary.

Feb 23, 1923.

ANNOUNCEMENT

The ninth annual meeting of the Eastern Mennonite Board of Missions and Charities will be held, the Lord willing, on Tuesday and Wednesday, March 20 and 21, 1923, at New Holland, Pa. All are invited to come.

H. L. Herr, Secy.

"The death of self blots out a universe of wretchedness, and brings a heaven of joy."

BOOK REVIEW

The Yawning Pit of Lodgery

By Clayton F. Derstine

A booklet, recently printed in which the author fearlessly exposes the most outstanding evils of the lodge system.

Their Name is Legion; The Mother of Them All; The Son of God Locked Out; The Drawn-Shade Evil; Their Sacrilegious Character; The Infernal Deception; The Deadly Character of Secrecy; The Testimony of Noted Men; The Simple Simon Group; A Step in the Darkness; The Gosling Offspring; Satanic Religion; The Red-Handed Murderers; The Unequal Yoke; The Church Parasite; The Clubhouse of Satan; Revival of Caste System; Society for Unbelievers; Compulsory Selfishness; The Oath-Bound Evil; Titles of Pride and Sinful Dignity; Imperium in Imperio; Pantheon Temple; Wasting God's Substance; Christian Charity versus Lodge Charity; Two Masters; Hindering Revivals; The Plant to be Rooted Up; Great Anti-Secrecy Men; Hearing the Conclusion; The Bible Odd-Fellow.

The booklet contains 21 pages, is bound in paper cover, and retails at 10c. postpaid. Address all orders to either Clayton F. Derstine, Eureka, Ill., or Mennonite Publishing House, Scottdale, Pa.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

MARCH 1, 1923

"Look on the fields; for they are white already to harvest."

"Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."

Feeding the lambs the pure bread of life is a work that cannot be made too much of in actual practice. It is probably possible to talk too much about it, and to theorize about proper methods of feeding, or systems of dietetics until all the nutriment is taken out of the substance that is offered as food. But if the lambs of Jesus Christ are to grow up to be the sheep of His pasture, they need nurture while they are young.

Some years ago a generous brother donated a thousand dollars to the Mission Board to be used for lending to children who wished to make an investment for earning something for mission money. The result is the "Quarter Fund," concerning which Bro. Reiff has somethig to say on another page of this issue. As the children are not able to do much without parental co-operation, we hope the older ones in our Sunday schools will kindly help this good work along.

"It cannot be done," is often heard concerning a thing which is acknowledged on all sides to be a right and proper and timely thing to be done. As the Sunday School Times editorially points out, the statement is quite incorrect. Perhaps the speaker could truthfully say, "It cannot be done by me," and certainly he could not do it if he never tried. But that does not mean that no one could do the things required, and it is the greatest of mistakes in this connection to forget that "with God all things are possible." Simply because you do not know of a thing ever having been done before is no evidence that it cannot be done. A little more than a hundred years ago scientific men wrote learnedly proving that no vehicle could be constructed with two wheels one following the other, and ridden by a human being. Much later than that many people thought that Mennonites could not conduct home missions, much less foreign missions. Next time you hear some one say, "It cannot be done," stop and put a big question mark there. Then qualify the statement to make it true.

It is a matter of much regret that the controversy regarding the fundamentals of the Christian religion should have been permitted to reach the field of missions. Nevertheless, since there are many who have in numerous essentials denied their Lord in one way and another on the field under the name of missionaries of the Christian Church, it is not only fitting, but absolutely imperative that the children of God stand for the truths of the Gospel in no uncertain way, and speak in positive terms. The heathen have religion enough already. There is no need to send them missionaries to tell them man may lift himself by his own efforts; that Jesus was a good man but no Savior; that Jesus was not the Son of God; that the Bible is a man-made book on a level with the Koran, the Vedas, and the writings of Shakespeare and Milton. There are plenty of people in heathen lands who will say all of that without our paying them for it. The Savior said, "The words that I speak unto you, they are spirit, and they are life." It is the living message of the living Christ that is to be carried to the lost by men and women living in Him. Only as these conditions are fulfilled can missions be successful. Under no other conditions can there be any excuse offered for missions or the sending of missionaries.

NO MATTER WHO

By L. Z. Ressler

Just so the work be done,
Just so the victory won;
What matter, when 'tis o'er,
Whose was the toil?

Here is your task today,
Here you may watch and pray;
What if none other know it?
Yours is the task.

Now is your time to work,—
Let others duty shirk.
When comes the day of resting,
Rest shall be sweet.

Weary thy unknown road,
Heavy the long borne load;
When finished is thy testing,
Christ gives thee joy.

Scottdale, Pa.

The relationship between the work of the Church in the Sunday school and the work of the Church in missions is very intimate. The Sunday school is often the agency by which the Church finds entrance into a community, and the Sunday school is one of the most powerful means of encouraging and sustaining the mission spirit of the Church. In training in the fine grace of giving, as well as in training for the spirit of sacrifice that leads to going, the Sunday school begins none too early. The active workers of the next generation, at home and abroad, are the children in our Sunday schools of today.

It is essential to true success in mission and Sunday school work that right relationships be sustained. In the early days, it was generally assumed that the Sunday school was an institution apart from the Church. Its sessions were held apart from the sessions of the Church, and too often its officers and active workers were those whose activity in the Church proper would not be noticed. Ministers generally did not attend the Sunday school, and often were unsympathetic with it. With regard to missions it was much the same. Agitators in the cause of missions

were regarded with suspicion if not with active opposition. The true relationship is found when the Church works in the form of a mission. The Sunday school and the mission are but the Church at work in a normal and healthy activity. The Sunday school ought to be and is, not under the direction of the Church, but a department of the Church itself. Likewise the mission. Neither Sunday school nor mission can long exist without the active Church to foster its converts and supply it with workers.

The ultimate aim of any mission should be to disband as a mission. The mission as an institution is a tide-over expedient. The aim should be to establish a self-sustaining and self-propagating Christian Church in every community where mission work is being done. This does not mean that when a mission station changes from the more temporary form of activity, in which it is sustained by a mother-church, to the permanent form of an organized congregation, that mission work in that community need be abandoned and the workers "quit and go home." It only means that they "move on" in reaching the untouched millions to where the Gospel of salvation by Jesus Christ is not known and where there is an opening for work. This is not true of the Sunday school. The Sunday school is the Church in her teaching capacity. As long as life lasts, we may be able to learn. The Sunday school needs to accompany the Church as its teaching department. The pupils of the Sunday school have never any business to graduate. The Graded System has some fine ideas and much to commend it. But one of its defects is in this that it looks onward and upward thru so many grades that one used to school work and school methods, would instinctively feel that there ought to be somewhere an "end of the course." The "graduate" of the Sunday school needs our pity. Somewhere in his training the tether that held him was slipped—perhaps thru the failure of some teacher or officer to do his or her best—and he is gone. The ideal mission quits as soon as it can —and moves on. The ideal Sunday school includes the whole Church, old and young, learning Christ. It never quits.

IS THERE A LAZARUS LYING AT YOUR DOOR?

By Joseph M. Nissley

For the Gospel Herald.

> And there was a certain beggar named Lazarus which was laid at his gate full of sores.—Luke 16:20.

The lesson we learn from this setting of the scripture is, Lazarus full of sores was laid at the gate of a certain rich man, was an opportunity for the rich man to lend a helping hand, and on account of his neglected opportunity he was sentenced to spend eternity in hell.

Let us use the telescope for an illustration: When we look thru the narrow lens we see the object afar off. We reverse the telescope and look in the wide lens and the far off object is brought near to us. So many people can see of helping a Lazarus afar off in such places as India, South America, China, and other foreign countries, but are much in lack of workers for a Lazarus at our door, as the Old Peoples Homes, Orphanages, City and Rural Missions. We hear the expression that if we held a prominent position in the church such as minister, superintendent of a Sunday school, or a chorister, then we would be able to help and do something. Any person not willing to be useful in the Lord's service without a prominent position will be of little use if placed in a more responsible position. We need to learn to be faithful in the little things first, and willing to do the things that come our way. The Lord has given to every person at least one talent. If we do not allow the Lord to develop this one talent for us we need not think He will increase our talents, but He will take the talent away from us and we will be held responsible for not making use of same. (Matt. 25:18-30) "He that is faithful in that which is least is also faithful in much."

We will endeavor to give a few examples of Lazarus at our door.

1. **Accepting Christ as our personal Savior.** God was willing to send His Son to die for us. Jno. 3:16. His spirit, Heb. 3:7; His word, Rom. 10:17; Witnesses, Acts 1:8; His ministers, Rom. 10:14, 15. The command He gives us, "Remember now thy creator" (Eccl. 12:1); "Seek ye first" (Matt. 6:33); Seek and call, (Isa. 5: 5, 6); invitations to "Come unto me" (Matt. 11:28, 30). "Behold I stand at the door and knock" (Rev. 3:20). "He that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy" (Prov. 29:1).

2. **Hearing the Word.** "He that hath ears to hear let him hear" (Matt. 11:15). "Incline your ear" (Isa. 55: 3). It is our duty to train our ears to hear the right things. Some people when they come from the services only heard the things that they supposed were spoken for the other person—and complaints. If you were asked what text was used you would not be able to state. "Not forsaking the assembling together" (Heb. 10: 25). If we have the opportunity to hear the Word and the privilege of assembling together in prayer meeting, song service, or church service and do not take this advantage we will be held responsible.

3. **Obeying the Word.** "If ye love me keep my commandments" (Jno. 14:15). "Ye are my friends if ye do whatsoever I command you" (Jno. 15:14). "Let us hear the conclusion of the whole matter: fear God, and keep His commandments: for this is the whole duty of man" (Eccl. 12:13). "If ye know these things happy are ye if ye do them" (Jno. 13:17). "Blessed are they that do his commandments" (Rev. 22:14). "But be ye doers of the word and not hearers only, deceiving your own selves" (James 1:22). "He that saith I know him, and keepeth not his commandments is a liar and the truth is not in him" (Jno. 2:4). "Therefore whosoever heareth these savings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7:24). "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven" (Matt. 7:21). We see from these quotations the responsibility of keeping and observing the commandments and the results of neglecting to keep them.

4. **Reading the Word.** We are commanded in the word to "Study" (II Tim. 2:15); Meditate (I Tim. 4: 15); "Give attendance to reading" (I Tim. 4:13); Search, (Jno. 9:35); to eat (Ez. 3:1-3). Let us be like the Bereans (Acts 17:11), and follow the admonition of Paul to the Thessalonians, "Prove all things: hold fast that which is good" (II Thes. 5:21). The child of God has no time to read such abominable literature as is contained in the Sunday newspapers and dime novels which leave indelible impressions on the mind for evil.

5. **Witnesses for Christ.** "Let your light shine" (Matt. 5:16; II Cor. 3: 21). (a) The best and first place to witness is right in your own home. How about your sons, daughters,

fathers and mothers, brothers and sisters? Are they all safe in the fold? Do you ever warn them to flee away from wrath and unto God? Do you take time to pray for them and with them? Are you concerned about them? This is one condition that every father and mother should look out for—for the family—that is, to see that every one is safe in the fold, like Noah and his family—safe in the ark when the flood came; or are you living such lives that they cannot hear what you say, for what you do speaks louder than what you say? The Old people's homes and county homes would not be filled to capacity if every one were willing to take care of Lazarus in their own home. We know of an instance of a mother past three score years having six robust sons, none of them willing to keep mother in their home and she was sent to an Old People's Home. (b) Neighbors. Not only be concerned about your own family, how about your neighbors? Have you ever talked to them about their souls' salvation, or invited them to the services, or helped them in temporal needs? (c) Strangers. "Be not forgetful to entertain strangers" (Heb. 13:2). Let us beware of the attitude we take when the beggar or tramp, comes to our door for a bite to eat, a place to sleep or a little help. You may be entertaining angels unawares. Do you ever speak to the milkman, grocer, mailman, or baker that comes to your door?

6. Poor.. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21:13). "For the poor always ye have with you" (Jno. 12:8). Let us be willing to give of our means as the Spirit did to us. I am sure if we are all willing to give ourselves as the Corinthians did our purse strings will be loosed.

7. Sunday school class. If you are a leader of scholars you need to give them the best you have, and not be satisfied until every one is brought into the fold. A certain girl wanted to teach a class. The superintendent of the school refused her a class. She said "If I go out and gather a class of girls may I teach them?" The superintendent gave his consent. The girl gathered twelve scholars for her class and, in a year's time the twelve scholars accepted Christ.

Results of neglecting Lazarus: We have the example of the Rich Man (Luke 16:19-31); the man that built barns (Luke 12:16-21); the young ruler (Matt. 19:16-22); Eli's sons (I Sam. 3:12-14). "For a man's life consisteth not in the abundance of the things he possesseth."

Altoona, Pa.

WHAT CAN THE MENNONITES OF RUSSIA DO FOR THE EVANGELIZATION OF RUSSIA?

By G. A. Peters

For the Gospel Herald.

A few groups of Mennonite churches in Russia have for some time manifested more or less interest for mission work in Russia. At various places evangelists were kept in the field by groups of mission friends. Somewhat later this work grew to greater dimensions. The Mennonite Publishing House "Raduga" in Halbstadt (with a branch house at Petersburg) did much in the way of circulating good literature. Bible colportage work was also undertaken in earnest. In Southern Russia the missionary society "Philadelphia" carried on an effective work to bring the Gospel to the Russians. This work was interrupted by the prevailing difficulties but the soviet is still in existence and is ready to seize the first opportunity to continue its work. The most prominent worker of this organization, Bro. Adolf Reimer, died in June of last year. He was a very able and successful evangelist.

A group of young Mennonites organized after the war a successful mission work. The Gospel was preached in a tent. Much good was accomplished through their efforts. The soul of this work was Bro. J. J. Dyck, an engineer who had been trained in Germany. He, with some of his fellow-laborers, was murdered by bandits. But a few workers of this organization are still engaged as evangelists in various parts of Ukrainia.

In the Wolga colonies a group of Mennonites organized themselves for mission work under the name "Majak" (light tower).

The interest for mission work has become quite noticeable among the Mennonites of Russia in recent years. The revolution with its accompanying consequences have made the work almost impossible but we expect to take up the work again to the glory of the Lord.

The Mennonites in Russia are to be found in larger or smaller groups in various parts of the vast dominion of Russia. In consequence they are acquainted with the manner of life and customs of the various types of the Russian people. Therefore and for other reasons they are peculiarly adapted for mission work among their own countrymen. And it may be expected that they will in the future improve their opportunities along this line better than they have in the past.

THE SACRED DWELLING PLACE

By J. S. Shoemaker

For the Gospel Herald.

Oh the joy! By faith to dwell,
With the Christ, we love so well,
  And with Him, enjoy communion sweet.
The moments do so swiftly fly,
When our Master is so nigh,
  And we sit with reverence at His feet.

When to us, He is so near,
There can be no need of fear,
  Though sorely tried on every hand.
He doth all our sorrows soothe,
And He makes our pathway smooth,
  Because He gently leads us by His hand.

When the tempter doth assail,
Our bodies so weak and frail,
  Through faith in Christ, the victory is sure.
If our hearts are truly His,
Yea, His grace sufficient is,
  To give the needed strength, to patiently endure.

If we drink some bitter cup,
He doth kindly cheer us up,
  And again we see His loving face.
And when trials lay us low,
To our blessed Lord we go,
  Looking to Him, for His sustaining grace.

With our Master ever near,
Speaking such sweet words of cheer,
  We ought to rejoice in His love alway.
Knowing that He soon will come,
To take us to our happy home,
  In the land of joy and endless day.

There to walk the streets of gold,
And His glory to behold,
  Will to the redeemed, mean endless delight
Our happiness will be complete,
While sitting low at Jesus' feet,
  And singing His praises in that World so bright.

Dakota, Ill.

THE SHOCK ABSORBER

By Robert J. Burdette

For the Gospel Herald

Note.—The above is the title of an article that appeared several years ago in the Ladies' Home Journal of Philadelphia. I read the article at the time it appeared, but lost the paper. Some time afterward, the paper was found again, but the page on which this particular article was printed had been torn, and one corner—the corner in which the docking of the big ship is described—was missing altogether. I put the page back into a drawer—I suppose all editors have that kind of drawer—where things are kept that I have not the heart to destroy, and which, for one or another of many reasons. I do not find an immediate use for. I am giving you here the substance of the article. The author has gone to his eternal reward. He had many virtues, some faults, said many good things, said some things you and I would have said differently, some things we should not have said at all. We hope our readers may profit by the lessons here given. We want you to have these lessons. And, besides, I have disposed of a piece of paper that has long perplexed me.—Editor.

Shocks and jolts there will be all along the way of the pilgrimage, in unexpected places on the smoothest

roads. It doesn't seem possible to construct a highway without a few uncharted "thank-you-ma'ams" along its best grades. We must needs supplement the best roads with "shock absorbers." Nature is beautiful, grand, majestic, but she is not a very sympathetic mother to her human children. We must either make warm clothing for ourselves, or freeze to death, and we must hustle for our food or starve. Necessity may be the mother of invention, but Comfort is the mother of luxury.

After we had invented the automobile, after we had pretty nearly secured the maximum of speed, when we had developed horse power beyond all our needs, we were still riding in discomfort, and the one thing lacking to the luxury of the limousine was the shock absorber.

I don't know that it adds to the speed or power of the machine. And I am not positive that it doesn't. I don't care very much whether it does or not. The speed limit is plenty fast enough for me now. Too fast when I get caught at it.

The absorber doesn't eliminate the jolt, it diffuses the shock. It takes it up before it reaches you. The road is just as rough as ever. The ruts are as deep and the stones are as numerous. But the shock absorber is between you and the concussion. It breaks it to you gently.

It is the sort of thing that beats a bullet cut so flat and thin that it hits you like a shingle. It may hurt a little; you can't entirely annihilate the shock. But it doesn't enter your system like an auger, making a hole that lets in a lot of pain and lets out all the life.

The shock absorber is a civilizer. It is a missionary of practical Christianity. The temper of the first farmer began to improve the day he put springs under the seat of his wagon. That primitive shock absorber taught him more gentleness of spirit than he had learned in a year of doctrinal sermons. Then, when he discovered that by putting springs under each end of the wagon bed he could impart a kindlier disposition to the entire family, his face turned wholly toward the sun rising. Grace abounded where wrath overflowed. Kind words took the place of snarls. The man who aforetime scolded the supervisors now said, between the softened bumps: "What a lovely road since they graded it."

By-and-by there arose in the world a class of humanitarians, reformers, evangelists, and philanthropists—lovers of their kind—who devoted their lives to the perfecting of shock absorbers. They invented new springs and combinations of springs, rubber buffers, pneumatic tires, upholstered styles of seat cushions, all manner of things to make the riding easy. These men were as useful as the men who invented new engines and labor-saving machinery. They ran before the "efficiency apostles," because the highest efficiency without comfort is impossible. They supplemented the teachers of efficiency by making utilitarianism easier. They sharpened all the axes; they reset all the saws; they put new temper into all the cutting tools; they invented the safety razor, the spring mattress, the eiderdown quilt, rubber heels, and all manner of ball bearings for machines and men. They oiled the squeaking door hinges.

And they have such a value in the church! The religious organization not equipped with one or several shock absorbers goes to pieces quicker than a colony of faddists. The shock absorber stands between the new pastor and the chronic maker of trouble. He takes up the rough bluntness of the plain-speaking man and then softens it to the sensibilities of the woman who wears her feelings on the outside of her wrap. He is the "little child" who leads the wolf tethered with the lamb, and makes the leopard lie down with the kid, keeping the kid on the outside; who feeds the lion and the ox at the same bundle of hay.

Before his advent in the church the methods of the inquisition were considered Christlike. The way to lead a man who thought any other way than ours was to drive red-hot brads under his fingernails. To mollify a man's heresies the mildest treatment consisted in pouring molten lead into his ears. When you reasoned with a man in order to show him the error of his ways you first cut out his tongue with hot shears, to keep him quiet and prevent him from interrupting while you presented your other arguments.

The early shock absorbers had hard times. The way of the transgressor may be hard, but it is a pathway of roses as compared with the rocky trail along which the peacemaker bruises his bleeding feet. They "had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword, destitute, afflicted, tormented." This is the testimony of a man who had helped to imprison a great many and slay not a few of them, who afterward became one of the great shock absorbers of his generation—yea, of all succeeding generations—the great apostle who wrote the matchless poem-essay on the beauty and power of love: "If I speak with the tongues of men and of angels, but have not love."

Unto this day that is the place of the shock absorber—between the fist and the cheek; between the stone on the road and the driver on the seat; between the sarcastic tongue and the sensitive heart; between the relentless prosecutor and the trembling culprit; between the griping bill collector and the harrassed debtor; between the holder of the mortgage and the owner of the farm; between the paymaster and the wage-earner, the man who owns the factory and the man who runs the machine. And a hard time he has of it, saying to the one man, "Don't insist;" and to the other, "Don't resist:" and to both, "Come together; I'll ease you down."

For his present reward one calls him a cringing tool of the rich, and the other denounces him as a blatant agitator. One says he is an enemy of labor, the other says he is an assassin of business.

(Here follows a beautiful description of how a big ship of 50,000 tons comes into her dock without injury or accident, because between the giant ship and the timbers of the pier are let down great buffers made of coils of ropes. The buffers are worn a little, but the ship is at rest in her dock uninjured because of the work of the shock absorbers that took the force of the impact. The author proceeds.)

You have seen a yard engine at work making up a freight train. Half a dozen loaded cars, or more, it picks up, and with noisy exhaust that indicates quick action, the powerful machine starts down the track with them to couple them on to the incomplete train that is waiting for its complement of cars. The speed of the engine increases rapidly; a disastrous collision seems imminent. But a yardman stands near the train. He lifts his hands, and with easy graceful gestures he cadences the time for the engineer. The engine slows up almost imperceptibly, and the big furniture car clicks itself into the automatic coupling of the big refrigerator car with scarce a sound or jar. The yardman was a human shock absorber. He might have thrown a big oak tie across the track to stop the engine. It would have stopped it with a derailing smash. The shock absorber does the work more silently, more softly, more efficiently.

So a weak woman thrusts her gentle nature between two warring elements in the hearts of men, either of whom could crush her; a timid man summons enough courage to speak the conciliatory word in due season, before the first blow is struck; a man or a woman with the martyr spirit steps in between the oppressor and the oppressed. Nothing is flattened out but the shock absorber, but

that has accomplished its work.

Every morning, then, put on your shock absorber before you venture out into the world of dissensions and strife and differences. Never mind your armor, nor your weapons. They only provoke hostile comment and attack. To carry a pistol is to issue a challenge. The dog that trots down street with his tail curled into a rigid challenge at full masthead, his bristles standing on end, a fringe of challenge along his spine, his lip lifted in a steady snarl, is the dog that gets whipped oftener than any other dog on the street.

But with your inconspicuous shock absorber properly and comfortably adjusted, whether you collide with the other man or he runs into you, you are measurably safe and he is protected by your safeguard.—Ladies' Home Journal.

JUNIOR MISSIONARY INVESTMENT for 1923

By V. E. Reiff

For the Gospel Herald.

The General Mission Board wishes to express sincere thanks to 1650 Juniors who returned a gain of 717 per cent on their investment made during the year 1922. We have tried to appreciate the splendid co-operation on the part of S. S. Officers and teachers in making it possible to invest the past year $511.00 which brought in the splendid sum of $3,662.87 and this amount has been credited to the support of Missionaries Children in India and South America, also a part was credited to the Orphans' Home, Children's Welfare Home, and a few other funds as requested by those who sent in the returns.

Only a few children have not been able to send in an increase in their investment, and to those who failed the past year, we urge that you do not become discouraged but try it again, a great number of men in business have failed the past year. By being faithful in doing what we can the Lord will surely reward us in some way for the effort put forth.

Parents have had a great share in so kindly assisting the Juniors in their missionary investment and by encouraging the children they have had a part in the advancement and extension of the Mission and Charitable interests of our own beloved Church.

2044 quarters invested the past year brought in an average return of $1.80. We trust that it will be possible to place out between now and April 15th the entire amount of 4000 quarters which we have for investment by the Juniors of our Sunday schools.

The General Sunday School Committee joins the General Mission Board in the endeavor to interest all of our Sunday schools in this great work of interesting the Juniors in bringing the Gospel to others. The object should be to teach the value of money from the standpoint of labor and wise investment necessary to obtain it honorably; to create and foster a love for the good that can be done by the proper use of money, and thereby discourage the idea of hoarding it for purely selfish purposes; and to teach that "it is more blessed to give than to receive."

A number of very interesting letters have been received from the Juniors who made investments the past year and were successful because of their faithful effort, and the Lord's blessing on their labors. Some of these letters will appear in the Youths Christian Companion and in pamphlet form.

We are depending upon the readers of our Sunday school literature and the members of our Sunday schools to sign a coupon which you may get from your Supt., and he will order quarters for you.

Additional coupons will be furnished upon request, by the Superintendent of your Sunday school, who should take this work in charge and make a faithful effort to place as many quarters as possible in his School. Your assistance will be appreciated.

Only 33 Sunday schools requested quarters in 1923 and 97 schools made requests in 1922. Will your school be one of the 200 schools to whom we expect to furnish quarters for investment in 1923?

Address all inquiries and orders for quarters to

THE MENNONITE BOARD OF MISSIONS & CHARITIES
P. O. Box No. 45
Elkhart, Ind.

WEST VIRGINIA WORK

By Earl Miller

For the Gospel Herald.

The West Virginia field is a large subject to write upon, and since the writer has not been over the whole field he will confine his thoughts only to the Italy district.

In looking over the past two years and noticing what has already been accomplished, the prospect for the future is hopeful, encouraging, and promising. The general aspect of the people of this community has changed greatly. Years ago wickedness was abounding everywhere, in open forms such as drunkenness, revelings, fightings, and such like. Today there is less wickedness seen. The change has been so noticeable that a number of people have made remarks about it. This change is due primarily to the influence of the Gospel.

Another remarkable change of the people in general is their attitude toward, and their conception of Mennonitism. A little more than a year ago the people's conception of the Mennonite church was low, due to the fact that a few people had professed conversion and were baptized into the church and then left unshepherded, which resulted in backsliding and a drifting into worldliness and sin. These were the only living examples of the Church that the people had to judge from and naturally in their minds were formed low standards of the Church as a whole.

The church must prove what she stands for. The first workers placed here found conditions not very encouraging. But owing to their firmness in standing for the doctrines of the Word of God as taught and believed by the Mennonite Church, and in teaching and helping the members to the same standards, they have proven that the Church stands for high ideals, and at the present time the people have grasped these high ideals and admire them.

When meetings were first held in the Italy school house many people were antagonistic and even caused disturbances during the meetings, but now we have the attention and respect of a full house nearly every time we have a meeting.

Summing up, then, we see the factors which were at work to bring about these important changes: first, the Gospel, secondly standing firmly upon the doctrines and principles of that Gospel even amid the jeers and sneers of outsiders. The working together of these two factors have won the respect and admiration of the people, who are now friendly and interested, which is shown many times by an over-crowded house and intense interest.

Along with these changes come many problems. Since the general attitude of the people toward religion has changed they ought to be safely led to Christ before their hearts become hardened to the Gospel and they turn away from God. For they are already so steeped in sin that seemingly it takes special power of God and faith in the blood of Jesus Christ to bring them to a spiritual quickening.

Perhaps the greatest problem is that of procrastination. They will assent to everything you say and have a desire to become a Christian sometime but not now. It is also

hard to make them believe that without Christ all men are lost. Some have the idea that their punishment in the next world will not be so great after all, or at least not as great as that of those whom they consider as worse than themselves. They believe the story of the Rich man and Lazarus but after all their punishment will not be as great as that of the Rich man.

Another problem is that of reaching the men of this community. It seems to be much harder to reach the men than the women which is shown by the church membership—only two men in the church in this district. Some claim that it is impossible to live a Christian life here. This indeed would be difficult for a man, native born, to turn his back to his companions and stand for the Gospel of Jesus Christ and live the overcoming life. What we need is one such example to show that by the grace of God it can be done. It would have a great influence over the others, and would be a great inducement for others to take the same stand.

One of our greatest needs, then, is the prayers of God's people for the work at this place, for the workers, and for those who are faithful in Christ Jesus, so that we may have the grace to meet these problems effectively, and be instruments in the hands of God to successfully carry the Gospel to others.

In conclusion let us remember that there are three other districts near here, equally as important as this one with no workers and at two places no Sunday school, and where there is preaching but once a month. That is a great need of itself.

Whitmer, W. Va.

HOW MAY THE URGENT NEED OF OUR MISSION FIELDS BE SUPPLIED?

By Orie D. Yoder

For the Gospel Herald.

To us as a Mennonite church, this should be, outside of our own salvation, the most serious question of our lives, but to this question, there is and needs to be, only one logical answer, that is, "That we live the religion which we profess to believe." Let the Mennonite Church live the doctrines which she professes to believe, and the question of workers and money for the mission field will be solved. How much larger might our occupied Mission field be, and how many more would be enjoying the blessings of the Gospel of Christ, had we as a Mennonite Church always just lived out the doctrines which we profess to believe and hold dear! But alas, we have failed and must repent before God if we ever want to be true to God and our profession in the future.

One of the choice gems from the word of God, which is used as much or more in the profession of the Mennonite Church than any other, are the words of Jesus in John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." If it were not for God's love for the world, the Mennonite nor any other church could not exist. But if we profess to believe that God so loved the world, why are we not more willing to show by our works, that we do believe it, if God's Son left His home in glory and came to a sin cursed earth to bring salvation it is vain for us to say, that we believe it until we are willing to deny ourselves of anything or everything that God asks of us, for the sake of bringing His gospel to a lost world that is dying without Him.

Instead of doing as many other religions do, in keeping only some of the commandments of the Bible, the Mennonite Church professes to keep all the different commands of Christ and the apostles. If such is the case, then why should the parting commands of Jesus Christ, as given in Matt. 28:18-20, Mk. 16:15, Acts 1:8 and other commands pertaining to the spreading of the Gospel into all the world, be given so little consideration in many Mennonite Churches? The Mennonite church professes to be a simple and humble people, if such is the case, then why should Mennonite people build houses to live in that cost $15,000 to $20,000, own automobiles that cost $3,000 to $5,000, to ride in, instead of giving their God-given wealth to spread the Gospel of Jesus Christ? If we are a simple people why not give our wealth to the work of the Church in spreading the simple Gospel story to lands where it is not yet known?

The Mennonite church professes to obey the Golden Rule (Matt. 7:12). A lost and dying world is groaning under the burden of sin, to be delivered by the Gospel of Jesus Christ. But how many in the Church are doing as they would be done by if they were the ones suffering in sin, and someone else had the remedy for deliverance from the power of sin?

The Mennonite Church professes to believe that the Church is the light of the world, (Matt. 5:14) that the church is blessed and favored of God above the world. If the world can give their sons on the battlefields, by the thousands and millions for the sake of worldly gain, and the heathens give their children to the crocodiles for the sake of idol worship, they why is it and how can it be that a Church that professes to be a light to the world, is only willing to give a very few of her sons and daughters to the work of almighty God to help spread the blessed Gospel of salvation thru Jesus Christ to lands where it is not yet known?

The Mennonite church surely can do only one of two things, and that is to repent before God and be true to her profession, or take her place with the class of people named in Titus 1:16. They profess that they know God, but in works they deny Him. May God help us to repent and be true to our profession. The Lord still has those in the Mennonite as well as in other churches who are true to their profession but conditions, in the home church, in the treasury of the Mission board, and in the foreign fields, would be different and many times better if the whole Church were living true to her profession.

So let our lives and lips express,
The holy Gospel we profess;
So let our walks and virtues shine,
To prove the doctrine all divine:

Thus shall we best proclaim abroad,
The honors of our Savior Lord;
When the salvation reigns within,
And grace subdues the power of sin.

Our forefathers before us, did not endeavor to spread the Gospel into foreign lands as much as we do today, because they were not blessed with the opportunities as we are today, but they were greater missionaries of Jesus Christ because they lived more true to their profession and denied themselves of earthly wealth and splendor, so that they might be true to their calling.

Altoona, Pa.

THE CROSS AS A SOURCE OF MISSIONARY SPIRIT

Milo Kauffman

For the Gospel Herald.

The cross should be one of the greatest, if not the greatest, sources of missionary spirit existing. I do not believe it is possible for any one to have a real vision of the cross or to realize what the cross means without having the missionary spirit. One cannot be the same person after receiving a knowledge of the significance of the cross.

In the times of the apostles and the early Church it was a source of missionary spirit. While Christ was with His apostles they thought a great deal of Him. They followed Him and were ready to serve Him in any way. His followers went about telling what He had done. But when

Christ was taken to the cross and crucified their hopes were shattered. They had expected Him to set up His kingdom. Undoubtedly they looked at Christ as a failure. Perhaps those who had been busy telling of Christ and His great works now ceased their missionary efforts, thinking that all was lost. However, when Christ arose from the dead, appeared to them, ascended to heaven, and sent the Holy Spirit upon them they realized what the cross meant. Christ after all was not a failure. He had accomplished a great work on the cross. How this knowledge filled them with missionary zeal, and as a result they began to preach Christ, not as an earthly being but with a new Gospel and a new religion. They began with great zeal to preach this Gospel of the cross. It was the cross that inspired them to forsake all and carry this new Gospel and to Christianize the world. The cross filled them with a missionary spirit, so that they were willing to preach this Gospel in the face of persecution and death. Each Christian had this missionary spirit and a burning desire to bring others to this new faith.

It is a sad fact that today people are losing sight of the cross. As a result men and women are not being converted as they should, congregations lack faith and power, and the word does not have the effect that it should. Today many people do not want a Gospel of the cross. They want to hear nothing of Christ's atoning blood. The preaching of the cross is foolishness to them, and why? Because, as the apostle says, they themselves perish. They have not come to the foot of the cross, and thus accepted the bleeding one as their Savior. They are trying to be saved without the cross. Christ says that He is the door to the sheep fold; any one climbing in any other way is a thief and a robber. What are those trying to do who are trying to be saved without the blood of Christ? They are trying to get in some other way than by Christ the door. They are thieves and robbers. are robbing their followers of a full gospel. They are robbing Christianity of its power, they are robbing religion of its uniqueness, and they are robbing Jesus of glory due Him.

We even find those who do not believe in the cross of Christ going out into missionary activities, even going into foreign lands in behalf of the heathen. Their gospel is one of social betterment. They wish to reform character. They are trying to change the environment rather than the heart. Their intentions may be good but they are going at things backward. If they would preach Christ and thus bring about a change in the heart, there would also be a change in character. They expect a good environment to change man. How ridiculous! If man without sin, placed in perfect environment fell, how can we expect fallen man, when placed in an environment brought about by the work of man, which at best is imperfect, to be able to live up to the laws of the Creator? These leaders preach Christ to the people, but not as we know Him. They preach Him as an example of service and sacrifice: an inspirer of noble deeds. They look at him as a great social leader and admire His death as that of a common soldier. Even ministers, at services held in memory of some soldiers who lost their lives in battle, say, they did exactly what Christ did. But to us the death of Christ has a far greater significance than has the death of any other man. People who go out as missionaries and do not preach the cross, are not worthy of the name, Christian Missionaries. Undoubtedly these people have a love in their hearts, they want to help their fellow men, but it is the love of men which constrains them. If it is not the love of Christ that constrains us to go out we would better not go because we will be a failure.

The cross is a source of missionary spirit because of its power. The apostle said that the preaching of the cross is the power of God. It is the story of the cross which touches the heart of a sinner. What was Peter's message on the Day of Pentecost? It was Jesus Christ and Him crucified. There is power in the preaching of the cross. Someone has said that the cross is a magnet sending its electric current thru the telegraph between heaven and earth, making both testaments thrill thru the ages of the past and future living, harmonious, and saving truth.

It is a source of power because it reveals the love of God. All thru the Bible we see the love of God magnified. In the Old Testament we see His love in His dealings with His people. He led them out of bondage thru the wilderness, showing them signs and wonders along the way. He gave them bread from heaven, He gave them flesh to eat, He brought water from the rock to quench their thirst, and he delivered them from their enemies. After this they forsook Him and worshipped other gods. As a result God delivered them into the hands of their enemies. and why? Because of His love, He wanted to bring them back to Himself. When they returned to Him He became their God. Altho they forsook Him time and again He loved them, and said "I have loved you with an everlasting love." Also "I will heal their backsliding, I will love them freely, for mine anger is turned away from them." How God's love is shown in the Old Testament yet nowhere is it shown so vividly as in Christ on the cross. Think of all that Christ suffered. He had no home. He was even rejected by His own people. Think of His agonies in the garden, His trial before the High Priest, the mockings and scourgings. Think of Him hanging between heaven and earth, His hands and feet pierced with the nails. Think of Him forsaken by all but a few of His followers, mocked and blasphemed by a mad crowd. And still worse think of Him forsaken by the Father and with bowed head saying, "My God, my God, Why hast Thou forsaken me?" Why did Christ suffer all this? Did He have to? No; it was because of His love. He suffered in our stead. How the love of Christ should constrain us! We see what He has done for us, we are enjoying salvation, we have accepted the atonement and have many privileges made possible by the cross. There are many who do not know of this cross, many are groping about in darkness trying to find The Christ. Many would gladly accept Him if they but knew Him. How can we stop short of doing our best to bring to them the Gospel of the Cross? I believe if young people could get a vision of the cross, the problem of finding missionaries would be to a large degree solved. They would see the power of Christ and cease making excuses about not being qualified for such work. They would lose sight of themselves and see God. If they would realize the love of Christ, how He left His mansion in heaven, came to the earth, and suffered and died for them, they would lose their selfish natures which tell them to stay at home and enjoy its comforts. They would see that what they must give and what they must suffer, is small compared with what Christ left and suffered.

How can it be that some people wish to leave the cross out of their religion? What would the Christian religion be without it? Nothing; for it is the cross that makes Christianity. Any other element of Christianity can be found in other religions. To rob Christianity of the cross would be to bring it down to the level with other religions.

Hesston, Kans.
Jan. 4, 1923.

"Now what is the Christian thing to do? What did our Lord do in this case?"

MARAH'S WATERS

By Sadie Brubaker

For the Gospel Herald.

Marah's waters may be bitter
And the journey weary seem,
True the cross bespeaks of suffering
But the crown with glory streams.

If He only chose to lead me
Into paths of joy and bliss,
In my wild pursuit of pleasure
I would sure some blessing miss.

And if only selfish pleasure
He would send, my life to fill
I could never be the victor
O'er a cold and stubborn will.

So my way I take most gladly
I am glad He wills it so,
Petty troubles ne'er shall turn me
From the path He bids me go.

Gravois Mills, Mo.

MY PART IN MISSION WORK

By Dulu Roth

For the Gospel Herald.

Do I have a part in mission work? Long ago Jesus answered this question for me. "If any man will come after me, let him deny himself, take up his cross and follow me." "And he that taketh not up his cross and cometh after me is not worthy of me." Every Christian must bear his cross and follow Jesus and anyone bearing the cross of Christ is a missionary. So even tho it be very small, I do have a part in mission work, as does every other Christian.

Often we think of missionaries and mission work only in connection with some institution. We think of the missions in foreign fields and in our home cities and of mission workers as those who have charge of these. Yet this is only one phase of the work. How few of us could take up our cross and follow our Savior if this were all that counted.

In God's great missionary plan there is a definite place for every individual Christian. If we are obedient we will find our place and successfully fill it. If we are disobedient no matter what we do or how well we may seem to fit into God's great plan our work is of no consequence. D. L. Moody used the following illustration to explain this point: A father had a son whom he loved very much and for whom he had great ambitions. He sent the boy to school but one day the boy decided that he would rather go fishing. He caught a number of fine large trout and gave them to his father because he remembered that his father was very fond of them. Was the father pleased? No, his son would never receive the education he had planned for him if he persisted in such disobedience. The same is true with God and the plan He has for me.

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Surely this is my mission. How can I let my light shine before men? By daily living a Christian life. J. H. Potts in discussing religion in daily life says: Daily life is just the place for the Christian religion. By his example and teaching Christ showed it to be very practical. Its beauty is carried into all spheres of life, the physical—making right habits; the intellectual—correct turn of thought; the domestic and social—regulating the conduct in all relations; the professional and business—introducing sound principles; the moral—affording to the outward life a pure fountain from which its stream of conduct shall flow. Christ distinctly declared that it was highest wisdom, not simply to hear, but to keep His sayings, not only to know but to do His will.

I can never do this perfectly unless I accept and try to live the great rule taught and lived by my Master. "And as ye would that men should do to you do ye even so to them." To live this rule is to let the Christ light shine thru our lives, to love our neighbor as we do ourselves—and why shouldn't we? He is a fellow-being possessing flesh and blood and spirit like our own. His happiness is just as important to him as ours is to us. He is cheered by kind words, made glad by kind deeds, and improved by sympathy, like ourselves. To follow this great rule of the Master's I must also be self-denying. Dr. Joseph Parker once said, "You deny the body or you deny the soul. Deny the body and the soul comes to the front and floods your soul with sacred light, with heaven's pure splendor. Gratify the body and the soul retires, and in hot tears falls in the hearing of God." We must renounce our own will and our own way when we find them contrary to the will of God.

To let my light shine I must also be content. Is there any reason why I should be discontent? If there is something which might cause discontent I need only remember that I have an all wise Father who reigns, and trusting Him and His divine wisdom, accept things as they are. If there is something that I can and should change instead of showing discontent why not set about changing it.

I must also live a kind, cheerful life. Cheerfulness is very natural to the Christian. He has everything to be cheerful about. True religion makes people happy as well as pure. We can be cheerful and yet earnest, we can smile and yet be serious. Dr. Prime said, "If I had another life to live I would count each day lost on which I had not made some heart gladder than it was in the morning; on which I had not plucked up some thorns, or planted some flowers on the path of human life." No one can live such a life without being truly cheerful and happy.

To let the Christ light shine thru me I should speak kindly because kindness of heart brings kindness of words. Kind words cost so little but accomplish so much. They soften one's own soul. They help one's own good nature and make others good natured. They produce their image in man's soul. They soothe, quiet and comfort.

How is it possible to live this life which will let my light so shine before man that in so doing I will be able to do my part in mission work? Only thru prayer. Such a life is not easy to live. Often it is necessary to pray the prayer Fenelon prayed "O, Lord take my heart, for I cannot give it; and when thou hast it, keep it, for I cannot keep it for thee; and save me in spite of myself, for Christ's sake."

We can in no way honor God more highly than to come to Him in faith, give ourselves to Him, and ask largely from Him. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." We should not pray for ourselves only, and the work we are trying to do, but for the work and workers everywhere.

Prayer is a great part of every Christian's mission work. Scarcely ever do we hear returned missionaries speak but they mention the power of the prayers of the people at home. Some missionaries even say their work is harder and not nearly so successful during our busy seasons because the people back home are too busy to spend much time in prayer for them. Surely when they give their entire time and endure untold hardships we should take time to support them with our prayer and means.

Alone in my vision, I wandered afar
Unarrested in flight. Not a glittering star
Disconcerted my gaze from the wonderful sight
Which arose to my view in the regions of light.

Joyous, saintly, adoring before heaven's throne,
All made pure through the blood of the crucified one,
Complete in their rapture, and perfect in might,
Knelt the angelic throng and spirits of light.
Some were casting their crowns at the feet of their Lord;
Others shouted their praise or in silence adored.

Entertained beyond measure, I longed to be free—
"Let me join the bright hosts!" cried my soul in its glee.
Deep-toned was the voice that replied to my cry,
Rousing all my convictions, and making me fly
Even meteor-like back to earth as I heard—
"Do your life's labor first, then look for reward."

Bellefontaine, Ohio.

PRESENT NEEDS IN THE WORK OF THE KINGDOM

An Essay read at the Walnut Grove Mission Meeting

By Mrs. J. A. Hilty

For the Gospel Herald.

When Jesus was about to lay down His life for us, He entered with His disciples into the garden. Then he said to all excepting three, **sit ye here** while I go and pray yonder. With the three, who no doubt were His closest friends and with whom He fellowshiped most, he went on a little way. Then He said to them, **tarry ye here, and He went a little farther.**

I wish I might in a very searching way bring this message home to us individually and as a church this afternoon.

I believe one of the first needs in the work of the Kingdom today is, that we get right down to business in our own hearts and lives and see where we stand.

In the Old Testament we read a great deal about "breaking up the fallow ground." We find it usually done by deep plowing. It may be an uncomfortable thing to plow up our minds and dig deep into our lives. It is said, "we love the sower and the reaper, but we do not like the plow and harrow. The sower enriches us. The reaper helps us to market our product; but the plow digs under our surfaces and the harrow breaks up our clods and we do not like it." But will you be honest with yourself at this time and do some deep and searching thinking about yourself? I believe what we need to do is more thinking of a perpendicular kind, we need to dig deep into the very recesses of our hearts and minds and see what is really there, see where this old self of ours really stands in God's sight and in comparison with His holy word—why we are, what we are, and where we are.

Perhaps we will find it necessary to say as our blessed Lord said to His disciples, **tarry ye here, while I go a little farther.**

We may find it necessary to go a little farther in prayer, then we have ever gone before, you will say, yes I know I should pray more, but the duties and responsibilities of life become so heavy, the daily cares become so numerous that I just don't have time. I am tired and weary at the close of the day, and rest is so sweet in the morning that time is taken for only a few hurried words if any, with the Master.

Have we a right to say that lack of prayer is one vital factor that is hindering the cause right now?

S. D. Gordon says, the greatest thing any one can do for God and for man is to pray. It is not the only thing, but it is the chief thing. A correct balancing of the possible powers one may exert, puts it first, for if we are to pray right we must first be right in our motives and life. And if we are right and put the practice of praying in its right place, then our serving and giving and speaking will be fairly fragrant with the presence of God. The great people of the earth today are the people who pray, not those who talk about prayer, or who say they believe in it, or who can explain about it, but those who take time and pray. They have not time, but they take time from something else, this something else may be important, very important and pressing, but they consider prayer first and group the other items in life's schedule around and after prayer. These are the people today who are doing the most in the work of the Kingdom, in winning souls, in solving problems, in awakening churches, in supplying both men and money for mission posts, in keeping fresh and strong those who are giving their lives in His service wherever it may be.

How much do we stop to think of the prayer life of our Master? What an example He left us, all thru the gospels, records show how prayer filled His life. "He withdrew Himself into the wilderness and prayed." "He went up into a mountain apart to pray." "In the morning rising up a great while before day, He went out into a solitary place and there prayed." or, "He went out into a mountain to pray and continued all night in prayer to God." Prayer was the secret of His work, it was the secret of the greatest victory ever won, when He left His disciples in the garden and went a little farther, it was the thing that made it possible for Him to say, not my will but thine be done.

Again I would say, break up the fallow ground of your hearts and mind in a very deep and searching way and see how much you are helping or hindering the work right now along this line. It is said, that Dr. Henry Foster, founder of the Clifton Springs sanitarium, was a man of marvelous power with God. A visitor once asked the question of one of the older physicians on the staff of that great institution what was the secret of his wondrous power and wisdom. This was his response. He took the visitor by the arm, he led him upstairs to the door of Dr. Foster's office. He led him into his little chamber across to the corner of the room. There kneeling, he lifted up the border of a rug and showed to the visitor two ragged holes in the carpet worn there by the knees of God's saint in his life of prayer.

Another incident has been given of certain men, each of whom had a tree (because of no other privacy) where they used to go in secret prayer. Well worn paths were seen which led to the different trees. After a while some of the men became careless and did not go so often which resulted in their paths becoming covered with grass.

They were known by their paths to their prayer closet. Are we known by our paths to the secret place of prayer, are they well worn or are they covered with grass?

The more we come into that close personal fellowship with Him, the more we become like Him. His mind will become our mind, His interests our interests, His purpose our purpose.

The purpose of His life will so overpower us, that it will bring a spirit of conviction, which, if we are true to it, we cannot lay aside any more than Jesus could lay aside giving His life for us.

This brings us to another need which we believe the work is suffering at present, and that is conviction, real genuine conviction, about God's life plan for us. Have you ever had any? Have you any now? Are you living out the conviction of your life? or have they ceased? So few seem to have any, or if they do, are not true to them.

Again we say stir up your fallow ground, think deep into your lives. Are you doing the thing you feel you ought to do, or are you stifling that still small voice by some other line of work which has captivated you, or by some one else's suggestion or do the low standards of life in fellow Christians about you cause you to drop yours to a like groveling level?

Among the curiosities of a little fishing village on the great lakes was a pair of captive eagles. They had been captured when but two weeks old, and confined in a large room-like cage.

Year after year the eaglets grew, until they were magnificent specimens of their kind, stretching six feet

from tip to tip of wing. One summer one who spent his usual vacation there missed the eagles. Upon inquiring of the owner as to their disappearance, this story was given him.

The owner had left the village for a prolonged fishing trip out in the lake. While he was absent some mischievous boys opened the door of the cage, and gave the great birds their liberty. At once they endeavored to escape, but kept in captivity from their earliest eaglet days they had never learned to fly. They seemed to realize that God had meant them to be more than mere earthlings, and after all these weary years the instinct for the sky and the heavens still smoldered in their hearts, and most desperately did they strive to exercise it. They floundered about upon the village green. They struggled and fell and beat their wings in piteous effort to rise into the airy freedom of their God-appointed destiny. But all in vain. One of them, essaying to fly across a small stream, fell helpless into the water, and had to be rescued from drowning. The other after a number of desperate and humiliating failures managed to attain to the lower most limb of a tree near by. Here he was shot to death by the hand of a cruel boy. His mate soon shared the same fate. Do we get the thought from the touching incident of these birds? They missed God's great plan for their lives, because man interfered.

Are we so held in bondage by this earth and the things that belong to it, that God cannot carry out His life plans for us? or are we, like Paul, so determined that God may have His way that nothing shall prevent us. O for more men and women with an overwhelming conviction as he (Paul) had!

When he went bound in the Spirit to Jerusalem not knowing the things that should befall him there, save that the Holy Ghost witnessed in every city that bonds and afflictions awaited him, he said, "none of these things moved me, neither counted I my life dear unto myself, so that I might finish my course with joy." And again when Agabus took Paul's girdle and bound his own hands and feet and said, "Thus saith the Holy Ghost So shall the Jews at Jerusalem bind you and deliver you over unto the Gentiles." The apostles and people of Caesarea begged of him not to go, but Paul said, "What mean ye to weep and to break mine heart for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

For a moment put yourself in Paul's place. Could you say as he said, "none of these things move me, I count not my life dear, **to myself,** I am ready not to be bound only but to die for the name of the Lord Jesus? Would it break your heart if you couldn't? If not, why not?

Again search your hearts very definitely, do you need to go a little farther in consecration?

I fear lack of consecration is another thing that's hindering the work right now. Too many of us do not have that passionate conviction for the great work of our Master, that Paul had, that conviction that will cause us freely and willingly to lay down our lives to give up all as He did at whatever cost. No doubt some of you have heard the story of a shepherd in the Scottish hills who had brought his sheep back to the fold for the night, and as he was arranging matters for the night he was surprised to find that two of the sheep were missing. He looked again, yes, two were missing. He was much surprised, and went to the out-house of his dwelling to call his Collie. There she lay after the day's work suckling her own little ones. He called her. She looked up at him. He said, "two are missing. Away by, Collie, and get them." Without moving she looked up into his face, as tho she would say, "You wouldn't send me out again tonight? its been a long day, I'm so tired—not again tonight," so her eyes seemed to say, but again he said, "Away by, and get the sheep," and out she went. About midnight a scratching at the door aroused him, he found one of the sheep back. He cared for it. Then out again to the out-house, there she lay with her little ones, again he called her, she looked up. "Get the other sheep," he said, and her eyes seemed almost human as she looked up and seemed to be saying out of their great depths, "not again—tonight? Haven't I been faithful? I'm so tired, not again! But again came the command, "Away by, and get the sheep," and out she went. About two or three, again the scratching, and he found the last sheep back; badly torn; been down some ravine or gully, and the dog was plainly played, and yet she seemed to give a wag to her tired tail as tho she would say, "There it is—I've done as you bade me—it's back."

And he cared for its needs, and then before lying down again to his own rest, thought he would go and praise the dog for her faithful work. He went out and stooped over with a pat and a kindly word, and was startled to find that the life-tether had slipped its hold, she lay there lifeless with her little ones tugging at her body.

This was only a dog, but she was loyal to her Master and gave her life for his lost sheep. Dare we be less loyal to our Lord and Master?

ARE WE UNDER ANY OBLIGATIONS TO OUR BRETHREN IN RUSSIA

By Cora S. Martin

For the Gospel Herald.

Some say it is no use to help them; they are doomed to destruction because of disobedience and our help will avail nothing. Let us take a look into the Scriptures.

"But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them" (II Chron. 15:4).

"Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee" (Pro. 3:28).

Who is our neighbor? Let us see what Jesus says about it. He gave the lawyer the parable of the Good Samaritan then asked him, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise" (Luke 10:36, 37).

Can we sit at ease in our comfortable homes with such bountiful blessings and harden our hearts against those poor suffering millions and not share our blessings with them? How about the poor little innocent children? "What shall I render unto the Lord for all his benefits toward me" (Psa. 116:12)? "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).

Are we making any sacrifices? Jesus says, "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (Jno. 17:19). He also says, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

In I Jno. 3:17, 18 we have these words: "But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

"We do not well: this day is a day of good tidings, and we hold our peace" (II Kings 7:9). "Let us remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

Praise God for the manifold blessings extended unto us and may we

ever be willing to pass them on.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

Maugansville, Md.

AUNT ZANIE'S PRAYER

"Come in," said Miss Peck, the missionary, in response to a knock at her door one morning.

The door opened and revealed a neat little brown-faced woman, in clean calico gown and long gingham apron, her head wrapped in a plaid cotton expression so unusual that the missionary exclaimed: "Why, Aunt Zanie, what's the matter? Come in."

"No, honey, I hasn't time to come in; just stopped a minute to ask you to pray to de Lord dat He show me how to do mo' fo' Africa."

The missionary grasped the situation. Aunt Zanie was poor. On her arm hung the implements by which she earned a living for herself and a little grandchild—a wooden pail in which she carried scrubbing brush and cloths. She was noted for honesty, thrift, piety and generosity. Never was a good cause presented and a collection taken but what Aunt Zanie, with quick step and beaming face, was ready with her offering. Everybody who knew her wondered how she could give so much.

"Oh, Aunt Zanie, don't be troubled! The dear Lord knows what you can give, and He does not wish you to grieve because you cannot do more. I am sure you give enough."

"Sister Peck, I didn't come dis' mo'nin' to have you tell me I do 'nuff; I jes' come to ask you to pray to de Lo'd dat He show me how I can give mo'."

"Well, well, Aunt Zanie, I will; and if there's any way I'm sure the Lord will make it plain to you."

The little woman turned, and went on her way to her daily toil. Several days passed, and again Aunt Zanie appeared at the door of the missionary home, this time with beaming face, to say, "Good mo'nin', Sister Peck. I's come to tell you de Lo'd done answer prayer."

"How, Aunt Zanie?"

"Well, Sister Peck, I jest went about all dese days with a heavy heart, a-prayin' to de Lo'd to show me how to do something mo' fo' Africa. But 'pears like He dunno no way, fo' not a bit of answer did He give me. But last night I came home from my wo'k, and I jes' set my ole bucket on de flo', and I kneeled down by a cha'r, and I poured out my heart to de Lo'd, and I said, 'O Lo'd, isn't der no way I can do somethin' mo' fo' Africa?' For a long time I prayed, then I stopped, and everything was jest as still! and I heard a voice speak right to my heart, 'Zanie, child, lay down that pipe!'"

Aunt Zanie had learned to smoke that pipe when she was a little slave girl, lighting the pipe for her mistress, and now she had passed her threescore years, and for a long, long time it had been her one personal indulgence. Is there any wonder that the missionary asked:

"Aunt Zanie, do you think you can?"

"If de Lo'd say so?" was the wondering response.

"Yes, Aunt Zanie; if the Lord says so, He will enable you."

Again the blessed little woman was gone, and again days went by, until one morning she came to the missionary, and laying twenty-five cents in her hand, exclaimed joyfully, "Here, Sister Peck, here's Aunt Zanie's first 'bacco money for Africa."

The days have grown into years since we gazed upon that bit of silver in Miss Peck's hand and heard her tell this story, but from then until now, Aunt Zanie's tobacco money has been conscientiously devoted to the nobler purpose of sending gospel light into dark places.

Reader, do you hear the repeated calls for help? Are you doing all you can to relieve the needy? Have you a pipe—some carnal pleasure? Some cherished indulgence? Can you give it up and let the Lord use the money it costs? Will you?

Do you pray, dare you pray, as did Aunt Zanie, with honest purpose to obey, "Lord, show me how to give more"? Then wait upon Him as she did, with strong pleadings for the answer, and "Whatsoever He saith unto you, do it."

When Christians thus pray and thus give, then will the treasury overflow, sowers and reapers be multiplied, deserts blossom, parched ground become a pool, and thirsty land springs of water. How does the sacrifice compare with the bloom? Will you lay down your pipe?—Standard.

"God wants no spiritually poor children. They should come to Him and partake of their inheritance."

"Pentecost is not only power, it is knowledge; not only fire, but wisdom."

"We must know peace before we can minister to those who long for it."

REMINISCENSES OF CITY MISSION WORK

By Adah F. Burkholder

For the Gospel Herald.

One of the interesting features of city mission work is the Home Department, a branch of work carried on in connection with the Sunday school. There are always some people in every district who do not attend Sunday school; some because of indifference, having no interest whatever in spiritual things, others are detained because of cares in the home, or for still other reasons, perhaps never entering inside a church. Altogether these furnish a splendid opportunity for the mission worker to carry the Gospel message to them where they are.

Thru the personal touch many souls have been led to realize their need of a Savior. And whoever has some of that compassion for the needy like Jesus had will find her way into the home and there with that mother share the blessing and joy that has first been shed abroad by the Holy Spirit into her own life.

The Home Department work is conducted in various ways, some distributing their lesson literature once a month or once each quarter and then return and the pupil reports on the work done, while others distribute the literature and then return once each week at a regular hour and study the lesson with the pupil spending a half hour or an hour in the discussion of the lesson.

Experience has proved this line of work very beneficial in more than one way. Every worker, no doubt, has met with difficulties, especially if the pupil has not had a very definite Christian experience previously. The teacher enters the home at a stated time each week and sometimes the pupil attempts to open the discussion of almost any subject except the lesson the Home Department teacher has come to teach. This shows that the great enemy of all Christian endeavor is busy at his job, and this fact calls for a real preparation on the part of the teacher, who, in order to be prepared must spend time in prayer and meditation beforehand, so that the situation can be met most effectively. Thru the Home Department those who otherwise would not read the Bible get to read it, spiritual interest is awakened, she realizes that someone cares for her soul. The teacher's own life also becomes enriched and there is real joy in her heart for the privilege of service in this quiet way.

Waterloo, Ont.

NOTES FROM SUNDERGANJ

Lydia Lehman

For the Gospel Herald.

Each season brings with it its own work. The rains are over and housecleaning is the order of the day. It takes some time to whitewash all the bungalows and institutional buildings and other small quarters but the whole place seems more sanitary when all is finished.

Farmers are busy gathering in and threshing the rice harvest. Fields near water, that could draw the necessary supply of water at the desired time, have produced a good harvest while those not so favorably located yielded less.

The winter gardens are receiving much attention now.

Plans for the many activities for the cold season are being made.

Two weeks ago, communion services were held at this place at which time 6 souls were taken into the Church by water baptism. Others are under instruction.

Bazaar preaching in the big Sunday bazaar has again been opened. Due to the times in India much care and wisdom must be exercised in conducting these meetings in order to accomplish the most good. Bro. Haidar who has charge of this work realizes this and has succeeded in getting people interested in the teachings that are given.

Dr. Esch and Sister Wenger have been very busy attending to the many sick who come to them for help. Besides the many Indians several of the missionaries have been sick. We are most grateful to the Father for answering the prayers of His children in blessing the efforts put forth for the sick and in restoring to health again Bro. M. C. Lapp and Sister Wayre who were seriously ill.

Mr. Biswas from Calcutta who is sent out by the India Sunday School Union in the interests of the S. School work is visiting all our mission stations. His efforts should mean much to our S. Schools.

The Carpentry School and shop have more orders than they can fill. Booked full months ahead.

Much stress is being put on the physical welfare of the children in our institutions and a balanced ration scheme of feeding is to be introduced. Weights and chest measurements are to be taken periodically.

Several of the Missionaries' children will be returning from school this month, "the best time of a child's life is that home coming time" are the words of one in this country who experienced this and is out of school only a few years.

Dhamtari, C. P., India.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lima, Ohio

Dear Gospel Herald Readers, Greeting in our Master's name:—As we look upon the signs of the times, the sinful, pleasure-loving world, the false and dangerous doctrines that are being preached by deceiving ministers of Satan, who come in the guise of ministers of righteousness, wolves in sheep's clothing, we may well ask the question as Jesus did in Luke 18:8: "When the Son of man cometh, shall he find faith upon the earth?" But we find great consolation and comfort in these words which He also spake: "When these things begin to come to pass, look up, and lift up your heads, for your redemption draweth nigh." Pray for us, brethren, that as the enemy is trying to deceive, if it were possible, the very elect, that our faith fail not.

The Young People's Bible meeting on Feb. 11 was conducted by the brethren and sisters of the Salem congregation, Elida, O., and was much appreciated by our people of the Lima Mission. Space permits to give only a very brief account of the good thoughts presented at this meeting. The topic of the evening was How to Pray. Bro. Eli Troyer was leader of the meeting. The first speaker, Bro. Sherman Swartz, brought vividly before us how the right attitude in prayer brings us in close touch and unity with God. He was followed by Sister Barbara Diller who read an essay which was full of good teaching and had the ring of sincerity. Sister Lois Diller also read a very helpful essay. Our young brother, Mark Ross, gave an earnest, heartfelt account of his moments alone with God, which made us feel to exclaim with the apostle Paul: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." We also enjoyed to the full the special song service.

We trust that the Lord will impress on our brethren and sisters of the surrounding congregations that such services as above mentioned are of inestimable value and are much appreciated by our people at the Lima Mission. Who will be the next to render such a service? Let us know when you can come and we will open wide the doors and bid you welcome.

H. M.

Chicago, Ill.

(Mennonite Home Mission Notes)

The extreme cold and stormy weather which we have had here has somewhat abated and the genial sun is again shining, lighting and warming some of Chicago's damp and gloomy places.

The cold weather altho unpleasant and severe and causing much suffering especially among the poor and needy, put a stop to the influenza and pneumonia which was raging here and claiming many victims.

Bro. C. Z. Yoder was with us recently and held a series of meetings, two souls made a public confession, and the membership was strengthened and encouraged. Bro. Yoder also conducted a children's meeting almost every evening just preceding the preaching services. Not only did the children enjoy their meetings but the older ones as well, and every night the children clamored for another meeting the next night.

God grant that the songs and exercises which they so readily committed to memory may sink deep into their hearts and lives and eventually bear fruit.

Sister Emma Oyer who had been caring for the sick in her home near Ashley, Mich., for the past two weeks has returned. Sister Melinda Ebersole has gone back to her home in Sterling, Ill., after spending a number of weeks at the mission helping along in the work and visiting many old time friends in all parts of the city.

We had the pleasure of entertaining the General S. S. Committee not long ago who held their meeting of several days at our place. Bro. J. R. Shenk and I. W. Royer spoke at our Wed. evening services while here, also Bro. Ira Landis who, with his wife, was visiting here at that time.

Bro. Jonas Yordy who made his home at the mission for several months this winter, while working in the city, has gone back to the farm.

We crave an interest in your prayers in behalf of this work here, that it may continue to prosper, and that souls may find the way of salvation and light.

Feb. 21, 1923. Anna Yordy.

GLEANINGS

Largest Bible Order

The largest single Bible order ever placed by any organization in the United States, perhaps in the world, has just been given by the American Bible Society to a firm in New York City. 1,500,000 volumes of Scripture portions consisting of the gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, 64 pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. This is the

first time since the war period that the Society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received.

Moslems and Anti-Christ

Rev. Arthur T. Upson, of the Nile Mission Press in Cairo, quotes a pamphlet on Moslems and Anti-Christ, written by an educated Moslem in Medina, which is being distributed in Cairo, as typical of the unhappy, unformed, half-conviction of many simple, sincere Moslems that the days of the Great Apostasy are near at hand, and that there is no religious Islam left! Every Moslem holds that after Anti-Christ has appeared, Jesus the Messiah will come back, and they have located the place of His descent. The following incident in Mr. Upson's experience is somewhat parallel: "When distributing tracts in an Upper Egypt railway train, near Snhag, two Moslem Sheikhs were very interested in my Gospel Purity Movement, and warmly commended my preaching Christ in the brothel streets of Cairo. I challenged them, if their religion were the true one, to go and preach Islam to the drunkard and the harlot. They replied that they would give me one dollar as a donation because of my sincerity and courage, but added: 'We cannot rebuke men for their sins, and preach to them, because our Islam has no power in it; there are no real Moslems left.'"—Blessed Be Egypt.

The Tana Bhagat Movement

A new religious movement has sprung up recently in Chotanagpur, India, among the Oraons. The origin of the movement is said to be the desire of these people to imitate their fellow-tribesmen who have become Hindu or Christian converts and risen to higher positions thereafter, and to attempt alleviation for economic wrongs. The chief points of emphasis are prohibition of liquor-drinking and of animal food, desisting from animal sacrifice and the exorcism of evil spirits. The Indian Social Reformer, in a recent number, tells us that the movement began in 1915 and that after one year it had captured the loyalty of practically the entire Oraon population, numbering over 260,000. For some reason, the movement came under suspicion and Government orders were issued against it as "dangerous and seditious." Probably a good deal of popular feeling was aroused against these people by the local money-lenders and liquor-sellers who did not like the reforming movements, and some of the more ardent Tanas no doubt showed an enthusiasm which was alarming. In the later stage of the movement the attention of the leaders has been directed rather to the religious than to the economic elements in their program.—Baptist Missionary Review.

For the Blind in Burma

The Church of England Society, known as the Society for the Propagation of the Gospel supports a mission for the blind in Burma which is under the direction of a blind missionary, Rev. W. H. Jackson. In Burma, out of a population of thirteen millions, about twenty-five thousand are blind, and, in addition to these, there are forty-nine people who are blind and deaf and dumb. Without outside help there is little hope of their being able to earn a living in any other capacity than as beggars. The Mission seeks to turn all the blind people of Burma that it can get hold of into efficient workmen and good citizens, capable of earning their own living and fortified for the hard battle of life by the inspiration and comfort of the Gospel. Mr. Jackson has reduced the Burmese language to a phonetic script, which is written in Braille, and all the pupils, after a short period of instruction, readily and fluently read and write this script. It is easier for a blind boy in Burma to learn to read than for a boy who can see, for the Braille script is much simpler than the ordinary printed script. The blind boys emboss and print their own books, and they also edit their own school monthly magazine.

Canton College Growth

President Charles K. Edmunds of Canton Christian College, wrote soon after he returned to Canton: "I am struck with the rapidity of growth of our work; the campus population now approximates 1,700, of whom nearly 1,000 are students, 166 are staff members, while over 500 are servants and workmen. The most striking recent development is the agricultural work for which the Provincial Government has provided both land and funds. Several promising lines of work are under way, especially those in sericulture, dairying and fruit preserving. Nothing is better calculated to improve the economic condition of this region than such projects. Two-thirds of China's many millions are engaged in agriculture. Our sub-collegiate schools are better than self-supporting, but the College of Arts and Sciences which is serving this year 182 students lacks both physical plant and current support; yet of all our departments it is the one best calculated to aid the development of a strong Christian community through the preparation of unselfish and qualified leaders among the rising generation. In helping the youth of China now you are shaping the trend of the Far East for centuries to come."

Cannibals Ask for Teachers

The Congo Inland Mission, with headquarters at Grand Rapids, Mich., tell in their Prayer Circle Letter of the Bashilele tribe, hitherto cannibals, who have never permitted white men to enter, and are now asking for teachers. About twenty native evangelists who have been graduated from a two-years' Bible Training Course are already at work in advance of the white missionary in two tribes. Ask God's blessing upon them. A very vital need at this time is for a doctor and trained nurses, and also for efficient helpers in the new language work.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

General

Endowment Interest	$47 50
A Bro & Sister Archbold O	5 00
Pleasantview Cong Okla	15 10
A Brother Va	2 00
Martinscreek Cong Ohio	36 01
Forks Cong Ind	30 00
Oscar E Wenger & Wife	14 00
Linville S S Va	34 26
Gulfhaven S S Miss	5 00
Emma Cong Ind	12 81
Fairview SS Ore	15 22
Phila Mission Friends	25 00
Calkins Cong Mo	40
Goodfield Cong Ill	23 47
Freeport Cong Ill	63 50
Science Ridge SS Ill	10 00
Metamora S S Quarterly Off Ill	19 82
Sugar Creek Cong Ia	74 48
E Union Cong Ia	33 81
W Fairview Cong Nebr	80 38
West Union Cong Ia	38 45
Roseland Cong Nebr	4 15
Liberty Cong Ia	5 00
Berea Cong Mo	25
Mt Zion Cong Mo	6 25
Cherry Box Cong Mo	1 00
Plainview SS Ohio	24 50
Beach Cong Ohio	202 80
Pike S S Va	81 00
R F Swartz	30 00
Schellburg Cong Pa	1 50
	942 66

INDIA

General

Endowment Interest	261 50
Investment interest	15 00
Eva Getz	10 00
Warwick River Cong Va	28 20
A Bro & Sister Pa	10 00
A Brother Va	10 00
E Fairview SS Nebr	139 90
James 1:17	38 50
Oak Grove & Pleasant Hill Congs Ohio	167 00
A Bro & Sister Maugansville Md	50 00
Allensville SS Offering Pa	9 56
Leah Ebersole Est	33 34
Maple Grove SS Ind	29 42
Vineland SS Ont	14 00
Wideman S S Ont	42 86
Calkins Cong Mont	50
Coalridge Cong Mont	10 00
Fairview Cong N D	11 00
Gehmans SS Pa	59 00
E Chestnut St SS Pa Lanc	35 00
B S Charles SS Class	16 65
Bowmansville Mission friends Pa	91 25
E Chestnut St Lanc Pa Cong	32 63
Landis Valley Cong Pa	105 00
Landisville SS Pa	31 85
Lower Salford SS Pa	35 00
Souderton T M Pa	21 00
Reiff Cong Md	112 05
Nappanee W Market St SS Ind	25 00
Roseland Cong Nebr	33 10
Liberty Cong Ia	3 50
Berea Cong Mo	25
Mt Zion Cong Mo	25
La Junta SS Colo	18 05
Palmyra Cong Mo	7 46
Cherry Box Cong Mo	2 00

M B Schrock	5 00
Phila Mission Friends	25 00
Bethel Cong Mo	20 00
Sycamore Grove Cong Mo	38 25
Canton SS Ohio	23 92
Orrville Cong Ohio	82 05
Oak Grove SS Ohio	74 83
Bethel SS Ohio	13 78
A Sister Va	1 00
Zion Cong Ore	8 00
Thomas Cong Pa	28 20
Josiah Keim	5 00
Schellburg Cong Pa	1 50
Kaufman Cong Pa	26 50
Scottdale Cong Pa	10 50
	1873 35

India Missionary Support

Phil. 4:19	150 00
Frances Alger	5 00
James 1:17	20 00
Science Ridge Ill Missionary Fund	19 50
C W Nunemaker	10 00
Middlebury Cong Ind	34 28
Spring Valley SS Kans	37 50
Mt Zion Cong Mo	7 00
Eastern Menn. Board	150 00
	433 28

India Missionary Children Support

Investment interest	7 50
North Main St SS Nappanee Ind	12 00
Bethel SS Mich Children's earnings	50
Allensville SS Pa Children's offerings	3 55
Logan Co S C Ohio	3 50
Middlebury S S Ind Classes 4 & 6	1 78
Penna SS Kans	24 50
Larned SS Kans	7 50
So Union SS Ohio	8 10
Prim Dept Walnut Grove & So Union SS Ohio	23 50
Belle Stoltzfus	1 50
A young brother Ohio	1 00
Verl Oscar Lehman	60
Harold Buzzard	2 00
Conestoga S S Pa	90 55
Forks S S Ind	25 78
Esther King	3 50
Quarter investment earnings Spring Valley SS N D	28 75
Alpha S S Minn	12 20
Oak Grove S S Champaign Co O	35 64
Salem S S Wayne Co O	25 66
Pleasant Hill S S Ill	6 10
Yellowcreek S S Ind	10 30
Emma S S Ind	57 13
Fairview SS Mich	4 00
Frazer S S Pa	13 10
Mt View S S Alta	81 50
Forks S S Ind	7 20
Yoder S S Kans	52 20
Pleasant Grove SS Pa	3 75
	554 89

India Native Workers Support

Endowment Interest	7 50
Investment interest	30 00
Latschar YPBM Ont	60 00
Biehn YPBM Ont	60 00
Baden Mission	15 00
Esther Groh	15 00
Spring Valley Cong N D	5 00
2 Classes E Petersburg SS Pa	7 50
E Petersburg Pa Sisters B C	11 50
E Petersburg Pa YMBC	7 50
Manheim Bible Study Class Pa	7 50
A Brother Lansdale Pa	10 00
Two Sisters Lansdale Pa	5 00
J I Weldy & Family	15 00
	256 50

India Bible Women Support

Endowment interest	7 50
Investment interest	30 00
Salem SS Wooster Ohio	6 00
Aaron & Ruth Weaver	30 00
Logan Co Sewing Circle Ohio	4 00
Three Sisters Wanner Cong Ont	60 00
Dorcas Class Mummasburg SS Pa	8 55
Peter Garber	25 00
Bowne Cong Mich	3 00
Old Sisters Class Bethel SS Ohio	10 00
Martin Burkholder's SS Class	31 30
Zion S S Class 14 Ore	14 00
	229 35

India Medical Work

Bethel & Sycamore S S Mo Children's offering	11 85
Endowment interest	46 00
Investment interest	1 50
Lillie Hostetler & Sister	4 25
Sonnenberg SS Ohio	31 00
Bethel & Guilford SS O	35 00
James 1:17	5 00
Wm Rapp	5 00
Tuleta SS Tex	4 35
Dr Jno Bright Campbell	1 65
Mrs J Bardoll	3 50
A Sister	6 00
A Bro & Sister Inman Kans	10 00
Mt Zion Cong Mo	25
Hesston College SS Kans	5 00
	170 35

India Native Nurse

Two Sisters Lansdale Pa	8 00

India Orphans Support

J D Hartzler	28 00
Bethel & Sycamore SS Mo childrens offering	28 00
Anna E Margaret L and Mary L Landis	14 00
Naomi Z Erb	7 00
E T Eash & wife	29 00
Waldo SS Ill Class 11	7 50
Endowment interest	37 50
Investment interest	30 00
Mt Joy Pa Girls Bible Class	28 00
Amanda L Rohrer	8 00
Gortner Union SS Md	6 53
Charm SS Ohio	7 50
Harman children Wolf Trap Va	25 00
Edw Selzer	7 50
Sonnenberg SS Ohio	30 00
Bethel & Guilford SS O	59 00
Jacob S Buckwalter	30 00
James 1:17	65 00
Mrs Henry Kortemeier and children	7 00
S R Hoover	28 00
Willing Workers Class Howard Miami SS Ind	6 25
O W Greider	6 25
S E Graybill	58 00
Salem SS Wayne Co O	12 75
Mrs Irvin Clymer's SS Class	7 00
Lydia H Smith & SS Class	3 50
David S Wenger & Wife	10 00
E J Varns	3 50
Miriam Nyce & 8 girls	7 00
Catherine Ruvenacht	50 00
S W Yoder & Wife	108 00
Int & Jun Depts Goshen College SS Ind	6 66
Young Men's SS Class Pike SS Ohio	7 50
Boys & Girls Classes New Stark SS Ohio	26 00
Class 7 Howard Miami SS Ind	75
Plum Creek S S Nebr	30 00
Class 5 Yellowcreek SS Ind	15 00
A Brother	14 00
H E Yoder	7 00
C H Hochstetler	30 00
Mahlon T Yoder	58 00
Wm S Landis & Wife	15 00
Mrs Noah Schrock & Mrs D P King SS Classes	32 75
Wm F Schisler & family	7 00
A R Miller	30 00
Amanda Kauffman	14 00
Earl Garber & Wife	7 00
Samuel Brunk	28 00
Mrs H R Schertz's SS Class	7 50
A Sister Youngstown O	28 00
D N & Sophia Reesor	29 00
Joseph Custer	26 00
S A Yoder	8 50
Class 10 Forks SS Ind	5 50
Class 13 Forks SS Ind	4 00
Class 14 Forks SS Ind	6 20
Mrs Iva Cook and Mrs G W Reade	7 00
Mr & Mrs C A Wenger	7 00
Monroe Selzer	7 50
Gortner Union SS Md	9 12
Charm SS Baltic Ohio	3 50
Mrs S J Alwine	25 00
Lloyd Yoder	13 50
Prim Dept Willow Spgs SS Ill	14 50
Mattawana SS Pa	15 50
L J Powell & Wife	7 50
S S Erb & Danl Good	14 50
S E Stutzman	30 00
Prim Dept Home Mission SS Chicago	8 00
Clarence K Anna and Ralph Keener	28 00
Miriam Detweiler & SS Class	7 00
Home Mission SS Chicago Beginners Class	7 50
Class 7 Forks SS Ind	10 00
E W Showalter	26 00
Class 13 Plainview SS O	6 25
H A and F C Schnell	7 00
Anna R Weaver	28 00
Mrs Barbara Cripe & SS Class	28 00
Howard D Miller	30 00
Phila Mission Friends	77 00
Clear Water SS Reist Alta	3 50
Salem SS Tofield Alta	15 00
Spring Valley Cong N D	7 00
Elmer Zimmerman & Wife	13 00
Stahl SS Pa	103 80
Paradise SS Pa Class 11	35 50
Paradise SS Pa Men's Class No 10	30 00
Paradise SS Pa Women's Class No 5	30 00
Slate Hill & Churchtown S C Pa	25 00
Landisville SS Pa Prim Class	12 00
Lauvers SS Pa	15 00
Paradise SS Class 12	30 00
Paradise SS Women's Class No 12	33 50
Paradise SS Class No 8	30 00
A Brother	7 00
Stauffer S S Md	7 00
Cedar Grove SS Pa	25 00
A Sister Pa	30 00
John Schertz Sr	30 00
Peter Garber	28 00
Lizzie Grieser & Class	1 75
Roy Slagle & Class	10 00
Joe Springer & Class	15 00
Ben Rocke & Carl Magnuson	7 50
H V Albrecht	7 50
Jno A Albrecht	7 50
Wm Eigsti	7 50
Walter & Carrie Grays Classes	7 50
Edw McCloskey	7 00
H V Albrecht's Class	7 00
C A Hartzler	7 50
Chris Burkey	26 00
Peoria S S Ill	3 84
10 Classes Shore SS Ind	15 52
Olive SS Ind	23 10
Bethany SS Mich	2 50
Mrs Caragona C Bowne SS Mich	1 00
Fairview SS Mich Cl 11	10 00
Maple Grove SS Ind Prim Dept	3 06
Holdeman SS Ind	5 50
Yellowcreek SS Ind Classes 3 & 4	6 45
Golden Rule C Elkhart SS Ind	3 25
Class 16 Elkhart SS Ind	3 60
C A Shantz & Wife	21 50
Men's Bible Class Elkhart SS Ind	6 50
Helping Others Class Elkhart SS Ind	2 85
Busy Gleaners Class Elkhart SS Ind	5 25
Ella Rohrer	28 00
Salem Cong Ind	59 00
Salem S S Ind	20 50
Roseland Cong Nebr	50 50
Chas Diener	49 00
Lena Horst's SS Class	7 00
Sycamore Grove SS Mo	43 50
Orrville Cong Ohio	86 00
Volunteer Class Oak Grove SS Champaign Co Ohio	5 00
Ever Ready Class Oak Grove SS Champaign Co Ohio	2 50
Prim Dept Oak Grove SS Champaign Co Ohio	5 00
Oak Grove SS Champaign Co Ohio	10 00
Vernie Shank's SS Class	5 65
Laura Kulp's SS Class	1 11
Bethel SS Oregon Class 6	7 28
Bethel SS Ore Class 5	4 70
Bethel SS Ore Class 6A	10 00
Zion SS Classes 4 & 5	10 00
Zion SS Class 15	2 50
Thomas SS Pa	30 80
Weaver SS Pa	37 50
Blough SS Pa	2 50
Altoona SS Pa	13 28
	2842 80

India Widow Support

Mrs Lisette Roth	12 50
Elmer B Thomas	20 00
A Sister West Liberty O	20 00
Sonnenberg SS Ohio	20 00
Bethel & Guilford SS O	35 00
W H Lehman	10 00
Pleasant Hill Cong Nebr	20 00
Young Mother's Class Oak Grove SS Ohio Wayne Co	20 00
Willing Workers Class Oak Grove SS Wayne Co Ohio	12 00
A Sister Chicago Ill	20 00
Mrs Percy Troyer & SS Class	5 00
A Brother & Sister Inman Kans	20 00
M D Clymer	20 00
Bro & Sister Reiff Cong Md	15 00
Young Mothers Class Elkhart SS Ind	5 00
Zion SS Ore Class 1	2 50

P D Burkholder & Family 20 00

277 00

India Famine

Sycamore Grove SS Mo 24 09

India Lepers

James 1:17 10 00

Hospital Building

Investment Interest 33 00
Jno H Schweitzer 10 00
Ella Zook 5 00

48 00

Ghatula Dispensary

Seven families Pa 500 00
Anna N Raunck 5 00

505 00

Hope Evangelistic Station

Investment interest 76 00

Sankra Church Bldg.

A Friend Mt Lake Minn 20 00
Charlotte Cotterman 1 00
Woodville Cong Ohio 150 00
Orrville Cong Ohio 38 67

209 67

Sundarganj Church Bldg.

Scottdale Cong Pa 5 00

Girls School Building

Sterling Cong Ill 47 50
W Zion Cong Alta 35 65
Clearwater Cong Mt View Alta 8 00
Mt View Cong Alta 90 00
Salem Cong Tofield Alta 12 00
Quarter investment earnings—
West Zion S S Alta 26 75

219 90

India Personal Funds

A Friend Mt Lake Minn 25 00
C A Shantz & Wife 70 00
D D Miller 150 00
Gulfhaven SS Miss 3 25
Manson S C Ia 8 34
West Liberty S C Ohio 40 00
Orie O Miller 100 00
Wilbur W Miller 25 00
Katherine P Miller 25 00
Arthur H Augsburger 25 00
Ben F Schertz 25 00
A N Wolf 50 00

546 59

India High School

Endowment Interest 21 00

Native Woman Teacher

Mary K Zimmerman 6 00
Mollie Weaver's SS Class 5 00
A Sister 12 00
Marion Charlton 10 00

33 00

Primary School Support

Liberty Cong Ia 50
Mt Zion Cong Mo 22 40

22 90

Head Master Support

Sonnenberg SS Ohio 10 00
Fulton Co Ohio Vesperian Literary Society 21 00

31 00

Total for India 8,397 67

SOUTH AMERICA

General

Investment interest 500 00
Eva Getz 10 00
A Brother Va 10 00
Nappanee N Main St SS Ind 12 00
A Bro & Sister Md 50 00
A Bro & Sister Ore 8 35
Smiles and Sunbeams Sonnenberg O 5 00
Morrison Cong Ill 19 40
Orrville Cong Ohio 68 20
Liberty Cong Ia 1 50
Salem SS Tofield Alta 31 85
Calkins Cong Mont 50
Spring Valley Cong N D 3 60
Mt Zion Cong Mo 1 25
La Junta S S Colo 18 05
Palmyra Cong Mo 3 75
Blough Cong Pa 15 00
A Brother Altoona Pa 25 00
Mt Joy Pa S S 50 00
A Brother 5 00
E Chestnut St Cong Lanc Pa 32 63
Nappanee W Market St Cong Ind 25 00
Shore Cong Ind 5 00
Souderton Bible Study Pa 12 84

913 92

South America Mission Support

Eastern Menn Board 150 00
Clinton Brick SS Ind Berean C 2 00
Frances Alger 5 00
Hildebrand S S Va 21 14
E Union SS Ia 100 00
Sisters Reiff Cong Md 11 00

289 14

So Amer Missionary Child Supp

Belle Stoltzfus 1 50
Lloyd Kenagy 1 00
Prim Dept La Junta SS Colo 11 85
Sharon S S Sask 2 77
Quarter investment earnings—
Oak Grove SS Champaign Co Ohio 35 64
Ulen SS Minn 1 75
Sharon S S Sask 25 93
Filer S S Ida 2 25

82 69

Pehuajo Church Bldg.

Investment interest 13 50
Sharon S S Sask 2 72
Scottdale Cong Pa 5 00
Geo A Weber 25 00
Vineland YPM Ont 50 00
Rainham Cong Ont 27 00
Blenheim Cong Ont 10 00
Mrs Levi Witmer 20 00
Anna E Witmer's SS Class 11 00
Quarter investment earnings—
Sharon S S Sask 25 93

190 15

Trenque Lauquen Bldg.

Emmett D King 10 00
Investment interest 37 50
A M Landis 25 00
K K Delp 25 00
G S Nice 100 00
I F Nice 50 00
E F Clemens 15 00
Int Girls Class La Junta SS Colo 5 10
Nellie A Yoder 5 00
F E Freed 18 48
Hopewell Cong Ind 30 00
II Cor 9:7 5 00
Freeport Cong Ill 54 00
Harmony SS Ill 50 00
John Schertz Sr 50 00
Peter Garber 25 00
T S Eby 10 00
Clara E Steiner 1 00
Canton S S Ohio 35 00
Zion Cong Ohio 6 55
Bethel S S Ohio 13 77
Charles Diener 11 00
Palmyra Cong Mo 5 00
David Bixler 101 00
MBC Goshen College SS Ind 50 00
A J Yoder 5 00
Holdeman SS Ind 39 33
Christmas offering Nappanee W SS Ind 16 00
Ft Wayne Cong Ind 31 72
Gladys, Genevieve and Vida King 25 00
Klass Fisher 5 00
Jane Fisher 5 00
Frank Fisher 10 00
Mrs Mary Fisher 10 00
Cleo Mann 5 00
Levi Mann 10 00
A R Miller 30 00

975 45

Pehuajo S S Library

S C Yoder 5 00
S H Musselman 5 00

10 00

South America Personal Funds

Crown Hill Workers' Meeting O 23 00
Gulfhaven SS Miss 2 07

25 07

So Amer Native Workers Supp

Endowment interest 5 00

So Amer Printing Press Fund

Investment interest 6 00

Evangelistic Fund

Henry L Horsch 11 25

So Amer Bible Readers

Old Sisters Class E Union SS Ia 5 00

Book & Tract Fund

Check 100 15 00
Total for So America 2,528 67

CITY MISSIONS

Altoona Mission

Scottdale Cong Pa 46 74

Canton Mission

Leah Ebersole Est 66 66
Smiles 1 00
Henry Smith 1 00
Minnie Campbell 3 00
Mrs Dan C Miller 5 00
Salem Cong Ohio 8 00
Canton Mission SS 16 89
Jun Oak Grove SS Ohio 6 37
Provisions:
John Eshliman 1 25
C N Miller 60
J H Weaver 2 25
Martin Eshliman 3 50
Christ King 40

115 92

Chicago Home Mission

Endowment interest 206 25
Investment interest 7 50
Chas Fricke 10 00
Susie Dalgren 20 00
Sister Johnson 2 00
Sister Nitz 5 00
John Anderson 2 00
James Poyser 25 00
A R Miller 5 00
Henry Gertman 20 00
Sister Nitz 5 00
Samuel Burkhard 8 00
Sister Coombs 20 00
Leah Ebersole Est 66 66
Sunbeam 1 00
Willow Spgs Cong Ill 5 00
Anna Camp's SS Class 11 75
Amos Knagy 10 00
Frank Barge 4 00
Ben Mellinger 2 00
Esther Landis 2 00
Esther Buckwalter 1 00
Valentine Garber 5 00
S D Schertz 5 00
Ada Orendorff 2 50
Sister Roeschley 2 50
Peter Good 25 00
E H Oyer 15 00
Jesse Nofsinger 5 00
Elmer Oyer 1 00

500 16

Chicago Gospel Mission

Leah Ebersole Est 66 67
Willow Spgs Cong Ill 5 00
Orrville Cong Ohio 14 15
Mt Joy Pa SS 37 22
C W Nunemaker 20 00
House Income 48 00
Wm Kotel 5 00

196 04

Fort Wayne Mission

Young Women's C No 6 Shore SS Ind 2 25
Leah Ebersole Est 66 67
Shore Cong Ind 8 66
Nappanee W Market St SS Ind 10 00

87 58

Kansas City Mission

Investment interest 43 50
Pleasant Hill Cong Nebr 15 87
Leah Ebersole Est 33 34
Alpha S S Minn 7 50
Liberty Cong Ia 3 50
Berea Cong Mo 25
Protection Cong Kans 6 00
Mt Zion Cong Mo 2 60
Cherry Box Cong Mo 1 50
Bethel Cong Mo 4 50
Sonnenberg S C Ohio 10 00
Gospel Hill S S Va 3 00
Provision:
Mrs J L Lehman 2 00
Mrs Edw Yoder 1 25
Sunbeam 1 00

135 81

Knoxville Mission

A Brother Va 10 00
A Bro & Sister Md 25 00
Providence Cong Va 28 10

63 10

Lima Mission

Endowment interest 5 00
John Yoder 1 00
Naomi Brenneman 7 50
Sun Eve offerings Lima Mission 6 13
S S Offerings Lima Mission 29 96
Provisions:
A J Steiner 45
Henry Mueller 1 00
J Y King 1 65
S P Good 2 70
E E Troyer 1 25
Sister S Diller 58
Leah Ebersole Est 66 66

123 88

Los Angeles Mission

Bethel Cong Ore 25 00
Hopewell Cong Ore 10 97
Ellen Shertz 1 00
Maud Byler 50
Amanda Flohr 11 15
Hopewell Cong Ore 10 73
Los Angeles Mission SS 14 58

73 93

Mexican Mission

Investment interest 4 50

Peoria Mission

Harmony YPM Ill 3 94
Roanoke Cong Ill 21 44
Metamora Cong Ill 17 07
Henry Schantz 2 00
George Nice 1 00
Chris Bachman 1 00
Garage Income 3 00
Provisions:
N C Yordy 75
Jacob Zehr 75
Amos Schertz 3 45
Mrs Anna Birky 1 50

Henry Schantz	60
Wellman S C Iowa	5 95
Clothing:	
Freeport S C Ill	6 20
Mary Weaver	3 50
	72 15

Youngstown Mission

Endowment interest	62 00
Leah Ebersole Est	66 67
Smiles	1 00
S S Collections Youngstown Mission	5 81
Sun Eve Offer Youngstown Mission	8 66
House Income	22 50
Leetonia S S Meeting	26 68
Provisions:	
Midway Cong Ohio	42 00
	235 32

Toronto Mission

Snider S S Ont	10 00
Bertie S S Ont	23 50
Wanner Cong Ont	16 07
Provisions:	
Waterloo Cong Ont	20 00
	69 57

Wichita Mission

Pleas Valley Cong Kans	10 00
Cherry Box Cong Mo	1 50
	11 50
Total for City Missions	1736 20

CHARITABLE INSTITUTIONS

Children's Home Kansas City

Investment interest	7 00
Plum Creek S S Nebr	8 26
Berea Cong Mo	25
Mt Zion Cong Mo	1 60
Cherry Box Cong Mo	1 50
Larned S S Birthday offering Kans	7 12
Sugar Creek Prim SS Ia	8 25
Hattie Sommerfelt	5 00
M M Buch	5 00
Dr E D House	21 00
H E Hostetler	1 50
Alma Brenneman	50
Wm Leichty	2 00
Samuel Freyenberger	5 00
Mrs Mary Britch	5 00
Provisions:	
F P Kauffman	2 45
Liberty S C Ia	1 75
Lower Deer Creek Cong Iowa	5 55
M S Ropp	5 10
Special Support	225 75
	319 58

Orphans Home Ohio School

Investment interest	21 50

Orphan Home Ohio Hospital

Investment interest	29 50

Orphans Home Ohio

Endowment Interest	80 00
Freeport SS Ill	79 70
Paul McKown	4 00
Tuleta S S Texas	5 00
Nappanee N Main St SS Ind	12 71
Leah Ebersole Est	66 67
Prim Dept Nappanee W SS Ind	15 53
Cherry Box Cong Mo	1 00
Orrville Cong Ohio	15 00
Leetonia Cong Ohio	21 78
Freeport SS Ill Prim Dept	5 00
Clarence & Clara Imhoff	8 00
Beginners Dept Metamora & Union SS Ill	8 00
Liberty Cong Ia	1 00
Scottdale Cong Pa	11 50
Ira D Landis	5 00
C S Smucker	25 00
Salome Lehman's SS Class Ind	1 83
Ind-Mich S C	32 18
E E Zimmerman & Wife	5 00
Mary Ann Britch	5 00
Laban M Showalter	5 00
Eli Yoder	50 00
Oliver Byler	25 00
Provisions:	
Reid S C Md	7 50
Noah Thut	90
Perry Daniels	1 10
B P Swartzendruber	5 94
Barrs Mills S C Ohio	3 75
Marshallville S C Ohio	8 00
Special Support	167 35
Farm Income	10 66
Children's earnings—	
Mt Pleasant SS Va	24 68
	718 78

Home for Aged Maintenance

Mrs Loyster's Conservator	350 00
Eliza Stauffer	45 50
Middlebury Cong Ind	75 00
Endowment Interest	672 50
Emma Cong Ind	30 00
Middlebury Cong Ind	143 75
Forks Cong Ind	4 50
Maple Grove Cong Pa	45 50
Emma Cong Ind	30 00
Mt Zion Cong Mo	10
Cherry Box Cong Mo	1 00
Young Women's Class Shore SS Ind	1 00
Elkhart Cong Ind	45 50
A Brother & Sister Ill	42 00
Mrs C Christner	3 00
A Brother & Sister Ill	100 00
Peter Kennel	5 00
Special Support	36 00
Farm Income	21 45
Provisions:	
Jacob King	2 40
C J Gunden	14 40
J W Schertz	1 75
Jacob Gingerich	1 80
Jacob Garber	2 40
Wm Teucher	3 50
Geo I Sommer	22 00
J J Camp	4 20
Elmer King	3 70
Valentine Garber	1 68
A Friend Ill	32 00
	1741 63

Ill Home for Aged Furnishings

Mrs Gid Peterson	8 00
Cornelius Pontius	35 00
Wm Doering	9 00
Mrs Jacob Ioder	8 00
D L Ebersole	4 00
	64 00

Ill Home for Aged Building

C J Garber	2 00
E J Yarns & wife	50 00
Pleasant Hill Cong Nebr	10 00
Ralph Eby & wife	15 00
	77 00

La Junta Sanitarium

Endowment interest	37 50
Bloomfield Cong Mont	50
Cherry Box Cong Mo	1 00
Stahl Cong Pa	4 15
Viola Wenger	25 00
Emma Rohrer	32 00
Hospital Fees	935 60
	1035 75

La Junta City Hospital

Hospital Fees	1212 35

La Junta Sanitarium Charity Endowment

Per Walter H Smith	15 50
Total for Charitable Institutions	5,235 59

OTHER FUNDS

Annuities

D K Hartzler & Wife	1000 00
Susan Metzler	500 00
Daniel H Tschantz	200 00
	1700 00

Administration Expense

Endowment interest	300 00
Investment interest	407 00
	707 00

Aged & Disabled Missionaries

Endowment interest	200 00
Investment interest	3 00
	203 00

Bible Fund

Endowment Interest	12 50

Church Building Fund

Endowment interest	15 00
Investment interest	4 50
Leah Ebersole Est	66 66
	86 16

Evangelizing Fund

Endowment interest	137 50
Investment interest	6 00
	143 50

Menn Board of Education

Willow Spgs Cong Ill	12 58
Stahl Cong Pa	8 35
	20 93

Goshen College Ind

Orrville Cong Ohio	10 66

Hesston College Kans

Liberty Cong Ia	50

Personal Funds

J J Bender	25 00
Manson S C Ia	5 00
Logan Co S C Ohio	2 50
Scottdale Cong Pa	5 00
	38 00

Gen. S S. Committee

Manitou SS Colo	5 00

District General Funds

Lakeview Cong N D	4 50
Calkins Cong Mont	3 60
Coalridge Cong Mont	10 00
Bloomfield Cong Mont	17 00
Middlebury Cong Ind	31 73
Clinton Brick Cong Ind	10 25
Clinton Frame Cong Ind	28 70
Maple Grove Cong Mich	23 00
Maple River Cong Mich	15 00
Midland Cong Mich	5 09
Bowne Cong Mich	10 66
Berea Cong Mo	25
Mt Zion Cong Mo	14 25
White Hall Cong Mo	4 06
Milan Valley Cong Okla	5 00
Cherry Box Cong Mo	1 25
S M Kanagy	10 00
Bethel Cong Mo	4 00
Bethel Cong Ore	18 71
Hopewell Cong Ore	8 57
Glade Cong Md	2 30
Casselman Cong Md	1 55
Springs Cong Pa	8 86
	238 33

Rural Mission

Berea Cong Ind	3 60
Brethren Jasper Newton Co Ind	6 25
Howard-Miami Cong Ind	24 04
Bethany SS Mich	8 76
White Cloud Cong Mich	3 00
Berea Cong Ind	1 97
Shore Cong Ind	5 00
Salem SS Ind	12 23
Yellowcreek Cong Ind	32 00
Mt Zion Cong Mo	25
Cherry Box Cong Mo	1 00
Glade Cong Md	50
Casselman Cong Md	3 10
	101 70

Ind-Mich Church Bldgs

Berea Cong Ind	2 67
Fairview Cong & YPM Mich	17 40
	25 00

Ind-Mich Missionary Preparation

Nappanee W Market St SS Ind	25 00

Mo-Kans Evangelistic Fund

Houghton SS Colo	4 51
Penna Cong Kans	14 82
E Holbrook Cong Colo	17 20
Pleasant Val Cong Kan	10 00
West Liberty Cong Kan	18 82
Protection Cong Kans	6 50
Hesston Cong Kans	27 00
Bethel Cong Mo	5 05
La Junta Cong Colo	31 87
Spring Valley S S Kans	51 87
Larned Cong Kans	13 00
	200 64

Manitou Church Property

Catlin Cong Kans	2 00

Gulfhaven Church Property

Palmyra Cong Mo	8 50

So-West Pa Conf Fund

Weaver Cong Pa	14 00
Scottdale Cong Pa	25 75
	39 75

Old People's Home

Kaufman Cong Pa	26 61
Rockton S S Pa	2 20
Scottdale Cong Pa	10 50
	39 31

Book & Tract Work

Scottdale Cong Pa	10 25

So-West Pa Sunday School Conf Mission Fund

Springs SS Pa	16 21
Kaufman S S Pa	27 00
Thomas SS Pa	108 95
Weaver SS Pa	6 60
Blough S S Pa	12 00
Stahl S S Pa	29 69
	200 45

Norristown Pa Mission Property

Souderton Cong Pa	75 50
Towamencin Cong Pa	60 00
	135 50
Total for Other Funds	3,948 75

SUMMARY

Alta-Sask Dist Board	379 35
Canadian Treasurer	448 43
Eastern Menn Board	850 78
Franconia Dist Board	227 34
Franklin Co Pa and Wash Co Md Dist Bd	200 05
Dak-Mont Dist Board	73 60
Illinois Dist Board	670 82
Ind-Mich Dist Board	899 98
Ia-Nebr Dist Board	437 87
Middle Dist Va Board	150 06
Mo-Kans Dist Board	656 67
Ohio District Board	922 26
Pacific Coast Dist Board	122 23
So West Pa Dist Board	589 09
Menn Board of Missions & Charities	16,161 01
Total for Jan 1923	22,789 54

Gratefully acknowledged by the Mennonite Board of Missions & Charities.

V. E. Reiff, Gen. Treas.
1711 Prairie St.
Elkhart, Ind.

GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 8, 1923 (Gospel Witness Established 1905) No. 49

EDITORIAL

The reader of this paper will no doubt notice the unusual number of obituaries in this issue. The grim reaper has been reaping a heavy harvest in the recent past. It is another reminder that "we have no abiding city here. The earth and all that it means to us is only temporary. May we all "so live that when the summons comes to join the innumerable caravan" we may meet those who have gone before.

"What has the virgin birth to do with Christianity?" writes one who is just now in the limelight for having forsaken the orthodox faith. Simply this: Christianity is the religion of One who claims God as His Father and declares that "I and the Father are one." If His claims are correct, He is infinite in wisdom and goodness and power and truth, and His Gospel is every whit what He claims for it. If His claims are false, then He is an impostor whose gospel is a fraud. It makes all the difference in the world whether we believe that Jesus is the Son of God or an illegitimate child of a sinful man. Whoever rejects the doctrine of the virgin birth of Christ rejects the sacredness of His Gospel and reduces Christianity to the level of paganism.

Denominational Names.—An evangelist from another denomination was discussing the question of denominational names with one of our members. Said he, "You must answer some day for bearing a name that is not known in the Bible. I would like to have just one privilege in your Church, and that is to erase the name "Mennonite" from off the face of your churches and write the name "Christian" instead.

We have no objection to the name. Whether people call us "Christians," or "disciples," or "Church of God," or some other name found in the Bible, we want to merit all such names. But we insist that it is more important to know what God calls us than what men call us. Such names as John, James, Lucy, Mary, Jones, Smith, Brown, etc., are names whereby people may know us from other people. Such names as Missourian, Pennsylvanian, American, European, African, etc., give people an idea of our abode or place of our nativity. Then such names as Christian, Mennonite, Brethren, Presbyterian, Methodist, etc., are an index of what we believe with reference to Bible doctrines. These are our names on earth—still the question remains What is our name in heaven?

That there is nothing in a name, save as an index as to who we are or what we believe, is evident from the fact that we know of a number of churches known as "Church of God," the members of which have no fellowship with others of like name. The same is true of several different churches known as "Christian," a number known as "Disciples," "Brethren," etc. We have no quarrel with any church bearing either of these names, so long as such names are not idolized and given a meaning which they do not merit. We certainly want to be "saints," belong to the "Church of God," be faithful "disciples" of our Lord, and "brethren" to all who are born again; but let such names be applied to us because we are children of the heavenly King and humble followers of our Lord Jesus Christ, not because we happen to be identified with a certain class of people. We are satisfied with the denominational name we have, so long as it is a name applied to a class of people who have forsaken this world with its sinful lusts and follies, have accepted Christ as their Savior and Lord, and adopted the whole Gospel as their creed.

HOLDING OUR YOUNG PEOPLE

Never, perhaps, has this question received more attention than it does now; and never, perhaps, has there been a greater need for it.

One reason why it is such a problem to hold our young people is the fact that the world is making such a vigorous bid for them. There are all kinds of attractions dangled before them. And what might be lacking in the form of ease, pleasure, high salaries, sensationalism, flattery, etc., held before them, is supplied by a system which holds them away from home much of the time, during which time the dazzling world standards are being urged with a hurrah.

But first of all let it not be imagined that nonresistant churches are the only ones confronted with this problem. The fact is that the most wide-open churches, making all sorts of bids appealing to the flesh for the sake of holding young people, have a smaller percentage of their young people in their respective churches than those found in churhes which still proclaim the orthodox faith. There are a number of reasons for this, which we shall not at this time attempt to discuss. But in common with most churches we recognize the problem of holding our young people—a problem which calls for our very best thought and attention.

And let it be remmbered that holding our young people means nothing if it does not mean holding them for a life of righteousness and true holiness, a life conformable to the standards of the Gospel. What is the difference, in the sight of God, between a worldling in the Church and one outside? For a church to set out its walls so that it gives shelter to unconverted people as well as converted ones hinders rather than helps in the work of bringing the lost to Jesus. Besides, it helps rather than retards the drift away from the Church, as we have already noticed.

But to our question: How hold our young people for God and the Church?

Proper Home Environments

The first right of a child is the right to be born well. The second right is that of having the proper kind of bringing up. Where a home is blessed with parents whose first concern is to bring up their children "in the nurture and admonition of the Lord," with an atmosphere of devotion and true Christian piety which makes everybody feel that they are in the presence of God, with books and papers that abound in spiritual food and rich instruction, with the spirit of industry and economy which early brings the child in touch with the practical affairs of life, the children are blessed with a start which usually lands them on the right side of life's duties. Recognizing that the paramount duty in life is to train the present generation for God, it is the duty of all home-makers and homekeepers to arrange the affairs of their homes to this end.

Proper Social Life

This really begins before school life. Those children are few and far between who have not felt the influence of associations several years before they first entered day schools. The social life begins with the time that the child first begins to appreciate the associations of others and ends with the drawing of the last breath. Parents should see to it that, so far as lies within their power of control, their children have the kind of associations which contribute in a very positive way to the building of strong Christian character. This is not primarily a question of authority but of duty.

Here an important point needs to be kept in mind. One of the most ruinous ideas that has ever found lodgment in the human mind is the thought that the social life is something separate from the religious life. This thought leads to the custom of excluding matters religious from the social group, and substituting foolishness in its place. It is this thought that accounts for so much ungodliness being connected with social life. Every religious meeting ought to be considered a social meeting. We do not mean by this that every religious meeting should have a lot of foolishness connected with it, but that wherever we go there should be such a fervent friendship for one another that all are made to feel glad that they are in one another's presence. This does not mean that every meeting which is not distinctly religious from beginning to end is wrong, but it does mean that the idea of sociability should not be connected with foolishness or ungodliness. Even in the social group the child of God should feel that he or she should be about his or her Father's business.

It is positively helpful to our young people to mingle in the associations of people who are pure, intelligent, godly, having high ideals in life and capable of influencing others in the same direction. It is a positive injury to mingle in the society of people having other ideals and aims. Parents and leaders in religious thought should co-operate in the work of providing proper social environments for young people.

Proper School Influences

Here is an influence that is not so easy to control. No matter whether the teacher is an earnest Christian or an avowed infidel, whether the social atmosphere is favorable or unfavorable to the development of Christian character, whether the school standards are for or against Bible standards, the law provides for compulsory school attendance. But parents may do much in the way of counteracting wrong influences by keeping as closely as possible to their children, taking an interest in their studies, giving proper and diligent instructions at home, and thus hedge them about with home and church influences which go a long way in holding them for proper standards. After children reach the adolescent stage it is a matter of great importance that preference be given to schools which stand for the identical standards of social and religious life as those maintained in the Christian home and in the Church.

Proper Church Influences

Our idea of proper church influence is that the Church should stand for the entire Gospel of Jesus Christ, the individual members putting it into daily practice, and sincere effort made to send the Gospel "unto the uttermost part of the earth." The Church should extend the hand of welcome to the stranger in the midst, and most gladly welcome the young people as they seek admittance among the membership. As soon as young members are received they should be set to work in some form of activity, encouraged to keep their conscience bright in a daily program of Bible study and prayer and work among saved and unsaved as opportunity presents itself. Nor should the restraining power of discipline be lacking. You never saw a church that suffered where scriptural discipline was administered in love, but you have probably seen many churches suffering because their discipline was neglected.

The Air of Optimism

One of the strongest drawing powers in any church is the hopeful air which enables one to look into the future with confidence and cheer. We do not have reference to that blind optimism which sees no danger signals and ignores the presence of sinful influences, for that is one of the surest ways that lead to ruin. But we refer to that confident hope and trust in God which enables a man to smile in the midst of hardships and to believe that "all things work together for good to them that love God." It was this hopeful air which enabled our Savior to give His oft-repeated admonition to "rejoice" and "be of good cheer." If you want to make the church an unwelcome place for young people, paint the future just as blue as you can and have them look for the old building to tumble most any moment. If you want them to do their very best, point them to the ever-smiling face of Jesus just beyond the clouds. God made no mistake when He made young people buoyant and hopeful—don't reverse God's order by setting up a lot of scarecrows along the way. By early training them to become soldiers of the Cross and giving them an early taste of the victorious life, you build them up in the faith, solidify them in Christian service, and with the double victory of holding them for the Church and developing them into stalwart workers for Jesus.

THE CALL OF GOD

By C. R. Strite

For the Gospel Herald.

Call—To invite, to warn, to exhort. It generally denotes God's invitation to man to accept the blessings of salvation. We have the external or common call as found in the beauties of nature and recognized by David. Psa. 19:1, 2. Also God's unchanging plan with the seasons. Gen. 8:22. These should be an incentive to every individual to receive a deeper knowledge of God, His power, His care and His call, "Adam where art thou?"

God called Noah into the ark for refuge; He also called him out of the ark into service. Noah recognized these particular calls in fear, yet with perfect obedience, and thankfulness he acknowledges God's favor to him in completing the mercy of his deliverance. He built an altar. Many, when conscious of even the common call, are not willing to erect an altar of service and exclaim with David, "What shall I render unto the Lord for all his benefits toward me" (Psa. 116:12). The blessings we receive are evidences of God's love and

sympathy toward us, and indeed are a call for us to reverence Him.

By the external call gross crimes are often avoided, habits of vice partly conquered, and much moral good follows, since morality and a reformed life are commendable, yet it has no saving effect upon the heart. For it is said, "Many are called but few are chosen" (Matt. 22:14). On the whole, the design of God in giving this common call in the Gospel is the salvation of His people, the restraining of many from sin, and the setting forth of the glorious work of redemption by Jesus Christ.

Calling—Divine summons, vocation or invitation. The effectual calling of God implies more particularly to "the work of God's Spirit;" whereby He convinces us of our sin and misery, enlightening our minds with the knowledge of Christ, and renewing our wills. He both persuades and enables us to embrace Jesus Christ, freely offered to us in the Gospel.

In the midst of all human calamities, God continues calling by the prophets, "Look unto me and be ye saved" (Isa. 45:22). "Seek the Lord and ye shall live" (Amos 5:6). In these last days He is calling by His Son (Isa. 55:5; Matt. 3; Rom. 1:6); by His Spirit (Rev. 22:17); by His works (Rom. 1:20) and by His ministers who are ambassadors in Christ's stead, who continue calling, "Be ye reconciled to God." Ministers therefore have a divine summons, and need to be loyal to their calling; they dare not handle the Word of God deceitfully. Jer. 48.

Ministers are called by God (Heb. 5:4); commissioned by Christ (Matt. 28:19; Jno. 17); sent by the Holy Ghost (Acts 13:2-4). They have authority from God for preaching discipline and missions (II Cor. 8; 13: 10) because of their "holy calling" (II Tim. 1:9), "high calling" (Phil. 3:14), and "heavenly calling" (Heb. 3). They need be sound as to principles; they must be men whose hearts are renovated by divine grace, whose sentiments are the product of divine truth.

Ministers without principle, who set up their own liberalistic views will never do any good. He who professes to believe in a system, as a church organization, should see to it that it accords with the Word of God and prove himself faithful in its service. A contracted, bigoted spirit does not become those who preach the Gospel which extends the purest benevolence to mankind. An idle, frigid, indifferent minister is a pest to society, a disgrace to his profession, an injury to the church, and an offence to God. They should not only possess a luminous mind, but set an example so their calling will be effectual and give inspiration and prove a blessing to the circle in which they move. God giveth a banner to them that fear Him, so the truth may be demonstrated (Psa. 60: 4), harmony established, and a good spirit of fellowship and peace prevail.

Called—To assemble into an effectual union with Christ. They are those who are called from the kingdom of darkness into the kingdom of light (I Pet. 2:9), from the fellowship of the world, to the fellowship of Christ. "Wherefore come out from among them and be ye separate saith the Lord" (II Cor. 6:17). God called Abraham to come out of his father's house, to a country He would show him. Abraham heard the call, believed in God's promises, and was called "the friend of God." Jesus says, "Ye are my friends if ye do whatsoever I command you" (Jno. 15:14). "Henceforth I call you not servants....but I have called you friends." "The Spirit beareth witness with our spirit that we are the children of God: and if children then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:16, 17).

Ministers continue calling, yet many go unsaved, and presumptuously make light of the principles of the Word, bringing reproach upon the Author of Truth, who in mercy called them to come. He that refuses rejects "not man, but God" (I Thes. 4:7, 8). Jesus said "He that rejecteth me, and receiveth not my words hath one that judgeth him" (Jno. 12:48). Their eyes are blinded and their hearts are hardened. They are in delusion. II Thes. 2:10, 11. They are rejected by God. Prov. 1:24-29. Their end is destruction. Prov. 29:1; Matt. 22:3-7.

Hagerstown, Md.

CHRIST'S ABILITY TO SAVE

By Ada E. Witmer

For the Gospel Herald.

> For the Son of man is come to seek and to save that which was lost.—Luke 19:10
>
> Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them—Heb. 7:25.

When Christ was here upon this earth, He gave salvation to all those who came to Him in faith and true repentance. Now that He is no longer in this world but with the Father He still has power to do the same. "Jesus Christ the same yesterday, today, and forever."

He can save very sinful persons. Christ says, "Him that cometh to me I will in no wise cast out." Mary had been a very sinful person. We afterward notice how she loved to sit at the feet of Jesus and hear His word. The conversion of Paul was a very remarkable one. He was going on an errand of sin when the Lord appeared to him in the way and he was converted. The conversion of the Philippian jailor and the prisoners are also examples of remarkable conversion. It is quite probable that some of these knew very little about the Scripture before. Though knowing the Scripture is an advantage, it is possible for a person to be converted when being acquainted with the Scripture only in a small degree. With him there is no respect of persons. He accepts people of all races and stations in life.

In order that sinners may be converted the Lord needs instruments. He needs Spirit-filled instruments whose lives are exemplary; whose motives are pure and who are supplied with grace to live exemplary lives. It is also needful for the Holy Spirit to convict sinners of their sins. Without this man's efforts are fruitless. Man cannot save. Man is the instrument through which God works. God saves.

Lancaster, Pa.

SUFFICIENT UNTO THE DAY

In accomplishing your day's work you have simply to take a step at a time. To take that step wisely is all that you need think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof. There is not a child of God in this world who is strong enough to stand the strain of today's duties and all the load of tomorrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our Heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come with it sufficient for its tasks or for its troubles.—Theodore L Cuyler.

"Live not so much upon the comforts of God, as upon the God of comforts."

"We have stalwart sinners to deal with, so we must have a stalwart religion."

"God's promises are heaven's banknotes, made for circulation on earth."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

"BUT WE SEE JESUS"

Selected by Susie C. Hess

I don't look back; God knows the fruitless efforts,
The wasted hours, the sinning the regrets;
I leave them all with Him who blots the record,
And mercifully forgives, and then forgets.

I don't look forward; God sees all the future,
The road that, short or long, will lead me home,
And He will face with me its every trial,
And bear with me the burden that may come.

I don't look round me; then would fears assail me,
So wild the tumult of earth's restless seas;
So dark the world, so filled with woe and evil,
So vain the hope of comfort or of ease.

I don't look in, for then am I most wretched;
My self has naught on which to stay my trust.
Nothing I see save failures and shortcomings,
And weak endeavors crumbling into dust.

But I look up—into the face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

Millersville, Pa.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Portland, Oreg.

(730 Savier St.)

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men."

God has indeed been blessing the efforts at this place and we are grateful for it. We have seen the conversion of one who was a confirmed drunkard and who is well up in years. We were invited to a home one evening to sing and were met at the gate by this man who was almost completely under the influence of liquor. He pleaded for help and upon learning that we had come to sing he begged to come into the house to listen. He was permitted to come in for a short time and then had to be taken home. The next day he was visited and invited to the Mission. He came and after a severe struggle he conquered and the next evening made a public confession. "God moves in a mysterious way, His wonders to perform."

We have been waiting to occupy the downstairs of the building in which our services were held since we could not accomodate all the Sunday school pupils in one building. After it was vacated we spent about two weeks in repairing and cleaning it and our first services were held in the new hall, Feb. 18. We had special services both afternoon and evening, with an attendance of about 160 in Sunday school, and 100 for preaching in the afternoon and evening. A number of brethren and sisters from the country were with us and favored us with a number of choruses and special singing. Bro. E. Z. Yoder preached from Jno. 3:16 in the afternoon, and his text in the evening was taken from II Sam. 12:13, "I have sinned against the Lord." He also conducted Children's Meeting in the evening. There were about 50 children present. We feel very much encouraged with the attendance which averages between 75 and 100 each Sunday.

We ask an interest in your prayers that the lost may be gathered in, and that this work may prosper to the honor and glory of God.

Feb. 22, 1923. The Workers.

(Columbia, Pa.)

(Mennonite Home Mission)

Dear Readers of the Gospel Herald:—We greet you in the worthy name of Christ our Lord, Who came into this world and died on Calvary's cross that we might have life and that we might have it more abundantly. But we have our choice of eternal life or eternal punishment. God will not choose for us. It is my prayer that more will think seriously before rejecting our Savior.

At present the folks at the mission are in usual health excepting Sister Bertha Miller, and Brother and Sister Martin's little Anna. She has a severe cold.

Wednesday evening there were twenty at the Mission to go to prayer meeting. Brother Jacob R. Shank and Brother John Kauffman were here from Lancaster to go with us. We were divided into two groups, one group going to Perry street and Alley J, and the other to Blunton street. Interest was shown at one home on Perry. Pray for these souls that they may come unto the Master and receive light and peace. There is much to be done in visitation work and at some places (some could hardly be called homes) they are so careless and negligent of home duties, as well as their souls' salvation. Some are anxious, it seems, to learn more of Him and ask a good many questions which we by God's help answer to the best of our knowledge.

Pray for us as workers and the work at this place, and that we will not become discouraged but be "strong in the Lord and in the power of his might."

The workers,
By Adeline B. Fitzgerald.

WEEKLY LETTER FROM ARGENTINA

(Jan. 17, 1923)

By J. W. Shank

For the Gospel Herald.

Dear Herald Readers:—All of our missionaries seem to be overwhelmed with work just now. The other stations have not sent in any news at all. It is pretty hard for me to work up a letter representing the different stations when they do not write.

There is one event of this week that may be recorded that takes in the missionaries from Pehuajo with the exception of Sister Hershey. They passed through Trenque Lauquen by auto on their way to Pico, a town to the north. The aim was to be present one night at the protracted meetings being held there and be able to see the Gospel work that is being done in that town. It is a new work that was started a year ago by the Missionary Alliance. They have made a very good beginning. The writer also went the same day by train and returned with the others on the following morning. In order not to lose more than one day of time there was very little sleeping done by any of us.

Another event that should be mentioned as one of the important ones is the arrival at the home of Brother and Sister Lauver of a new son, Jacob Paul Lauver. The last report we have is that all were well. Sister Hershey spent a week with them. He was born on Jan. 12.

The dry weather continues. Farmers were keenly disappointed in the failure of the wheat crop and now most people say the corn crop also is ruined. The patches we see near town are completely burnt up with the drought.

The Seventh Day Adventists are in our town now selling their high priced books. There are two of them and they have sold about a hundred books that sell from eight to eighteen pesos apiece. Those who are here now do not work against us like many of this sect do, but we do not like to have them sell so much of their literature here. It does not look

right for them to sell such high priced books to these poor people. But this is one of their ways of working and we have not been able to persuade them that it is a wrong method.

Trenque Lauquen, F. C. O.,
Argentina.

ORPHANS' HOME LETTER
Regarding the Placing of Children

By S. E. Allgyer

For the Gospel Herald.

Apparently the information has gone out that it is impossible to place children in homes in other states than where the institution is located. We are glad to give the information that such statements are not correct. Almost all states have some laws regulating the placing of children; some are rather strict, while others are more lenient, and a few have nothing. These laws have been passed to prevent children being brought from one state to another, and possibly in later years become charity subjects. The institution, however, has the privelege of receiving children from any state.

When a child is to be placed in another state, application must be made to the State Board of Charity, or the Board of State Aid and Charities, or welfare departments, for written consent to place certain children within the state. If the permission is granted, indemnity bonds are usually required. These range from $500 to $10,000, except where none is required, or where there is no stipulated amount, but upon application the amount of bond is fixed by the proper authorities. The individuals getting the children are required to give the necessary bonds, and thus secure the state from any extra expenditure by children coming from other states. This arrangement is no particular hardship, but a bit of "red tape." The institution will stand between the bondsman and trouble, therefore there is no danger for the individual.

Recently three boys were taken to eastern Pennsylvania and placed in good homes, where they will be given a chance in life. If there are others who desire to do mission work along this line, to give a boy or girl a chance to make good, write to the Home.

The Home is not immune or exempt from the ravages of the "flu" or grippe, but is taking its turn with the rest.

The recent painting and improvement at the Home, have added greatly to the appearance and welfare of the institution. We praise the Lord for His blessing and your support.

West Liberty, O.

INTERESTING FACTS ABOUT INDIA

In India the average life is 25 years. In America it is 44.

India's death rate is 32 per 1000. In America it is 14. Infant mortality is three times as great as in Western countries.

From 40 to 100 per cent of the people of various parts of India are infected with hook worm.

The ration of per capita wealth stands as follows: India, 1; Japan, 3.7; Canada, 18.5; United Kingdom, 22.8; United States, 27.9.

Over 200,000,000 of the people of India are engaged in agriculture. These live in 700,000 villages. In one of the villages recorded the average per capita debt is twenty-four rupees on which the annual interest is nearly five rupees.

Out of 38,000,000 children of school age only 8,000,000 are receiving any kind of education. In India as a whole only one in seventeen people can read and write. That is less than six per cent. In the United Kingdom it is 92 per cent.

India has twelve newspapers and periodicals per million of the population. America has 225.—Selected.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Ezek. 16:49, about fulness of bread, the sin of Jerusalem and her sisters. See if it is not so in our days? W. H. K.

Answer:—By a careful reading of the context it is made clear that Ezekiel is showing Jerusalem her abominations by comparing her with Samaria and Sodom, the cities which had been destroyed because of the abominable sins which had been committed within their borders.

The prophet refers to Samaria as Jerusalem's elder sister, and to Sodom as her younger sister. The former was designated as the elder because she was larger, greater, richer and more closely allied with Jerusalem, than was Sodom, the younger, or lesser in importance. Both cities with their surrounding daughters, or villages, were notoriously wicked. The sins of those cities were exceedingly great, but the prophet declares to Jerusalem, "Thou wast corrupted more than they in all thy ways." Jerusalem with its kings of the house of David, its temple, its priesthood, and God's written law, was highly favored above surrounding cities and kingdoms, and even though her sins were of a similar nature as were those of Samaria and Sodom, nevertheless, in the eyes of God they were greater and more abominable because they were committed against better light.

In verse 49 the prophet describes at least some of the sins of which the people of Sodom were guilty, and it is implied that Jerusalem was guilty of the iniquities mentioned in this verse, and other sins of an abominable nature. The spirit of pride and exaltation was very manifest in Jerusalem. The Jews having lifted themselves up and ignored the authority of God and man. "Fulness of bread," being blessed with abundance they ate to excess, or were given to gluttony, which led them to gratify their lusts along other lines. "Abundance of idleness." Having a love of ease, and an abhorrence of labor, they became indolent which is the mother of the most abominable sins. "Neither did she strengthen the hand of the poor and needy." That is, the poor and needy ones were neglected, permitting them to be impoverished, when the means and opportunities were at hand to relieve those who were suffering. Of these, and greater sins Jerusalem was guilty, hence she like her sisters was destined to utter and irreparable ruin.

What was true concerning Jerusalem and the nature of her sins, is equally true at this time, not only in the world, but in many of the churches, which like the Jews with headquarters at Jerusalem, imagine they are God's children; but the manifestations of pride, feasting, banqueting, immorality, ease-loving, pleasure, honor, wealth seeking, sanctuary-forsaking, Sabbath desecration, to which may be added liberalism, modernism, skepticism and infidelity, are a positive evidence that the sins of Jerusalem and her sisters are very manifest in our days.—J. S. S.

PREACHERS ON STILTS

Remember that in trying to preach to please two or three wiseacres you will likely let the biggest part of your congregation go starving.

Don't parade around in the pulpit on stilts. Get down on the earth and put the Bread of Life where the common people can get it. That's what Jesus did, and they heard Him gladly. Don't put the fodder too high. Jesus didn't say, "Feed my giraffes." He said, "Feed my sheep." —Selected.

"It takes a strong soul to endure great adversity without giving up in despair."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1

Children, obey your parents in the Lord; for this is right.—Eph. 6:1

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

JOURNEYING ALONG LIFE'S PATHWAY

Sel. by Mabel Sensenig

I learn as the years roll onward
And leave the past behind,
That much I have counted sorrow
But proves our God is kind;
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged bypath
Led to fields of ripened grain.

The clouds but cover the sunshine,
They cannot banish the sun,
And the earth shines out the brighter
When the weary rain is done,
We must stand in the deepest sorrow
To see the clearest light,
And often from wrong's own darkness
Comes the very strength of right.

We must live through the weary winter
If we could but value spring,
And the woods must be cold and silent
Before the robins sing
The flowers must be buried in darkness
Before they could bud and bloom,
And the sweetest and warmest sunshine,
Comes after the storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all,
And from the lips that have tasted sadness
The sweetest songs will fall.
For as peace comes after suffering,
And love is reward of pain,
So after earth comes heaven
And out of our loss the gain.

Lancaster, Pa.

FATHERHOOD

By Geo. S. Keener

For the Gospel Herald.

Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law.—Prov. 4:1, 2.

This is the admonition of Solomon who also says, "I was my father's son, tender and only beloved in the sight of my mother." He says further, "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth." If the Lord permits us to live and blesses us with children in our home life we reach the place and time in which as fathers we are responsible for the teaching and bringing up of our children in the fear of the Lord.

I believe it would be wise for every father to pray the prayer of the psalmist, "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." The writer has had some forty odd years experience as a father and still finds some new conditions coming up, especially when among children and grandchildren and you want to show neither prejudice nor partiality toward any.

There come times when Father and Mother both must weigh and consider conditions very seriously. What is the proper thing to do when such problems come up as when the son or daughter ask permission to go into society with a friend? What kind of person is that friend?

I ask all fathers who read this article to look into their lives and see what kind of a showcase they have on display in the window of life. Is your life to the glory of God and a blessing to your household and your neighborhood? Or will it be a curse to you and all your surroundings?

Did you ever think how our children and all who come in contact with us look upon our lives? Did your children ever hear you pray for them and your neighbors, your enemies, and the rulers who are in authority over the country in which we live? Is your life a Christian example in the home? Are you a Christ-like father? Do you stand by your beloved wife in health and sickness, in prosperity and adversity, and share with her the joys and sorrows of life? Do you take part in the burdens of the home in helping to care for the children? Do you help to undress them in the evening and dress them again in the morning? Or do you prefer to loaf around in the town or village stores where obscene language and profanity are common?

Dear reader, if you are guilty of any of these things, you are the one we are talking to. May you see the error of your doings and amend ways and renew your life and do as you promised your companion and stand by her in all the changing circumstances of life.

The father should guard his life in the home, church, and community. The world will read our lives more than they will the Bible. The father is the leader and head of the house and should tenderly and compassionately guard against anything that might lead astray or poison the young mind with erroneous doctrine.

Father, let your life be hid with Christ in God. Be a shining light to those around you. If you have erred in the observance of the church rules do not show a self-willed disposition and justify yourself and think that you are right and everybody else is wrong. Stop and think what kind of an example you are exhibiting to your offspring. In after years your children may remember your unbecoming conduct. Reader, take warning and get right if you are guilty of such things. It may be that some time you would like to get reconciled with God and the Church and you may not be permitted to accomplish your desires. Your life may end before you have made reconciliation.

In your daily pursuits of life you are dealing with your neighbor and fellowman in selling your cattle or grain or merchandise. An old man once said that his children wanted him to have his photograph taken so that they could see his likeness after he was gone and his body mouldering in mother earth.

Dear reader, if the likeness of my body or face is all I can leave behind as a memorial, then woe be unto me! Our lives should be Spirit-filled empowered with the Holy Ghost. Then our children and all who labored and dealt and associated with us will remember us, not by the likeness of our face but by our kindly deeds. John the Revelator says, "Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Sometimes everything may seem to come your way. At other times everything you undertake seems to go wrong. The best thing, as we understand it, is to look to Christ at all times and ask Him in faith believing and we shall receive the blessings He has in store for us. When we can see no way out of the difficulties of life, then Christ seems nearest to us and we are drawn closer to Him. "Behold, the fear of the Lord, that is wisdom; and to depart from evil that is understanding." May we have that understanding and let us build all our hope on nothing less than Jesus Christ and His righteousness. Then will we bring joy to our heavenly Father and our own joys too will increase as we continue in His service.

Dear reader, if any of the things mentioned in this article are true of your life, may you not delay to make everything right that is not as it should be. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Hagerstown, Md.

A bright little boy once took the Bible from the center table of his father's home and turned its dusty pages and said: "Mother, is this God's Book?" "Certainly," was the reply. "Well, I think we better send it back to God, for we don't use it here." Is this not a fair picture in many homes? The Bible seems to be a book for relics, letters, poetry or pressed flowers. It's a gold mine unused.—Sel.

Sunday School

For the Gospel Herald.

Lesson for March, 18, 1923—Luke 23:33-46.

JESUS CRUCIFIED

Golden Text.—But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. —Isa. 53:5.

Introductory.—Christ in the Garden is a fitting introduction to Christ on the cross. In each case He demonstrated His worthiness, proved His divine attributes. In each case He was the chief sufferer yet devoted Himself to the interests of others. Never did the life of Christ shine out with more radiant brightness than on the cross. As we see the Son of God upon the cross, let us notice a few things about His record there.

1. **His Forgiving Spirit.**—He looks upon His persecutors and offers up a prayer in their behalf. It was not the prayer for vengeance, as we read of in other cases. It was not a weakening, as is often the case when people are called upon to suffer in trial for their faith, it was not a plea of innocence and a railing down on His persecutors for their inhuman and unfeeling treatment of Him, but it is the genuine breathing forth of One whose only burden was the good of all men and He prays, "Father, forgive them; for they know not what they do." It is the heart of God, going out in behalf of the sin-benighted and sin-hardened people who know no better than to crucify the Son of God.

2. **His Meekness.**—Notice how patiently He took it all. Not a word escaped His lips but that expressed the feelings of a heart of love. "I thirst," is an expression of the condition of His body—a request that He would hardly have made had He any feeling of resentment against His persecutors. It was no mere accident when He said, "I am meek and lowly in heart." If you want a perfect example of meekness, look at Christ, especially while upon the cross.

3. **His Care for His Own.**—Looking down on His mother, He spoke the last word in care for her welfare when He committed her to John. "Behold thy son....behold thy mother," was enough to make both of them feel that it was His desire that the disciple whom He loved should give His mother the care that she needed. His mind was not on Himself but on His own.

4. **His Saving Power.**—On either side of Him there hung a thief. Verily, "he was numbered with the transgressors." In the early part of their sufferings it appears that both thieves scorned the despised Galilean who was hung upon the cross between them, and they reviled Him. But later in the day one of them repented, rebuked the other thief for talking the way he did, and then asked Jesus for mercy. Whether this thief had known beforehand about this wonderful Savior or whether he got his information from his fellow Sufferer as He graciously taught them while hanging on the cross we are not able to say. But we hear the petition, "Remember me when thou comest into thy kingdom." Immediately there came the response, "Today shalt thou be with me in paradise." No petition of faith has ever come to Him unnoticed. "The power of God unto salvation" was His on the cross as well as at all other places. His compassionate love reached out to the poor thief as well as to the more honorable man. He was still about His Father's business.

5. **His Confident Trust.**—Jesus thought of everybody else first before He gave any thought to Himself. He had breathed out a prayer for His enemies. He had made provision for His mother. He had spoken the words which meant eternal life to the penitent thief. Now while He was about to expire upon the cross, as a last consideration, He says, "Father, into thy hands I commend my Spirit." Not only was this a worthy example of preferring others to self, but it shows implicit trust in the Father. He kept busy promoting the interests of others; and now, when life was about extinct, He commended Himself to the Father and expired. Though He died in ignominy, He maintained His trust in the Father to the end, and died in triumphant hope and perfect trust in Him who sent Him into the world on a mission of salvation.

6. **The Demonstrations of Divine Power.**—So impressive were the demonstrations of divine power that even the Roman centurion was moved to exclaim, "Truly this was the Son of God." The three hours of darkness, the earthquake, and the remarkable record of Christ upon the cross, left no room for doubt in the minds of any who were open to the truth. Marvelous was the power of the Son of God, both in Himself and in the co-operation of the power of the Father.—K.

It is said it takes all kinds of people to make a world, but it takes redeemed people to make up the Bride of Christ.—H. B. Ramer.

Our Young People

PROBLEMS OF CITY MISSIONS.—Tit. 2:1-3:11.

Topic for March 18

MOTTO

"Go,----Preach the preaching that I bid thee."

MEDITATIONS ON THE TOPIC

I. City Problems from the Angle of Missions.—The city is a concentration of business and society. Just as a heap of fruit, or grain, or vegetables, will make the greater stench when placed in a heap that is rotting, so humanity with all its depravity when heaped together without the saltiness of the Gospel power will also make a stench of moral corruption. That is not saying that the corruption of the city people is any worse than the corruption of people anywhere else. Concentration only makes favorable the conditions for decay when decay has already set in. Send the most corrupt of our country people to the city and they will fast go to the worst. Send the best who have some of the effects of the preserving power of the Gospel salt and they will prolong for a time the complete decay. Send men and women who are out and out for God and whose business is to seek and to save the lost and their ministry will be a power that will save the city from complete destruction.

But to go into a stench in order to bring healing and purity and you have what Jude describes, "Of some have compassion, making a difference; others save with fear, pulling them out of the fire hating even the garment spotted by the flesh." Here is where the problem of city missionaries comes in. There are great fires going. Fires of organized ungodliness and selfishness as well as fires of vice and licensed crime against the bodies and souls of men. Every form of evil which flourishes among men has a good ground to flourish in the city. Those in glided vice are hard indeed to reach. Those who are down and out are easier to convince of their needs and are often reached by the power of Christ. Yet the natural tendency to sin makes it a problem to keep souls under the Gospel influence until they reach that understanding by which they are saved and stablished in the faith.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Save"**
2. The Story of How to be Saved.

For Young People
1. Reaching Those Where God Opens a Door.
2. The Environment of the People who Accept Christ in the City.
3. Meeting Problems Sympathetically, but without Compromise.

For Older People
1. The City Worker's Equipment.
2. The Power of Non-conformity in the City.
3. How We May Help the City Missions.

PERSONAL THOUGHT

May we bravely face every problem which is before us and by the grace and wisdom from above solve it in the fear of God.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 8, 1923

Field Notes

Bro. H. R. Schertz of the Chicago Home Mission, spent Sunday, Feb. 25, with the Elkhart, Ind., congregation.

We are glad to state that Bro. and Sister J. S. Hartzler of Goshen, Ind., whose illness was noted in last week's issue, are both able to be up again.

A Bible conference was held at Holdeman's Church near Wakarusa, Ind., last week. The instructors were Bros. B. B. King, J. W. Christophel, and D. A. Yoder.

Bro. Lloy A. Kniss of Johnstown, Pa., preached for the congregation at Elverson, Pa., recently.

The Lancaster Conference will meet at Rohrerstown on Mar. 23. The bishops will have an all day meeting on Mar. 22 at the same place.—M.

In a recent series of meetings held at the Shantz Church, Baden, Ont., by Bro. Norman B. Stauffer of Aldersyde, Alta., six young persons confessed Christ. May God bless and keep them.

From the India Mission news we learn that at the last communion services held at Mahodi thirty-nine partook of the sacred emblems. Bro. and Sister J. N. Kauffman are stationed here at present.

Field Notes.—If you know of any happenings of interest to the church in general appoint yourself a committee of one to send in notes for these columns. Aim to have them reach the office by Saturday, when we go to press.

Bro. Daniel Kauffman of Goshen, Ind., our Senior editor, is at this writing confined to his bed as a result of an attack of Grippe and liver trouble. Our readers will join with us in praying for his speedy recovery.—H.

A large leper colony is soon to be established about five miles from Dhamtari, Ind., on a site of 114 acres acquired for that purpose. This when completed will take most of the time of two missionaries—a man and his wife.—India Mission News.

A recent letter from Bro. John Horsch tells that conditions in Germany at present look very dark from a human point of view and that there is much suffering among the poor. Bro. Horsch continues his work as German translator of our Sunday school literature while absent.

Bishop Ordained.—On Feb. 25, 1923, ordination services were held at the West Liberty Church, near Windom, Kans., for the purpose of calling a brother to the office of bishop. Four congregations who were without a resident bishop were taken into consideration and two brethren, Charles D. Yoder and Harry A. Diener, were taken into the lot. The lot fell on Bro. Harry A. Diener, who was ordained by Bro. T. M. Erb, assisted by the brethren, S. C. Yoder, P. A. Friesen, and D. H. Bender.

Correspondence

Medway, Ohio

Dear Herald Readers, Greetings in the name of our Redeemer:—On Feb. 25, one precious soul was received into church fellowship, Brethren J. M. Shenk, Elida, O., and L. L. Hartzler, West Liberty, O., being present with us. Bro. Shenk officiated. May we remember our young brother at the throne of grace, that he may ever stand firm for Him who said, "I am the way, the truth, and the life." Let us send prayers to the Most High for those yet out in the world of sin, and give them the invitation to come into the fold before it is forever too late. May the Lord have His own perfect way with us.

We would be glad to have others come and visit us. Pray for us and the work at this place.

Cor.

Lake Charles, La.

Greeting to all Gospel Herald Readers:—On Feb. 24 Bro. C. L. Ressler and family of New Orleans, as they were on their way to Tuleta, Tex., where they intend to make their home, stopped at this place. We had a nice visit with them. Altho it was short it will never be forgotten. My prayer is that God may bless him and his family, that he may strengthen the saint and warn the sinner that many may come to Christ to glorify His name.

We have had very nice weather here until the first week in February when it was rainy, and then the wind turned to the north and we had frost several nights. One morning it sleeted and was very icy for three or four days. We still have some cold winds but we do not need fire every day. We feel very thankful to our heavenly Father for the rich blessings from day to day. There are some with colds and a few have the "Flu," otherwise health is as usual.

S. B. Leidig.

Tofield, Alta.

Dear Herald Readers:—We were very glad to have Bro. Clayton F. Derstine of Eureka, Ill., with us from Saturday evening, Feb. 18, until Wednesday evening, Feb. 21. Bro. Derstine also spoke at Ryley on Friday evening, his topic being The Life Worth Living. We were blessed with excellent weather and the attendance was very good. The following topics were given by the brother: The Home from Four Angles; Why God Permitted the Late War; The Sheet Music of Heaven; Bible Leadership and Trained Workers; The Work of the Holy Spirit; History and

Prophecy of Satan; Our Responsibility to Future Generations; Present Day Idolatry; The Ideal Woman; Thirty-five Principles in Bible Study; Fundamentals in Christianity; and God's Last Word to a Lost World. These subjects were well given, sinners were warned and especially was the brotherhood strengthened. We were very glad to have so many in the neighborhood not of our own faith with us during this Bible conference. A number of confessions were among the visible results. We are very thankful to our heavenly Father that the brother was able to come to us after the Bible school at Calgary and our prayer is that God will keep him faithful and we wish him God-speed in spreading the Good News of Christ. To God we give all the honor and glory.

Cor.

Weilersville, O.

(Oak Grove and Pleasant Hill congregations)

May we ever look up to the Giver of all good, with grateful hearts for His protecting care. Reorganization of church and Sunday school work took place the first of the year. Results are as follows: E. J. King, Church Chor., Oak Grove; Harvey Hartzler, Church Chor., Pleasant Hill; Sunday school supts., Elmer Myers, Ervin Greaser, Howard Yoder. The latter intends to start for Russia in the near future to engage in relief work. Supt. Y. P. B. M., A. C. Ramseyer. Meetings are interesting with good attendance.

There is some sickness as a result of grippe and light forms of "flu," especially among our elderly folks. In looking back over the past, how vividly we are impressed with the thought that we have no abiding city here, and as life's little day is rapidly passing by, may we ever be found at our place of duty and ready for the Master's call.

Cor.

Feb. 22, 1923.

Calgary, Alta.

Dear Readers, Greeting in Jesus' name:—Our Bible school came to a close on Feb. 11. It was a great success. Tears were shed as we sang the last goodby. We had 45 in the class at the last and the hall was crowded the last week at the evening services. There are a great many hungry souls seeking after the truth as it is in God's Word, and they are inquiring what we will do and if we will start a mission here. We must surely pity the people that they are seeking after the truth and have no shepherd. Who will make the sacrifice to give us a lift for a while? The people are anxiously waiting what will we do. If the readers of the Gospel Herald would donate twenty-five or fifty cents or one dollar I am sure there could be something done. We have a small place rented for the time being but have no shepherd yet. Some of our country brethren are going to make a sacrifice to come every two weeks. Now there is a chance open for a good worker, as the people are just waiting. Bro. Derstine is leaving for his homeward trip Feb. 26. We are very thankful for what he and Bro. Hallman did. May the seed they have sown bring forth much fruit and may the Lord send some one to feed the hungry souls in this city. We can say the harvest surely is great but the laborers are few. Any donations sent will be gratefully received by any one of the following brethren: N. B. Stauffer, Aldersyde, Alta.; Eli Hallman, Guernsey, Sask.; Nick Roth, Tofield, Alta.; or myself, E. W. Bricker, 2931, 8th Ave. East., Calgary, Alta.

Feb. 23, 1923.

Carstairs, Alta.

Dear Herald Readers, Greetings of love in our dear Savior's name:—We have many reasons to praise God, for the blessings we received in the last few weeks, both temporal and spiritual.

A goodly number of us enjoyed the privilege of attending the Bible school held at Calgary, Alta. We were glad for the help we received in studying God's Word. Bro. C. F. Derstine lectured on Exodus (Egypt to Canaan and the Tabernacle), and Bro. Hallman lectured on "The Book of Romans." Many new thoughts came to us, and we were encouraged to press toward the mark of the prize of the high calling in Christ Jesus.

Large crowds attended the sermons by Bro. Derstine in the evening and we were glad to say the entire work was quite successful. We sincerely hope that we may enjoy the same privilege again next winter.

Bro. Derstine came into our midst on Feb. 15, and preached three very helpful sermons, one soul confessing Christ as a visible result. May God bless him in his work.

On Mar. 1, God willing, we expect to start a Bible Confrence and evangelistic services to continue for several days. We expect Bro. I. Miller of Mazeppa, Alta., as our instructor. May God bless the work.

Health in general is good and the winter has been mild, with only a few short periods of cold. Pray for us and the work at this place.

Harry Steckly.

Feb. 23, 1923.

Baden, Ont.

Christian Greetings to all Herald Readers:—We have great reason to rejoice and say with the Psalmist, "The Lord hath done great things for us, whereof we are glad." Bro. Norman B. Stauffer of Alberta, recently labored with us at the Shantz Church. We must say Bro. Stauffer brought the words of eternal life, and preached to us with untiring efforts the Word of God. There were no visible results until the last night, when six young souls confessed Christ as their Savior. I believe many others are counting the cost. Let us still keep on praying that they too may come before it is eternally too late. Bro. Stauffer has been a great help to us in his ministering here. He also helped in a Bible Conference held in the Baden Gospel Mission, and although the weather was not so favorable the last day, I believe all that were present had a real spiritual feast. We ask an interest in your prayers in behalf of the work at this place.

Henry Gingerich.

Feb. 26, 1923.

Midland, Mich.

Dear Herald Readers, Greetings to all in the name of Jesus who has promised never to leave nor forsake us:—The congregation at this place was favored with the presence of Bishop J. K. Bixler of Elkhart, Ind., who arrived Feb. 20. While he was here four meetings were held. On the evening of Feb. 23, five were received into the Church by water baptism, two reclaimed, and two received from another church. May they be true and faithful to Jesus till He comes.

On Feb. 24, Bro. Bixler left for Ashley, Mich. His stay, and help while here is greatly appreciated.

On Mar. 1, which is the first Thursday in the month, the Sisters' Sewing Circle will meet.

We will soon miss the presence and help in more than one way of two families, as Bro. A. D. Miller and family and Bro. Aaron Nofzinger and family intend to leave for Ohio. Our best wishes go with them. Will you please remember the Lord's work at this place in your prayers?

Yours for the Master,
Alice Marner.

Feb. 26, 1923.

Fairview, Mich.

Greeting to all Herald Readers:—We again feel to praise God for the many blessings we enjoy. We are glad that we have One on whom we can call who is all powerful and who answers prayer. On Feb. 18, ten

(Continued on page 972)

Miscellaneous

HIS DARK NIGHT

By Ursula Miller

For the Gospel Herald.

Gethsemane!
Garden of blood, and sweat and prayer,
Garden of agonies!
The Lord with infinnite love and care
Pleads for His enemies.

He prays! He prays!
That righteousness be lifted up!
Thus prays the Father's Son
For strength to drink the bitter cup;
The Father's will be done.

Again He prays!
Who had no need, Himself, of prayer
He pleads for grace to bear
The load of sin and black despair
The slain Lamb's share!

He prays alone!
Great drops of sweat as blood from pain,
A breaking heart which bled.
He prayed again and yet again
Deep to His Calvary led.

Meanwhile they slept!
Peter and James and John slept on
Through the tragic, sobbing hours
While the broken, lonely Father's Son
Bowed 'neath their sins and ours.

Hearest the mob?
For thirty silver pieces sold
The Messiah of the race.
Suffering unthinkable, untold
Was hurled in Jesus' face.

O traitorous kiss,
Of fallen Judas' sinning night,
When Satan won a soul.
Well might the sun withhold his light
And rocks and graves unroll.

O, weeping world!
Well may we wildly weep and wail,
Our scarlet sin brought pain
To Holiness: drove deep the nail
Of anguish's blinding reign.

Triumphant One!
The wondrous plan of God fulfilled,
All power ever His,
The suffering the Father willed,
Brought resurrection's bliss.

Hesston, Kansas.

SUFFERING

By Fannie Kurtz

For the Gospel Herald.

We are called "Christians" and "saints of God." How honorable this is, if our lives measure up to the standard of Jesus Christ!

As we search the Scriptures and examine ourselves, we are made to say with Paul, "I know that in me (that is, in my flesh,) dwelleth no good thing." "But God, who is rich in mercy for his great love wherewith He loved us,....hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4, 6).

The sufferings of Christ gave more to the world than all His earthly ministry of three years. His life all the way thru was a life of suffering which was finally completed on the cross. Think of that trying time, of the agony just before passing away, and still His accusers mocked Him, and gloried in His helplessness, and He did not so much as tell them that He had all power, but He bore it all in patient, loving silence. A wonderful example for us, but what are we doing for Him?

"Forasmuch then as he has suffered for us in the flesh, arm yourselves likewise with the same mind" (I Pet. 4:1). "For even hereunto were ye called" (I Pet. 2:21). "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3: 12). Let us ask ourselves the question, How much have I suffered for Christ and His cause? Moses chose to suffer affliction with God's despised people, that in the end it might be well with him.

Hebrews eleven may well be called the triumph chapter, as it contains living examples, thru the power of God, and faith in Him. In the thirty-fifth verse we notice, that yet others "whose names are not given" refused deliverance, that they might have a better resurrection.

John the Baptist might have lived a long life, if he had not reproved Herod of his sin. Did he make a mistake when he stood firm for the truth? Surely God did not intend for some of His followers to suffer, and some to slip thru so easily that they never find any occasion for suffering, when He so plainly says that all who live godly "shall suffer persecution.". We who are His followers will find it necessary to take a definite stand for right on some things, at some time. We dare not call all things good, for we are commanded to abhor evil and cleave to the good, and by taking a stand, "tho it be done with all charity," it will sometimes give offense. If we speak to someone about their soul and they turn us down, and perhaps say some unkind things about us, shall we grieve over it, as if some strange thing happened unto us? I Peter 4:12, 13.

I have heard well meaning people say, "I do not know as I have an enemy in the world." This sounds good, but let us see, Did Moses and Joseph and Daniel have enemies, or Christ's followers, did they have enemies? We say, Yes, and many of them. Some Christian professors whose lives are not measuring up to the Gospel, get into trouble sometimes, and they too have enemies, but not for a righteous cause. But these followers of the Lord suffered for a righteous cause. But why is it that there is so little suffering now? Is it because we live in another age?

We study the life of Christ, and the lives of other noble characters, we admire the stand they have taken for God and right, and well we may, for they have not counted their lives dear, but have allowed themselves to be used of God at any cost, and they have been a power for good, and an encouragement to those who followed in their train. I think we are much more careful of our reputation, and our good name among the people, than were these men of God. This may be the reason we lack power in our own lives. Do I guess right if I say we hardly trust to speak to anyone about salvation or God, for fear they will not take it as they should, and they might become our enemies?

Oh, may we as leaders, especially, by God's grace, break these bands of selfishness, and respond to the still, small Voice that dictates to us. We are so human that we need to learn our lessons over and over before they really grip our hearts.

We are so inferior to our Savior, and yet we are so prone to seek the easy route thru life, while He was "a man of sorrows, and acquainted with grief."

Paul was human as well as we, but I am inclined to think he rose far above himself in the spiritual life. Personal reputation to him was a thing of the past, his chief aim was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

Horton, W. Va.

THE NEED IN GERMANY

By Michael Horsch

For the Gospel Herald.

The readers of the Gospel Herald may be informed through the daily papers concerning the great need among the poor in Germany; the American Mennonite papers also have published articles giving such information.

The very great dearness of food which is still rapidly increasing has terrible consequences for thousands of the people. Wages, it is true, are also rising, though not at the same rate as the price of the necessities of life. Yet all who are able to work do not need to go hungry and happily it is the case that few of those who can work are unemployed, but poor people who are not able to work, especially the old, the disabled, and sick and widows with families, are

suffering bitter need. Many are slowly starving.

Th Mennonite Relief Work "Christenpflicht" has been organized to help such people as far as the Lord may give the means and strength that are needed. The help that is given is not confined to material support but our purpose is, first of all, to bring to these people the Gospel. In recent months we have been able to give regular support in the form of food drafts to over two thousand of the poorest among the poor in five large cities of South Germany. For this work we need about five hundred dollars a month. At the present time our treasury contains barely sufficient to keep up this work during the month of February. It would be a great pity, if we, at the present time, would see ourselves compelled to reduce this work. And there are thousands who need support as badly as those who are now receiving help. We should like to increase the numbers of those who are given monthly food drafts and should also like to somewhat increase the value of these drafts.

The Lord knows the need of our German people and we are daily speaking to Him about it. We also speak to you, dear brethren and sisters, about this need. May the Lord who has all in His hand, move hearts and give willingness to give help.

Mennonite Relief Work "Christenpflicht," Hellmannsberg near Jngolstadt a. d. Bavaria, Germany.

GOD THE CREATOR OF HEAVEN AND EARTH

By Ruth E. Buckwalter

For the Gospel Herald.

When "the earth was without form and void, and darkness was upon the face of the great deep. And the Spirit of God moved upon the face of the waters," then was the beginning of the creation of the great world in which we live.

And man in whom God breathed the breath of life, shall he deny the power of God in the creation and descend beneath the level of the beast?

"Ask now the beasts, and they shall teach thee: and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this" (Job 12:7-9)?

Yes, or ask the monkey and he will tell you, or the gorilla and he will tell you. Two men were silently gazing for a long time at a gorilla in a cage when suddenly one man looking at the other, exclaimed, "No one can ever make me believe that I came from an animal like that." "No, nor do I believe it," said the other, and they walked away in disgust.

And the man in whom God breathed the breath of life and the spirit of knowledge, shall he conclude that he knows more than his Creator, and descend beneath the level of things without life? "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psa. 19: 1, 2).

And man in whom God breathed the breath of life and understanding, shall he conclude that it is folly to believe that which one cannot understand? "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:4, 7)?

"Will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it" (Jer. 5:22)? "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his understanding" (Jer. 51:15).

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17: 24-26).

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." (Rom. 1:20). "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Palmyra, Mo.

THE POWER OF LOYAL YOUNG PEOPLE FOR GOOD

By Frieda Roeschley

For the Gospel Herald.

God wants all His young people to be loyal to His cause, because even the world demands loyalty of them in their dealings. Loyal young people are sought everywhere and they have a power for good in the Church that they never have when they become older. "Likewise ye younger, submit yourselves unto the elder, yea all of you be subject one to another and be clothed with humility" (I Pet. 5:5).

Young people are often examples to one another. If a few have the courage to be loyal to God and their convictions, they do not realize the power for good they have in influencing others to be loyal to the cause.

Leaders of the Church are grateful for loyal young people in the Church. Young people who are loyal in prayer, are a great help and comfort to their ministers who need such prayers to help them solve their problems and comfort them when discouraged. Fathers and mothers appreciate loyal young people as do also those who are interested in the welfare of the future Church, because loyal young people are bound to become leaders in the Church of those who are in subjection to them.

They have this promise: "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Flanagan, Ill.

WORSHIPING GOD IN ALL TASKS AND SERVICES

By Emma Slagel

For the Gospel Herald.

What is worship? Worship is that attitude in the heart which finds expression in outward acts of praise, prayer and service. In every task we undertake we should worship God. And "whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Divine worship in the home, a good and holy custom, is, I fear, dropping into disuse. Our lives are so full of business that a season of God's service is almost thought to be an excuse for sloth.

How must we worship God? In spirit and in truth. John 4:24. Let us criticise less, pray more, and set examples of true Christian piety. The Spirit of God and the spirit of worldliness cannot dwell in the same heart. Persons in whom the Spirit dwells in its fulness are earnest, pious, zealous, humble, obedient, consecrated and worshipful. God speed the day when every church member will do his full duty in striving to make the church service what it should be. "Lord it is good for us to be here." "Surely God is in this place."

Flanagan, Ill.

Let not Satan rob you of heavenly glory, by offering you earthly glory. —H. B. Ramer.

CORRESPONDENCE

(Continued from page 969)

young souls were received into the church by water baptism. Some were quite young. They heeded the first call and may we as older ones help them all we can. May our prayers, words, deeds, and actions show what it is to be a true child of God. Also on Feb. 18 a brother and sister were taken into the church by letter. May God bless them. May the church stand together unitedly and grow stronger in the service of our Lord and Savior Jesus Christ. May more prayers ascend to heaven in behalf of lost souls, as souls are dying around us without Christ. Are we doing what we can in prayer, in words, and deeds?

My companion is able to sit up most of the day again, for which we are thankful to God. We thank all those who have offered up prayers in our behalf. May God bless His children everywhere.

Cor.

Holsopple, Pa.

(Thomas congregation)

The Bible school that was held for six weeks at the Stahl church, closed Friday, Feb. 9. There were 30 students registered in the day classes and 31 in the evening classes. The Word of God was taught in its purity and power. The music classes also were well attended and proved very helpful in vocal instruction. A number of special lectures were given during the period of the school term. Good interest was manifested thruout and we believe much good seed was sown.

Bro. Sem K. Johns has been in failing health for some time and often suffers severe pains. His granddaughter, Cora Cable, daughter of Bro. and Sister Lydia Cable, died at the Memorial Hospital, Johnstown, Pa., on Mar. 1. (Obituary notice later.)

Mrs. Daniel Miller near Thomas Mills, fell on the ice and sustained a broken hip. She died Monday Feb. 26. Burial at Mt. Zion Lutheran church.

Aaron Thomas of Holsopple, Pa., passed away recently. Funeral services were held on Feb. 28 at the U. B. Church, Holsopple, Pa.

Bro. D. S. Yoder, minister of the Weaver District, who has been sick since last spring is very low at this writing. Sister Ebe Miller, also of the Weaver District, is critically ill at this time.

The committee called by the ministerial body of the Johnstown District relative to Bro. S. G. Shetler resuming his ministry, met on Feb. 26. Counsel was taken of the six churches with the result that the majority favored him resuming his ministry.

Cor.

Scottdale, Pa.

Dear Gospel Herald Readers:—The work here is going on in its routine way. Considerable sickness has been among us during the winter but at present most of our people are fairly well altho some are just recovering from attacks of grippe and kindred ailments.

We are looking forward to beginning revival services on March 17, with Bro. C. Z. Yoder of Wooster, O., as evangelist. Will you join us in praying for God's blessing on these efforts? Bro. J. F. Bressler of Lancaster, Pa., filled an appointment at the church here on Monday evening, Feb. 26. We have organized a Teacher Training class which meets every Wednesday after the devotional prayer meeting. It is proving quite interesting and many are taking part. Bro. Vernon Smucker is teacher.

Recent visitors in our community and at the Publishing House were Bros. Howard Yoder, Wooster, Ohio, and Daniel Schroeder, Newton, Kans., who made brief stops here on their way to embark for Russia where they will engage in relief work, having been appointed by the Central Committee; Bro. J. W. Yoder, who is at present associated with the Juniata College, Huntingdon, Pa.; Sister Lillie Keim and son, Ivan, and Bro. Harry Maust and family, all of Willard, Colo., who expect to spend some time in the east visiting friends; and Bro. Harold Bender, of Princeton, N. J., who spent the week end here.

Remember the work here in your prayers.

March 3, 1923. Cor.

CHRIST THE PRINCE OF PEACE —HIS MISSION

By Laura Schertz

For the Gospel Herald.

In studying the life of Christ as the prince we find that He did not go about His work in a cold formal way but His heart went out to those He helped and saved.

While here on earth He was subject to weariness, hunger, thirst, agony and death and He was in all points tempted like as we are, yet without sin.

In Heb. 2:18 we read, "For in that He himself hath suffered being tempted, He is able to succor them that are tempted."

He is called the Prince of Peace because He has made it possible for us to have peace with God and our fellow man.

The one great object of His earthly mission was to save souls. He was not seeking honor nor trying to accumulate wealth. He left the glories of heaven and came down to this rugged world to live, suffer, and die for us that we might be saved.

He not only watched for opportunities but sought them and we find that when He was unusually busy He withdrew into a solitary place to pray.

Apparently the busier Christ's life was the more He praved.

Sometimes He had no time to eat or for the needed rest and sleep, but He always took time to pray. The last moments of His life were spent in prayer.

Flanagan, Ill.

OUR OWN PLACE

God offers us something far better than Christ-likeness. It is true that we are to be Christ-like; but the method of this is one of the blessed miracles of the Christian life. We who have received Christ as our Saviour, are to live henceforth, not as though our life were like Christ, but to live because our life is Christ. That is what Paul means when he says "to me to live is Christ." When a foreigner comes to America, lives here, and finally becomes fully naturalized as an American citizen by the action of the United States government, he is to live henceforth not as though his life were like that of an American, but because he is an American. When we were "born again" through faith in Christ, God's heavenly government took all the steps necessary to make us members of the body of Christ, giving Him to us as our own actual life. So the Christian life is not an "as though" life; it is an "is" life. We are to live, not as though certain things were facts, but because these facts have been brought to pass. We are branches in the Vine; we are members of Christ's body; Christ is our life. Judas, never having accepted Christ, went to "his own place." For us who have accepted Christ "our own place" is Christ. We "abide" there by resting in him; and "he that abideth in me, and I in him, the same beareth much fruit."—S. S. Times

The devil mostly tries those who count most for God. To sever a believer from the fellowship with saints means one more on his side.—R.

"No sin is small before God."

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following communication sent out from the Scottdale office of the Central Committee will be of interest to many of our readers.

Scottdale, Pa., February 28.

The American Relief Administration has served notice that they will not accept any Food Remittances or Clothing Remittances after March 15. This will mean that this particular avenue for giving assistance to our special friends in Russia will be cut off. There are several other ways in which we can help them. First,—The Mennonite Central Committee has arranged for sufficient food to supply the districts in which our relief is given to supply those who will be in need if the funds are forthcoming. It will therefore be necessary to send your contributions through the general funds of the Relief organizations that this food can be bought as needed. Second,—The Cunard Steamship Co. and the White Star Lines have announced that they will deliver remittances in American Currency to individuals in Russia. This will help out where special contributions are to be sent to individuals. We would not favor however sending large amounts to any individual at this time. We are of the opinion that the general feeding plan will help the most in the most economical way. We are advised that food can be bought in Russia but that the prices are rapidly advancing. Hence we are not assured of any certain amount of food when remittances are sent to individuals. Through the general fund we are protected against such advances.

Assuring you that we shall always be ready to serve in the best manner possible, we are

Faithfully yours,

MENONNITE CENTRAL COMMITTEE.

Levi Mumaw, Secy-Treas.

* * *

The following report of feeding operations in the Alexandrovsk district is self-explanatory and will give some idea of the work being done:

Alexandrovsk, January 5, 1923.

To Director A. M. R., Moscow,
From A. M. R., Alexandrovsk.

Subject: **General report on feeding operations.** December, 1922.

Continued mild weather thru December was a good thing for our kitchens, because those who have poor clothing did not suffer on that account as they would have otherwise. It froze only a few nights. On the other hand it was muddy most of the time, which made getting about very difficult. Technical and practical difficulties prevented us from getting the clothing shipments sent out to the committees as soon as we expected, but the most needy places will now soon be supplied.

In Chortitza Volost 12 kitchens operated, feeding about 2500, an increase of about 400 cards. Indications are that the hunger curve will rise somewhat more rapidly during the first three months of the new year than it did in the last three in 1922.

Nothing new is reported from Nicholaipol Volost. The four kitchens are feeding about 300 rations.

In Halbstadt (Molotchansk) Volost the 34 kitchens issued about 6100 rations. Reports indicate that the need is increasing more rapidly in this Volost than in any other where we are feeding. The H. M. R. does not seem to have the food to take care of the scattered Russian settlers, so we are planning to give the needy ones our flour, corn-grits packages.

In Gnadenfeld (Bogdanovka) Volost the 27 kitchens fed about 4000 rations. The open weather and resulting heavy roads made it very difficult to get supplies over to the Gnadenfeld villages. The problem will not be so serious when it once freezes.

The Grossweide Children's Home has been taken over by the Government and many changes introduced, so that the children that were in the home are rapidly leaving, about half of them going to relatives during the short time of Government control. We hope to be able to visit the Home soon and get some first-hand information on the situation.

From the Gruenfeld group of villages (Krivoj Rog Ujesd, Ekater Gouv.) in several volosts we have nothing new to report. Eight kitchens are issuing about 450 rations.

In Sagradowka (Archangel) Volost, (Chersson Uyezd, Odessa Gubernia) the 19 kitchens fed about 800 rations.

In Nemyetskaya Volost (New-York Bachmut, Uyezd, Donetzkaya G.) 5 kitchens fed about 300 rations. The other 5 villages in the Volost can probably get along without assistance.

In the Fuerstenland settlement (Verchni Rogatchik and Ushkalka Volosts, Melitopol Uyezd) 6 kitchens fed 650 rations. Conditions are getting worse there and we shall have to take care of a large percentage of the people during the next few months.

Kitchens at various places have been closed for several days, some because there was no fuel, some because the muddy roads prevented the handing of the necessary supplies. On the whole they have kept going even better than we hoped. We can expect difficulties of various kinds. But we are trying to raise the villages to a sense of their own responsibility toward their needy. Some of the people who have the most are the least willing to help out in the ways they could. For this reason it will be very much more worth while for an American to get out to visit the kitchens occasionally. We are planning to do as much such visiting as roads and weather permit.

American Mennonite Relief,
A. W. Slagel, District Supervisor.



Eight American tractors, sent by the Mennonite Central Committee, plowing at Chortitza, Russia.

* * *

Account of work done at the Cutting room, Lancaster, Pa., during the month of January.

State	No. S. C.	No. Garments (773 yds)	Acs Rec.	Mdse Sale	Postage
Pa.	20	749	384 40	371 26	13 14
Ohio	10	513	173 50	166 55	6 95
Ind.	8	290	85 49	80 26	5 23
Ill.	1	53	15 95	14 98	97
Kans.	2	57	17 77	16 15	1 62
5	41	1662	677 11	649 20	27 91

March 2, 1923.

The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

—Whittier.

A man's life consisteth not in the abundance of the things which he possesseth.—Jesus.

"Christ is to human hearts as the shadow of a great rock in a weary land."

Married

Shank—Rhodes.—On Feb. 11, 1923, Bro. Wilmer P. Shank and Sister Mary V. Rhodes were united in marriage at the home of the bride's parents, R. C. Rhodes near Dayton, Va., Bro. S. H. Rhodes officiating. May God's blessings attend them thru life.

Deiter—Witmer.—On Feb. 21, 1923, at the home of the officiating minister, Bro. Frank M. Herr, Willow Street, Pa., were united in holy matrimony Bro. E. Frank Deiter and Sister Esther M. Witmer. May God richly bless this union.

Bowman—Shoup.—On Feb. 17, 1923, at the home of the bride's father, Henry Shoup near Dalton, O., occurred the marriage of Sister Naoma Shoup and Bro. Ezra Bowman, Columbiana, O., Bro. A. J. Steiner officiating. May God bless and prosper them.

Hess—Good.—On Feb. 20, 1923, at the home of the officiating minister, Bro. D. N. Lehman, Millersville, Pa., Bro. Henry Hess and Sister Catherine Good, both members of the Byerland congregation, were united in the bonds of holy matrimony. May the blessngs of God attend them thru life.

Burkhart—Good.—Bro. Elmer N. Burkhart and Sister Katie M. Good, both members of the Bowmansville, Pa., congregation were united in marriage at the home of officiating bishop, Bro. Benjamin Weaver, Goodville, Pa., on Jan. 27, 1923. May their journey thru life be attended by God's blessing.

Blosser—Good.—On Feb. 21, 1923, at the home of the bride's parents, Bro. and Sister Jos. H. Good of near Harrisonburg, Va., Bro. Michael O. Blosser and Sister Fannie M. Good, were united in marriage, Bro. L. J. Heatwole officiating. May the Lord both guide and bless them thru life.

Rohrer—Mummau.—On Feb. 6, 1923, at the home of the officiating minister, Bro. Noah W. Risser, occurred the marriage of Bro. J. Norman Rohrer of Erisman's congregation, Pa., and Sister Mary R. Mummau of Elizabethtown congregation, Pa. May God's richest blessings be with them thru life.

Lambright—Speicher.—On Feb. 25, 1923, Bro. Even Lambright and Sister Clara Speicher, both of the Shore, Ind., congregation, were joined in holy matrimony at the home of the officiating minister, Bro. Jacob P. Miller. May God's richest blessing attend them thru life.

Shirk—Weber.—Bro. David G. Shirk and Sister Fannie G. Weber, both members of the Bowmansville, Pa., congregation, were united in marriage at the home of the officiating minister, Bro. Benjamin Weaver, Goodville, Pa., on Jan. 27, 1923. May their journey thru life be attended by God's blessing.

Nissley—Brubaker.—On Feb. 20, 1923, at the home of the officiating bishop, Bro. Noah W. Risser, occurred the marriage of Bro. Raymond E. Nissley of Good's congregation, Pa., and Sister Helen F. Brubaker of Stauffer's congregation, Pa. May they be attended thru life with the richest blessings of God.

Obituary

Hossler.—Sister Mary Ann Hossler, wife of Stephen Hossler, died Jan. 20, 1923; aged 81 y. 11 m. 27 d. Funeral was held Jan 23, 1923, at Shenk's Church. Services were conducted by Bros. John Ebersole and Noah W. Risser, both of Hershey, Pa. May our loss be her eternal gain.

Steiner.—Clair Leo, son of Bro. Homer and Sister Bertha Steiner, was born in Wayne Co., O., Dec. 15, 1922; died Feb. 22, 1923; aged 2 m. 7 d. He was buried Feb. 25. Services at the Swiss Mennonite Church, conducted by J. S. Moser and C. N. Amstutz. Text, John 16:22. He leaves to mourn his early departure his parents, 1 grandfather, 2 grandmothers, and a host of other relatives.

Garber.—Mildred N. Garber, infant daughter of Bro. Elias and Sister Ada Garber, was born Jan. 29, 1923; died Feb. 22, 1923; aged 24 d. Funeral services were conducted at their home Feb. 24, 1923, by Bish. Noah W. Risser of Hershey, Pa.

Such a little break in the sod,
So tiny to be a grave!
Oh! how can I render so soon to God
The beautiful gift he gave?

Buchter.—Henry E. Buchter was born Nov. 12, 1836; died Feb. 19, 1923; aged 86 y. 3 m. 7 d. He was ill for five months. His wife preceded him in death thirty-three years ago. He leaves to mourn his departure nine children, all married. He was living with his son, Harry near Lititz, Pa. Funeral services were held Feb. 22, at the Hess Mennonite Church, conducted by Noah Landis and John Hess. Burial in adjoining cemetery.

Landvater.—Pearl T., wife of Roy Landvater, was born Dec. 21, 1895; died at her home near Mt. Joy, Pa., Feb. 11, 1923; aged 27 y. 1 m. 20 d. She is survived by her husband and 1 child; also her father, 3 brothers, 5 sisters, and a host of friends. She was a consistent member of Risser's Mennonite congregation and Sunday school and we shall miss her very much. Funeral services were held private on Feb. 14, conducted by Bro. Samuel L. Oberholtzer and Bishop Noah Risser. Interment in Good's Cemetery. Peace to her ashes.

Shearer.—Sister Harriet W. Shearer, wife of Bro. Samuel Shearer, was born Mar. 18, 1862; died Feb. 23, 1923; aged 60 y. 11 m. 5 d. Funeral services were held at Stauffer's Mennonite Church, Dauphin Co., Pa., Feb. 26, 1923, by Bro. John G. Ebersole and Noah W. Risser. Sister Shearer leaves to mourn her departure, husband 1 daughter, 1 grandchild, her aged mother, 2 brothers, and 1 sister.

There are some things we cannot know
Some things we cannot understand
But this one thing, we hope to go
To mother in that heavenly land.

Metzler.—John H. Metzler was born Sept. 24, 1849; died Feb. 15, 1923; aged 73 y. 4 m. 21 d. He died after an illness of five days of grippe. He leaves to mourn his departure his wife and three children: Frank E., John E., and Louise. The daughter is at home. He was a faithful member of the Hess Mennonite Church where his seat was sure to be filled if health permitted. Funeral services were held Feb. 18, at the Hammer Creek Mennonite Church. Burial in adjoining cemetery. Services were conducted by John Hess, Jacob Hershey and Cyrus Gibble. Text, Rev. 21:4.

Helmuth.—Amos, son of Benjamin and Elizabeth Helmuth, was born at Charm, Ohio, May 16, 1865; died Jan. 3, 1923; aged 57 y. 7 m. 17 d. He died suddenly near Millersburg, O., when his automobile which he was driving skidded on the ice, and turned over onto him, killing him instantly. On Jan. 14, 1906, he was married to Fanny Yoder, who survives him. Early in youth he became a member of the Walnut Creek Mennonite Church, where he remained a faithful member until the end of his life. Funeral services were held at Martins Creek Mennonite Church, where a large concourse of people had assembled for the occasion. Services were conducted by Calvin Mast and S. H. Miller.

Shultz.—William Shultz, son of Eli and Cassie Shultz was born in Lagrange Co., Ind., Dec. 19, 1890; died in Grand Rapids, Mich., Feb. 18, 1923; aged 32 y. 2 m. When he was six years of age his parents moved to White Cloud, Mich., where he grew to manhood. He leaves to mourn his departure, 3 children, (2 daughters and a son), parents, 2 brothers and a sister, besides a host of friends. He had been sick for several years. During his illness he came to know his Savior in whom he found much rleief in his time of sickness. He was ready and anxious to go to meet his Savior. Funeral was held Feb. 21, conducted at the house by T. U. Nelson and at the M. E. Church in Newaygo, Mich, by Mr. Leitch.

Kaltenbaugh.—Mada Alberta Kaltenbaugh was born near Holsopple, Pa., March 6, 1917; died Feb. 18, 1923; aged 5 y. 11 m. 12 d. She died of diphtheria after about 28 hours' illness, at the home of her parents, Bro. Charles and Sister Mary (Eash) Kaltenbaugh. She is survived by her parents, 4 sisters and 6 brothers. Two sisters have preceded her in death. Short services were conducted at the home by Bro. E. J. Blough. Interment in the Stahl cemetery. Mada will be missed in the home. The Lord has plucked a tender flower for His garden "over there." May the influence of her brief stay here, remain in our hearts and lives and help to make us good, noble, and true, so that some day we shall meet those gone before.

Helmuth.—On Aug. 13, 1920, there came to the home of Bro. and Sister Elmer Helmuth of Rolette Co., N. Dak., a little son, Frederick, who from the first brought sunshine and happiness to the home. But the great Creator saw fit to call him to the great Home in heaven on Feb. 20, 1923, at the home of Bro. and Sister Joseph Helmuth in Howard Co., Ind. He was aged 2 y. 6 m. 7 d. The death of this loving little lad brings sadness to the host of people who knew him. He leaves to mourn his departure father, mother, 2 brothers, 1 sister, 2 grandmothers, 1 grandfather, besides relatives and friends. Funeral services at the Howard-Miami Church on Feb. 21 in charge of Brethren E. A. Mast and J. S. Horner. Text, Mark 10:13-15. Burial in the Mast cemetery.

Saylor.—Sister Hannah Catherine Saylor, widow of the late Levi Saylor, was born June 10, 1837; died at Claridge, Westmoreland Co., Pa., Feb. 18, 1923; aged 85 y. 8 m. 6 d. Her husband died March 14, 1898. The deceased had been a member of the Scottdale, Pa., congregation since 1895. She is survived by the following children: W. H. Walker of Ruffsdale, Pa.; D. C. Saylor, Yukon, Pa.; J. A. Saylor, Monessen, Pa.; Mrs. D. A. Baird, Youngwood, Pa.; Mrs. Lyman Dayton, Masontown, Pa.; and by two sisters: Mrs. Christanna Keck of Iowa and Mrs. Elizabeth Mull of Somerset, Pa. The funeral was held on Thursday, Feb. 22, at the Middle Lutheran Church, near Mount Pleasant, Pa., conducted by Aaron Loucks and J. A. Ressler. Interment in the cemetery adjoining the church.

Flueckiger.—Caroline (nee Neuenschwander) wife of Theophil Flueckiger, was born near Berne, Ind., Jan. 12, 1892; died near Dalton, O., Jan. 16, 1923; aged 31 y. 4 d. The cause of her immature departure from the great responsibiity of wife and mother was blood poison following the birth of a baby boy a week before. She leaves her deeply bereaved husband with whom she shared joys and sorrows since Feb., 1917. She also leaves 3 little sons, father, mother, 5 sisters, and 6 brothers. One infant son preceded her a year ago. Funeral services were held Jan. 19, at the Salem Mennonite Church by M. A. Niswander in English and C. N. Amstutz in German. Text, Rev. 14:13. She was a faithful member of the Swiss Mennonite Church, a devoted Christian, of a loving and kind disposition, and was loved by all who came in contact with her.

Winey.—Mary (Grabill) Winey, wife of Pre. Caleb Winey of Peabody, Kans., was born near Richfield, Juniata Co., Pa., Feb. 22, 1851; died at the home of her son-in-law, Charles Cooprider, near Windom, Kans., of the infirmities of old age and dropsy, Feb. 22, 1923; aged 72 y. She was united in marriage to Caleb Winey, Jan. 1, 1874. To this union were born two sons and five daughters, one son having died in infancy. She is survived by her sorrowing husband, 6 children, 19 grandchildren, 1 brother and 2 sisters. She united with the Mennonite Church in 1876 and remained faithful to the end. In 1879 she and her husband moved to the then unsettled region of Western Kansas and located in Osborne County, where they suffered the privations of pioneer life, moving later to Marion Co. where they resided during the last thirty years of her life. Funeral services were conducted at the Catlin Church on Feb. 24, 1923, by J. F. Brunk and D. H. Bender. Text, John 17:24.

King.—Carrie Anna, wife of William King, was born near Archbold, O., May 16, 1891; died near Stryker, O., Feb. 22, 1923; aged 31 y. 9 m. 6 d. On April 3, 1915, she was united in marriage with William King. To this union were born 6 children, 3 sons (Harold, Emerson, and Morris) and 3 daughters (Mable, Dorthy, and Helen). Sister King leaves a sorrowing husband, 4 children, parents, 3 brothers and 1 sister, also a large host of relatives and friends. Two daughters preceded her to the great beyond. A little over a year ago Carrie accepted Christ as her personal Savior and united with the Amish Mennonite Church of which she remained a member until death. On Feb. 24, 1923, the funeral services were held at the Central A. M. Church, conducted by Henry Rychener and S. D. Greiser. Text, II Cor. 5:1-4. Interment in Eckley cemetery.

Frey.—Magdalena Frey was born in Fulton Co., O., Jan. 23, 1854; died at her home in Henry Co, O., Feb. 21, 1923; aged 69 y. 28 d. She was united in marriage with Christian Frey Apr. 8, 1875, with whom she lived in happy wedlock 23 years. She was a widow 24 years. This union was blessed with 5 children, 2 sons, (Joseph and Samuel) and 3 daughters (Esther, wife of Menno Nofsiger, Sarah, wife of Silas Leighty and Mary, deceased). Of her immediate family she leaves 2 sons, 2 daughters, and seven grandchildren, together with 3 brothers and 2 sisters to mourn her loss. Sister Magdalena accepted Jesus as her personal Savior and united with the Amish Mennonite Church of which she remained a faithful member until death. Funeral services were held Feb. 23 at the Central A. M. Church, conducted by Eli Rupp and S. D. Greiser. Texts, Matt. 6:19, 20; Rev. 7:13-17. Interment in the Eckley cemetery.

Delp.—Isaiah L., son of Abram K. and Mary L. Delp, was born May 18, 1916; died Jan. 21, 1923; aged 6 y. 3 m. 8 d. He leaves to mourn his early departure, parents, 3 sisters and 2 brothers: Irma, Anna, Priscilla, Oscar, and Abram. Funeral services were held at the Plain Mennonite meetinghouse by Brethren Jonas Mininger and J. C. Clemens. Text, Gen. 43:11. Interment in adjoining cemetery. Isaiah first had the measles which developed into double pneumonia later into cerebral meningitis. Isaiah suffered intense pain being in a great unrest of which he bore it all patiently. He passed peacefully away on Sunday noon.

A sweet little flower too tender to stay,
But God in His mercy took our brother away
Not from our memory and not from our love,
But to dwell with the angels in Heaven above.

Sister.

Gerber.—Elizabeth Lehman Gerber was born in Wayne Co., O., Feb. 3, 1842; died at her home near Mt. Eaton, O., Jan. 18, 1923; aged 80 y. 11 m. 15 d. She was a sufferer for a number of years but bore it all with Christian patience. In her youth she joined the Swiss Mennonite Church, of which she was a member until the Salem Mennonite Church was established where she since held her membership. She was faithful until the end. In 1871 she was married to C. U. Gerber, who preceded her in death 4 years ago. She leaves 2 sons, 1 daughter, 1 step-daughter, 1 grandson, and 3 granddaughters. Funeral services were held Jan. 20, conducted by M. A. Niswander in English and C. N. Amstutz in German at the Salem Mennonite Church. She was a loving mother and grandmother and her demise will be keenly felt by the family, but their loss is her gain as she departed this life strong in the faith of her Master.

Clemmer.—Evelyn B. Clemmer, daughter of Bro. Norman L. and Sister Sara R. (Beyer) Clemmer, was born Nov. 18, 1921; died at the home of her parents at Souderton, Pa., Feb. 17, 1923; aged 1 y. 3 m. She is survived by a brother, Paul. Funeral services at the Soudertown Mennonite Meetinghouse, by Brethren Jacob and Elmer Moyer. Text Job 1:21. Interment in adjoining cemetery. Evelyn's sickness started Jan. 18 with the measles. After recovering she was well for a few days, then took sick with a cold which seemed to draw through her body and left her in a weakened condition, which later developed into bronchial pneumonia causing her death. She is sadly missed.

"Not now but in the coming years,
It may be in the better and,
We'll reap the meaning of our tears,
And there sometime we'll understand."

N. L. C.

Cooper.—Rachel Cantwell Cooper, daughter of Marvin and Etta Cantwell, and wife of John Cooper, was born July 29, 1897 near Purvis, Mo. She died in the home of her sister, Mrs. Minnie Hayes, at Eldon, Mo., Feb. 15, 1923. She was married to John Cooper Nov. 28, 1915, to which union were born 2 sons, Gerald and Harold, and one daughter, Hope. She made a profession of faith in her Savior in Oct., 1917, but having been undecided as to church relations never united with any church. A few weeks before her departure she felt the need of a deeper consecration and yielded herself in purpose to fulfill all the known will of God as far as she was able and passed from time to eternity fully resigned to the Lord's will with a living hope in an eternal home with God. She was buried in the Geo. Purvis cemetery, near Purvis, Mo. Funeral services conducted by Bro. J. R. Shank, (text II Cor. 5:9) in the presence of a number of relatives, friends and neighbors. May her Savior be the Savior of those she has left behind. J. R. S.

Hege.—Naomi (Martin) Hege, wife of Henry E. Hege, died at her home near Maugansville, Md., Feb. 9, 1923; aged 25 y. 5 m. 25 d. She was the daughter of Sister Amanda Martin, Maugansville, Md. She was united in marriage to Bro. Henry E. Hege Aug. 3, 1918. To this union were born three daughters and one son; Rachel, Retha, Elvin, and Naomi (aged two weeks). She accepted Christ as her Savior and became a member of Reiff's Mennonite Church when 16 years old. She leaves to mourn her early departure a sorrowing husband, mother, 6 sisters, 4 brothers, and many relatives and friends. Funeral services were conducted at the house by Bro. Geo. Keener and at the church by Bros. David Lesher and Jno. Grove. Text, Jer. 15:9. Her sun is gone down while it was yet day.

"Thou art gone to live beyond this vale
Of sorrow, pain and care,
And if through life we live for Him
We'll meet thee over there."

By her Bro. N. H. M.

Hackman.—Catharine Hackman (nee Eicher) was born in Wayne Co., O., Sept. 8, 1857. On Nov. 21, 1882, she was married to Henry Hackman. To them were born three children. The family circle was first broken by the passing away of their only son, Elmer, in 1895. The next to answer the summons was Emma, wife of Claude Wanner, who fell asleep Mar. 13, 1916. One daughter, Mrs. Ezra Horst, survives. On Feb. 15, 1923, Mother Hackman, after several months of illness went Home, having spent 65 y. 5 m. 7 d. here in this world. At the early age of 18 she united with the United Brethren Church near Bowdil, O. About 24 years ago she transferred her membership to the Pleasant View Mennonite Church near Bowdil, O., where she was known as a faithful member until death. As a wife, her husband praiseth her, as a mother her children respected her, as a child of God she was faithful to her Master. She leaves her husband, 1 daughter, 3 grandchildren, 1 brother, 2 sisters, and many relatives and friends to mourn her departure. Funeral services were held at the Pleasant View Church, Feb. 17, in charge of her home ministers, I. J. Buckwalter and Aaron Eberly. Text, "She hath done what she could." Interment in cemetery nearby.

Troyer.—Mark Owen Troyer, son of Glenn L. and Katie (Frey) Troyer, was born at West Middleton, Howard County, Ind., April 15, 1922; departed this life Feb. 10, 1923, at the place of his birth; aged 9 m. 25 d. Mark was sick for a short time only. His sickness starting with Influenza and developed into Spinal Meningitis, which was the immediate cause of his death. One brother (Charles Woodrow) and two sisters (Eva Marcile and Carrie Eileen) preceded him to the glory world. He leaves to mourn his departure, his father, mother, 3 grandparents, 2 great-grandparents, 8 uncles, 5 aunts, 12 cousins, and a host of friends. Mark was like a sunbeam to his parents, making life brighter for them, but alas, the clouds cut off the sunbeam, and now it is beaming with the hosts of others in the Celestial Realm of our Maker, God.

Though our heads in sorrow bow,
And our hearts are filled with grief,
In trusting faith we turn to God,
With loving hands, He'll give relief.

Funeral services were held at the Mennonite Church of the Howard-Miami congregation, on Feb. 12, in charge of N. M. Slabaugh and J. S. Horner from Psa. 73:24. Burial in the Mast cemetery.

Miller.—Catherine (Gingerich) Miller, widow of the late Bishop C. J. Miller was born in Fairfield Co., Ohio, on Feb. 15, 1844; died at the home of her daughter, Mrs. Manasses Brenneman, in Johnson Co., Ia., on Feb. 23, 1923; after an illness of only a short duration, at the age of 79 y. 8 d. She came to Washington Co., Ia., with her parents in the spring of 1851. She grew up to womanhood in the northern part of the county at her parental home. In her young days she accepted Christ as her Savior and united with the Amish Mennonite Church and remained a faithful member until death. On Dec. 15, 1864, she was united in marriage to C. J. Miller and lived with him in happy wedlock until he was called home on Sept. 12, 1909. Their marriage was blessed with 10 children, three of whom died in their childhood. The others grew up and were married, yet two of these preceded their mother to the great beyond. She leaves to mourn her departure 2 brothers (Geo. J. and Dan J. Gingerich); three sisters (Mrs. Magdalena Yoder, Mrs. Amelia Miller, and Mrs. Barbara Slaubaugh); 1 son (A. C. Miller, Wellman, Ia.); 4 daughters (Lizzie, wife of John C. Bender, Katie, wife of Milton J. Brenneman, Asenath, wife of Peter B. Miller, and Lydia, wife of Manasses J. Brenneman); 35 grandchildren, 12 great-grandchildren, and a host of relatives and friends. Funeral services were conducted at the home place by J. F. Swartzentruber and Chris Yoder. Texts, Psa. 90; II Pet. 3.

Heiser.—Jacob Heiser, son of Jacob and Kathrine Heiser, was born in Tazewell Co., Ill., on April 22, 1856; died at his home in Fisher, Ill., on Feb. 19, 1923; aged 66 y. 10 m. 28 d. He was married to Elizabeth Bachman on Feb. 20, 1883. To this union were born 12 children, of whom the following survive: Manuel, Alvin, Samuel, Katie, Jake, Mrs. Alvin L. Birkey, Roy, Jesse, and Esther. Barbara preceded him in death about 6 years ago, and two died in infancy. He leaves to mourn his departure his beloved wife, 9 children, 12 grandchildren, 5 brothers, and 2 sisters. He was a member of the Amish Mennonite Church since his youth, and was one of the first Mennonite settlers in the East Bend congregation and worked faithfully unto the end. He expressed his readiness to go home and called the family to his bedside. He bade farewell leaving words of warning and comfort which will long be remembered. It was indeed hard to say goodby to one we all loved so well, one who meant all a father could mean to us. But we feel assured that our loss is his eternal gain. Therefore we humbly say, "Lord, thy will be done." Funeral services were conducted on Feb. 21 by Samuel Zehr from Psalm 39 and Samuel Gerber of Pekin, Ill., from Col. 2:8-10.

"Father, thou art sweetly resting
Cold may be this earthly tomb,
But the angels sweetly whispered,
'Come and live with us at home.'"

The Children.

Stauffer.—Minnie Engle Stauffer was born near Mt. Joy, Pa., Jan. 16, 1862; passed away at Elizabethtown, Pa., Feb. 22, 1923; aged 61 y. 1 m. 6 d. She was united in marriage to Jacob Stauffer. Her husband and son Jay preceded her to the spirit world. She is survived by three children; Harry of Worcester, Mass.; Sara, wife of Abram Breneman,

(Continued on page 976)

Items and Comments

In a special message to the Senate on Feb. 24, President Harding asked that body to consent to a plan under which the United States could take part in the activities of the Permanent Court of International Justice without joining the League of Nations. The message came as a surprise. Some assurances were given that the matter would be considered, but it was finally shelved because of lack of time before adjournment.

According to a recent article in the Calgary (Alta.) Daily Herald some of the business men of the western part of Canada are becoming aroused over the exodus of the dissatisfied Mennonite farmers from that part of the Dominion, and are requesting the Government to amend the school laws so that the Mennonites may be allowed to remain. It is estimated that 2,000 Mennonites have already left Canada but as there are still 20,000 left they desire that every effort be made to keep those who have not yet gone. A prominent financial man said, "The greatest need in Canada today is thrifty, hard workers, and that is what the Mennonites have proven themselves." It is a matter of gratification that the prejudices stirred up by the late war are giving way to saner thinking.

The ship subsidy bill which was one of the things that President Harding had especially urged in his address before the special session of Congress on Nov. 21, will not become a law at this session. The bill had previously been passed by the House but the foes of the measure succeeded in preventing its passage by the Senate by a filibuster. Every time friends of the bill tried to bring it to a vote those opposing it made points of order and long speeches on anything that came to their minds Friends of the measure hoped to tire out these speakers but finally surrendered and so the measure is effectually shelved for the time being. The filibuster has been used by the minority in the Senate to prevent the passage of bills by the majority from the early days of the history of the country.

The farm credits bill which proposes to establish two new banking systems, one government and the other private, to meet the need of the agricultural industry, passed the House recently. It now goes before a conference of both houses. It will likely be finally passed before the present congress adjourns on March 4. The bill proposes to establish twelve intermediate credit banks located in various cities and with a capital of $5,000,000 each. Private credit organizations which would be authorized by the bill are to have a capital of not less than $250,000 each and their number is not limited. These organizations would make advances to farmers on long term periods. The new system would be in operation by the beginning of next year. Just how far it will go in relieving the present embarrassing financial conditions which farmers have to contend with will be demonstrated later.

The Ruhr valley is still emitting some ominous rumblings notwithstanding that it is not found in the newspaper headlines as often as formerly. Both sides seem to go on with an undiminished determination to hold out without yielding. It has been calculated by conservative observers that during the first six weeks of the occupation France received something less than one hundred thousand tons of coal at a cost of 175 francs a ton, whereas if she had stayed out of the Ruhr she would have gotten two millions of tons for nothing. The cost of maintaining the forces of occupation is quite large and it is hard to see where France expects to be paid for this experiment in collecting war debts. On the other hand General Dougette of the occupation forces is reported to have said, "If in a thousand years the Germans have not met their indebtedness, in a thousand years the French will still be in the Ruhr." Intervention by Great Britain and the United States is still talked about. May we all continue to pray that some peaceable solution to the Ruhr deadlock may be found.

OBITUARY

(Continued from page 975)

of Elizabethtown, Pa.; and Minerva, wife of P. N. Fridy with whom she resided. One sister, Mrs. Martha Groff, and a brother, S. P. Engle, both of Elizabethtown, and 4 grandchildren also survive. Many years ago Sister Stauffer united with the Mennonite Church. Until her departure the interests of the church and Sunday school were her interests. She was secretary of the Elizabethtown Sunday school since its organization. During the last hours of her life she spoke of the work in which she was always so faithful. She was employed in the office of the Mennonite Publishing House at Elkhart, Ind., for a number of years. She was early widowed and in the cares of life she always found her strength and helper in our heavenly Father. She will be missed not only by her family but by the Church, Sunday school, and a host of friends; for to know her was to love her. For many years she was ailing in health but she bore it all patiently, fully resigned to God's will. Funeral services were held Sunday, Feb. 25, at Elizabethtown. Interment at Landisville cemetery. The sermon was preached by Bro. S. B. Landis from a text of her own choosing. Psa. 16:11: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore."

Smucker.—Jonas Smucker was born in Wayne Co., O., June 1, 1840; died at his home after a brief sickness which lasted about two weeks. He bore his affliction patiently, realizing that the end was near at hand. He peacefully fell asleep Feb. 24, 1923, at the ripe age of 82 y. 8 m. 23 d. On Jan. 12, 1864, he was united in marriage to Sarah Yoder. To this union were born 11 children, 5 daughters and 6 sons. Mother was called to her reward Jan. 23, 1889. Also 1 son, 3 daughters and 6 grandchildren preceded him in death. On Jan. 6, 1891, he was united in marriage to Mattie Yoder of Cass Co., Mo. To this union were born 5 daughters. There remain to mourn his departure mother, 5 sons, 7 daughters, 31 grandchildren, and a large circle of near relatives and friends. Early in life he gave heed to the voice of the heavenly Shepherd and accepted Christ as his Savior. He united with the A. M. Church and was always deeply interested in its activities, giving his support to the work freely and liberally in prayers and means. He continued loyal to the Faith which he held so dear. His place was seldom vacant in all the various church services. Being a man of vision his counsel was often sought. He leaves to his family and the church the memory of a beautiful Christian life. "Blessed are the dead that die in the Lord." Funeral services were conducted by the brethren, Jesse Smucker, J. S. Gerig, and C. Z. Yoder. Texts, I Cor. 16:13, 14; I Cor. 11:1. Interment in the Oak Grove cemetery.

Farewell, dear father, sweet thy rest,
Weary with years and worn with pain,
Farewell, till in some happy place,
We shall behold thy face again.

God asks us to do only one thing at a time.—Sel.

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OUR MISSIONS

Foreign

India. (1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sundergani, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 15, 1923 (Gospel Witness Established 1905) No. 50

EDITORIAL

A writer in one of our exchanges raises the point that there is too much preaching and not enough teaching being done. He insists that if the minister would devote more time in active spiritual leadership in the course of which his members would be taught to apply themselves to practical Christian life and service and less time spent in feeding the congregations on eloquence and diction, that the result would be more substantial Christian workers. In other words, he believes that the greatest work of the preacher is not to satisfy the ear but to move the heart.

In planning to build a bridge across a stream the engineer must have a full comprehension of the strain which such bridge will be under after it is in use. As sure as he fails beforehand in putting a proper estimate upon this strain his work will result in failure. So likewise will he fail who attempts to bridge the stream of sin by means of his own strength. When the final testing time comes, you will find that the only thing that will weather the storm and endure the strain is the provision made beforehand in the power of God's righteousness secured through the atoning merits of the blood of Jesus Christ.

What is there about the child of God that is not to be found in any way different from the worldling? In our contact with worldlings we simply confirm them in their sinful ways unless there is something about our lives that convinces them that we have an experience worth having which they do not possess. If, as we profess, we have been born again, what is there about our "newness of life" which was not there before conversion? One of the evidences of being "dead in trespasses and sins" is the walk "according to the course of this world." The Christian life must of necessity be different from that of the non-Christian. Wherein does your life differ from that of the ordinary worldling?

Years ago we knew a brother who was greatly impressed that there should be an organized congregation of his church in his home community. The longer he thought of it the more deeply he felt impressed. He commenced praying in earnest and the burden of his heart led him to action. Though there were but two members in his community, and it appeared to most people that there was scarcely any opening for more than a few members in that neighborhood, these two brethren got to work in earnest and in less than a decade their efforts were blessed in the gathering of a fair-sized congregation. It was an illustration of what may be accomplished when a few brethren get in real earnest. And what might not a large congregation accomplish if all the members were of a similar mind to work?

Faith and Works. — Paul and James both discuss this subject, and some nervously try to make it appear that the two did not agree very well. But James was no more a champion of good works than Paul was. We have this subject beautifully illustrated in the life of Abraham, who is called "the father of the faithful."

The moment you hear his name you think of faith, for he exemplified it forcibly in his life. How do we get the idea of his faith? Through his works. How do we know that he had faith in God when he was commanded to leave his home and kindred and travel to a strange and faroff country? By him going when the Lord called him. How do we know that he had faith when God called him to offer up his son Isaac? By his readiness to carry out the commandment of the Lord. Abraham's works prove his faith. Had he disobeyed God it would have been evidence of his lack of trust in God. Faith and works go together. Faith and obedience are inseparable.

Evangelism.—We are safe in saying that continued meetings have been held in at least four-fifths of our congregations during the past few months. "No visible results" are reported from some of these meetings, while in others there are numerous professions of conversions. Where "no visible results" are reported it means either that the meetings were a failure or that but one kind of results was counted "visible."

Continued meetings for the ingathering of the lost or upbuilding of the Church should be but the beginning of real evangelistic work. That congregation is nearest normal where the process of evangelism is perpetual, constant, from year to year. "They that feared the Lord spake often one to another." "Exhort one another daily." "For the space of three years I ceased not to warn every one night and day with tears." Here are a few expressions which are typical of the spirit of true evangelism. Daily devotions in every home, daily meditations and unceasing prayers, frequent pastoral visits, personal work at every opportunity, faithful preparation for every public duty, regular attendance at church services, diligence in teaching the young convert how to walk in paths of holiness and how to work for Jesus, and many other things pertaining to life and godliness, should characterize the record of each congregation the year round. Let there be constant evangelism, and there will be a constant, healthy growth.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

SELF

Luke 9:23

By Geo. R. Brunk

For the Gospel Herald.

If Christ I would serve, from self I'll be free,
Christ's Word to all others, is also to me.
The talents I have, were given to use,
In line with His Word; I may not refuse.
All self-will and anger, must be put away,
If rightly the Master's voice I'd obey.
The task He assigns, I surely can do,
If unto the Lord, and the Church I am true.

The serving of self, makes religion a sham,
By **self** or by **grace,** I am what I am.
Reward will be given for what I possess,
Thru Christ, **not of self,** no more and no less.
To crucify self, God's approval to gain,
Will not mar the soul, with hypocrisy's stain.
For word and example, account we must give,
"No man to himself, can die or can live."

My mission to fill, I loyal must be,
Tho others rebel, that is not for me.
Some personal traits, sure must be ignored,
If the Spirit of God, upon us is poured.
To **"mind the same things,"** as we follow **"The Way,"**
Will increase the reward, at the close of life's day.
Christ said to the Church, and it is still true,
"They do not hear me, who do not hear you."

This **"self"** is a god, men worship from birth,
Which sets itself up, above heaven and earth,
A rebel in home, in Church and in nation,
Who offers the world, in exchange for salvation.
If any man Christ's disciple would be,
He must nail this impostor to Calvary's tree.
The **"expression of self,"** is a popular cry,
"Repression of self" is the voice from on high.

Denbigh, Va.

CHRISTIAN STRENGTH

By J. S. Shoemaker

For the Gospel Herald.

I go the way of all the earth; be thou strong therefore, and shew thyself a man.—I Kings 2:2.

David, the shepherd king, was about to be gathered to his fathers. Solomon, his son, was anointed king over Israel in his stead. Ere the father closes his eyes in death, he delivers his last solemn charge to his son and successor to the throne as King of Israel. It was indeed a wise and timely charge and if Solomon had been obedient to the same, his reign as king over Israel would have outshone that of any other whose head was graced with a kingly crown.

David desired to impress upon the mind and heart of his son the important fact that strength of character and manliness, coupled with faithful obedience to the precepts, testimonies, statutes and commandments of the Lord, would assure unto him success and prosperity in all that he would do, and whithersoever he would go.

Physical, intellectual, moral and spiritual strength are indeed useful acquirements, which are usually greatly appreciated, and are of great value, if used to the glory of God in extending His cause and kingdom. It is a grand thing to have a strong physical constitution capable of enduring the hardships of life. It is grander still to be intellectually strong in order to cope with the hard and difficult problems of the age. It is equally grand to be morally strong and thus enabled to rise above the demoralizing influences of sin, and the soul destroying vices indulged in by the world; but it is infinitely more grand and noble to be spiritually strong, and thus enabled by divine grace to gain the victory over "the world, the flesh and the devil."

Physical, intellectual, moral and spiritual strength are each acquired, developed and retained by complying with certain conditions, which are in each case the denying of certain destructive agencies or elements, the supplying of the necessary means of growth and development, and the helpful exercise of that which is already acquired or possessed.

We would encourage the development of strength along these various lines, but special attention should be given to the development of one's spiritual qualities, because real spiritual strength is the highest standard of manhood. Spiritual growth and strength is developed by a constant self-denial of all that has a tendency to hinder Christian growth, and by a prayerful, diligent study of God's Word, followed by absolute obedience and submission to the will and Word of our Lord and Savior Jesus Christ.

Great opportunities have opened up to the young people of the present generation, and great responsibilities are resting upon them as well. The uppermost question in the mind of every Christian young man and woman should be, "How may I be best prepared to take advantage of the opportunities for service as they come to me, and be enabled to shoulder the responsibilities placed upon me?" David's charge to his son Solomon, if obeyed, will solve the problem, both in the matter of preparation, and the carrying out of God's plans for service.

The greatest desire and paramount aim of every Christian everywhere, should be to labor and live for the best interests of the church of which he is a member. The spiritual condition of the future Church will prove how faithful those responsibilities have been met, and whether true Christian manhood, and strength of character were the dominant factors enabling the Christian man and woman to successfully perform their mission in life. What our beloved Church needs today above anything else, is a membership fully consecrated to the Lord and His service, measuring up to a high standard of Christian manhood.

The spirit of carnality and worldliness is so prevalent and prominent in many of the churches of today, and these soul destroying agencies are seriously affecting some of our Mennonite congregations and gradually leading them into the fatal clutches of the demon of worldliness. Some of the forms of worldliness which are making their inroads into the church are: 1. Worldly wisdom and liberality coupled with scepticism: 2. Wealth, honor and pleasure seeking: 3. The display of vanity in fashionable attire and hair dressing. The first is slaying its thousands, the second its tens of thousands, and the third its thousands of thousands.

The question naturally arises, Why this tendency of drifting into worldliness? The answer is obvious: A lack of consecration, spiritual discernment, Christian strength, and faithful submission to Christ and the teaching of His Word all play their part in bringing about the drifting problem.

Paul in his first Epistle to Timothy presented a fact in a very striking way, when he said, "She that liveth in pleasure, is dead while she liveth." Spiritual corpses clothed with flesh and blood, are to be found in every community, village and city on the face of the globe. Not only are the outspoken unbelievers minus of spiritual life, but many who profess to be Christians are really numbered with the dead of whom the apostle speaks, because they are "lovers of pleasures more than lovers of God." The spirit of pleasure seeking has swung the doors of many churches wide open to provide their worldly minded members with such entertaining functions as tend to gratify their desire for carnal amusements. The same are proving very disastrous

and destructive to true spirituality.

A church composed of fun-loving members, who are simply baptized worldlings, is instrumental in making more infidels and scoffers than all our enemies outside of the church. The inconsistencies and sins committed by carnally minded Christian professors are blocking the way for others to enter the kingdom of grace, and are causing awful desolation in Zion, or the Church.

The principles of conservatism, sober-mindedness, and self-sacrifice, are being lost sight of by many who say "Lord, Lord," and the doctrine of non-conformity to the world, manifested in simplicity of attire, and separation from carnal pleasures, is greatly ignored, especially in the more popular churches, and we are indeed very sorry to know that these soul destroying agencies are wielding a disastrous influence upon our own beloved church.

In this pleasure and vanity loving age, we are in great need of young Samuels, who will say when the Lord calls, "Speak, thy servant heareth," and young Daniels, who have the strength of character to say, "'We will not defile ourselves' with the world's mind and soul food, and would be willing to be cast into a den of lions, rather than to be deprived of daily communing with God in prayer." Shadrachs, Meshachs and Abednegos are also needed who would be willing to be cast into furnaces of fire with seven-fold heat, rather than to bow down and worship the gods of gold, pleasure and fashion. We also need Pauls to declare to believers in general, and with no uncertain sound, "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Placing special emphasis upon the declaration, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Young Timothys are also needed who from their childhood have known the Holy Scriptures, and are "strong in the grace which is in Christ Jesus," showing themselves "approved unto God" by fleeing "youthful lusts," and following "righteousness, faith, charity (and) peace.....out of a pure heart."

Those who truly love Christ, and the doctrines of His Church, are enduring hardness "as good soldiers of Jesus Christ" and are looking to Him constantly for the needed strength to rise above the follies of the world, and thus be enabled to exemplify the self-denying principles of the Christian religion, not allowing themselves to be "entangled with the affairs of this life," that they may please Him who hath chosen them to be soldiers of the cross.

May every loyal brother and sister in the Mennonite Church pray earnestly that God may thru the power of the Holy Spirit open the eyes of the brotherhood in general, that we may all be led to see the great need of putting on the whole armour of God, and go forth in His strength waging valiant warfare against the many worldly indulgences, and soul destructive agencies which are threatening the life of the Church in this age of intense liberalism.

We make our closing appeal in the language of Paul, "Watch ye, stand fast in the faith, quit you like men, be strong." II Cor. 16:13.

Dakota, Ill.

CONSECRATION

By Ruth Ditzenburger

For the Gospel Herald.

Consecration means to dedicate or devote to the service of God. Our church buildings are dedicated, and used expressly for the building up of the cause of Christ, or for religious purposes. Thus every believer ought to be consecrated and dedicated, that Jesus Christ and His cause would have the preeminence in the life.

Some of the best things the Lord has to offer such as consecration are the least sought after, and consequently we may never attain to this valuable and much needed experience for Christian service.

Consecration is a positive command, given by the apostle Paul in Romans 12:1.

According to the example of Christ and Paul none of us have made too much sacrifice. Consecration includes a number of things.

It means a complete surrender of all that we are, and have, and ever expect to be, which includes bodies, talents, time, and possessions.

It implies obedience to the whole will and counsel of God. In Romans 12 Paul speaks of the presentation of the body.

No matter what line of service is ours to do, we need consecration as definite as the priests did under the law, before entering upon their priestly work.

Another very important step is the consecration of possession, of which Zacchaeus is a splendid example, "Behold Lord, the half of my goods I give to the poor." If we had more of this type of men the money question would be settled, and the treasury supplied continually. Many seem to think the tenth is too much, but this man gave half without any apparent pressure.

Willingness is evidence of consecration. On this particular point the rich young ruler failed and turned away sorrowful. If the same test were put to many Christian professors of today, there might be a similar turning away.

Consecration of everything seems to have been the test of discipleship according to Luke 14:26 and the conditions are no less today. In Romans 6:13 it is expressed thus: "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

I once read of a young man who said that he had convictions for a particular field from his childhood, and that was his preference, but if the Lord wanted to use him elsewhere he was willing. This is another example of entire consecration. In John 8:29 Jesus said, "I do always those things that please him."

This is what we ought to strive for from day to day.

A number of years ago a railroad engineer in California was caught under his engine in a wreck, with no possible chance of release. While in that condition he was praising God for salvation. A millionaire that was on the train came to the front, and hearing this man even though in a dying condition, yet praising God, said he would give every thing he had for an experience like that. The engineer hearing it, shouted, "That's just what it will cost you, brother."

Consecration brings joy. It brings the life more abundant, it gives freedom, but has many tests.

"Consecration means obedience,
To the Spirit's every call,
A full surrender of our life,
And a giving over all.
Meaneth dying, meaneth living,
Death of self and life to God;
Meaneth work of patient waiting,
Or meek submission 'neath the rod.
Meaneth such a full surrender,
That will never dare to ask,
Why God gives our faith such testings,
Or assigns so hard a task.
We are here to be perfected;
Only Christ our need can see;
Rarest gems bear hardest grinding,
God's own workmanship are we."

Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.—Psalm 89: 13, 14.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields: for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

West Liberty, Ohio

Dear Gospel Herald Readers, Greeting in Jesus' name:—First, we want to thank our heavenly Father for all His benefits to us; He has been our stay and helper at all times, in dark days as well as bright days.

We have just gone thru a siege of "flu" at the Home for the past three weeks. At one time we had twenty in bed including some of the workers, which made it very hard on the ones who were left to wait on the sick. While we did not have any serious cases we had some real sick who needed much care.

Sister Carrie Yoder, one of our workers, had a hard attack, but we are glad to say she has so far recovered that she is up and around again, and all the children are out with the exception of four, and we are hoping for a speedy recovery for all, since it has made its round to about all the children as well as to workers.

We hope to see better days soon, tho, we do not want to complain, for God has been very gracious to us in restoring us to our usual health so far, and we thank the sisters of the community that so willingly came and helped us with the washing, ironing, and mending.

There have many changes taken place in our big family this winter and we have often thought of the poet that wrote the words,

"Change and decay in all around I see,
O Thou who changest not, abide with me."

We have placed three of the larger boys quite recently in good Christian homes in Pennsylvania and in a few days another one will go to a Christian home in Wayne Co., Ohio.

We also placed two little girls, aged seven and eight, in the same home. They are sisters and will be much company to each other. There are still others who will go to homes later on. We are glad for the homes that opened their doors to these children, but with it all there comes a sadness we cannot help, for when we gather in the big hall to give "Goodbye" and the big front door swings open for them to pass out, we with tear-dimmed eyes see them go and we realize that one of our family has gone. We wonder when we shall meet again, and will they make good, and will they remember the wise counsel and good admonitions that the faithful workers have with much prayer and patience tried to teach them?

We pray that God may keep them in the right way and some glad day we may be as one big family around the great white throne praising God forever and ever. In Jesus' Name we ask it all.

The Workers.

March 1, 1923. By E. N. S.

Altoona, Pa.
(1614 Eighth Ave.)

Dear Readers:—It looks as if springtime were coming again. We had a few warm days which melted the ice and snow from the streets. Some of it had been lying since Dec. 13. A number of families are quarantined with the measles which keeps the Sunday school and other services below the normal attendance.

On Washington's Birthday the factories were closed and this gave an opportunity for twenty-two of our number to leave on the 1:30 trolley to Hollidaysburg, three miles from Altoona. From there we walked a mile and a half to the Blair County institutions, the county almshouse and asylum, where we had the privilege of holding preaching services for these unfortunate inmates. It surely does one good to see the intense interest and good order in these services. A number of them were weeping while hearing the blessed Word. Any one having the experience of visiting like institutions knows that one comes away more thankful for the right use of the mind. It is only thru the mercy of the Lord that our lot has fallen in more pleasant places.

Tuesday evening, Feb. 27, Bro. J. F. Bressler of Lancaster, Pa., preached for us and had an hour with the children. Bro. Dewey Stahl, Port Treverton, Pa., on his return from the Stahl Bible School, Johnstown, Pa., spent a week with us in visitation work and lent a helping hand in the services. We had the privilege of having with us in our Bible study Thursday evening, Bro. Abram Metzler, Martinsburg, Pa. Sister Fannie Yoder of Mattawana, Pa., was called to the bedside of her son, Bro. O. D. Yoder, who was suffering from a severe case of measles. At this writing he is still in bed but is improving. Among those visiting here recently were Sisters Ruth and Susanna Rohrer, Gap, Elsie M. Stoltzfus, Atglen, and Esther E. Byler, McVeytown, Pa.

Cash Received During February

Scottdale Cong.	$ 46 74
Val. Bender, Deleware	10 00
J. E. Landis, Lancaster	5 00
Michael Yoder, Mattawana	5 00
No. 466	2 00
No. 467	1 00
	$ 69 74

Cash Value Clothes and Provisions

Broadway, Va. S. C.	5 00
Millersville S. C.	6 00
Cross Roads and Lauvers S. C.	5 00
Hagerstown S. C.	6 [illegible]4
New Providence S. C.	6 00
Maple Grove Volant S. C.	14 00
Belleville Cong.	5 00
Allensville Cong.	5 00
Martinsburg Cong.	7 00
Effie Hoover	1 25
	$ 60 69

Many thanks for your support. Pray for us.

March 5, 1923. J. M. Nissley.

Canton, Ohio
(1939 Third St. S. E.)

Greetings in The Worthy Name:—As we are approaching the end of another winter we face changes and have been waiting on the Lord. We still rejoice in hope of the glory of God; and not only so but desire to be in the little corner of His vineyard where He may get the most of our lives. While we were deprived of having the usual term of Bible School this winter, nevertheless had a blessed and profitable winter season. Our attendance was quite good with the exception of several times when the weather and health conditions were unfavorable. The goodly number of brethren and sisters working in the city who attended services, were a real help and inspiration to us. The Thursday evening Bible study and prayer service always is uplifting. We just finished studying the Epistle to the Hebrews, which is so rich with Grace and "Better" things. I would suggest if there are any of our churches whose prayer meeting, or class meeting is "drying up," give this method a trial—i. e., take up an epistle or some book, studying with honest heart about one chapter each night, and if it will not be found worth while, then it works differently from what we find it here.

Bro. Stutzman and Sister Wittmer were received into membership here recently by letter, and have since been united in holy matrimony. We welcome them and wish them blessings material and spiritual, hoping they shall be fruitful "branches" in the "True Vine." Also a young convert is expected to be received soon. With best wishes to all, we are as ever, For His cause,

March 7, 1923. The Workers.

WEEKLY LETTER FROM ARGENTINA

(Jan. 24, 1923)

By J. W. Shank

For the Gospel Herald.

Dear Herald Readers:—Here are a few extracts from letters received this week:—

From W. G. Lauver: "This leaves us all well. Florence was up a short time today (Jan. 20)."

From T. K. Hershey: "This finds me at 12:00, midnight, at Chivilcoy, where I got off to investigate the advisability of buying brick here for the Pehuajo church. In Pehuajo they asked 30 pesos a thousand and here they are 23 pesos. Suppose you look into the matter a bit at Trenque Lauquen. (I have done so and find the price 23 pesos a thousand for the very best brick. J. W. S.) I was not able to see some of the people in Buenos Aires and so will have to go back next week."

From D. J. Lantz: "We are sending the articles for the yearly report that should have been in your hands some days ago."

This was the extent of the news that would be interesting to the Herald readers. The fact is that we have received nothing but the briefest sort of business letters. It is not to be expected therefore that the news letter of this week contain much news from the various stations. Every one is so busy that only the most necessary things are being done. And the extra things like writing real news, which evidently is not absolutely necessary, are those that are left for some other time.

We have been having some oppressively hot weather for some time. There are days of suffocating heat with scarcely any wind and then again there come hot winds which blow the sand and dust, filling every nook of our houses. On such days we do not think of keeping things clean until the wind stops. The temperature in the shade has been around about 104 and 105.

The other day we found another family in Trenque Lauquen which seems to be a promising one. They are people who are seeking the true light. The father said to me: "Some people say one thing and some say another thing about what is the true religion and we become so confused that we do not know what to believe. What I have heard thus far of your teaching, it seems far superior to the Catholic teaching and to spiritualism."

The Bible colporteur who represents the American Bible Society has finished his work here for the present. He sold over fifty Bibles and a great number of Scripture portions. He has encouraged a great many people to seek more spiritual light. He always tells them, "Come to the meetings and you will receive the spiritual food that you need." He also urged the parents to take their children to the Sunday schools instead of sending them. He said, "You need the Sunday school just as much as they do." He is a native of Spain and his direct way of talking in his native language wins the confidence. We wish him God's blessings as he goes on to other towns witnessing for His Master and spreading this precious literature among the people who know not God.

We were surprised last Sunday to see our central Sunday school pass the 100 mark. We have had more than that on special occasions but on this Sunday there was no special attraction of any kind. All of the schools are at their best now.

Trenque Lauquen,
F. C. O., Argentina.

OUR INDIA LETTER

By Geo. J. Lapp

For the Gospel Herald.

The great longing of all our missionaries at this time of the year is to get out into the districts and tour the villages and evangelize the people with whom we have come into contact but little. Few of us will have this privilege because of the many other pressing duties that devolve upon us. But those of us who can shall endeavor to take our workers and tents and camp out in centers where we can spend the days and the evenings with the people and tell them the story of Christ and seek to bring them to Him.

The Christian workers are all back to their stations and spend their time among the surrounding villages. Some of them are living at outposts where they have to work single handed and with their efforts suffer the reproaches of many whom they meet. At the present time however they do not suffer reproach to quite the same extent as they did some months ago as the political agitations in the country have taken on a different form and the minds of many are centered on the Near East problems. The workers give out small picture cards, sell Scripture portions, tracts, religious booklets, and teach the people in the market places and in the homes. The workers themselves feel that as far as possible they ought to have some means of a livelihood independent of the Mission in order that they might show the people that their religion has not made them dependents. For this reason many of them are trying to acquire land, or rent until they have accumulated enough to buy. We have a Mission rule that no workers can draw a full living allowance from the Mission and put in their time in other work. They have so far been able to arrange to have their own work done by others and themselves keep in the religious work and do both successfully which is very commendable. Several of our workers would very much like to secure land, live on it and gradually draw less and less living allowance from the Mission until they can live independently and still put in some time in direct religious work. We are hoping and praying that many may be able to do this before many years shall have passed around.

Our great concern at the present time is Bro. M. C. Lapp's illness. He has lain very low for several weeks becoming more and more helpless. He has not been able to fully recover from the nervous breakdown of a number of weeks ago and since the Holidays has been going down until his one side is almost helpless and he needs constant attention day and night. There are times when his suffering is extreme but he bears it nobly and is ready for whatever the Lord hath in store for him. Our hearts are saddened at the thought of one of our number having to possibly give up all thoughts of again laboring in this land to which he has given his life for over twenty years but we bow to Him who doeth all things well and say "Thy will be done," in his life and in ours. Will you join with us in prayer for Bro. Mahlon and his companion that they may be divinely sustained during these dark days?

Our brother's illness and Bro. Lehman and family going home on furlough have compelled the Mission to make a number of readjustments which cause a number of the missionaries to move from one station to another. Our new missionaries have heavier responsibilities on their shoulders. Withal the burdens of the work are heavy and we cannot care for it as we should unless we have special help and grace from on high.

We praise God for the small gifts that are coming for the new church buildings but we are praying that this coming year the full amounts will be forthcoming which will enable us to complete the new buildings in Dhamtari and Balodgahan. The quarters in which services are held are not large enough for the large congregations that worship.

Building work on the new Leper Asylum site is going on. The Mis-

(Continued on page 988)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

LONELY, BUT NEVER ALONE

By Edna Heishman

For the Gospel Herald.

How oft with friends and loved ones near,
E'en in the busy walks of life,
A sense of loneliness and fear,
Comes o'er us mid the din and strife,
Till by our side, Faith's eye can see,
The One who loves us tenderly.

Alone He trod this earth each day,
That we might ever have a Friend,
To help us on life's devious way
And to our every need attend.
Unchanging, faithful, good and kind,
In Him we best of blessings find.

Each morning sees fresh manna fall,
From heaven our hungry souls to fill,
And Grace for duties great and small,
He gives, and shields from every ill.
When evening shadows o'er us creep,
"He giveth His beloved sleep."

How can we ever doubt His care,
Who for long years has been our guide,
Who, through all time and everywhere,
Has helped us in Him to confide,
He knows the way we have to take,
He's promised never to forsake.

Harrisonburg, Va.

THE ORDINARY WOMAN

Sel. by W. G. Lehman.

If I had the distributing of some of Andrew Carnegie's medals for heroes, I would give one to just the Ordinary Woman. It is true that she never manned a lifeboat in a stormy sea, or plunged into a river to save a drowning person. It is true that she never stopped a runaway horse, or dashed into a burning building or gave any other spectacular exhibition of courage.

She has only stood at her post thirty, or forty, or fifty years, fighting sickness and poverty and loneliness and disappointment so quietly, with such a Christian fortitude, that the world has never even noticed her achievements.

There is nothing high and heroic in her appearance. She is just a commonplace woman, plainly dressed, with a tired face and work-worn hands—the kind of woman that you meet a hundred times a day upon the street without ever giving her a second glance, still less saluting her as a heroine.

Years and years ago, when she was fresh and young and gay and lighthearted, she was married. Her head, as is the case with most girls, was full of dreams. Her husband was to be a Prince Charming, always tender and considerate and loving, shielding her from every care and worry. Life itself was to be a fairy tale.

One by one the dreams fell away. The husband was a good man, but he grew indifferent to her before long. He never paid her the little compliments for which a woman's soul hungers. He never gave her a kiss or a caress, and their married life sank into a deadly monotony that had no romance to brighten it, no joy or love to lighten it.

Day after day she sewed and cooked and cleaned and mended to make a comfortable home for a man who did not even give her the poor pay of a few words of appreciation. At his worst he was cross and querulous. At his best he was silent, and would gobble his food like a hungry animal aand subside into his paper, leaving her to spend a dull and monotonous evening after a dull and monotonous day.

The husband was not one of the fortunate few who have the gift of making money. He worked hard, but opportunity does not smile on every man, and the wolf was never very far away from their door.

Women know the worst of poverty. It is the wife, who has the spending of the insufficient family income, who learns all the bitter ways of scrimping and paring and saving. The husband must present a decent appearance, for policy's sake, when he goes to business; certain things are necessities for the children; and so the heaviest of all the deprivations falls upon the woman who stays at home and strives to make one dollar do the work of five.

This is the way of the Ordinary Woman; and what sacrifices she makes, what tastes she crucifies, what longings for things she smothers, not even her own family guess. They think it is an eccentricity that makes her choose the neck of the chicken and the hard end of the loaf and to stay at home from any little outing. Ah, if they only knew!

For each of her children she trod the Gethsemane of woman, only to go through that slavery of motherhood which the woman endures who is too poor to hire competent nurses. For years and years she never knew what it was to have a single night's unbroken sleep. The small hours of the morning found her walking the colic, or nursing the croup, or covering restless little sleepers, or putting water to thirsty little lips.

There was no rest for her, day or night. There was always a child in her arms or clinging to her skirts. Oftener than not she was sick and nerve-worn and weary almost to death, but she never failed to rally to the call of "Mother!" as a good soldier always rallies to his battle-cry.

Nobody called her brave, and yet, when one of the children came down with malignant diphtheria, she braved death a hundred times, in bending over the little sufferer, without one thought of danger. And when the little one was laid away under the sod, she who had loved most was the first to gather herself together and take up the burden of life for the others.

The supreme moment of the Ordinary Woman's life, however, came when she educated her children above herself and lifted them out of her sphere. She did this with deliberation. She knew that in sending her bright boy and talented girl off to college she was opening up to them paths in which she could not follow; she knew that the time would come when they would look upon her with pitying tolerance or contempt, or perhaps—God help her!—be ashamed of her.

But she did not falter in her self-sacrifice. She worked a little harder, she denied herself a little more, to give them the advantages that she never had. In this she was only like millions of other Ordinary Women who are toiling over cooking-stoves, slaving at sewing-machines, pinching and economizing to educate and cultivate their children—digging with their own hands the chasm that will separate them almost as much as death.

Wherefore I say the Ordinary Woman is the real heroine of life.—The Cosmopolitan.

(The Ordinary Woman, however, like all other persons has the privilege of looking to God as the Source of all strength and comfort in all the vicissitudes of life. Failing to do this her heroism is after all only of the fleeting, earthly variety, which has no promise of the life to come.—Ed.)

Lancaster, Pa.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle. I will instruct thee and teach thee in the way which thou shalt go.—Psalm 32:9, 8.

Sunday School

For the Gospel Herald.

Lesson for March 25, 1923—REVIEW

Golden Text.—This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—I Tim. 1:15.

Introductory.—The lessons of this quarter cover but a small period, in point of time, most of the lessons being taken from the life and teachings of Jesus during the passion week or immediately before. For convenience in review, we will divide these lessons into two parts: (1) Teaching by Precept; (2) Teaching by Example.

Teaching by Precept.—In connection with His performing miracles on the Sabbath day, Jesus took occasion to remind the Jews that they have no scruples in performing necessary work on the Sabbath when that meant mercy to animals and an indirect means of money-making later. Why then should they object to His healing the sick or the maimed on the Sabbath, seeing that a human being is of infinitely more importance than a mere animal? In following His teaching we are impressed with the following: (1) "The Son of man is Lord of the Sabbath." (2) It is lawful to do deeds of mercy or necessary work on the Sabbath. (3) Work that can not be classified under either of these heads ought not to be done on the Lord's day.

In the parable of the prodigal son we have a picture of the Jew and the Gentile, and also of the folly of straying away from the Father into forbidden paths of sin. It is hard to find a more impressive object lesson on repentance than we have here in this parable.

The story of the rich man and Lazarus is likewise full of instruction for those who wish to know the truth about the future state of the righteous and of the unrighteous. Incidentally, the theory of a second chance after death is entirely annihilated in this account.

The return of the Samaritan, whom Christ had healed of his leprosy, to give thanks for the blessing received, was taken as an occasion to rebuke the nine who had likewise been healed but who gave no evidence that they appreciated what had been done for them. "The grace of gratitude" is a jewel which too few people possess as they should.

The spirit of prayer is illustrated in a twofold way: (1) by the widow who came to the unjust judge to be avenged of her adversaries; (2) by the Pharisee and the publican who went into the temple to pray. Prayer is not a mere framing into words the desire of the heart, but it is the flow of faith from an humble heart to Him who hears and answers every petition of faith.

In the conversion of Zacchaeus we have an illustration of how the gift of salvation may be bestowed upon "a man that is a sinner." The doctrine of restitution is also clearly brought out in this narrative. Thank God that salvation is for all men, even the vilest of sinners.

While Jesus was in the temple He was diligent in making the truth known to all who were inclined to listen. The Pharisees, who tried in every way to entrap Him and find something to bring against Him, learned very emphatically that it is a man's duty to pay tribute to the government which gives him shelter; also that we should not fail to render unto God "the things that be God's." In the matter of giving, it is not quantities but motives which God honors and blesses.

Teaching by Example.—Jesus did not only tell people what to do but He also showed them how. Each Sabbath day found Him diligent about His Father's business. The practical side of His religious life was manifest in this that He never turned a deaf ear to the entreaty of faith. The poor woman who had been afflicted for eighteen years was but one among many who felt the beneficent touch of the loving Savior.

Jesus in Gethsemane gives us another example of how to bear our burdens and meet our trials. He did not shrink from the terrible ordeal that was before Him but wrestled with the Father in agonizing prayer. An angel strengthened Him, and He surrendered to the rabble with a calmness that characterized Him in all He did. We can not fail but be impressed with the strong contrast between the suffering, praying Savior and the sleeping disciples.

Again on the cross He gives us food for meditation as we behold Him numbered with the transgressors. Even in those trying circumstances He thought of others before Himself. The persecutors heard His prayer of forgiveness. The thief of His side heard the message of salvation. His mother was committed to the care of the disciple whom He loved. Finally, when all was finished He committed His Spirit to the Father, bowed His head and died. Well may the centurion and they that were with him cry out and say, "Truly, this was the Son of God."—K.

Where your treasure is, there will your heart be also.—Matthew 6:21.

Our Young People

WHOLESOME AVENUES OF RECREATION.—Eph. 5:14-20; Phil. 4:8.

Topic for March 25

MOTTO

"They that wait upon the Lord shall renew their strength."

MEDITATIONS ON THE TOPIC

I. Wholesome Recreation.—We are living in bodies subject to weariness, decay and death. Much as we like a certain kind of work, there is a limit to the time we may spend in doing it because some of our powers of mind or body give out and need to wait to be restored. The wise school teacher has recess. The wise parent allows the child to play as well as work. The wise man will stop at night to sleep. And those who toil all week are wise if they accept the plan of their Creator and spend the Sabbath day in a wholesome change. And even with these recreations daily and weekly, the body and mind at times need still further diversion and change from the strenuous duties that may have been placed upon it for months so that it shows the wear.

What is the person to do in a time of recreation when He needs simply diversion rather than sleep? If we love the Lord as we should, I am sure that we would not do anything in moments of diversion from usual duties that would displease Him. And I am sure that in the proper direction of our life there is always an avenue of recreation that will not only bring glory to God but will be a means of strength to our body mind and soul. Much depends on the kind of work we do as to what will be a wholesome recreation. A man at physical labor may need to supplement more reading. Sometimes a spiritual visit with Christian friends in which mutual upbuilding of one another is the main element of interest is good. Sometimes more special activity in seeking lost souls helps. A season of revival efforts often has the same effect on body and mind and soul that some other diversion, and we return to our old tasks invigorated. The evangelist may need to stop for physical labors more directly. Paul's example here is quite wholesome for modern preachers. Study the question with common sense and keep God's glory in view and you will solve it aright.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Rest"
2. Good Work and Play for Boys and Girls.

For Young People

1. The Need of Recreation.
2. The Sin of Modern Pleasure Seeking.
3. Suggestions from the Spirit of Bible Teaching for Wholesome Recreation.

For Older People

1. False Standards of Diversion and How Satan Traps People in Them.
2. How to Find the Best Refreshment for Body, Spirit and Soul.

PERSONAL THOUGHT

Wherever I am and whatever I may be engaged in, whether toil or rest, Let my life be such as becometh the Gospel of Christ.

Gospel Herald

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
I. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 15, 1923

Field Notes

Bro. Daniel Kauffman whose illness was noted last week, is again able to be up and about.—H.

Bro. C. F. Derstine of Eureka, Ill., should be addressed at 2812 Lincoln Ave., Chicago, Ill., from March 11 to 25.

The Executive and Mission Committees of the General Mission Board met at Elkhart, Ind., on March 7 and 8.

Recent visitors at Scottdale were Bro. and Sister Clyde Ash of Springs, Pa., and Bro. John Troyer of Holmes Co., Ohio.

Bro. G. D. Miller of Springs, Pa., who had been suffering from an attack of influenza recently is now reported to be improving.

Bro. J. N. Durr, who has been unwell for some time, was able to fill the regular appointment at the Martinsburg (Pa.) Church Sunday morning, Mar. 4.

SUGGESTIONS TO SUBSCRIBERS

1. Don't forget to look at the label of your paper occasionally to see when your subscription expires. People are often in arrears simply because they forget.

2. Remember that "dec21" means December, 1921, not Dec. 21 of the current year. The figures always represent the year, not the day of the month.

3. Always state whether your subscription is new or renewal. It helps us a great deal in giving the proper credit and saves time in locating it on the list.

4. Give your correct post office address. Sometimes post offices are close together and people use both. State clearly the right post office, especially if sending in subscriptions for other people.

5. If you change your address give the old address as well as the new. We locate people on the list by their addresses as well as by their names.

6. Be sure to state which paper you want credit for when sending money. We have a number of papers on our lists and care along this line will avoid confusion.

7. Members of a family when renewing should give the same name that is on the list unless it is desired to change it, in which case both the new and the old names should be given. Mrs. Emma Jones may renew for husband, H. Z. Jones, but forget to give the name of her husband. A good plan is to clip the label from the paper and send it along with the letter.

8. If for any reason you want the paper discontinued please let us know. It has been the policy of the House to keep on sending unless notified to the contrary. We get many letters of appreciation because we did not stop the papers when in arrears. However it has in some cases been a source of loss to the House and annoyance to the subscriber. If you are unable to pay now but want to pay later a word to that effect will be appreciated.

These simple rules if carefully followed will greatly facilitate the work here and save the subscriber much possible annoyance.

Bro. S. C. Yoder of Kalona, Iowa, returned to his home last week after serving for six weeks as instructor during the Special Bible Term at Hesston College and Bible School. His home congregation appreciated his message the Sunday following his return.

Bro. Earl Miller of Middlebury, Ind., has been appointed superintendent of the Orphans' Home, West Liberty, Ohio.

Bro. C. D. Yoder of Windom, Kans., spending some time at the Sanitarium at La Junta, Colo., undergoing physical examination. We trust nothing serious will develop.

Bro. S. M. Kanagy of Hesston, Kans., has been appointed as superintendent of the Chicago Home Mission to succeed Bro. H. R. Schertz who has resigned and intends to move to the country.

We are in receipt of a program for ninth annual meeting of the Eastern Mennonite Board of Missions and Charities to be held at New Holland, Pa., March 20 and 21. Some live subjects are on the program.

Bro. John Garber and family of Goshen, Ind., have all been down with the "flu" but we are glad to note that Bro. Garber has so far recovered that he is able to go about his duties again.

Bro. D. G. Lapp of Roseland, Nebr., on his way to Elkhart, Ind., to attend the meeting of the Executive Committee of the Mission Board stopped at Eureka, Ill., over Sunday. He preached at the Metamora Church in the morning, at the Home for the Aged in the afternoon, and at the Roanoke Church in the evening.

Bro. C. Z. Mast of Elverson, Pa., who is the author of the interesting series of family sketches appearing in the Christian Monitor month by month, announces that he will be very glad to receive any facts concerning the early history of the Miller, Plank, King, Hertzler, and Gehman families, from anyone who is in position to give them authentically. Bro. Mast is now engaged in writing up the histories of these and other families to appear in later numbers of the Monitor.

The ministers at Hesston, Kans., were pretty well disseminated among neighboring congregations on Sunday, March 4. Bro. J. D. Charles filled two appointments in Kansas City, Bro. M. D. Stutzman filled the regular appointments at the Wichita Mission, Bro. S. M. Kanagy preached for the Swiss Mennonites at the Garden Church, Bro. Paul Erb served the Larned congregation while Brethren Maurice Yoder and D. H. Bender handed out the Word at the West Liberty Church, leaving Bro. Irvin Burkhart in charge of the home congregation.

Correspondence

Wellman, Ia.

Bro. J. W. Hess was at the Daytonville congregation, holding a week's meetings, with good interest and attendance, after which he gave four days Bible Instruction at the West Union Church and followed by a series of meetings, during which time 16 souls accepted Christ, and others confessed their lives had not been satisfactory to them and the Lord. May the efforts that have been put forth by our brother not all be forgotten soon, may we really be found doers of the Word, and not hearers only, or else we shall be deceived.

W. S. Guengerich.

Carver, Mo.

The Lord continues to give us such events and conditions about us that call for earnest prayer and endeavor to keep our feet in the narrow way and to lead others along the same way. For a few weeks in the community two men who go about preaching held meetings here. They seemed to have a desire to live close to the Lord and preached the Word as far as they went in purity. Altho we cannot agree with all their plans and ideas about carrying on Church work we are glad to hear the true life held forth. "Christ is preached and I therein do rejoice." Our prayer is that all the true hearted may be led to the true path in which God would have them walk.

The writer spent the time from Feb. 20 to 28 at Purvis, Mo., about 8 miles to the Southeast of here in a series of meetings. Varied have been the conditions at that place during the past few years. The war spirit had rather torn them to pieces and scattered the efforts there. Efforts to gather up have been made in various ways. Revivals of different kinds have been held. A number had made profession and fallen from it. A number still hold to their profession and have never been united with the people of God in Church fellowship. There is much need of the people getting into their minds and hearts the true standards of the Christian life. Good attendance and earnest attention was given throughout the meetings and a number were willing to go far enough to express their purpose to go all the way in surrender and obedience. No decisions were made with reference to a church home. Some see the standards upheld as Scriptural but do not have faith to trust the Lord to step out. A number who made no profession requested an interest in our prayer. We came home still burdened for this people and ask that you who read may pray in behalf of this work that God may bless the seed sown and gather together this people in a way to bring blessing to them and glory to God, and that the children and youth may have a real home in which to be shepherded.

We were called home on Thursday to attend the funeral of our old friend and neighbor, Aaron Hart, who was attacked by Pneumonia and passed away. Another reminder that time is short with us all and the opportunities of life are precious. Pray for the bereaved.

J. R. Shank.

Elverson, Pa.

Greetings to all Herald Readers:—This week thus far has been warm, cloudy and very damp. There is much sickness at the present time. The little son of Bro. and Sister C. Z. Mast was very low with pneumonia but is slowly improving at this time.

On the evening of Feb. 23 Bro. Lloy Kniss of Johnstown, Pa., preached a very interesting sermon on I Sam. 17:6, the latter clause.

Bro. J. D. Troyers had sale of their personal property on Feb. 26. They expect to move to Iowa next month.

Plans have been made to erect a new concrete block church house next summer. It is to be built at the same place where the present house is standing.

Feb. 28, 1923. Lena Stoltzfus.

Plainview, Tex.

To All Herald Readers, Greetings in the Master's name:—We do praise the Lord for His goodness to us, and for the special blessings of the past week, when Bro. J. M. Kreider of Palmyra, Mo., was with us from Feb. 20 to 26. He preached every evening while here.

On Saturday afternoon we held council meeting, all present expressing peace. Sunday morning Bro. K. preached for us; also in the afternoon followed by communion and the ordinance of feetwashing.

The reason we held communion in the afternoon was to give those at a distance time to get here, but Bro. I. D. Yoder who lives about 40 miles from us did not get here on account of bad roads, as we had some rain, the first in a long time. Neither did Sister Mary (Ramer) Fisher get to come as she also lives at quite a distance.

About six months ago Bro. J. D. Charles was here and Bro. J. A. Heatwole was here last May. We wish to express our appreciation to Bro. Kreider for his coming. We enjoyed every song and sermon; our faith has been strengthened and our courage to press on renewed.

We extend an invitation to ministers to visit us, especially those who come as far as Oklahoma. Pray for us that the Lord may make a way, either, that we might sell out and go to where there is a church of our faith, or that others may come here and help us build up a church.

At the present time we are helping with a union Sunday school. Bro. J. K. Hartzler as superintendent and the writer as teacher of Bible class.

We often wonder if those who have the privilege of regular church services appreciate such blessings as they should. Do we ever thank God enough for His many blessings?

Tho times have been hard we can say we have never lacked any good thing. During those long spaces of time between preachers' visits the Gospel Herald is a highly appreciated medium that keeps us in touch with the church, and the Bible with God.

The Lord is coming soon. May we that profess Him be ready to meet Him.

Mar. 1, 1923. Ferd. Rastetter.

Goltry, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greetings in Jesus' name:—On Jan. 16 Bro. D. B. Raber of Aurora, Ohio, came into our midst and stayed till Jan. 19. During this time he preached three impressive sermons which were much appreciated.

On Feb. 18 Bro. E. J. Berkey of Oronogo, Mo., came here to hold a series of meetings. The brother labored with us till Friday evening, Mar. 2. During this time he held 16 meetings. The brother preached the Word earnestly, in its simplicity and with no uncertain sound. Christians were admonished to live close to God and sinners were warned to flee from the wrath to come, but none expressed themselves willing to give up sin. Bro. Berkey's labors were much appreciated at this place. From here Bro. Berkey went to Hydro.

Bro. D. Y. Hooley who had been confined to his bed for some time is able to be out again. He preached on Feb. 11 and was able to attend most of Bro. Berkey's meetings.

Sister Ella Miller has been confined to her bed for several months but is now improving and was able to attend the meeting Friday evening, Mar. 2.

There has been quite a lot of sickness and a number of deaths in this community this winter. This has been a very mild winter, not much rain or snow.

Mar. 4, 1923. Simon Hershberger.

(Continued on page 988)

Miscellaneous

THE STEPS SECURE

By Minnie Lauver

For the Gospel Herald.

All along this rugged way,
As we journey day by day,
All our crosses we can bear
Thru the blessed hour of prayer.

Tho our steps ofttimes are steep,
And hearts sometimes are caused to weep,
We still can hear His voice so dear,
"Press on, my child, and know no fear."

Then with our steps quite firm and sure,
Our hearts and lives all washed secure,
In the precious blood that once was shed,
For us, rebel sinners that were dead.

Then when the last step we must take,
Our eyes will but to scenes awake.
Within the courts of Heaven above,
Where all is peace and joy and love.

Mifflintown, Pa.

THE CALGARY BIBLE SCHOOL AND THE NORTHWEST

By Clayton F. Derstine

For the Gospel Herald.

Thru the providence of God and the churches of the northwest I was called to work in this, the farthest north conference of the Mennonite churches. In July I enjoyed their annual conference and visited nearly all the churches. This gave me an opportunity to see their country in the productive part of the year. Now, this time I saw Alberta in hoary winter, and again preached for most of their congregations. Over all I must say I was very glad for their faith and interest on the frontier lines of North America.

History Again

The Bible School at Calgary for three weeks is history; it lies behind us. It has left deepened memories that never will be erased. It has accomplished beyond our expectancy. Again we say, The Lord has done more largely than we had expected. Calgary is a very prosperous city near the base of the Rocky Mountains. Just now the industrial slump is very noticeable and many men are idle. Calgary is the main city of the province of Alberta.

The Venture of Faith

To open a Bible school in a large city where ten Mennonites live took faith. Father Bricker, as we called him, was an Abraham of the present day. He felt moved of God, and moved out, not just knowing the outcome. Bishop E. S. Hallman and others cooperated. Buildings were expensive to rent, but God had one ready, all equipped, the locality picked, and the field was ready. I have seldom ever enjoyed my work better, and seldom ever had a hungrier class of people to listen to the Word of God as in the night messages.

The Name Mennonite

In the Northwest, especially Calgary, the name Mennonite stood for slackers, cowards, pro-Germans, and a disloyal people. This barrier had to be met with grace and with truth. To begin with, the daily newspapers were against us. The ministerium of the city was against Mennonites. But constantly by the ever increasing attendance and the power of the Word this broke down, until they gave us agreeable advertisement freely.

The Lord opened the way to the public at large when we were invited to speak to the people in Calgary in the business section in the center of the city. The military question and other big issues of the Mennonite Church were handled. Some protested but they gave us a united vote to come back the following Sunday afternoon. The Lord gave especial power in convincing and touching the hearts of hundreds. This experience filled Blyth Hall with people from all over the city.

This city has sufficient preaching but lacks Bible teachers, and if the Mennonite Church had more men ready a good sized church could be started at once. As it is, the Mission Board will try to send a minister every two weeks. My heart bleeds quite often on account of this lack. Why don't we train more men as Jesus did the twelve, so that they might be ready for fields like this? The note of regret is felt in this conference that Bro. Allan Good, formerly of this conference, now at Portland, Oreg., should not be ready to take up the work. But God will provide workers if we will pray more to that end.

School Of The Prophets

In the days of Israel there were fifty in the School of the Prophets, under the instruction of leaders like Elisha, and Elijah. It seems to me that every conference should pick out some of its consecrated men and send them together for Bible training and otherwise. I also believe that these men should be of the kind not afraid to carpenter or engage in any other work or business in the week days, and preach on the Lord's Day. This would decrease the expense and increase the amount of missions. It is not necessary to have a Sunday school of 200 and 25 to 50 members. I pray for a generation of men that can be sent thruout this country to preach the full Word of God like Bro. Byer when he started at Columbia in his own home aided by his wife. This is worthy of repeating.

The Day School

The last week about forty-five attended the classes. Of this number twenty were of the city people. The surrounding churches helped along by provisions and otherwise. The student body did good work; their behavior was excellent. So much was this so, that it made a strong appeal to the people that came in touch with them.

Bro. Hallman did thoro work on the book of Romans. This is God's masterpiece, at least it is so called by some.

There were colored people attending; also Jews and the private Chinese valet of the superintendent of the Canadian Pacific Railway. He loves the Lord and scattered much of our literature.

The grocerymen and butchers gave much at cost, and some free. The doors of homes were opened. The people accepted the meetings as a Godsend to feed their famishing souls.

The Heartache of Farewell

Then came the last prayer meeting on Friday evening. The audience was dismissed and one hundred or so stayed for prayer. In this time together before God blessings were showered. The last several days all carried in their breasts a heavy load realizing that parting time was near at hand. The last hour after 9 o'clock, Sunday night, was farewell meeting. Pen can not describe the scene. It certainly was heavenly and sacred. The note that lessened the sadness was that, the Lord willing, they all expected to be back for next year's school. The last words were "God bless you till we meet again," "Blest be the tie that binds," "We'll never say Goodby in heaven." Bro. Hallman promised that the Mennonite Mission Board would consider more work. Then Goodbyes were said all over the building. Some stayed another hour. They could hardly leave.

The Northland

Stopping over several days for preaching at Aldersyde, and Carstairs we reached Tofield. This is within several hours ride of the end of civilization as one might term it. The Lord gave us wonderful weather. From two to three hundred people assembled there daily. The church at Aldersyde was unfortunate in that the temperature ranged around forty degrees below zero and several meetings were postponed. I enjoyed that new experience and the cold was real bearable. In Carstairs an army captain confessed in the meetings. The

Tofield congregation is the farthest north in the Mennonite Church. They are active in spite of the distance from the center of the Church.

The church at Duchess is wishing for a building. They are worthy of one. They are holding church services in the school house. While here they had me speak in the town hall.

From here I am leaving for home, very glad to meet my family, home church and neighbors after so long a stay and very hard work. We enjoyed it, tho we are tired, for we say with others that the Alberta province people are warm hearted. God bless them all. Farewell till we meet again.

Eureka, Ill.

THE EDITOR'S DESK
As Seen by the Associate Editor

By J. A. Ressler

For the Gospel Herald.

Our editorial roster has a peculiar make-up at present. First there is the absentee Editor, whose far-reach-influence and wisely thought out plans still are clearly seen on every page of the paper. His editorials are unsigned in the regular issue.

But the Desk is not idle, nor is the editorial chair vacant in the home office. There is an Office Editor—one of the Associates in this case—and under his scrutiny, and past his keen criticism must every syllable, every letter in fact, pass before it finds entrance to the printed page.

Then there is, finally, the left-over Associate—the present writer. He has several other editorial functions besides these Associate duties, so his work on the regular issue of the Herald is mainly advisory—in case he is consulted. It is only fair to say that the Business Manager of the House is often called upon to act in the capacity of "Consulting Editor."

There are a number of others concerned in the getting out of the paper, and it was on the suggestion of one of these that this effort on the part of the Associate was made to break into printed publicity.

One of the simplest things in the world, on the face of it, is the keeping of a subscription list for a periodical. Everything is done by a well-known system. Simple marks are used that are easy to recognize and hard to mistake. It is very simple—provided.

Provided what?

Why, that everybody minds a few simple rules.

But if one or two of those concerned should make a mistake, or forget one or two of the simple rules—well, then there is trouble.

The Business Manager was looking after the Herald subscription list recently, with the assistance of one or two clerks. There came to the Business Office a request that, simmered down to a sentence, meant "Kindly stop sending my paper."

So far that was all right. We do not like to part company with any of our old and faithful readers, but if any one makes such a request, it is complied with as promptly as possible. The post office in this case was a well-known railroad point, and the name of the subscriber was looked for on the list of that post office. The name was not there. Several near-by post office lists were then looked over. No results. It occurred to some one that the "paper" might not be the Gospel Herald. There are twenty-seven periodicals going out from this House at second class rates. A letter was written to this party asking what "paper" was meant. Reply: Yes, it was the Herald, post office as given. Paper still coming regularly. Next: Sent letter to the Post Master of the railroad town, asking how this man got his paper. Reply: Clipping of label from Herald, giving only name and date of subscription expiring. No light. The case was very perplexing. The Manager lost valuable time. At last he said, "I'll give a quarter to the one that finds that name!"

About the same time came a remittance of $1.50 marked "renewal." Post office was also a railroad town well known. Name not on list there. Name entered as new. Soon came a letter, "Getting two papers." Another hunt. Another quarter offered for the successful finding.

I can't tell you all the details. The Office Editor is getting impatient over so many details as I have already given. There were several impatient clerks about this building over these two cases.

At last—there is always a conclusion if we only wait long enough—at last, up in a corner, where there was a little post office with only two subscriptions on the list, there one clerk found the name of the man who wanted his paper stopped. It may be that the man did not know that the paper was going to that post office, for possibly it was delivered by a thoughtful rural carrier without the man's knowing how it got to him. He was not so very much to blame, perhaps. But if our office had only been notified of the post office to which the paper went it would have saved much time.

The other case was almost exactly similar. Only two on the list at a little country post office.

It cost the Manager fifty cents and hours of time to get those two subscriptions straightened out. If the post office to which they had been going had been stated, it would have taken about one minute for each subscription. With a list of upwards of thirteen thousand names to look over on the Gospel Herald alone, these details are very important.

But don't worry. We do not. Manager, clerks, editors, are all glad this tangle is straightened out, and we'll be better prepared for the next mix-up.

Scottdale, Pa.

HOPE

By C. D. Weaver

For the Gospel Herald.

1. **A hope without assurance of eternal life.** "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). In the few words of this verse we have something that should concern all believers. It is a statement concerning this life and the life to come.

One thing that I can praise the Lord for is the fact that **we know**; a true believer does not need to doubt. I have met with men who said that we do not know that we are saved until after death, but praise God, we may know we have "passed from death unto life." We should be as Paul when he said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

2. **A hope that is blessed.** "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Tit. 2:13). This verse is just the reverse of the one cited before, it tells us of a **blessed hope** (cf. Tit. 3:7) and the glorious appearing of Christ (cf. I Thes. 4:16, 17).

Why is it that a man would be miserable if he would only have hope of Christ in this life? Because he would not know (after doing his best in obeying the laws of God) whether at the end of his life he were to gain eternal life or be thrust into eternal punishment. Oh, miserable, miserable must be the life of that man.

Let us have a better hope. Peter writes that God has given us a lively hope by the resurrection of Christ from the dead (I Pet. 1:3; cf. I Cor. 15:20-23; also I Thess 4:16, 17 with I Cor. 15:51-53).

Is it worth while to strive for these things? Paul writes that he was made a minister of the **unsearchable riches** of Christ, and also what the Lord has prepared for them that love him. I Cor. 2:9. Surely it is worth while.

Columbia, Pa.

CORRESPONDENCE

(Continued from page 985)

Doylestown, Pa.

Dear Herald Readers, Greeting in the blessed name of Jesus. With the psalmist we must say, "The Lord hath done great things for us, whereof we are glad." When we stop to count our blessings, we only begin to realize what the Lord is really doing for us.

The Lord be praised that six souls have become willing to accept His calling and to be joined with the band of believers at this place. The Lord willing, baptismal services will be held March 25.

About thirty of the brethren and sisters of this place are enjoying a correspondence course from the Eastern Mennonite School with Bro. Mahlon Gross as leader. Subject taken is Bible Doctrines. Though it is rather hard study, I believe it is enjoyed by all, and is a subject which should be studied more at the present time when so many different doctrines are afloat.

On Feb. 12, Bro. Clayton Bergey of Fentress, Va., was with us and broke the bread of life among us. May the good Lord bless him in his calling to the ministry since leaving this place.

Springtime is again arriving. Tho rather early, we hope it will continue. Snow and ice has about all left and frost is mostly out of the ground. May the Lord bless His people everywhere.

Yours for Jesus,
Mar. 4, 1923. Paul Histand.

Manheim, Pa.

(Gantz's congregation)

Dear Gospel Herald Readers.—On March 4 we had our regular evening services, and had with us Bro. Aaron H. Wenger of Manheim, Pa., who gave us a very impressive sermon on "Consider Your Ways" (Hag. 1:5), which gave us all some work to do. There was also a trustee elected from the brotherhood, and the work was allotted to John R. Nissley.

Sunday school was organized as follows: Supts., Bro. John B. Snavely, I. G. Nissley, William Faus; Treas., Abram Risser; Secy., Menno G. Snavely; Chors., John R. Nissley and Jacob H. Shenk. We request an interest in your prayers in our behalf for church and Sunday school work at this place.

March 5, 1923. H. E. Bradley.

Willow St., Pa.

(Brick congregation)

Greeting in the Master's Name:—On Sunday morning, Mar. 4, baptismal services were held at this place, when a class of fourteen precious souls were received into church fellowship. Bro. C. M. Brackbill and Bro. Abram Martin conducted the services. Bro. David Garber of Elizabethtown, Pa., was also present with us and had the opening of the services. May there ever be a willing obedience on the part of each one to Christ and the Church, and may all those who come in touch with their lives see "Christ" in them. There are still many who have failed to accept the gracious invitation. We know "where sin abounded, grace did much more abound." Amos H. Mylin, an aged man who had been sick was also baptized by Bro. Brackbill on Jan. 14, at his home.

On Sunday morning, Feb. 18, we were favored with a visit by Bro. Ira Landis of Neffsville, Pa., using for a text "Let the redeemed of the Lord say so" (Psa. 107:2). We wish them God's richest blessings in their future life.

The Lord willing, our council meeting will be held on Mar. 18. We hope that peace and harmony may prevail. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

We ask an interest in your prayers for the work at this place, that we may ever prove faithful, ever "looking for that blessed hope, and the glorious appearing of our Savior Jesus Christ."

Yours "till He come,"
Gertrude M. Lefever.
Mar. 6, 1923.

OUR INDIA LETTER

(Continued from page 981)

sion to Lepers who are so kindly supporting this work have bought one hundred acres of land on which to build a new asylum and have secured a liberal grant from the Government for it and have asked Bro. Esch who is Superintendent of the Leper Asylum to put up buildings as soon as possible according to the plans which have been drawn up. The cottage system will be used and some of the land will be farmed by the lepers. They hope to have a dairy and other industries in connection with the Asylum in time. Anti-leprosy treatments are given to the lepers with the hopes that some may be much relieved of their suffering if not entirely cured. But no marked results have been achieved. Many of them have improved a great deal. The treatment of injecting the serum into their muscles causes them a great deal of pain. The lepers are among the most responsive and appreciative of all the people cared for by the Mission. They are not long in accepting Christ when they come into the Asylum and thoroughly enjoy their Christian life and show it in their lives and works. There are some very bright lights among them.

Rice is nearly all threshed. The crops were fair but would have been heavier had we had heavier latter rains. The winter crops are being gathered in. They consist of peas, pulses, and wheat. Some buckwheat is sown.

A widow living in Sihawa who is the owner of that and five other villages has been a staunch friend of the Mission for years. The Mission helped her to hold her claim on her property after the death of her husband. For this reason she gave as a present to the Church of Ghatula thirteen acres of land which this year yielded a fair crop. The Church committee of this station are now trying to decide on the use of the proceeds of the crop. They will probably lay it aside for a new church building in the future. It will be a small amount but will be a start.

The spirit of independence is growing in the Indian Church, a spirit which we hoped would develop. One Indian brother told the writer only recently that in ten years from now all the old employees of the Mission will be in independent work making a livelihood but at the same time workers in the Church. Another had said that the Indian Church could not wield the proper influence over the non-Christians of the villages unless they showed in their secular as well as spiritual labors they were depending on the Lord for their daily bread. A substantial Loan Fund in the Mission to help such on their feet financially would prove a great blessing to the people. Reasonable interest could be charged and they could buy land or start in trades or business such as would insure them a living. Most of them have been the orphans of the Mission and have not had a chance to save up sufficient to buy without going heavily in debt. They have the will but not the way.

New applicants for baptism have come to be received into the Church. Only today a man and his wife came. He had come before but because of having two wives could not be admitted. He since separated himself from the kept wife, who was really a concubine, and has returned. He and his wife manifest earnestness. Another family of five have also come. They are to be baptized within the next two weeks.

At the next writing we hope to be able to relate to you a peculiar experience connected with one of our stations which we believe has resulted in God blessing the work of this station.

Sihawa, via Dhamtari, India.

VIRGINIA CONFERENCE

For the Gospel Herald.

The twelfth Annual Mennonite Conference of Virginia met at Springdale Church, Upper District, Augusta County Va., Friday, Oct. 20, 1922, at 9:00 A. M. The morning session was opened by song and by the reading of II Cor. 6, by Bishop S. H. Rhodes, followed by silent prayer.

The moderator read the rules of Conference after which Bishop A. P. Heatwole gave a short address of welcome.

The moderator announced the following changes: two new members have been added to Conference during the last year, viz, Lewis Showalter and Wilmer Geil, and one moved away, viz., J. B. Smith to Ohio.

The brethren, Jennings and Powell, Concord, Tenn., send greetings of love to Conference.

The six bishops present addressed Conference in the usual manner, from which the following was noted:

The opening thought was expressed by the words of the Psalmist David, "The Lord is my Shepherd." Jesus left His blessed Gospel here for us and we like to speak of Him as OUR SHEPHERD. We were lost and He found us. And God, Jesus and the angels are all interested and concerned in the found sheep. It is the Shepherd's duty to care for the sheep. It is our duty to follow the Shepherd, and this can be done by having our ears tuned to good and deaf to evil. We should have ears to hear what the Shepherd has to say.

Our heavenly Father oftentimes places a limit in granting our requests because some things are not good for us. But if we will persist in having a thing He sometimes grants our request, even if it is not best for us in order to show us the folly of our own carnal desires. God works with His people and brings them out of many troubles. He in His wisdom gives us the things that are best for us. There are things that we have not attained to yet, but if we press onward and upward I have confidence that all things will work together for good, and Jesus will take care of His own. We want to keep ourselves aloof from all that is evil and keep our minds fixed on things that are noble. We want to have a mark to attain to, and as far as the divine life is concerned we cannot aim too high. The subject of humility was touched upon. As a man yokes up with God he will become more humble. One reason why our human nature is hard to keep down is because it is handed down to us through many generations.

Mention was made of three attitudes that we should consider during Conference and also in the activities as we go out from Conference. First, Our attitude toward the Lord. We should have fear and reverence, realizing our responsibility before God. Not only should we have the attitude of fear, but also of fellowship. We must also walk with the Lord. Loyalty to the Lord should be utmost and not loyalty to our own feelings. Second, A right attitude toward our brethren. We should realize that we are subject to one another. Third, Our attitude to the outside world. We have a responsibility not only to our own families as brethren in Christ; but also to those that are outside.

The matter of our relation to God's Word was discussed. When the Christian Church was organized God gave us the Word, to which no man has been able to add anything. Man's way can be improved upon forever; but God's way cannot be improved upon. Strong encouragement was given to stand true to the Old Faith. Thousands of men and women are blinded. There are so many things in the world today to carry people off their feet. No other faith in all the world can come up to the Old Faith. Watch the test when death comes to individuals who have not espoused the Old Faith. Do they die triumphantly and gloriously, as do those who have espoused it? The devil has mighty tricky ways to lead people from the truth. Many are deceived by half-truths, and by false statements made by false leaders, such as, "It doesn't make any difference which faith we accept." There is good and bad in a right church: but not good and false doctrine in every church. We want to maintain a church that will not allow false doctrine. Purity of doctrine must be maintained and upheld to maintain a sound church.

I believe that every one born of God has received the grace of God. The weakest brother giving testimony gives us encouragement. Our mouths should be opened to the Church and our hearts enlarged that the Church should also be enlarged.

The One who has begun good work in us is able to finish it. Are we willing to stand true to the Gospel? Paul had to suffer because he was loyal; but he says that it worked out for the good of others. Let us be steadfast and ponder these things in our hearts and see to it that we do those things that please the Lord Jesus.

After the bishops' addresses the ministers and deacons present responded to their names, when called by Enos Heatwole, bringing to our attention a number of helpful hints.

Forenoon session closed by singing "Faith of Our Fathers," followed by a benedictory prayer by Bishop Geo. R. Brunk.

Friday Noon

Afternoon session opened by song and reading Heb. 1, by Bishop N. E. Miller followed by silent prayer

Question 1. **In the light of II Cor. 6: 11-18, what position does this Conference take in regard to our brethren being members of the various worldly organizations for financial gain?**

Moved and carried, that since Conference acted on this question last year, we refer to that resolution for answer.

Moved and carried, that Bishop Geo R Brunk write an article on the subject of the Unequal Yoke and publish same in the Gospel Herald

A report of the Virginia Mennonite Board of Missions and Charities was read by Joseph W. Coffman, and accepted.

A report of the Publication Board was given by Bishop L. J. Heatwole, which was accepted.

Question 2. **Would not the summer months be a more opportune time in which to hold our annual Conference?**

Moved and carried, that the time of Conference remain as it is at present.

The treasurer's report was given and accepted.

The committee on Delegate's Traveling Expenses suggested a plan to systematically provide for the traveling expenses of delegates sent from this Conference. On motion the plan is accepted

Conference adiourned for the day by song and prayer.

Saturday Morning

Saturday morning session opened at 8:30 by singing hymns, numbers 100 and 62 in Life Songs, and by the reading of Acts 23 by Bishop L. J. Heatwole followed by silent prayer.

A report of the Virginia Mennonite Aid Plan was given by S. M. Burkholder, which is accepted.

A letter from the treasurer of the Mennonite General Conference was read by the moderator, asking that this Conference contribute an amount figured on the basis of 1c per member in this Conference district to help meet General Conference expenses.

Moved and carried, that this should be supplied from our regular Conference Fund.

Question 3 **Whereas the Virginia Mennonite Board of Missions and Charities passed a resolution to receive and hold annuities for charitable purposes, does this Conference approve of this move?**

Moved and carried, that action be sustained.

A report of the Evangelistic Committee was given by J. E. Suter. Same is accepted.

Bishop Geo. R. Brunk requested permission to ordain a deacon in his district. On motion the request was granted.

Question 4. **Has this Conference any recommendations to make in reference to change in Sunday school literature; or support of and participation in the work of the State Union Association or our own General Sunday school organization?**

Resolved, That in view of the fact that the International Sunday School Lessons and titles, heretofore for many years have been chosen and arranged by men who were unsound in the principles of the Gospel, which unsoundness has become more and more manifest in their work, we appeal to our Publication Board, all other Conference Districts and General Conference, to consider the advisability of selecting and arranging material for our own Sunday school literature, and that we do not encourage in any way any Sunday school movement that favors the Graded Lesson System.

Moved and carried, that we refer the second phase of this question to a resolution passed on the subject in Conference of October 1914

On motion, Bro. A. W. Hershberger was duly recognized as a member in good standing in this Conference, action on the matter having been neglected heretofore.

A report of the Educational Board was given by A. D. Wenger. Accepted Bro Wenger also gave a report on the Eastern Mennonite School. Same was accepted.

A report of the committee appointed to investigate the revision of the Charter of the Eastern Mennonite School was given by A. G. Heishman. The report was accepted, and A. D. Wenger was appointed to fill the vacancy of J. B. Smith on this committee.

The subject of re-baptizing applicants received from other denominations was considered by the Conference Arranging Committee and resulted in the appointing of a committee composed of Geo. R. Brunk A. D. Wenger and L. J. Heatwole to properly frame the question and present at a later Conference

Question 5. **What is the attitude of this Conference towards our members having their lives insured?**

Resolved, that each congregation secure suitable literature on life insurance, and distribute same among members and that after proper teaching on the subject, members who have taken out life insurance policies and persistently hold to same, cannot be longer tolerated as members.

Question 6. **To what extent should we mingle with denominations that are not friendly to the unpopular doctrines of the Mennonite Church?**

Resolved that we do not associate in services with denominations that are unfriendly to the unpopular doctrines of the Word, in a way that will endorse their erroneous faith and practices.

The following officers, delegates, etc., of this Conference were re-elected for two years:—J. S. Martin, Moderator; H. D. Weaver, Secretary; E. C. Shank, Jos. W. Coffman, A. D. Wenger, Jos. W. Geil and Daniel Shenk, committee on arrangement; L. J. Heatwole on arranging committee for General Conference; A. D. Wenger, member on Educational Board; L. J. Heatwole, member on Publication Board; Elmer R. Brunk, member on Mennonite Board of Missions and Charities.

The bishops appointed the following delegates to General Conference: J. R. Driver, Amos D. Heatwole, Perry Shank and A. D. Wenger.

Bishop Lewis Shank announced that the next Conference would be held in the Lower District on October 19, and 20, 1923.

The minutes of this present Conference having been read and approved, Conference adjourned by prayer, by singing "Never Lose Sight of the Cross," and the benediction.

The following bishops, ministers and deacons were in attendance:

Bishops—6

Lewis Shank, Broadway, Va.
N. E. Miller, Springs, Pa.
L. J. Heatwole, Dale Enterprise, Va.
Geo R. Brunk, Denbigh, Va.
S. H. Rhodes, Harrisonburg, Va.
A. P. Heatwole, Waynesboro, Va.

Ministers—27

Jos. W. Coffman, Dayton, Va.
Clayton Bergey, Fentress, Va.
Leonard Jones, Dale Enterprise, Va.
A. G. Heishman, Harrisonburg, Va.
J. D. Mininger, Kansas City, Kans.
Amos D. Heatwole, Dayton, Va.
A. W. Hershberger, Harrisonburg, Va.
J. L. Stauffer, Harrisonburg, Va.
Daniel Shenk, Denbigh, Va.
A. D. Wenger, Harrisonburg, Va.
J. W. Geil, Broadway, Va.
Henry Baer, Hagerstown, Md.
Joseph Shank, Broadway, Va.
J. R. Driver, Waynesboro, Va.
H. B. Keener, Harrisonburg, Va.
Perry Shank, Broadway, Va.
J. E. Suter, Hinton, Va.
Samuel Brunk, Fentress, Va.
J. H. Weaver, Crimora, Va.
M. J. Heatwole, Dayton, Va.
C. Z. Yoder, Wooster, Ohio.
C. R. Strite, Hagerstown, Md.
E. C. Shank, Waynesboro, Va.
E. F. Heatwole, Waynesboro, Va.
Lewis Showalter, Broadway, Va.
Wilmer Geil, Broadway, Va.
J. S. Martin, Hinton, Va.

Deacons—12

Isaac Grove, Waynesboro, Va.
Henry Blosser, Harrisonburg, Va.
Jacob Showalter, Harrisonburg, Va.
Timothy Showalter, Broadway, Va.
G. W. Henderson, Sherando, Va.
A. H. Showalter, Waynesboro, Va.
Elias Brunk, Harrisonburg, Va.
S. M. Burkholder, Dale Enterprise, Va.
Daniel Horst, Maugansville, Md.
J. P. Wenger, Harrisonburg, Va.
Henry Holsinger, Linville, Va.
Enos Heatwole, Dayton, Va.

H. D. Weaver, Secy.

SPECIAL MEETINGS

Fairview, Mich.

Report of Bible Conference held at Fairview Church, Fairview, Mich., Jan. 24-30, 1923.

Instructor, C. C. Culp.

Topics:—**Practical Piety; Child Training; Popular Evils; Bible teaching on War: Bible teaching on Dress; Soul; and also the Book of Hebrews.**

A Few Thoughts Presented:—Christ is the only legal heir to the throne and through suffering we become joint heirs with Him. There is no "escape if we neglect so great salvation." The devil only gets those that yield to him. Jesus was made flesh to destroy the devil with his works. Christ tasted death for every man. Christ was made sin that we may be made righteous. "The law of the Lord is perfect, converting the soul," therefore teach it. Unbelief is the bottom of all sin. Belonging to Church without Christ is a popular evil, and a few others are pride, fortunetelling, soothsaying, Spiritism, slang, pleasure, superstition, lawlessness in the Church, and disobedience to Parents. "The weapons of our warfare are not carnal." The nearer we walk to the teaching of God's Word the nearer the dress is of modest apparel. If the heart is right it will not be following the fashions of the world in dress. "The Soul that sinneth it shall die." Christ is the hope of the soul. We should take a more earnest heed to the things which we have heard.

Bro. C. C. Culp also preached in the evenings from Jan. 18 to 30. The saints were encouraged to press on and eleven persons accepted the invitation to accept Christ as their Savior and one more has come into the class since. May God's blessings rest on them.

Meno Steiner, Secy.

West Liberty, Ohio

Report of the Bible Conference held at Oak Grove, Champaign Co., Ohio, Dec. 25-30, 1922. Lectures were given by Bro. J. B. Smith of Elida, Ohio, and Book study of I Thessalonians was taught by Bro. D. D. Miller of Middlebury, Ind. Several evangelistic services were held prior to the conference by Bro. Miller and a Gospel sermon was preached every evening during the conference. The Holy Spirit was present and great blessings were bestowed upon us. We are very grateful to God for His wonderful power. Ten souls confessed Christ and twenty or more openly renewed their covenant with God. The church was strengthened and very much encouraged. Bro. Smith treated the following subjects:

1. Knowing the Scriptures. Matt. 22:29.
2. Inspiration of the Scriptures. Deut. 4:2.
3. Light on the Scriptures from the Original Languages.
4. How we got our Bible.
5. Literary Structure of the Bible.
6. The Bible and Science.
7. Loyalty to Standards.

8-9. Twin Evils that Threaten the Purity and Unity of the Church—Apostasy and Worldliness.

The book study taught by Bro. Miller was taken up by chapters and the most important questions were discussed. Much practical teaching was given and we feel that our responsibility has been increased. We are very thankful to God and our instructors for these meetings.

Lena Smucker, Secy.

Married

Hertzler—Shenk.—On Feb. 24, 1923, at the home of Bro. L. J. Shenk, Denbigh, Va., Bro. Asa M. Hertzler and Sister Rebecca Shenk were united in marriage by Bro. Daniel Shenk. May God's blessings attend them thru life.

Stider—Saltzman.—On Feb. 18, 1923, Bro. Lee Stider and Sister Emma Saltzman were united in marriage near Shickley, Nebr., by Bro. Joseph Zimmerman of Milford, Nebr. May God's richest blessings attend them thru life.

Weaver—Nofsinger.—Bro. Joseph Weaver and Sister Cathryne Nofsinger, both of the Metamora, Ill., congregation were united in marriage on Nov. 22, 1922, by Bro. A. A. Schrock. May they enjoy the blessings of a kind heavenly Father.

Beam—Hostetler.—On Feb. 27, 1923, at the A. M. Church near Morgantown, Pa., Bro. Wm. Bean and Sister Ada Hertzler were united in the bonds of matrimony by Bro. John S. Mast. May this union be a blessing and be blessed.

Beiler—Stoltzfus.—On Jan. 30, 1923, Bro. Jacob Beiler of New Holland, Pa., and Sister Rachel F. Stoltzfus were united in marrage by Bro. Samuel M. Stoltzfus at the home of the bride's parents near Morgantown, Pa. May God bless them.

Hostetler—Renno.—Bro. Emory Hostetler of Atglen, Pa., and Sister Anna A. Renno of Morgantown, Pa., were united in marriage by Bro. J. S. Mast at the A. M. Church near Morgantown, Pa., on Feb. 22, 1923. May God's blessings attend them thru life.

Erb—Roth.—On Feb. 22, 1923, Bro. Louis Erb and Sister Mable Roth, both of the East Fairview congregation near Chappell, Nebr., were united in marriage at the home of the bride's father, Bro. Joseph E. Zimmerman officiating. May God go with them thru life.

Kurtz—Stoltzfus.—On Jan. 18, 1923, occurred the marriage of Bro. Christian J. Kurtz and Sister Elsie Stoltzfus. The ceremony was performed by Bro. J. S. Mast at the A. M. Church near Morgantown, Pa., of which both the contracting parties are members. May the Lord richly bless this union.

Garber—Roth.—On Feb. 27, 1923 at the home of the bride's parents, Bro. and Sister Joseph Roth, occurred the marriage of Bro. Ora Garber of the Metamora, Ill., congregation and Sister Ella Roth of the Roanoke, Ill., congregation. Bro. A. A. Schrock officiated. May the Lord richly bless them.

Grieser—Short.—Bro. Nelson Grieser and Sister Alta Short, both members of the Amish Mennonite congregation in Fulton Co., Ohio, were united in holy matrimony at the home of the bride's parents on Feb. 13, 1923. Bishop E. L. Frey officiated. May their journey thru life be attended by God's richest blessings.

Yeager—Shetter.—At the home of the officiating minister, Bro. John S. Burkholder of near Chambersburg, Pa., Bro. Roy C. Yeager and Sister Ada M. Shetter, both of near Chambersburg, Pa., were united in the bonds of holy matrimony on Feb. 15, 1923. May they live together in peace and thus fulfill the law of God.

Stutzman—Wittmer.—On Sunday, March 4, at the conclusion of the regular morning service at the Mission, occurred the marriage of Bro. Enos Stutzman and Sister Sylvia Wittmer of near Hartville, O., both members of the Canton Mission congregation. May heaven's blessings and the Spirit's guidance be theirs thru life's voyage. N. E. Troyer officiated.

Obituary

Hunsecker.—Bro. John S. Hunsecker died of bronchitis on Feb. 25, 1923, at the home of his daughter, Lydia Besore, and granddaughter, Mrs. Lunetta Witmer. He is survived by the following children: Henry, Amos, and Lydia. He was a member of the Mennonite Church for many years and remained faithful to the end. Funeral on Mar. 1, with services at the Chambersburg, Pa., Church by Brethren W. W. Hege and Jno. S. Burkholder from Rev. 14:12, 13; 22:14, selected by the children. He lived to reach the age of 80 y. 3 m. 16 d. May he rest in peace.

Father's chair is vacant,
And his voice is stilled,
But his place o'er yonder,
Now we hope is filled.

Lesher.—Effie (Calvin) Lesher died at her home near Columbiana, O., Feb. 25, 1923, aged 37 y. 27 d. She was united in marriage to Harmon H. Lesher Nov. 29, 1911. At the age of 14 she united with the Baptist Church at Locust Grove and remained faithful until death. Funeral was held at Locust Grove on Feb. 27. Services conducted by E. M. Detwiler. Text, Rev. 7:9.

Custer.—John M. Custer was born June 7, 1868; died Feb. 4, 1923; aged 54 y. 7 m. 27 d. He was united in marriage to Sister Mary Beachy. To them were born 12 children. A son met his death some years ago in the burning building when their dwelling was destroyed by fire. There remain his wife, 4 sons, and 7 daughters. He passed away without having made a public profession of religion. Funeral services at the Casselman Mennonite Church Feb. 6, conducted by Brethren N. E. Miller and M. B. Miller.

Birkey.—Aldine, infant daughter of Silas and Amanda Birkey, was born Jan. 22, 1923; died Feb. 21, 1923; aged 4 weeks and 2 days. She leaves to mourn her early departure her bereaved parents, 2 sisters (Leota and Marie), 2 grandfathers, 1 grandmother, 1 great-grandfather and many relatives and friends. Funeral services were held at the home, Feb. 23, conducted by the home ministers. Interment in the Waldo cemetery.

God needed one more angel child,
Amid His shining band,
And so upon the earth He smiled,
And grasped our darling's hand.

Snavely.—David H. Snavely was born June 12, 1838; died Feb. 24, 1923; aged 84 y. 8 m. 12 d. His illness was of about seven months duration, having been blessed with exceptionally good health before this. He lived in wedlock for fifty-three years. His wife, who was Annie Gingrich, survives; also one son, Jacob of Murrell, Pa., and two brothers, Jonas and Samuel. He was a faithful member of the Lititz Mennonite Church, where funeral services were held Feb. 27, conducted by Bros. Noah Landis, John Hess and Jacob Hershey. Interment was made in the Hammer Creek cemetery. Texts, Phil. 1:21; Deut. 34:7.

Miller.—Daniel P. Miller was born Aug. 30, 1856; died Mar. 1, 1923; aged 66 y. 6 m. 1 d. Bro. Miller was taken ill with grippe or influenza, which developed into congestion of the lungs. He was confined to his bed only about a week until he passed into eternity. Bro. Miller's companion died about 5 years ago. An infant daughter and a son also preceded him to the eternal world; also 3 brothers and 2 sisters. There are remaining 2 sons, 2 daughters, 4 grandchildren, 1 brother, and 2 sisters. Bro. Miller was a member of the Springs Mennonite Church. Funeral services at the Springs Church, Mar. 4, conducted by Brethren N. E. Miller and H. M. Gelnett. Text, Eccl. 8:8.

Horst.—Sister Martha M. Horst, daughter of Bro. David and Sister Alice Horst, died of a complication of diseases at the home of her parents near Upper Strasburg, Franklin Co., Pa., on Feb. 19, 1923; aged 37 y. 24 d. Funeral on Feb. 23 with services at the Chambersburg Church in charge of Brethren Jos. E. Lehman and Jno. S. Burkholder. Text, Rev. 21:4, selected by the family. Interment in the graveyard adjoining. She was a consistent member of the Mennonite Church for many years. She is survived by her parents, 4 sisters and 5 brothers.

"Dearest Martha, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

Mast.—Lorene Mast, twin daughter of Pre. Corsan and Cora Mast was born Jan. 1, 1923; died, after an illness of 16 days of influenza and bronchial pneumonia, Feb. 26, 1923; aged 1 y. 1 m. 25 d. She leaves to mourn her departure, parents, 3 brothers, 6 sisters, 2 grandfathers, and a host of relatives and friends. Three brothers and one sister preceded her to the spirit world. Funeral services were held at the Walnut Creek A. M. Church by S. H. Miller and Lester Hostetler. Texts, Luke 4:20; Matt. 8:26. Interment in the cemetery nearby.

Can it be that Lorene has left us,
She who always had a smile?
Yes she's gone and we'll soon meet her,
'Twill only be a little while.

Yoder.—Sarah Byler Yoder was born Nov. 21, 1843; died in her home Feb. 19, 1923; aged 79 y. 2 m. 29 d. She was the youngest daughter of Bishop Solomon Byler. She was married to Moses P. Yoder. To this union were born two sons and two daughters. Her husband and daughters preceded her to the spirit world. The two sons, Amos of Orrville, Ohio, and Reuben of Belleville, Pa., survive her. She was of a friendly disposition, meeting every one with a smile. Even in her last sickness she tried to be cheerful when suffering intense pain. Our loss is her eternal gain. She will be greatly missed. In her youth she united with the A. M. Church and remained faithful to the end. The funeral was held at the Belleville Church, conducted by J. D. Yoder and J. H. Byler. A. friend.

Herr.—Abram B. Herr was born July 10, 1850; died very suddenly on the morning of February 23, 1923, at the age of 72 y. 7 m. 15 d. He was a faithful member of the Mennonite Church for many years, being sexton for 34 years. His seat was never vacant, when health permitted him to be present. He was a kind father and neighbor and will be greatly missed in the home and church as well as the entire community in which he lived. His wife preceded him in death five years ago. He is survived by one son, 2 adopted children, 4 grandchildren, 3 sisters and 1 brother. One sister preceded him in death a month ago. Funeral services were held on Feb. 27, by Bro. David Landis at the home and Bros. C. M. Brackbill and Sanford Landis at the Stumptown Mennonite Church. Interment was made in the cemetery adjoining. May our loss be his eternal gain. The Family.

Handrich.—Agnes Marie Handrich, daughter of Elmer and Verna Handrich, was born near Fairview, Mich., April 23, 1921; died Feb. 18, 1923; aged 1 y. 9 m. 25 d. She leaves to mourn her departure parents, 2 brothers, and 1 sister. One brother preceded her in death 9 years ago. She is also survived by 3 grandparents, and uncles, aunts, and many friends and relatives. Agnes suffered very much and while everything was done to relieve her suffering it proved to be in vain. After a few weeks of suffering, peritonitis set in and she at last quietly fell asleep and passed to where all suffering is over. Funeral services were held on Feb. 20 by Brethren Menno Esch and Moses Steiner. Text, II Sam. 12:23. The remains were laid away in the cemetery nearby, in the presence of many sympathizing friends and neighbors.

Go, little pilgrim, to thy home,
On yonder blissful shore;
We miss thee here, but soon will come,
Where thou hast gone before.

Metzler.—John H. Metzler, son of the late Henry and Anna Metzler, was born near Mt. Joy, Pa., Sept. 24, 1849. He was united in marriage to Mary Ann Diffenderfer, Oct. 31, 1872, with whom he shared joys and sorrows for 50 years. This union was blessed with 3 children. He was a member of the Mennonite Church. He peacefully fell asleep in Jesus Feb. 15, 1923, at his home 3 miles east of Lititz, Pa. He died of a complication of diseases, after an illness of 5 days. He was aged 73 y. 4 m. 21 d. He leaves to mourn his departure his wife, 3 children (Frank D., Middle Creek; John D. Hammer Creek; Louisa D., at home; an adopted son, Amos H. Metzler, Brunnerville), 5 grandchildren, 4 brothers, 2 sisters, besides many relatives and friends. Funeral services, Feb. 18, were conducted at the home by Bro. John Hess (Psalm 90) and at the Hammer Creek Mennonite Church by Bros. Jacob Hershey and Cyrus Gibble (Rev. 21:4). The remains were laid to rest in the adjoining cemetery.

"Father thou art sweetly resting
Here our loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

Miller.—Emma Eyman Miller was born May 7, 1884, in Columbiana Co., Ohio, died in Warwick Co., Va., Feb. 9, 1923; aged 38 y. 9 m. 2 d. She was united in marriage Mar. 26, 1910, to Ernest C. Miller. She leaves to mourn her departure a sorrowing husband, three small children (Edward, Cora, and the baby, only about two months old), and two sisters, Anna Eberly, Dalton, Ohio, and Saloma Weaver, Columbiana, Ohio. Her death was caused by pneumonia. Though she suffered long she bore it all patiently, and before she died she said the Lord had answered her prayer. While she had a desire to be restored to her place in the home, she was resigned to the Lord's will. It is hard to understand why one so much needed in the home should be called away, but the Lord knoweth all. Funeral services were conducted at the church Feb. 11 by Bro. Geo. R. Brunk. Text, Rev. 14:13. Interment in the adjoining cemetery.

Her faithful trust in God
Has left an influence rare,
To point those left behind,
To mansions "over there."

Stahly.—Fannie F. Stahly, daughter of Joseph and Mariah Yoder, was born in Wayne Co., Ohio, Feb. 5, 1849. Since the time of her marriage she has lived in the immediate vicinity of Nappanee, Ind., where, on Feb. 5, 1923, her birthday, she answered the summons of death. Aged 74 years. On Nov. 3, 1878, she was united in marriage to Peter Stahly. To this union were born four children. Her companion and her second oldest daughter, Nora, preceded her in death. She is survved by three children: Cora, now Mrs. John Weldy; Irvin; Iva, now Mrs. Timothy Blosser; seven grandchildren; one brother, Emanuel Yoder, Spokane, Wash.; and one sister, Susan Yoder, Smithville, Ohio. She was a member of the Mennonite Church to which she always remained faithful. During her sickness she at times suffered intensely but she bore it all very patiently. Even in her worst condition she seemed more concerned about the physical comforts of those about her than for her own welfare. At various times she talked to the children and grandchildren urging them to live right so that she might some time meet them all again in heaven. All these things are great comforts to the family and they need not mourn as those that have no hope. Funeral services were held from the W. Market St. Mennonite Church on Feb. 7, conducted by I. R. Detweiler and E. S. Mullett. Interment in the Union Center Cemetery near Nappanee, Ind.

Whisler.—Benjamin Herr Whisler was born in Lancaster county, Pa., on Dec. 3, 1877; died Jan. 18, 1923; aged 45 y. 1 m. 15 d. Bro. Whisler united with the Mennonite Church when 17 years of age, and remained faithful to the church of his choice. He was unted in marriage to Sister Mary Ebersole Myers in 1910, at the Old People's Home at Orville, Pa., where Sister Myers was one of the nurses at the time. He is survived by his companion and 4 children: Mary, Benjamin, and Martha and Elizabeth, twin baby girls nearly five months old. Three children preceded him to the realms above. His aged mother also survives, and 1 brother and 1 step-sister. Funeral services were held on Jan. 24 at the Elizabethtown Mennonite Church, conducted by Bros. Isaac Brubaker, Lehman Kraybill, Samuel Frey and Henry Musser. Burial in the family plot in Kraybill's cemetery. Bro. Benjamin was a great sufferer for many years, and bore his affliction with great fortitude. He was hurt by a fall from a colt when 16 years old and his spine was affected. Two years later his bones locked and he was a cripple for the rest of his life. He suffered greatly at times and could only work at intervals, but he had great fortitude and would work when his friends thought it impossible. He learned watch and clock repairing and made a living at that until his nerves would not allow it, and later made toys for which he had a ready sale. For the last two years he was not able to do much at anything and was suffering most of the time.

Items and Comments

It is estimated that the Ruhr Valley produces 68.9 per cent of Germany's coal, and 66 per cent of her steel.

According to estimates, between 250,000 and 300,000 visitors will spend approximately $30,000,000.00 in Florida this winter, Florida's greatest tourist season.

The United States has given 850 million dollars for relief work in foreign countries since the War according to a recent announcement. This includes both Government and private gifts. The A. R. A. has spent more than half the amount, with the Near East Relief and the American Red Cross coming in next in order. Maxim Gorky, the noted Russian author writes that the American relief organizations have saved the lives of nine million Russians. It is estimated that the Near East has saved at least a million lives. These labors in behalf of the suffering ones in other countries are certainly worthwhile and reflect a spirit of helpfulness on the part of America that is to be commended.

Two changes in President Harding's cabinet took effect March 4. Postmaster General Work was named to succeed Former Senator Fall as Secretary of the Interior. Fall resigned early in the year. The President named Senator Harry S. New of Indiana to take the place of Dr. Work as Postmaster General. The Senate confirmed both appointments. This makes the third change in the office of Postmaster General since President Harding came into office. Will Hays of Indiana, retired from that position on March 4 of last year to become the head of an association of moving picture producers. Mr. New the new appointee, retired from the Senate March 4 having been defeated at the election last November.

Prof. Emile Coue, the noted advocate of auto-suggestion of Nancy, France, who recently toured the United States has returned to his native country. He raised quite a large sum of money thru his lectures and made famous his formula of repeating daily this statement: "Every day, in every way, I am getting better and better." No thoughtful person will deny that the mind has a great influence over matter. The cherishing of wholesome thoughts will have a helpful effect upon our lives. But we must appeal to a higher power than ourselves if we would attain to the highest and best in life. The Christian can find hundreds of Bible verses that will make an infinitely better daily slogan than the Couie formula. Lifting ourselves by our own bootstraps has never proven to be very successful.

The Sixty-seventh Congress came to an end March 4. Both Houses held sessions late Saturday night so that some important bills might be passed The Farm Credits bill was passed at 11 o'clock Saturday night. Both houses met again at 10 o'clock Sunday forenoon and adjourned, finally, at noon Some of the most important bills passed during the two regular and two special sessions of this Congress are the Fordney-McCumber tariff law, which increases the duties on imported goods; the Law limiting the annual quotas of immigrants to 3 per cent of nationals in this country according to the census of 1910; The British War Debt measure; the Farm Credits bill. The most important measures that failed were the Soldiers' Bonus Bill, which was vetoed by the President, and the Ship Subsidy bill which was killed in the Senate by a filibuster.

REPORT

Of the A. M. Sewing Circle, Hopedale, Ill., from April 1, 1922, to April 1, 1923.

Number of meetings	11
Average attendance	14
Number of garments made	368
Comforters made	8
No. of articles donated	145
Quarts of fruit donated	190
No. of pieces bought already made	24
Money on hand Apr. 1, 1922	$ 34 02
Money received this year	300 46
Money expended	174 26
Money given for support of missionary in India, also for Teachers' Home, and Medical Work Fund in India, and Old People's Home, Eureka, Ill.,	91 50
Balance on hand	$ 68 72

Barbara Cripe, Secy.

ANNOUNCEMENT

The Executive Committee of the Missouri-Kansas District Conference have decided to hold the next Conference sessions with the brotherhood at La Junta, Colorado, the first week in September.

As to the exact dates for each part of the Conference, the arrangements and programs, due notice will be given through the columns of the Gospel Herald.

T. M. Erb, Moderator.
S. S. Hershberger, Asst. Mod.
J. R. Shank, Secretary.

WHAT IS A FRIEND?

Seated on the white beach they talked of friendship.

"A friendship is a balancing pole," said an athlete; "a balancing pole without which it is impossible to walk safely the tight-rope of life."

"A friend is a jewel," said a pretty girl, "that shines brightest in the darkness of misfortune."

"A friend is a volume," said a journalist, "a volume of sympathy, bound in cloth as a rule, though in rare cases the binding may be silken."

"A friend is a gold link," mused a jeweler, "in the chain of life."

"He is a plaster," said the physician, "for the cuts of misfortune."

"Like ivy," said the botanist, "the greater the ruin the closer he clings."

"A friend," said a sad-looking woman, "is the first person who comes in when the whole world has gone out."—Sel.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:31, 32.

Let this mind be in you, which was also in Christ Jesus. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.—Phil. 2:5, 3.

MENNONITE BOARD OF MISSIONS AND CHARITIES

D. D. Miller, Pres., Middlebury, Ind.
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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
Welsh Mt. Industrial Mission.—(1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(1905) 1935 3rd St., S. E., Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(1907) 2174 Danforth Ave, Toronto, Ont., L. S. Weber, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., R. W. Benner, Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(1907) 274 S. 4th St., Columbia, Pa., C. Z. Martin, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Los Angeles.—(1916) 151 W. 73rd St., Los Angeles, Calif., J. P. Bontrager, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Willis Lederach, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John L. Harnish, Supt.
Wichita.—(1921) 1317 Lincoln St., Wichita, Kans., Vernon Shellenberger, Supt.
Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
Portland.—(1922) 739 Savier St., Portland, Oreg., Allan Good, Supt.

"Every true child of God must face the foe ere a victory is won."

"The truest faith is often associated with the most limited knowledge."

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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XV (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 22, 1923 (Gospel Witness Established 1905) No. 51

EDITORIAL

Your spiritual life depends largely upon how faithful you are in your prayer life.

Let the opening of spring be made the occasion for renewed activity in promoting the cause of Christ and the Church.

"Like other nations" is a snare which has meant the ruin of not only nations, but churches and individuals. **Like Him** is the only safe path.

The Pharisees laid claim to a very superior brand of religion, yet they were the chief murderers who sent our Savior to the cross. Not what we claim to be, but what God knows us to be, is what determines our standing before God.

Is your Sunday school growing? Doubtless some staid away at times during the winter months because of inclement weather. Be sure to get them interested in the work of the Sunday school before the summer attractions of pleasure resorts, good roads, and automobiles get a stronghold on their interests.

Speaking of the unequal yoke, there are few things that claim more victims than this very thing. The unequal yoke in marriage usually means a spiritual blight that affects both parents and children. In the secret lodge it silences the testimony and stupefies the conscience of the Christian professor. In business it has the same effect upon the professor who finds himself tied to irreligious men. There is hardly a community to be found where there are not some victims of the unequal yoke. Not only preachers, but all others, should sound a note of warning against it. "No man that warreth entangleth himself with the affairs of this life."

A very timely observation on the drift of the times was made by a gifted French writer when he said:

"I am most pessimistic. I do not believe there is any solution of the European problem. The evil is too deep. It is here.....It is in the hearts of the people. They are full of hatred and bitterness. Politicians are thinking in terms of frontiers, territory, prestige, and trade. We shall never have peace so long as that state of mind exists."

That expresses the situation in a nutshell. It was this state of affairs that brought on the disastrous World War, so fresh in the memories of men and of nations, and other upheavals will occur so long as people are in this frame of mind. The only cure for these ills is salvation. Unless the spirit of the Prince of Peace rules in the hearts of people and the Golden Rule is the governing principle in the dealings of individuals and of nations, we may expect to hear of "wars and rumors of wars." Reform waves can never reach the heart of the trouble, for reformers invariably expect the other people to do the reforming. Faith in the Lord Jesus Christ and personal adherence to the peace principles which He taught is the only thing that makes for enduring peace. And while we may never hope to see this put into general practice, we can at least put it into practice so far as we as individuals and as a people are concerned. As a Church we may do much, if we will. Let us never be satisfied with ourselves until the peace of God rules in our lives.

A Paradox.—One of the striking sayings which fell from the lips of our Savior is the following:

"Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

In other words, selfishness is the ruin of every soul that gives it shelter. They who make self-interest their first consideration are the invariable losers in the end. Though they be ever so successful, in the eyes of men, in the end they must face the question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

There are many things we would like to see done, but we just can not afford to make the sacrifice to do them. We are at all times ready to say, "Be ye warmed and filled," but it costs too much to furnish the wherewithal to do the filling. There is many a church enterprise that we would like to see in a flourishing condition, but it costs too much to furnish the means to make it flourish. We would like to see the Gospel of Christ carried to all the world, but it costs too much to send it. So we sit tight, wishing everybody and everything well, while we bend every nerve in the supreme effort to take care of self. Results: Opportunities go by unimproved, our sphere of usefulness narrows, and in the end we are swallowed up in the general wreck.

In striking contrast with this course is that of self-sacrificing men of God of whom Paul is a conspicuous example. He counted not his life dear. His prospects for a distinguished career were flung to the winds. Wealth, fame, comforts, ease, and all the other things as dear to the human heart were all sacrificed for the interests of the cause of Christ and the Church. His persecutions were blessed of God to the conversion of many souls and his prison life has been the means of thrilling thousands of souls and spurring them on to nobler heights. Though he died a martyr's death, he went home to glory with unnumbered thousands of souls for his hire and an everlasting crown in the end. He lost his life, for the sake of Christ, and found it again, full of glory and honor, in the world beyond.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD'S GLORY REVEALED

By J. S. Shoemaker

For the Gospel Herald.

The heavens declare God's glory,
The earth the work of His hands.
Day unto day tells the story,
Of all His marvelous plans.

The sun goes forth from day to day,
"As a strong man to run a race."
Even tho it is so far away,
There is nothing hid from its face.

God's voice in all nature is heard,
Speaking so clearly to every one.
And above all His blessed Word,
Lighteth our path, as does the sun.

The unchangeable law of the Lord,
Doth His grace and glory reveal.
Its promises touch a vital chord,
When the wounds of sin they heal.

"More to be desired than gold,"
Are its treasures full and free.
And to us they never grow old,
If their beauty we are led to see.

Sweeter than honey to our taste,
Are its truths so sacred and pure.
Hence we all should now make haste,
Those golden treasures to secure.

Dakota, Ill.

FORMALISM

By Daniel Kauffman

For the Gospel Herald.

Formalism, as commonly understood, is the substitution of form for Spirit in Christian service. Two men may seem about alike—in theology, in dress, in support of church enterprises, in the keeping of ordinances, in obedience to the forms of service upheld by their church—yet entirely different in this that while one does these things out of obedience to God, having been born again, the other one simply goes through the forms of service, having no Christian experience whatever. In one the motive power is spirituality, in the other it is fomalism.

Rebuking formalism is in no sense a criticism of the forms of Christian service which the Scriptures enjoin. No one can be obedient to such commandments as baptism, communion, modest apparel, prayer, preaching, active Christian service, etc., without doing things which some people denounce as mere "form." Besides, there is power in form—the same power that there is in habit—a power for good if the forms are in accordance with Scripture, a power for evil if contrary to Scripture or held as a substitute for spirituality. Form in service is helpful or hurtful, uplifting or degrading, depending upon whether it stands the test of Scripture.

Formalism may be found in connection with other things besides mere appearance or methods. It includes all kinds of counterfeits, even prayer and testimony being sometimes reduced to mere formalism. It is but mere counterfeit Christianity which may or may not resemble the genuine in form.

Formalism is not merely deceptive but also destructive. Many have been attracted by its lure, blinded by its subtlety, and led into error and ruin. Satan himself, we are told, transforms himself into "an angel of light," thereby deceiving and destroying many souls. In Paul's letter to the Galatians he rebukes them sharply for being led into formalism of Judaism instead of remaining free under grace. Ritualism has led many to accept form and mistake it for real experience.

Here are a few causes which lead to formalism:

1. **A false notion of justification by works.** When people get the idea that because they belong to church, keep the ordinances, pay their honest debts, etc., they are all right before God, they are apt to look on these things for their salvation, forgetting that "a man is justified by faith alone, and not by the deeds of the law." Paul gives voice to an important truth when he says, "In Christ Jesus neither circumcision availeth anything nor uncircumcision; but a new creature."

2. **Worldliness.** This sin may well cry out in the language of demons, "My name is legion, for we are many." Briefly defined, worldliness is that condition of the soul in which the love of the world is preferred before the love of God. It may be the world's pleasures, the world's riches, the world's strong drink, the world's fashions, the world's power, the world's glory, or some other worldly thing that drowns out the love of God—to yield to any of these constitutes worldliness. And when people who have not given up the idea of going to heaven when they die cling to these things they almost invariably cling to some church—usually a church which does not interfere very seriously with any of their pet sins. Such forms as do not stand in the way of gratifying their sinful lusts they conform to, hoping that if they are faithful in these things God will deal mercifully with them, even though they are steeped in sin otherwise.

3. **Strife.** When strife enters a church it usually breeds formalism on both sides. On the one hand there are those who cling to the forms of their own church while others, despising such forms, gravitate toward the forms of other churches—both sides clinging to form at the expense of spiritual life, for strife and spirituality do not usually thrive in the same field at the same time. It is true that such trials often have the effect of driving some people to the Throne and therefore to greater spiritual heights, but that does not alter the fact that people who are given to strife suffer spiritually as a consequence and as a rule become more formal.

4. **The delusion that obedience to form means formalism.** No one can be obedient to the commandments of Christ without complying with the forms of Christian service. Because Christ submitted to baptism, taught it to others, and instituted and commanded other ordinances we would not think of accusing Him of being a formalist. Neither should we bring a like accusation against people of the present day whose faithfulness to God constrains them to be obedient to all of the Lord's commandments. Paul commends the Roman brethren because they obeyed **from the heart** "that form of doctrine" which was delivered them. Yet you can find people who classify outward obedience to scriptural ordinances and restrictions as "formalism," drifting into another kind of formalism which is all the more dangerous because it sails under the name of "spirituality." Listen to the words of our Lord: "Why call ye me, Lord, Lord, and do not the things that I say?.... Ye are my friends, if ye do whatsoever I command you."

The antidote for formalism is spiritual life—a life that begins with the experience of the new birth, continues in a loving obedience in the faith and service of Jesus Christ, and has its final consummation in the life everlasting beyond the grave. In all these things let every preacher be an "ensample to the flock," faithfully sound the note of warning to both those who keep up the forms of Christian service without maintaining their Christian experience and those who, in the name of spirituality, reject the commandments of the Lord, and furnish proper spiritual food to all whose life "is hid with Christ in God."

Goshen, Ind.

Be sure your sin will find you out.—Numbers 32:23.

"BE FILLED WITH THE SPIRIT"

By A. R. Zook

For the Gospel Herald.

This implies a new birth, a transformation of character, an humble and surrendered life, a new creature renewed in mind, heart, soul, and body. Following this marvelous change we have the peaceful fruits of righteousness: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "They that are Christ's have crucified the flesh with the affections and lusts," and are enabled by grace to walk in the Spirit. Paul says further, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." But if led by the Spirit, we are not under the law, but under grace. We might enumerate the works of the flesh, but will simply say that they that live after the flesh "shall not inherit the kingdom of God." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Being filled with the Spirit, we think right, speak right, do right, and live right. We have many examples of Spirit-filled men and women, whose names are recorded in both Old and New Testaments, who by the influence and guidance of the Holy Spirit, were led to do marvelous things or works, endure hardships, suffer persecutions, and sacrifice their lives for the furtherance of Christ's kingdom on earth.

Our mind has recently been drawn most vividly to the life and character of David, who by God's grace and the blessing of the Holy Spirit, was not only successful in slaying the giant and the armies of the enemy, but marvelously, if not miraculously, conquered self and sin in his own life, triumphing over Saul, his enemy, and by the same mighty power was enabled to take the right attitude toward the one who was the rightful heir to the throne and show naught but kindness as long as any remained of the house of Saul.

"Be filled with the Spirit." This is the one great power put into action by our Savior which brings us to a saving knowledge of the truth and fellowship with Him, and divine favor with God.

There is one thing that is to me, inexplicable: After so many examples portrayed in God's Word of Spirit-filled lives, who by His grace and their faith in Jesus Christ, wrought such wonders men and women of our day, claiming the guidance of the Holy Spirit, should so lose their self control and become a stumbling block and a menace to the cause for which Christ gave His life. Do Spirit-filled men seek to advance their own ideas of life and religion at the expense and discomfort of others, going about to establish their own righteousness? Is there not something seriously wrong with the man who gets a following and builds a church within a mile or two of the place where he formerly worshiped and uses his influence and efforts at proselyting instead of converting men and women to Christ?

Spirit-filled men have a closer relationship with God, a fuller fellowship with His Son, the Holy Ghost, and their fellowmen, and a higher ideal of the Christ life, which He himself established in the hearts and incorporated into the lives of His humble followers. The Holy Spirit thus becomes the motive power for efficiency in the lives of His followers for the promotion of righteousness and truth. Men may become learned, skilled in fine arts and sciences, become leaders in society, and accumulate wealth, becoming multimillionaires, but the "Book of books" tells us emphatically that "If a man gain the whole world, and lose his own soul," it profiteth him nothing, and when the Judge of all the earth shall come, those only who have harkened to the still small voice, and embraced Christ as their Savior and Redeemer, and are led by the Spirit, shall inherit the kingdom and hear the welcome voice: "Come, ye blessed of my Father, inherit the place prepared for you from the foundation of the world."

Goshen, Ind.

THOUGHTS ON JOHN 1:11

By Daniel Brenneman

For the Gospel Herald.

He came unto his own and his own received him not.—John 1:11.

This declaration that John made concerning our beloved Lord's coming was indeed true. How sad it was that many of His own rejected Him! For instance how sad we would feel if we had some friends in a different country and on going to see them they would not receive us! How much more painful it must have been for our beloved Master who left His heavenly home, and in a poor and humble way came to His own but they would not receive Him. He "was the true Light that lighteth every man that cometh into the world" (Jno. 1:9). That light still shines but the eyes of many are blinded with the lust of this world, the lust of the flesh, and all kinds of worldly amusements, so that they do not comprehend it. The one prevailing purpose of the present generation seems to be to have a good time, regardless of duty to God or man. An old-fashioned religious experience that changes the human heart and makes a man a new creature in Christ Jesus is the only remedy against the desire for worldly amusements.

"His own received him not." "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:12). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, when he shall appear, we shall be like him; for we shall see him as he is" (I Jno. 3:2). "Obedience is better than sacrifice." How careful should we be to walk in the light as He is in the light. Then can "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The great suffering of Christ is described by David in Psalm 22:11-19: "Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have compassed me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord: O my strength, haste to help me."

Oh, yes! Thou art not far from us; hasten to help us; Thou art the only foundation; all other ground is sinking sand.

Albany, Oreg.

Oh that the churches would seek treasures instead of pleasures! What a contrast! The former means hard work but a good Master; the latter means idleness but a hard master. The former will mean heaven, the latter may mean hell. Oh, what a contrast in the two destinies! Which are you seeking? May God help you to seek the treasures of heaven before it is too late.—S. B. Plank.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

OUR WORK

By Nelson R. Miller

For the Gospel Herald.

I think of the flowers, the birds and the trees,
The weeds and the insects, and all nature's fields:
They each have a duty, they do not complain,
They do it unnoticed, can I do the same?

I think of myself, a man among men,
I too have a work, where find it and when?
Right here at my feet is this work I must do,
The time is at hand, will I do it, would you?

My work is before me, no man, weak or strong
Can e'er do this work which to me doth belong.
Will I take an example of the bees and the ant?
Will I do it half-hearted, or say that I can't?

I go thru the world in my own good way,—
My work is unfinished, but I'm called away,
I meet the great Judge, oh what will He do?
He says 'tis too late, alas, oh how true.

This not for me only, but also for you;
The work lieth waiting, what then will He do?
'Tis theirs for tomorrow, but ours today,
Make use of the moments, come, do not delay.

We're here in this world our work to perform,
How then will we do it? We must answer ere long
Let us rise as a body, go forth with a will,
Pray God He may help us and answer "I will."

Millersburg, Ohio.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Millersville, Pa.

(Millersville Children's Home)

We are grateful to our heavenly Father for the continued blessing of good health throughout the winter months. Epidemics of measles and scarlet fever are found in surrounding communities. Fifteen out of thirty children now in the institution, are attending school at the Millersville State Normal Training School.

There were a number of admissions and placements during the months of January and February. Our prayers go with these dear children in their new foster homes and have often desired to know just what is found in the child mind when these transfers are made. We trust that the seed sown in the institution may receive moisture in the foster homes and come to fruitage in after years.

The winter's butchering was again done in the H. D. Charles home, free of charge with an invitation to come back next year.

Contributions are still needed for the maintenance of the Home and we are glad that the brotherhood has again responded to the appeal last fall and trust that the Lord may put it into the hearts of His children to continue contributing as needed.

Three infants are to be admitted soon and a number of other applications have been withheld on account of an insufficient number of trustees being present at the last Board meeting. These cases will be considered at the April 3 meeting. Pray for the work.

Yours for needy children,
The Workers.

Mar. 9, 1923.

Lancaster, Pa.

(112 E. Vine St.)

The Church of the Vine St. Mission has called Bro. D. N. Gish and family to assist the workers here. We are thankful for the continued aid of the former workers, Bro. Abram Eby and Sister Myers, who are still remembering the work. We are also thankful to Brethren Joseph Lehman and Paul Mosemann and the teachers and workers of Chestnut St. Church who help in the work afternoons and evenings. We have Children's meeting, Prayer meeting, and preaching each Sunday.

For the Easter service we shall distribute packets of seeds and Scripture cards. We hope for normal attendance after the quarantine for measles. We shall distribute Scripture portions for each Sunday's Bible study.

D. N. G.

Eureka, Ill.

(Home for the Aged)

Bro. D. G. Lapp of Roseland, Neb., was with us last Sunday, March 4, and preached for us at our regular services in the afternoon. He left here Monday forenoon for Elkhart, Ind., via Chicago, at which place he stopped for a brief visit at the missions. Bro. Lapp's visit was much appreciated both from a spiritual and business point of view. We enjoy having our brethren who have the responsibilities of the institutions of the Church at large stop here whenever possible and keep in touch with the Home. We are still in need of some workers. If interested, write us. Remember us in prayer.

J. D. Smith.

Mar. 10, 1923.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

The Lord has greatly blessed the work here this winter. We had the privilege of having Bro. D. A. Yoder labor with us one week recently. This effort proved a great blessing to some souls. The remarkable feature of these meetings was that those who were helped into the Kingdom were over sixty-four years of age. Some come at the last call. Some who sat in the meetings under conviction later accepted Christ and have since gone home to glory.

Many of our Sunday school scholars were out of Sunday school because of sickness lately. But last Sunday we were made to rejoice to see most of them back again. We crave an interest in your prayers for the work at this place.

Yours in His service,
Workers.

WEEKLY LETTER FROM SOUTH AMERICA

(Feb. 7, 1923)

By Mae H. Hershey

For the Gospel Herald.

Excavating for the new church building was begun Feb. 1. Mr. Angelini, the contractor, sent four men to tear down the old wall on the street side and to wheel the dirt out on the street. The city has a man with an ox-cart to haul the dirt away.

T. K. Hershey was in Buenos Aires three days last week looking up prices of material. Counting donations and reduction of prices, about 3000 pesos were saved.

Bros. Lantz and Hershey went to see a harvesting gang at work, and to take a few pictures. They also distributed some literature among the men who seemed to appreciate it.

Santina Cavadore, who has been spending a part of her vacation as Bible reader in Carlos Casares, returned to her home in Pehuajo. She expects to attend the Annual Conference in Trenque Lauquen and later make application and preparation to enter the Normal School of Pehuajo.

The workers in Trenque Lauquen are trying to secure a more regular attendance in their Sunday school. During the month of January, the percentage was higher than before. From 70 to 75 children did not miss a Sunday in January.

The unconverted husband of one of their members was buried a few days ago. Wine-drinking affected the

heart and caused his death. Drinking is a great curse in this country.

D. Parke Lantz spent a day in Trenque Lauquen last week, getting acquainted with the Treasurer's Monthly Report.

Pehuajo, Argentina.

FROM THE INDIA FIELD

By Geo. J. Lapp

For the Gospel Herald.

It is moving time. Bro. Kaufman's move in from Mahodi today to take up the work Bro. Lehman's will leave as they go on furlough to America the first of March. Bro. Brunk's will move to Balodgahan in a couple of weeks to exchange places with Bro. Smucker's who move out to Sankra, to have charge of that station until Bro. Friesen's return to the field, after which Bro. Smucker's expect to move to Mahodi.

Bro. M. C. Lapp's condition remains serious. He is bedfast, needs constant care and attention, has become very much weakened, and is partially paralyzed. The writer is giving as much of his time as possible in helping to care for Bro. Mahlon which necessitates coming from his station forty-seven miles away each week. But we gladly render what service we can to our afflicted loved one only hoping and praying that the Lord may grant him increased strength again in order to rally from his present condition. He has been bedfast for six weeks and finds it very hard to patiently endure the suffering through which he has to pass. We ask you to kindly continue your prayers for him and his companion who is bravely bearing up under the strain of these trying days.

The weather is warmer than it was but very pleasant. The people are gathering their winter crops of pulses and buckwheat and wheat. The roads are very dusty and dry. The roads which lead to the heavy forests are very badly cut up on account of so much carting of railroad ties, and other jungle products of various kinds. On one trip in from Ghatula the writer's family counted 1140 carts which we met on the road. You can well imagine what several months of such carting would mean to the roads.

The Christian workers of many of the stations are putting forth their most strenuous efforts toward reaching the people of the surrounding villages. They have followed up the large bazaars in which marais were held. A marai is a special occasion when the anniversary of the bazaar is celebrated by specially worshipping the local gods and parading around the market place. A number bear long bamboo poles on which paper pennants are fastened, and a number carry gods on little cots or in specially made chairs or palanquins, according to the financial ability of the bearers. In the Ghatula district on such occasions a few men carry chains on which spikes are fastened and lash their backs with those. The writer saw one such person standing under a tree getting inspired for the ordeal. He had drunk some liquor, was shaking all over and looked as though the anticipation was not pleasant. This is a case in which anticipation is certainly almost as **unpleasant** as realization. The workers also make tours of several days or a week among more distant villages to preach the Word. They enjoy the work. If only we missionaries could give more of our time to touring. Institutional and other work keeps us tied down to our stations. We have too few missionaries. When can we have more? Will others rise and be willing to take the place of our suffering brother? God grant it.

We also wish to gratefully acknowledge the receipt of one thousand and sixty dollars for the medical dispensary building and nurses' headquarters at Ghatula. The need was great and we praise the Lord that He laid it upon the hearts of our brethren and sisters to furnish the funds for the building. It will mean relief to many a sufferer who will come for medical treatment and also find shelter while being treated.

May God grant that other needs of the Mission may be met in a similar way as they are presented to the Home Church from time to time.

Ghatula via Dhamtari, C. P., India.
February 7, 1923.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. For your Father knoweth what things ye have need of, before ye ask him.—Matt. 6:6, 8.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.—Luke 6:38.

If we could see as much of penitence as we hear of repentance, and as much of the new life as we hear of regeneration, could we not expect wonderful blessings?—D. M. B.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.—Psa. 17:15.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please exlain the "eternal fire" of Jude 7. We know that Sodom and Gomorrah are not still burning. Please compare this "eternal fire" with the "everlasting fire" of Matt. 25:41.—T. W.

Answer: The "eternal fire" referred to by Jude in verse 7, is not the fire which God used in destroying the cities of Sodom and Gomorrah. A careful reading of the context in connection with verse 7 makes it clear that Jude had in mind the "everlasting fire" spoken of by our Lord in Matt. 25:41.

The Israelites who "believed not," verse 5, and the angels "which kept not their first estate," verse 6, also the people of Sodom and Gomorrah who had given "themselves over to fornication," verse 7, "are set forth for an example" to warn sinners in all ages, and to show however great the blessings men may enjoy, if they reject the Gospel, or continue in sin, they will inevitably be made to suffer the horrible torments of "eternal" or "everlasting fire, prepared for the devil and his angels."

The fire and brimstone which consumed those wicked cities of the plain, and made them desolate forever, were a solemn symbol, or typical of the "eternal fire" referred to by Jude, which has been divinely prepared for the everlasting punishment of demons, with all apostates and impenitent unbelievers.

J. S. S.

Explain John 12:6. Was Judas the treasurer among the disciples, or what does it mean where it says that Judas had the bag? A Sister.

There is a strong inference that Judas was the treasurer of the company of Christ and the apostles because he carried the bag or scrip in which their funds were evidently kept. These were no doubt mostly donations from the people who willingly gave to them. It is clearly stated by John that Judas was a thief and from the reading of the Revised and some other versions we would conclude that he was guilty of misappropriating some of the money which he carried. However, in the Authorized Version we have no direct statement that he stole any of the funds entrusted to his care.

Create in me a clean heart, O God; and renew a right spirit within me.—Psalm 51:10.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

SOME THINGS TO REMEMBER

Sel. by Gertrude M. Lefever

When you think, when you speak, when you read, when you write,
When you sing, when you walk, when you seek for delight—
Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know.
To be kept from all evil at home and abroad,
Live always as under the "eye of the Lord."
Whatever you say in a whisper or clear,
Say nothing you would not like Jesus to hear.
Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure
Consternation at once would be seen in your look
If God should say, solemnly, "Show Me that book!"
Whatever you write, in haste or with heed,
Write nothing you would not like Jesus to read.
Whatever you sing, in the midst of your glees,
Sing nothing that God's listening ear could displease.
Wherever you go, never go where you fear
God's question being asked you, "What doest thou here?"
Whatever the pastime in which you engage,
For the cheering of youth, or the solace of age,
Turn away from each pleasure you'd shrink from pursuing,
Were God to look down and say—"What are you doing?"

Lancaster, Pa.

THE DUTY OF PARENTS TO TRAIN THEIR CHILDREN

By Leander Smith

For the Gospel Herald.

And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and thy gates.—Deut. 6:6-9.

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28:20.

Our texts are found in connection with two paragraphs of peculiar weight and sublimity. First, Moses, that distinguished servant of Jehovah, is rehearsing to the people of Israel the high commandments of the Lord; he introduces the subject in the following striking and powerful manner: "Now these are the commandments." Here you will perceive duty and privilege, obedience and reward are united together. He then calls for their special attention. "Hear therefore," etc. (verse 3). This exclamation he repeats, when referring to the unity of the Godhead, (verse 4); he then lays the basis of his exhortation in the special religion of the heart, (verse 5); and then immediately builds upon it the duties prescribed in the text. "And these words." Let us consider the subject to which the text refers; the duty it enjoins; the mode of performance it recommends. Now we have to notice,

1. **The subject to which the text refers.** "And these words." Now the text may mean the entire law and will God had made known to Moses, and then revealed to the people, or the immediate paragraph which precedes the text. But the second text we may justly apply to all the sacred Scriptures, to the lively oracles both of the Old and New Testaments—the Bible in its comprehensive and complete character, including Moses and Christ, the prophets and apostles. Now the Scriptures contain a revelation of all essential truths, a summary of all Christian duties, a charter to all desirable blessings; they are a true guide to a knowledge of God, salvation, immortality, and eternal life, emphatically the Book of books, and to all who desire it, the record of salvation. It gives light to the ignorant, wisdom to the simple, and peace to the unhappy; it converts the soul, guides the feet, and sanctifies the heart; it is the pilgrim's staff, and the warrior's sword, the mine of wealth, and the passport to glory! What a subject! A book, which has God for its Author, truth for its matter, and salvation for its end.

We pass from the subject to

2. **The duties the text enjoins. It** is the Scriptural instruction of our children—to teach them the Word of God and salvation. Now look at this in the light of the Scriptures.

(1) Our children are naturally ignorant of these things. None, by mere dint of natural effort, ever found out the true knowledge of God uninstructed, therefore they will grow up in mental and moral darkness.

(2) In these things our children have a deep interest. They have minds capable of instruction, the capacity for knowledge. There seems to be an inherent desire for knowledge; it is the very atmosphere of the soul's health and well-being. The true wealth of our children greatly depends on their acquisition of divine knowledge; their happiness essentially depends upon it; their usefulness in this life and what is most of all, their eternal salvation depend upon it. "My people perish for lack of knowledge."

(3) For the instruction of our children we are responsible. I deny that this responsibility rests anywhere to the exclusion of the parents. On them it rests. "Thy children," and as much as it rests upon them to provide food, and raiment, and medicine, the care of the soul as well as the body is committed to them, and the one is infinitely more weighty than the other. Parents may not in every case be able to teach their children, but then they must see that it is done The church provides through the Sunday school, young people's meeting, and regular preaching services for those who cannot have Christian instruction at home, and also to aid those parents who are not qualified to give the needed instruction to their children. It then becomes the duty of such parents to see that their children get to all these meetings.

3. **The mode of performing this duty the texts recommend.** The texts enjoin:

(1) The possession of experimental religion in the teacher. "These words, shall be in thine heart." A mere mechanical teacher must have mechanical skill; a mental teacher, intelligence; a moral teacher, the principles of true morality in his own soul. The Christian teacher aims not only at informing the mind, and storing the memory, but amending the heart. A knowledge therefore of true religion only, can qualify the instructor for his work. The heart is the moral lever, to give weight and efficiency to the counsels of the lips; the heart only can make us earnest, and intent, and solicitous. Now this applies to all moral instructors—parents, guardians, and all religious teachers.

(2) Diligence in the execution of the work. It is not to be done cursorily, or with indifference; not by spasmodic struggles, but by continued efforts. The difficulty of the task, the variety of the instructions to be conveyed to the mind, and the short period allotted for the execution of the task, render diligence indispensable. Only the diligent will extensively succeed.

(3) Frequency of effort. Observe the detail of times and seasons, presented to us in the text. The first part of the day is to be thus occupied. This is to engage our attention through the day, "When thou sittest." This is to be identified with our recreations, "When thou walkest by the way." This is to close all the other duties of the day, "When thou liest down." Now there are spiritual sub-

(Continued on page 1004)

Sunday School

For the Gospel Herald.

Lesson for April 1, 1923—Luke 24: 13-31

THE WALK TO EMMAUS

Golden Text.—Why seek ye the living among the dead? He is not here, but is risen.—Luke 24:5, 6.

Introductory.—Beginning next Sunday, we will have the privilege of studying, for six months, a series of most interesting Bible characters; the first three months, Old Testament characters; the next three months, New Testament characters. The lesson before us is the last of a series of lessons on the life of Christ. It is a most fitting climax to this series of lessons, presenting to us the complete triumph of Christ. His resurrection was a mystery even to His disciples, notwithstanding He had plainly told them beforehand what would happen. The conversation between Christ and the two disciples on the way to Emmaus is a vivid word picture of the feelings of the faithful at that time.

Talking about Jesus (13, 14).—Among those who were earnestly discussing the strange news about the risen Lord were two disciples from Emmaus. As they were on their way to Emmaus they rehearsed the story in a way that indicated a mingled feeling of sorrow, surprise, mystery, and gladness at the news of the crucified Savior having risen again.

Talking with Jesus (15-17).—While they were talking things over Jesus joined the company and walked with them. Upon inquiry as to what had happened they expressed surprise that He had not yet heard the news. They then told Him the story from beginning to end—whereupon Jesus rebuked them for being so slow to believe, and beginning with Moses He expounded to them the Scriptures pointing to Himself as the risen Lord. They still were in ignorance as to who this wonderful companion was.

Jesus Makes Himself Known (28-31).—As they neared Emmaus the two disciples went in the direction of their own homes. Jesus was seemingly about to pass on, when they constrained Him to abide with them that night. He accepted their invitation, and while at meat He revealed Himself to them. The revelation having been made, He vanished out of their sight, leaving them to continue the conversation. Well may they say, "Did not our hearts burn within us, as he opened unto us the scriptures?"

Points for Meditation.—1. There are times when we are overwhelmed with news that are "too good to be true." The two disciples walking to Emmaus, like the twelve apostles, were not prepared to receive the report that our Savior had arisen. It meant too much—such news was too stunning. Filled with wonder, they could only discuss, in a very bewildered way, the things that they heard.

2. And yet, why should they hesitate to believe the report? Had not these very things been prophesied in Scripture? and had He not told His disciples a number of times just what would happen? Well may they hear the rebuke: "O fools, and slow of heart to believe!" But they were human; and acted just about as we would have done in similar circumstances.

3. "Ought not Christ to have suffered?" No; we say. He was without sin, being the only man who ever lived who was absolutely without guilt and without blame. Why should He have suffered? For this reason: He had it within His power to pay the price of redemption for human souls, and there was no other means of procuring this redemption. Having the opportunity, He ought to have done it—and He did. He was delivered "by the determinate counsel and foreknowledge of God."

4. So ought we be willing to suffer innocently if by so doing we can bring about the salvation of lost souls. Not that we can save, as Christ saved; but by our suffering and sacrifice God may bring about the salvation of souls that otherwise would never be brought to the light. As Christ suffered for our sins, so may we be willing to suffer for the sins of other people.

5. Christ always manifests Himself to earnest seekers after truth. Those men from Emmaus were "fools, and slow of heart to believe;" but they were sincerely interested, and Christ rewarded them by opening their eyes. "If any man will do his will, he shall know of the doctrine." Blessed be God.

6. Christ never forces Himself on anyone. Had not those men from Emmaus invited Him in He would have gone on. When they "constrained" Him He went in and gloriously rewarded them for it. He is an ever ready Guest; but only of those who are willing to receive Him. Many are lost today, not because He is not ready to enter their hearts and bring salvation into our lives, but because they do not want Him and He will not force Himself upon them. Make room for this wonderful Guest.

—K.

Where your treasure is, there will your heart be also.—Matthew 6:21.

Our Young People

THE STORY OF THE FIRST EASTER

(Jr.)—Jno. 20:1-23.

Topic for April 1

MOTTO

"He ever liveth to make intercession for us."

MEDITATIONS ON THE TOPIC

I. Jesus Lives.—Tell the glad story of how Jesus lives forever. It is a better story than some of the stories that are told. Many, many stories are made up simply to entertain somebody and please the mind and feeling, but the story of the first Easter brings to us a fact that means more to the world than all the things we could wish for besides.

When I stood at the grave of my little brother, the preacher said, to comfort us, "He is not dead; he is asleep." We were able to understand that and be comforted by it only because we knew the story of Jesus who lives though He once was dead. And when our dear mother was laid away in the cold earth, we placed upon her tombstone, "She sleeps in Jesus and shall be in His likeness." Where did we get such thoughts but from the knowledge that Jesus was dead and alive again and that He is able to raise those to be like Him who put their trust in Him.

But this story was not always believed. Wicked men did not want to believe it as you will find in reading the story in the Scriptures. Even today there are those who do not want to believe it and make light of the story. But they will find some day their surprise will be as great as was the surprise of the guard at the tomb of Jesus. There are some today who do not know the story of Jesus because no one has ever told it to them. Will you try to learn this story of the Resurrection so well that you could tell it to anyone who never heard it and bring them all the joy and comfort that you have in knowing it. Even the disciples could hardly believe their eyes and ears when they first found out the truth. That only proves its truth all the more. But the blessings that we still receive in the comforting presence of the Holy Spirit in the world is a greater proof than all history that it is true. Jesus surely lives and we may all meet Him some glad day if we love and serve Him now.

II. The Text.—Jno. 20:1-23.—This Scripture is the account that John the Apostle gave of the first Easter day. He told the part of the story that God directed Him to tell for the Message that the Gospel of John was to have for us. We may read more of the same day by reading other Gospels.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Resurrection"**
2. Select Different Incidents in the Story and Assign to different Individuals.

For Older Ones

1. Relate the Story connectedly.
2. Lessons from the Story for All.

PERSONAL THOUGHT

How glad we should be that we have a living Savior who has all power in heaven and in earth and is able to save us from sin and to heal all the sorrows of earth.

Gospel Herald

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Editor

Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.

Associate Editors

J. A. Ressler John L. Horst

Contributing Editors

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 22, 1923

Field Notes

Bro. John F. Bressler of Lancaster, Pa., preached to the Plain congregation, Lansdale, Pa., on Mar. 11.—C.

The Annual Mission Board Meeting will be held this year with the Howard-Miami congregation near Kokomo, Ind., on May 20-21.

Bro. J. B. Smith of Elida, Ohio, preached for the congregation worshiping at the Elkhart (Ind.) Mennonite church on Sunday, March 11.

The pulpit in Goshen College chapel was occupied on Sunday, March 11, by Brethren D. D. Miller and Ed Miller, the latter preaching an inspiring sermon from II Tim. 2:15.

Change of Address.—Bro. Allen Rickert from Columbiana, Ohio to North Lima, Ohio.

The Mission Board of the Franconia Conference District is taking steps to enlarge the Norristown Mission.—C.

Bro. Jesse Smucker of Smithville, Ohio, expects to hold a series of services with the brotherhood in Mahoning Co., Ohio, the week preceding Easter.

Bro. Levi Mumaw of this office is at present spending a few weeks in the eastern part of the state in the interests of publication work. In the beginning of last week he was in New York, looking after matters pertaining to relief work.

A number of visiting brethren who were attending the various committee meetings held at Orrville, Ohio, last week took part in the regular Wednesday evening service in the church at that place. Their presence and help was much appreciated.

Bro. and Sister M. C. Lehman of the Sundarganj Station at Dhamtari, India, planned to leave on furlough to America on March 1. This will deplete the working force in India but we trust others may soon be ready to go to that part of the Lord's vineyard.

Bro. Vernon Smucker of this office spent a few days in Orrville, Ohio, last week attending a number of committee meetings held at that place. He also stopped at the home of his parents at Smithville, and at the home of Sister Smucker's parents at Sugar Creek, while in the state.

Dates set for communion in seven of the churches in the Franconia District are as follows:

Rockhill, Apr. 15.
Souderton, Apr. 22.
Line Lexington, Apr. 29.
Plain, May 6.
Towamencin, May 13.
Franconia, May 20.
Salford, May 27.—C.

Bro. C. Z. Yoder of Wooster, Ohio, is expected at Scottdale this evening (Sat. Mar. 17), to begin a series of meetings at the church here the following day. By the time this reaches the reader the meetings will no doubt be well under way. Will you join us in praying that these efforts may be attended by the blessing of God and be the means of bringing salvation to lost souls?

The Executive Committees of the Ohio Mennonite Conference, the Eastern A. M. Conference, the Ohio Sunday School Conference, and the Ohio Mission Board held a joint meeting at Orrville, Ohio, on Wednesday, March 14, in which matters of mutual interest were considered. These committees held separate meetings the day before.

Three committees met at Elkhart and Goshen, Ind., recently in the interests of the Cause. First was the Ways and Means Committee of the Mennonite Board of Education, which met at Goshen March 6, discussing various problems affecting the educational interests of the church. The following day there was a joint meeting of the Executive and Mission committees of our General Mission Board at Elkhart, and a meeting of our general Music Committee at Goshen. The last named committee is working on a revised hymnal which it is proposed to publish some time in the future.

Correspondence

Perryton, Tex.

Dear Herald Readers, Greeting:—Meetings were held at the Lonetree Schoolhouse which continued for six evenings. Bro. J. M. Kreider of Palmyra, Mo., conducted them. We also had communion services in which thirteen members partook of the sacred emblems.

Sister Sweigart, the writer's wife, left this morning for Driftwood, Okla., for treatment of an abscess of the lungs, following influenza. Brethren, pray for us.

Jacob R. Sweigart.

Mar. 6, 1923.

Ulen, Minn.

Dear Herald Readers, Greeting:—With warmer weather and sleighing nearly all gone we are reminded that spring is approaching.

Last December the membership here was organized into a congregation. At present there are nine Mennonite families located here with a resident bishop, deacon, and minister. Thus far we have been holding our services in a school house.

Bro. I. S. Mast is leaving this week for western Montana. He expects to be gone about three weeks, holding communion among the congregations of the district.

Sincerely,
J. C. Gingerich.

Mar. 7, 1923.

Elkhart, Ind.

(Olive Congregation)

Dear Brethren and Sisters:—It has been a long time since there has been any news from this congregation. There may be a few items of interest to us which might also be of interest to others.

During the last half of December, Bro. L. J. Miller of Garden City, Mo., was with us and held a series of meetings and with several of the local ministers also held a Bible conference. A good interest was manifested during these meetings. Four young people gave their hearts to the Lord and the membership was strengthened.

On Mar. 11, we held baptismal services when three boys of about one age were received into church fellowship. We are still hoping there may yet be others. These boys are in one class in Sunday school and have been chums since they attend Sunday school. Two of the boys were received at the church and the one was received at his home, following the services at the chuch. He could not be at the chuch because of a broken limb, which may keep him in his home for some time yet. Pray that these boys may grow up to be strong men for the Lord.

There is much sickness in the community. Has been for quite a while. This has greatly reduced the attendance at services. We trust that people may soon be better so that they can come again. We miss them.

We are looking forward to the time when we can again put forth a special effort for the winning of souls to Christ. Bro. Abram Metzler of Pennsylvania has consented to be with us (D. V.) next Dec. 15 to the close of holiday week. Wish to arrange for Bible conference during last week of meetings. May there be a continual prayer for these meetings. May we not only look forward to these meetings but may we in the meantime do all we can to lead souls to Christ.

Pray for us at this place that we may be faithful to our God who is able to keep to the uttermost. May we ever remember our vow that we made to God, that we would be faithful.

Yours in His name,

Cor.

Mar. 12, 1923.

Manson, Ia.

Dear Herald Readers, Greetings in Jesus' name:—Considerable sickness has been among us during the past month, but at present most of our people are fairly well. Mrs. Carl Weinberg, daughter of Bro. and Sister Peter Ulrich, is critically ill at the home of her parents. Our prayers are ascending to heaven in her behalf.

Bro. Alfred Nafzinger and family of Belflour, Ill., moved into our community Mar. 1. We welcome them into our midst. Bro. Wilbur Egli returned home the past week from a visit at Middlebury, Ind. Bro. Jacob Summer and family visited here over Sunday enroute from Indiana to Oregon.

We had quite a severe snow storm here on Mar. 3, some roads being blockaded for several days.

Bro. J. C. Egsti, wife, and daughter Eileen, returned home from California on Mar. 8. They report having spent a very pleasant winter. Bro. J. W. Hess is also home at present. Pray for the work at this place.

Mar. 12, 1923. Cor.

Ashley, Mich.

Dear Herald Readers, Greeting.—On Feb. 24 Bro. J. K. Bixler came to this place. He preached for us Sunday morning and gave a Bible lesson in the evening and also the following four evenings.

From here he went to Imlay City. While here a council was held in which the congregation voted to take steps to ordain a deacon.

Two families from Iowa and one from Illinois moved here recently.

Remember us at the throne of grace.

Mar. 13, 1923. Cor.

Hesston, Kans.

Dear Gospel Herald Readers:—God continues to make Himself very manifest in the work here at Hesston College and Bible School.

Our Short Term closed Feb. 27. We were glad to have Bro. S. C. Yoder with us again during these six weeks. Not only was he the Special Term Instructor but he also conducted a ten days' series of successful meetings.

Bros. Bender and Charles were both away last week on official church business. Their absence was keenly felt.

This morning Bro. Daniel Kauffman conducted Chapel for us. He is also to fill an appointment here this evening. We appreciate such visits from our brethren.

Next week the Third Term examinations will be given which means that commencement time will soon be here again.

Sunny Kansas has been her best this winter and has given us a mild season.

Please pray for the work at Hesston College.

In His service,

Mar. 13, 1923. Margaret Horst.

Gasport, N. Y.

Dear Readers:—We are having a little snow at present. We did not have Sunday school and services for some time on account of deep snow and sickness.

On March 11, Bro. Lewis Burkholder was here and preached two interesting sermons. He extended an invitation and two young souls were willing to give their hearts to Jesus. May God bless them and keep them faithful.

We are glad to say there is another Mennonite family moving here from Loogootee, Ind. If there are any that would like to change location try New York state. We will help you get work or rent farms or buy farms. There are many nice homes here for sale and good farms for rent. We would like to get the Mennonite people located together as near as we can. For further information write.

Mar. 14, 1923. A. J. Mast.

Beemer, Nebr.

Dear Herald Readers, Greeting:—We feel to say with the Psalmist: "The Lord hath done great things for us; whereof we are glad." On the Sundays of Feb. 18 and 25, Bro. J. W. Oswald, Milford, Nebr., was with us and preached three impressive sermons to us, about, Faithfulness and Prayer.

Friday evening, Mar. 9, Brethren Jos. Zimmerman, Milford, and D. G. Lapp, Roseland, Nebr., came into our midst, and met with us. Next morning they held council meeting, and other matters of importance to our congregation were attended to. They were with us again Sunday in an all-day meeting, conducting preaching service in the morning, and communion services in the afternoon, when the majority of our members had the privilege of commemorating the Lord's death; but on account of old age and sickness, a number of brethren and sisters were not able to attend at the church. Special services were held for them at the homes of Bros. Jake Wittrig, and J. O. Oswald.

We gladly say, we have enjoyed spiritual feasts at these meetings, and feel to press on in the work of the Lord at this place, and we feel thankful to God, and to the brethren, for the powerful messages, based on the pure Word of God, so earnestly brought before us.

May the Lord give us strength to be doers of the Word, and not hearers only, and may God bless the dear brethren in their labors of love in the Master's cause. Pray for us and the work at this place.

Dan Birky.

Mar. 12, 1923.

(Continued on page 1005)

Miscellaneous

OUR FATHER KNOWS

By Silvanus Yoder

For the Gospel Herald.

Why castles fall before they're done,
And labors fail when scarce begun,
Why hopes do languish in dismay,
And disappointments crowd the way,
Our heavenly Father only knows
"And tempers every wind that blows."

Why should our fondest hopes decay
And thickening gloom becloud our day?
Why should our zealous efforts fail
When baffled by destruction's gale?
Our heavenly Father only knows,
"And tempers every wind that blows."

Why should the rose and bloom of youth
Who loves the Sacred Word of Truth
When scarce begun to glow be hushed
And by the hand of death be crushed?
Our heavenly Father only knows,
"And tempers every wind that blows."

The Rose of Sharon too was crushed.
Immanuel's voice by vice was hushed.
The greatest gift, the Father's grace,
Was spurned and mocked with scornful face.
Our heavenly Father only knew,
The temper of the wind that blew.

Our heavenly Father knows the way,
He guides us with unerring sway,
He holds the key and marks the road,
And lightens every galling load.
Our heavenly Father knows it all—
He saw our ruin in the fall.

Goshen, Ind.

THE DUNGEONS AT ANTWERP

By John Horsch

For the Gospel Herald.

It had long been my desire to visit the city of Antwerp in Belgium in order to see, if possible, the dungeons under the ancient building called The Stone (Het Steen) which is mentioned so frequently in the Martyr's Mirror. In the British Museum I found a guide book from which I learned that The Stone building is still standing.

I went from London via Dover, Ostende, and Brussels to Antwerp. The trip across the English Channel to Ostende required less than four hours. The day was clear and the sea calm, yet there was much sea sickness among the passengers, while on the trip over the Atlantic sickness was not in evidence during the first four or five hours after leaving the harbor of New York. In my own case I found on both trips that vigorous exercise by walking on deck, when the first symptoms of the sickness appear, is an effective means of getting relief and warding off this unwelcome guest.

Between Ostende and Brussels we passed through Bruges, the birth place of David Joris who was the founder of a fanatical sect that is repeatedly mentioned in Menno Simons' writings. I reached Antwerp late in the evening of December 7. On the following morning The Stone was found without difficulty. It is located on an elevated place quite near the Scheldt river. The building which has under it the dungeons is a castle. It has recently been restored and is now used for a museum.

Having entered the office I informed the gentleman in charge that I desired to see the dungeons. He lighted one of a number of candles that were standing on a table and went with me through the hall to the door of the stairway. My expectation that a guide would accompany me down and through the dungeons was not realized. The officer stopped and, handing me the light, assured me that there was no danger to go down. While I knew that this was doubtless true, and went without hesitation, yet I confess that some one to go with me would have been welcome.

Slowly I made my way down the stairway. As I proceeded it became perfectly dark except for the light of the candle I was carrying. Directly at the foot of the stairway I noticed a large flat stone which, as I was told afterwards, closes an opening about two and a half feet in diameter which leads down into the Scheldt river.

The dungeons consist of nearly a dozen rather low vaulted rooms of various size, from perhaps 4 by 7 to 16 by 16 feet. The natural light of day does not reach this dreary place and, what is more surprising, there is, with one or two exceptions, no opening whatever for the admittance of air, except the doors which have small openings for ventilation. Besides, the doors do not lead into a hall, as might be supposed, but from one dungeon into another. From these prisons probably more Mennonite martyrs were led forth to their death than from any other place.

If there is such a thing as a holy place, these dark dungeons will, for the sake of the hallowed memories attaching to them, doubtless come under this category. Here, as already intimated, many were imprisoned for their faith in the living God and in His Christ and in the integrity and validity of His Word. They were often put together with the vilest criminals. They were subjected to hunger and torture, being always aware that certain death at the hands of the executioner was awaiting them. Yet their faith did not waver nor falter. They had the inner assurance that if they remained steadfast, their death would be a testimony to the truth and hence a blessing to others, that God who had permitted this to come over them would be glorified and the end would be glory. These dungeons and the places of execution in the yard of the prison and in the market place of the city were the scenes of great spiritual victories.

How do we know of their frame of mind during the time of their imprisonment? We know from the letters which they wrote here to their brothers and sisters and friends. The Martyr's Mirror contains more than a score of letters written in these very dungeons—written under the most trying circumstances. It was difficult for prisoners to obtain the light, paper, and ink needed for writing. One of these letters was written with a little juice of "krakeberries."

Reader, if you sometimes are attacked by discouragement, if you feel at times that your trials and difficulties are severe, you will probably after due consideration, come to the conclusion that, compared with the experiences of these brethren and sisters, your lines are fallen in pleasant places. Studying the history of these faithful confessors and reading their letters, which breathe a spirit of childlike faith and boundless trust in the living God, will probably make you feel ashamed of your own discouragement and lack of faith under far more favorable circumstances. At least such has been the experience of many who have read the Martyr's Mirror.

It may be worth while, in passing, to raise the question whether there is not a real need for a Book of Martyrs adapted to our present needs. The Martyr's Mirror, compiled by Thieleman J. van Braght of Dordrecht, has been and is yet one of our most useful books. It is reliable and trustworthy and is still read by those who have considerable time for such reading. Yet this very large volume contains much that is lengthy and tiresome and really not essential for a book of martyrs. There is also room for improvement in the way of a more convenient arrangement of the contents. And since the days of van Braght much important pertinent material has been found that should be used. A size of 300 to 400 pages would likely suffice. With confidence it may be said that such a book would be both highly interesting and useful.

When our fathers had fled from persecution in Europe to Pennsylvania they saw the need of keeping alive among the rising generation the memory of the former trials and sufferings for the sake of the faith. They took steps to have the Martyr's Mirror translated and published.

At the present time the Church is again passing through a crisis arising from the danger of following the popular way of theological liberalism. There is renewed reason for giving attention to the earlier history of the Church.

A number of liberalistic writers have made the remark that the modern religious liberalism will not make martyrs. It would be difficult to express in fewer words the plight in which liberalism finds itself—the fact that as a religion its value is, by its own confession, negligible. For an adherent of liberalism to die for his religious views would be an inconsistency, as could easily be pointed out. Martyrdom and the denial of the fundamentals of the Faith will not go together. It is clear therefore that the new religion that comes under a Christian cloak is not the religion of the fathers. Theirs was a faith that was worth their all, yes, their own lives. The study of their history is an antidote for liberalism.

Hellmannsberg, Post Oberdolling, Bavaria.

AN EXPERIENCE WITH A SPIRITUAL APPLICATION

By S. B. Plank

For the Gospel Herald.

I was raising the purline plates of a large barn eighty-eight feet long. I had good success with the first one, and the second started all right, but through my shortsightedness I let it swing a little too far, and it went over against the standard (gin pole), broke some chains, and came down with a crash.

The standard was shaken, but it stood. Thanks be to God, no one was hurt. Oh what a feeling came over me! Some said one thing, some said another thing. The carpenters willingly repaired the broken places, but we couldn't raise it that day.

I went home with a heavy heart and didn't sleep good that night. And it came to me very forcibly that I was to blame for letting it swing too far. I could hardly wait next morning to tell them that I was to blame, and on the way in my imagination could see it going and felt like crying out with a loud voice, "Oh, for a few moments of time!" But it was too late.

The barn was finished and looks all right, but if one climbs up on the inside it will be seen that some one made a mistake, and as I pass the barn I imagine I can see that long timber swing **too far.**

And now I see the Church swinging too far worldward. And I have been praying that some one might help us to see our real condition before it is too late.

We have only very lately held our Bible conference, and the brethren very earnestly admonished, warned and taught us on doctrinal subjects and on the "Revelations." And I have been praying to God, "Open thou mine eyes that I may behold wondrous things out of thy law" (Psa. 119:18).

Here is what He let me see. I had a dream, and it was the most horrible sight I ever saw. I have had many dreams, and have forgotten them, but this one is before me. But it is not the dream that I want to tell you about. Now I am not a sleeping preacher, Oh no! This is the message. The Church must know that our preachers have been preaching the Word of God, and some of the members have been having their affections out in the world which is almost ready to topple over.

This is what I saw: I could see the Church, like a city set on a hill which cannot be hid, with strong cords of love fastened to the solid Rock, Christ Jesus. And I saw to the left another standard, but it was on lower ground. It is only high and strong in their own estimation, and I can see it tottering and swerving. Oh! I don't know how soon it is going to fall, and it has its thin imaginary cords thrown in every direction, and I can see a strong cord of love stretched from church to church. And I see many strong cords that we have fastened to the great strong Cord on our bended knees, and all is going well as long as we hold fast with both hands. But oh! some are looking at the world cords, and they see and hear things that please them better, and they have slipped down a little.

The cord that they have hold of is getting thinner and weaker, and now they have taken hold of those thin cords that the world has thrown out and we know that the Church and the world must be separate, and our Savior has been pleading with them through our ministers to let go of the world, and take hold with both hands, and be safe. But they will not, and I see some that are trying to hold to the world and the Church.

And now must one come who is almost three score years and ten and has not much worldly education, and cry out with a loud voice, "Cut loose before you are suspended in the air and have nothing to stand on." If you do not heed you will finally let go of the Strong Cord and you will swing with the world over into that deep, dark pit. "Oh! turn ye; Oh turn ye, for why will ye die?"

And He said, "Make haste." Now this must be done in line with the Gospel and the Church.

I need to give this message but once at each church and only if the church wants to see her standing before God. God will be exalted and not the giver of the message.

Bellefountaine, O.

THE NATIONAL CHRISTIAN ASSOCIATION

Opposed to Secret Societies

A few words of the history and work of the National Christian Association may be of interest.

Certain Christian men who were ardently opposed to secretism called a convention to meet in the City Hall, Aurora, Illinois, in October, 1867. The attendance was large and enthusiastic. President Jonathan Blanchard was made chairman and delivered the principal address. Speeches of power were also made by I. A. Hart, a seceding Mason, and others. As a result of this convention a National meeting was held at Pittsburgh, Pennsylvania, in May of 1868, and representatives of seventeen denominations were enrolled. At this time "The National Association of Christians Opposed to Secret Societies" was formed as a non-sectarian association which would furnish "a rallying point" for all Christians who had come to understand and recognize this great anti-Christ of our age.

Association Becomes a Corporation

Until the year 1874, the Association had no legal existence. It was at that time incorporated as the National Christian Association, articles having been filed with the State Secretary of Illinois and a Certificate of Incorporation issued. Hon. Philo Carpenter, of Chicago, one of the prime movers in this opposition to the lodge, and who at that time had given more money to aid in the work than any other man, offered to the Association a fine building at 850 West Madison Street, Chicago, worth twenty thousand dollars, so that its work of removing the obstacles to the coming kingdom of God might go on.

Charles A. Blanchard, now president of Wheaton College, was the first agent and lecturer, 1870-72. He was succeeded by the late J. P. Stoddard as secretary and general agent. William I. Phillips has been general secretary and treasurer for the past quarter of a century. At the present writing John F. Heemstra, Holland, Michigan, is the president of the Association and a worthy successor of the many who have preceded, among whom were President Blanchard, Bishop D. S. Warner and J. Groen. The present lecturers are W. B.

Stoddard, Eastern secretary; Silas W. Bond, Western secretary; Francis J. Davidson, Southern agent; and Mrs. Lizzie Woods Roberson, representative at large. Five members of the board of directors of the National Christian Association respond to calls for lectures whenever possible.

The Christian Cynosure was started in 1868 and is the official organ of the National Christian Association and has this one general object: to give the news of this special movement and the arguments by which its position is maintained. It is sustained by its subscribers, not to make money or get friends or office, but because it maintains principles which they believe to be fundamental to our liberties and the Christian religion.

As a result of the movment inaugurated by the Association books have been printed and a large number of tracts issued, and by the aid of thousands of co-workers, millions have been distributed in this and many foreign countries.

Many More Than Seven Thousand (I Kings 19:18)

From this movement other publications, books and tracts have sprung and are springing up, and several able denominational journals are, together with these, pouring light on the one great fact that the secret orders are in their nature pagan and destructive of Christian civilization. These facts are imperfectly understood by the churches but they are beginning to understand the nature of the Lodge more clearly and to sympathize with the position of the National Christian Association which holds that the Lodge system denies Christ and worships Satan. The three fundamental degrees of Freemasonry on which all rites in all countries are based excludes Christ altogether. Templar Masonry is a vile parody on the death of Christ and travesty of the Christian religion. In the Rose-Croix degree (Scotch Rite) the presiding officer asks: "What is the hour?" His first assistant answers: "It is the instant when the veil of the Temple was rent; darkness shrouded the earth; light was extinguished; the pillars and implements of Masonry were broken; the flaming star disappeared; the cubic stone gave out blood and water; and the word was lost."—Des Champs, Vol. 1, p. 56.

This odious jumble of the Bible narrative of the crucifixion with lying Masonic legends, like the caricature of Christ raising the dead, and mock regeneration of the candidate in the Blue Lodge, works double; it dignifies Masonry and degrades Christianity. And thus the whole lodge, from base to apex, is really one solid pyramid of blasphemous burlesque of the Christian religion.

Testifying Denominations

Among the denominations which are committed by vote of their legislative assemblies or by constitution to the exclusion of Freemasons from church membership are the United Presbyterian, United Brethren in Christ, Seventh Day Adventists, Christian Reformed Church, Primitive Baptists, Seventh-Day Baptists, Scandinavian Baptists, Church of the United Brethren in Christ, Friends, Norwegian Lutherans, Danish Lutherans, Swedish Lutherans, German Lutherans, Church of God in Christ, Mennonites, Moravians, Plymouth Brethren, Associate Presbyterian, Reformed Presbyterian, Free Methodists, Wesleyan Methodists, Hollanders of the Reformed and the Christian Reformed churches, Pentecostal Church of the Nazarene, Christian and Missionary Alliance, and various independent churches, such as the Moody Church, Chicago; Wheaton College Church (Cong.), Wheaton, Illinois.

Some of the Evidences of God's Favor

There are hundred of ministers of the Gospel as well as many thousands of laymen who have been led to renounce Freemasonry and other secret orders. Such witnesses can now be found in all parts of the United States. The Church of God in Christ has in its membership nearly 40,000 seceders from secret societies.

It was Jonathan Blanchard, one of the founders of the National Christian Association, who said: "To meet this anti-Christ, to turn back the inky flood of ignorance, timidity and fear, which chloroforms now the press, the pulpit and the legislatures of the United States—in short, to tear off this political, moral and religious shroud, which, like the fabled shirt of Nessus, enfolds our entire globe, God has given birth and being to the National Christian Association and has thus far given it success." These statements though made some years ago are true today as is ably shown by the Association's last annual report.

The vice-president of the Christian Reformed Synod, G. D. DeJong, at its recent meeting said publicly: "The National Christian Association delivers the goods." The Association appreciates such expressions and realizes that it is true because of the backing it receives from Christian members of some score of testifying denominations which stand back of this movement. May the Association continue to receive still stronger support, if possible, and one commensurate with the needs of the great field.—Christian Cynosure.

THE DUTY OF PARENTS

(Continued from page 998)

jects, suited to each of these times and occasions; to be wise and apt in their use is very desirable.

(4) Simplicity in the mode of instruction. I think this is included in the phrase, "Thou shalt talk." Nothing is more foolish, and of course, useless, than to attempt to convey instruction to children, by orations or set speeches and addresses. If we aré to instruct, to impress, to interest, we must talk. Bring down both words, ideas, and style to their capacities. This is a most desirable attainment, and essential to extended success; and in this how beautifully Christ the great Teacher stands forth as our perfect model. Our efficiency may be easily tested, if we will catechize our children on these points in which they have been taught, and see if they have clearly and distinctly understood them.

I cannot close without calling your attention to the serious condition in which we find many of the American children today. So many parents are too busy to train their children. They leave the training to other agencies. Mothers are neglecting their children on account of politics, club meetings, card parties, and not a few attend the dance. Oh, what a burning shame to see how the innocent little children are neglected by such ungodly parents! This will be the condemnation of many parents. Do not trifle with God's commands. You must meet your children at the last day, before the great white throne of God.

Another great mistake many mothers are making today is this, they are reading magazines and papers to learn how to raise their children. We have too many magazine children today, and not enough raised according to the Bible instruction. "Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. 22:6). All instructions should be preceded, accompanied, and followed, by prayer.

808 Avenue E.,
Council Bluffs, Iowa.

The oak tree is a synonym for strength. It does not grow by spurts but grows slowly and surely, overcoming and withstanding all forces surrounding it. Real Bible strength is not obtained in a month nor a year. It must first be woven into our life and become a real living part of us. As we grow and overcome, more food becomes available. Regular, patient, prayerful, systematic study of the Bible, with meditation, putting into practice the truths gleaned and living the overcoming life, will make Bible giants.—H. N. Troyer.

CORRESPONDENCE

(Continued from page 1001)

Marion, Pa.

Dear Herald Readers, Greeting:—Bro. and Sister Abraham Siemens and little son Peter, eighteen months old, and Bro. and Sister Abraham Voth arrived at Chambersburg, Pa., Mar. 6, from Constantinople, having fled from Russia thirteen months ago. They had a twenty-five day voyage on the ship "Bragga" from Constantinople to New York. Bro. Siemens' are at the home of Bro. and Sister Hykes, Marion, Pa., and Bro. and Sister Voth are at the home of Bro. and Sister J. Ira Eshleman. These people expect to help to work on farms at this place. They all seem to be well and hearty. H.

Mar. 12, 1923.

Guyman, Okla.

Dear Herald Readers, Greeting of love in Jesus' name:—I came here from Perryton, Tex., last Monday, Mar. 5. Bro. and Sister F. J. Kauffman came over there for me in their car, a fifty mile drive. There are nine members at Perryton and five here. The meetings closed here last night with three confessions. Two were youths who were baptized and received into the Church last night. The other was a mother who decided to unite with the Baptist Church. The meetings were well attended throughout with the best of interest. These people are located east of Guyman in a good fertile country, but the weather has been dry—not much rain since last July—until Saturday night and Sunday when they had a heavy rain. Some of the farmers think their wheat may come up yet and make a crop while others have given it up; there had not been enough moisture in the ground to sprout the wheat last fall.

Guyman is on the main line of the Chicago and Rock Island R. R. and these people would be glad to have ministers stop off with them whenever any of you pass through.

From here I go to Protection, Kans., for a week; then I expect to be homeward bound early next Monday morning. It is now almost two months since I bade the home folks goodby. I left Palmyra the night of Jan. 15. I expect to be around home till after the spring communions. My next western trip will be to western Kansas and Colorado. May God bless all His people. May all the dear brethren pray for me that the Word of God may have free course from time to time as I go among the scattered members of the Missouri-Kansas Conference District, and that I may open my mouth boldly, and declare the whole counsel of God.

Yours for the upbuilding of God's Kingdom,

J. M. Kreider.

Mar. 12, 1923.

Duchess, Alta.

Dear Herald Readers, Greetings of love in His dear name:—We rejoice in His great love wherewith He loved us. We are glad for the approach of spring when nature is again revived and is putting forth its buds which is a sign that summer is nigh. We are also told that by the signs of the times we may know the Son will soon make His appearance. So let us be ready to meet Him in the air.

We were glad to have with us Bro. Derstine on Feb. 23 to 25, giving us five very impressive sermons with a large attendance, good attention and an eagerness to have him come back. Some have expressed regret that they did not get to hear all his lectures and want us to be sure and let them know when he comes again. Remember us at the throne of Grace, and pray for the work at this place that we may not shun to declare all the counsels of God.

We hope we may soon have a meetinghouse to hold our services in.

Yours in His glad service,

Mar. 12, 1923. H. B. Ramer.

A THOUGHT ON AN IMPORTANT QUESTION

By J. H. Roth

For the Gospel Herald.

I was very much impressed with Question 4 in the report of the Mennonite Conference held at Hopedale, Ill., in 1922. It reads as follows: "What is the position of this Conference relative to our members taking advantage of the Federal Bankruptcy Law?

In the answer these references are given: Matt. 7:12; Rom. 12:17; 13:8. To this I can say, Amen, but I would like to add another clause to that question. If any brother gets into such circumstances what would his duty be? Rom. 12:13-17; 13:8-10; Luke 6:30, 31, 35; Deut. 15:4, 7, 8, 10, 11; Lev. 25:35, 36; I Tim. 6:18; I Jno. 3:17; Isa. 58:7; Luke 6:36; Matt. 5:7; Jas. 2:13-16.

Eureka, Ill.

And now, Israel, what does the Lord thy God require of thee, but to fear the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.—Deut. 10:12.

WAR RELIEF FUNDS

For the Gospel Herald.

Received during February, 1923, by Eastern Mennonite Board of Missions and Charities.

Near East Relief

Mary Brubakers S S Class	$ 3 00
Susquehanna Cong	6 93
	$ 9 93

Russian Relief

Byerland Cong	$300 00
John H Kauffman	10 00
A Sister Paradise Pa	1 00
No 6350 Pa	2 00
Diller Mennonite Cong	7 75
Anna Warner	50
Ephrata Y P M	36 00
"In His Name"	15 00
Cross Roads S S	12 50
Landisville Pa S S	12 50
Slate Hill Cong	48 15
Christian S Fisher	35 00
Columbia Mission S S	8 75
Strasburg Pa Mennonite Cong	81 94
Bosslers Cong	236 25
Jacob and Peoria Musser	13 00
Collection Columbia Mission	53 05
Mount Joy Y P M	5 25
E Chestnut St S S Lanc Pa	35 00
Wm Shetlers Class Atglen Pa	5 00
Millwood S S Childrens quarter fund	6 50
A Bro Bainbridge Pa	15 00
E Petersburg Cong	337 92
A Bro Manheim Pa	30 00
A Bro & Sister Bosslers Cong	35 00
A Bro Paradise Pa	50 00
A Sister Paradise Pa	2 50
Martin Nissley	10 00
Elizabeth Kraybill	5 00
Goodville Cong	86 16
Strasburg Pa Cong	103 00
Bro & Sister Ronks Pa	6 50
Delaware Cong	16 10
Lauvers Cong	5 36
Cross Roads Cong	10 17
Cross Roads S S Snyder Co	12 50
John E Landis	5 00
Chestnut Hill Cong	2 00
No 6446 Pa	36 00
Old order Amish Conestoga Cong	80 00
John Seitz	5 00
	$ 1,778 35
Total for Feb.	1,788 28
Previously reported	188,177 81
Total to date	$189,966 09

Gratefully acknowledged.

Eli G. Reist.

CONTRIBUTIONS

Received for War Sufferers Relief by the Mennonite Relief Commission during February, 1923.

For the Gospel Herald.

General

Berne S S Mich	$ 1 07
S Union & Walnut Grove S S Ohio	55 00
Berea Cong Mo	1 04
Cherry Box Cong Mo	1 00
Creston Cong Mont	3 46
Firdale Cong Ore	1 04
A R Miller	5 00
	$ 67 61

Germany

Anna M Kreider	$ 2 00
Joel B Bower	25 00
Susie Gilmore	2 50
A Bro & Sister Albany Ore	50 00
	$ 79 50

Austria

Cedar Grove A M Cong Ont	$ 67 00

Near East Relief

Erle Zook	$ 5 55

Lillie Hostetler	5 00
Ina & Bessie Hostetler	8 00
A Brother Milford Nebr	10 00
Mrs Harrison B Winey	10 00
Emma & Aquilla Gehman	20 00
Alpha Minn S S	3 53
Liberty Cong Ia	50
Oak Grove S S Md	2 63
David Breckeisen	25 00
Vineland Y P M Ont	10 00
Catlin S S Kans	5 00
Marion Cong Pa	14 00
Plumstead Cong Pa	16 00
	$135 21

Russian Immigration

Hettie Burkholder	$ 5 00

Russian Relief

J H Eigsti	$ 5 00
Jno H Sommerfeld & J S Loucks	7 50
Mary Gardner & S S Class	2 50
Noah M Gingerich	10 00
Milan Valley S S Okla	9 12
Irvin M Holsopple & wife	30 00
Katie Guengerich & Esther Roth	7 50
A Sister No Lima Ohio	10 00
Jacob Byler & S S Class No 1	2 50
Obadiah Miller	2 00
Daniel Kauffman & wife	2 50
Jesse R Shetler	5 00
Paul S Myers	50 00
A Bro & Sister Metamora Ill	10 00
Belleville S S Pa	40 00
Emma Rohrer	2 50
Crystal Springs Cong Kans	25 00
Henry Eichelberger	2 50
Fairview Mich S S Class No 15	3 34
Mr & Mrs R E Culp	10 00
Catharine Culp	5 00
L S Kreider	7 50
O O Amish Mio Mich	19 00
O O Amish West Branch Mich	10 00
Per S D Guengerich	148 00
Mattawana S S Class No 2 Pa	2 50
A Bro & Sister Archbold Ohio	5 00
Los Angeles Calif Mission Cong	100 00
Naomi Blosser	10 00
A Sympathizing Friend	25 00
Medway Cong Ohio	24 00
Casselman S S Md	22 50
Midland S S Class No 3 Mich	5 00
Kans City Mission Cong Kans	18 00
A Brother Goshen Ind	60 00
A Bro & Sister New Danville Pa	100 00
Providence Cong Pa	44 50
Lackawana S S Pa	35 00
Doylestown Cong Pa	119 73
Deep Run S S Pa	33 00
Upper Skippack Cong Pa	20 00
Mrs Ray Miller	2 50
O O Amish Cong Kans	5 00
Howard-Miami S S Class Ind	10 00
Mrs I P Handrick & S S C No 14	2 50
Dan Eigsti	2 50
I K Miller	2 50
Pleasant Grove S S Ill	31 00
Mattawana S S Pa	38 70
Chris L Miller	1 15
Mrs Ira Yoders S S Class	2 50
A Friend Millersburg Ohio	10 00
Martinscreek S S Ohio	70 27
Paul Jacobs & wife	15 00
Peter Garber	30 00
Chris Hostetlers S S C No 17	5 00
Esther Miller S S Class 13	7 50
Prim Dept Sister Teachers Lower Deer Creek S S Ia	7 50
Prim Dept Brethren Teachers Lower Deer Creek S S Ia	15 00
Eva Leichty & S S Class	7 50
A Bro & Family Noble Ia	40 00
West Union S S Ia Class 5	30 00
West Union S S Ia Class 6	30 00
West Union S S Ia Class 9	5 00
West Union S S Class 10 Ia	30 00
Lower Deer Creek S S Class 3 Ia	7 50
Lower Deer Creek S S Class 8 Ia	7 50
Vera, Edna and John Gingerich	7 50
West Fairview Cong Nebr	65 00
A Brother Milford Nebr	50 00
Nora Harpers S S Class	5 00
Weaver S S Pa	15 00
Thomas S S Pa	55 45
Scottdale S S Pa	20 00
Blough S S Pa	20 00
Emma Rohrer	2 50
Fairview Cong N D	3 50
Coalridge Cong Mont	2 50
Clydepark Cong Mont	1 00
C J Gerber	25 00
Bethel S S Kans	61 06
Pleasantview S S Ohio	15 00
North Lima Ohio S S	23 52
Canton S S Ohio	8 33
Bethel S S Ohio	10 57
Oak Grove S S Prim Dept Champaign Co	2 50
Oak Grove S S Int Dept Champaign Co	2 50
Oak Grove S S Champaign Co O	57 07
Ruby A Beery	7 50
Beach S S Ohio	20 00
Beach Y P B M Ohio	5 00
Plainview Cong Ohio	5 00
Hesston College Kans S S Dept	75 00
Pigeon River S S Mich	32 50
O Grove & Pleasant Hill Congs O	206 06
Lockport A M S S Ohio	81 00
South Thomas O O Amish Church S W Bender Bishop	45 00
O O & Conservative Amish Belleville Pa	34 00
Sharon S S Sask	3 50
Salem S S Tofield Alta	25 50
Daniel Kauffman	5 00
John H Sommerfeld & J S Loucks	7 50
First Menn S S Ont	45 00
Milverton Cong Ont	100 00
Zurich S S Pa	5 00
Samuel Wideman	10 00
Two Sisters N & B Ontario	10 00
Limon S S Colo	12 50
White Hall S S Mo	2 50
Pleasant Valley S S Kans	19 00
E Holbrook S S Colo	29 25
Protection S S Kans	10 50
Cherry Box Cong Mo	5 00
Pleasantview S S Okla	10 00
Mt Zion Cong Mo	13 17
Thomas Cong Okla	5 00
Palmyra Cong Mo	12 34
Mrs A D Drivers S S Class	2 50
Paul Erbs S S Class	2 50
H Swartzendrubers S S Class	7 50
J M R Weavers S S Class	4 65
Lydia Kauffmans S S Class	5 00
A D Hartzler & Family	2 50
Geo Guengerich & Family	5 00
F P Kauffman	2 50
Jess Hartzler	7 50
Dan Hershberger	2 50
C F Greser	2 50
Sycamore Grove S S Mo	15 16
A Brother Reiff Cong Md	5 00
A Sister Clearspring Md	5 00
Chambersburg Cong Pa	56 85
Yellowcreek S S Ind	150 00
Wm Holdeman	5 00
Bethany S S Mich	2 50
Fairview S S Mich Class 10	2 00
Berea S S Ind	17 69
5 Classes Shore S S Ind	12 50
A Bro & Sister Clinton Frame Cong Ind	5 00
Clinton Frame S S Ind	15 00
Zion Cong Ore	17 00
Albany S S Ore Class 1	7 50
Albany S S Ore Class 2	7 50
Albany S S Ore Class 5	15 00
Albany S S Ore Class 6	15 00
	$3,167 88
Total Contributions for month of February	$ 3,539 70
Previously reported	623,351 93
	$626,891 63
Previously reported by E M B of M & C	$189,966 09
Grand Total	$816,857 72

Gratefully acknowledged and reported by the Mennonite Board of Missions & Charities.

V. E. Reiff, Gen. Treas.

Elkhart, Ind.

REPORT OF MENNONITE HOME, LANCASTER, PA.

For January and February, 1923

The following contributed to the Home: Mary Domer Ectate, clothing and soap; Cash: A Sister in Faith, $1.00; Abraham Eshleman, 1.00; Jacob Snavely, 1.00; Abraham Sensenig, 1.00; Phares Kreider, 1.00; Elmer Kauffman, 5.79; Rebecca Burkhart, 15.00; Watt and Shand in discount, 61.38.

Services:—Jan. 10. This evening we held services over the remains of Sister Sallie Shoop, who departed this life Jan. 8; aged 74 y. 2 m. 6 d. Bro. Frank Kreider conducted the services. Text, Psa. 17:15.

Jan. 14. Regular services were conducted this afternoon by Bro. David Mosemann. Text, Rom. 8:1.

Jan. 28. This afternoon regular services were conducted by Bros. Frank Kreider, John Gochenaur, and Amos G. Kauffman. Bro. Gochenaur took for his text II Tim. 4:6-8.

Feb. 1. This evening we held the funeral services over the remains of John Spangler who departed this life Jan. 31; aged 70 y. 16 d. Bros. Hiram Kauffman and Hiram Strickler conducted the services. Text, II Cor. 5:1.

Feb. 11. This afternoon regular services were conducted by Bros. D. H. Mosemann, D. W. Weaver, and Abram Brenner. Text, Job 42:12.

Feb. 25. This afternoon was the regular service and also the funeral service for Sister Susan Ressler, who died Feb. 22; aged 74 y. 11 m. 8 d. Services were conducted by Bros. Isaac Brubaker, David Landis, D. S. Metzler, and Amos Kauffman. Bros. Landis and Brubaker took as their text, Acts 9:36.

Feb. 27. This morning Sister Anna K. Stern departed this life, aged 85 y. 6 m. 6 d. On the evening of March 1 the funeral services were held by Bros. Frank Kreider and Seth Ebersole. Text, Heb. 4:9.

In our last report we stated the good health we had at the Home but in the first two months of 1923 the Reaper of death visited us four times. May this remind us all to the certainty of death and the uncertainty of life. May we heed the words of Matt. 24:42. But we can truly say that our heavenly Father has wonderfully blessed this Home and all that go in and out thereat.

T. E. Moyer, Supt.

Married

Yoder—Miller.—At the home of the bride's parents in Berlin, O., on Feb. 21, 1923, occurred the marriage of Bro Eugene Yoder and Sister Esther Miller, Bro. E. B. Stoltzfus officiating. May their life be a bright and happy one.

Headrick—Balmer.—At the home of the bride's parents, Bro. and Sister F. Balmer near Harper, Kans., on Feb. 18, 1923, occurred the marriage of Bro. J. Henry Headrick of La Junta, Colo., and Sister Dessie Balmer, Bro. H. J. King officiating. May God's choicest blessings be with them.

"God's trials nobly borne in obedience to His righteous will are the paths to victorious triumph."

Obituary

Thomas.—Aaron Thomas of Holsopple, Pa., died Feb. 26, 1923; aged 69 y. Funeral services were conducted at the Holsopple U. B. Church on Feb. 28 by L. A. Blough and Mr. Rose, pastor of the U. B. Church at Holsopple.

Thornberry.—Horace Clinton Thornberry was born near Lowell, Ark., Nov. 12, 1908; died near La Junta, Colo., Feb. 5, 1923, of inflammatory rheumatism. His parents are members of the Baptist Church and Horace was always ready to go to church and Sunday school whenever it was possible for him to do so. Funeral services and burial at Rocky Ford, Colo., conducted by Jacob A. Heatwole. Text, Ex. 2:9. A large crowd was present to show their sympathy for the family and in respect to the boy's memory.

Cable.—Sister Cora Cable of near Thomas Mills, Somerset Co., Pa., was born Jan. 27, 1895, and peacefully departed this life Mar. 1, 1923; aged 28 y. 1 m. 4 d. Sister Cable accepted Christ in early life at the age of 12 and was a communicant member until death. The deceased is survived by father, mother, 5 brothers and 2 sisters. One sister preceded her to the spirit world. The funeral was held at the Thomas Mennonite Church on Mar. 4, conducted by L. A. Blough and Joseph Saylor. Text, James 4:14. Interment in the cemetery adjoining the church. It was the largest funeral ever held at this place. It was estimated that there were between fifteen and eighteen hundred people present.

Oglesbee.—Joseph D. Oglesbee was born near Springfield, O., Dec. 17, 1839; died at his home near Kalida, O., March 8, 1923; aged 83 y. 2 m. 21 d. He was united in marriage to Sara Jane Parker in 1860. His wife preceded him in death four years. He leaves to mourn his departure 5 sons, 4 daughters, 24 grandchildren, and 14 great-grandchildren, and a host of relatives and friends. He was baptized and received into fellowship with the Mennonite Church near Kalida, O., in 1917, in which faith he lived a devoted life and fell peacefully asleep, saying, "I am ready to go." Funeral services March 11 at the Cascade Church by J. M. Shenk, S. G. Shenk, and Andrew Brenneman. Burial in the adjoining cemetery.

Stern.—Annie K. Stern (nee Ebersole) was born Aug. 21, 1837; died Feb. 27, 1923; aged 85 y. 6 m. 6 d. She was the last of her family and is survived by a number of nephews and nieces. She was an inmate of the Old People's Home, Lancaster Co., Pa., for a number of years. She died from the infirmities of old age. She was a consistent member of Risser's Mennonite congregation for a number of years. Funeral services were held at the home of her step-son, Christian Stern, in Elizabethtown, Mar. 2, conducted by Brethren Samuel L. Oberholtzer and Simon E. Garber. Text, Psalms 116:15; 18:2. Interment in the old Stern's homestead burial ground.

Pletcher.—Daniel Pletcher, son of Samuel and Catherine Pletcher, was born Nov. 2, 1866, in Elkhart Co., Ind. He had his home with his parents in Jamestown until their death several years ago. Since then, he with two brothers and one sister lived together at the old home place. About two months ago he became afflicted so that he needed continual care. Amid much suffering he exhibited much patience. During a number of visits he expressed a great concern about the future of his soul. On Feb. 3 he made his peace with God and was received into fellowship with the Mennonite Church at Olive by water baptism. The remainder of his days were days of happiness and apparently the only thing that marred it was the fact that he had put off salvation till such a late hour that he had no time to work for the Master. He peacefully passed away Feb. 16; aged 56 y. 3 m. 14 d. Leaves to mourn his departure 2 brothers, 2 sisters and 1 half sister. Funeral at the Olive Church conducted by C. A. Shank and D. A. Yoder.

Sutter.—Jacob Sutter was born Nov. 27, 1833, in Byron, Germany. From there he moved to Illinois where he was united in marriage to Kathrine Wagler. Later they came to Milford, Nebr., where he has lived for 46 years. He died February 26, 1923, in Milford at the age of 89 y. 2 m. 29 d. He united with the Amish Mennonite Church in his youth. He had 15 children (8 sons and seven daughters), 59 grandchildren and about 25 great-grandchildren. His wife died July 30, 1908, with whom he lived in matrimony over 50 years. Three sons, three daughters and eleven grandchildren preceded him in death. He leaves to mourn his departure, 5 sons, 4 daughters and one sister, Fannie Birky, Fisher, Ill. On Feb. 14, 1909, he again united in marriage to Magdalena Yordy with whom he lived until death. The cause of his death was lagrippe. Buried near Milford in East Fairview Cemetery. Services by home ministers.

Raber.—Christian W. Raber was born in Lee county, Iowa, Dec. 17, 1849; departed this life Feb. 16, 1923; aged 73 y. 1 m. 29 d. In 1857 he with his parents moved to Hickory county, Mo., known as the Wheatland Prairie where he grew to manhood. The last twelve years of his life were spent in Garden City, Mo. In 1873 he was baptized and received into the Mennonite Church in Hickory Co., Mo. October 29, 1871, he was united in marriage to Anna Klopfenstein. To this union were born ten children, six dying in infancy. His illness lasted about three weeks. He suffered from liver and kidney trouble. He leaves to mourn his departure, his companion, three daughters (Mrs. D. W. Kennell, Goshen, Ind.; Mrs. S. G. Yoder, Kent, Ohio; Mrs. L. F. Yoder, Latour, Mo.), one son (Daniel J., Elkhart, Ind.), sixteen grandchildren (one preceded him in death), four brothers and two sisters, besides a host of friends. Funeral services were held Feb. 18, at the Sycamore Grove Church near Garden City, Mo., conducted by I. G. Hartzler and L. J. Miller. Text, II Cor. 5:1. Burial in the Clearfork Cemetery.

When we leave this world of changes,
When we leave this world of care,
We shall find our missing loved ones,
In our Father's mansions fair.

—A Granddaughter.

Herr.—Isaac L. Herr, son of the late Isaac and Mary H. Herr, was born in Lancaster Co., Pa., Aug. 22, 1871; fell asleep in Jesus Feb. 28, 1923; aged 51 y. 6 m. 6 d. For a period of twenty years he taught in the public schools, but owing to failing health forbidding him to do strenuous work, his later years were spent at home, associated with his brother in the undertaking business. His departure was taken after an illness of just three days of bronchial pneumonia. He was a member of the Mennonite Church for a number of years, and the missionary cause and those in need always found in him a loyal supporter and sympathetic friend. In his quiet, unassuming way he was ever willing to give a kind word or lend a helping hand whenever needed. His advice meant much to his immediate family, as well as to all those with whom he came in contact. He leaves to mourn his departure the following brothers and sisters: Barbara L., Mrs. Lizzie Zimmerman, Abram L., Mary Ann, Samuel L., George L., Mrs. A. D. Metzler, and Benjamin L., together with a number of nieces and nephews and a host of friends. Brief funeral services were conducted March 4 at the home by Bro. Sanford Landis, and further services were conducted at Mellinger's Church, where hundreds had gathered as a last token of respect, with Bro. C. M. Brackbill in charge, using as his text Romans 8:2. Interment was made in the adjoining cemetery. Truly we sorrow not as those who have no hope, for he has just passed on before to await the resurrection.

A Niece.

Kauffman.—Jacob Z. Kauffman was born in Lawrence county, Pa., May 17, 1876; died at his late home in Logan county, Ohio, Feb. 27, 1923; aged 46 y. 9 m. 10 d. His illness extended over a few years, suffering much in his limbs, the cause of which was variously interpreted, and only within a few months did it become too evident that the source of the trouble was tubercular, and that recovery was next to impossible. With strong faith in God, he faced the issue bravely, trusting in God to give grace to endure his sufferings with Christian fortitude. Loving hearts and willing hands did all that could be done to ease his sufferings, which were borne patiently to the end. On Dec. 5, 1899, he was married to Lena Byler. Seven children were born to this union, six of whom are remaining, namely, Wallace, Ida, David, Harry, LeRoy and Florence. The youngest only survived its mother, who died in April, 1911, by a few years. On Jan. 9, 1913, he was married to Mary Ann King, and they then set up their home, a prosperous, happy one, in Logan county, Ohio. Early in life he accepted his Savior and united with the Mennonite Church, in which covenant he lived a blameless, devoted life to the end. Besides his deeply bereft companion and children named, he leaves an aged mother, three brothers and three sisters to mourn his departure. They may truly hope for a happy reunion beyond this vale of tears.

Dearest father, thou hast left us,
And our loss we deeply feel,
But 'tis God who hath bereft us,
He can all our sorrows heal.

Funeral services were held at South Union Church March 1, in charge of A. I. Yoder. Interment was made in South Union Cemetery.

Yoder.—Bish. Michael Yoder was born Feb. 7, 1831, near Mattawana, Pa.; died at the same old home Mar. 10, 1923; aged 92 y. 1 m. 3 d. Michael Yoder was the son of Daniel (and Leah) Yoder, who was the son of Henry Yoder of Windsor, now Centre T., Berks Co., who was the son of Christian and Barbara Yoder, of Upper Berne T., Berks Co. A few years after Michael was born his mother died, when he with his brother were taken to Halfmoon Valley, Center Co., to live with their grandfather, Yost Yoder, father of his mother, where his brother died; after the second marriage of his father to Phoebe Hertzler he was brought home where he grew to manhood. He united with the A. M. Church in his youth. In the spring of 1868 he was ordained to the ministry and in the spring of 1884 was ordained to the office of bishop, which callings he discharged faithfully. Besides his home church, after the death of Bish. Samuel Yoder and Bish. David Zook he had the oversight of two congregations in the Kishacoquillas Valley for a number of years until the ordination of Bish. Eli H. Kanagy. He possessed a quiet and peaceable disposition and was a good counsellor. If any dispute or difficulty arose among the members or ministers he was slow to decide, always taking the council of the Church and also using and advising the admonition of the apostle Paul in Gal. 6:1, thereby avoiding any fault being imposed upon him. In the year 1856, he united in marriage to Julia Ann Stayrook. To this union were born 2 sons and 6 daughters, of which 1 son and 3 daughters preceded him to the spirit world; also his wife, 1 sister, 1 half brother and 1 half sister. He leaves to mourn his departure 2 half brothers, 1 son, 3 daughters, 25 grandchildren, and 18 great-grandchildren. The ministry has lost a father, the Church a pillar for the truth and defence of the Gospel. A few days before his death he called to his bedside the home ministers and gave them their charge as did Paul to Timothy, also his children and grandchildren and advised them to live for the truth of the Gospel that they may inherit eternal life. Cause of death, old age. Funeral Feb. 13. Services by Eli H. Kanagy (Amos 4:12) and John S. Mast (I Chron. 29:15). Interment in the Hertzler Cemetery. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

"How much it means for a young life to be consecrated to God!" Yes, but it means more "not to be."

Items and Comments

The exports of corn from the United States reached a new high record the past year, amounting in value to $115,097,000 against a former high record of $92,767,000 in 1921. There seems to be a marked increase of the European taste for corn, as nearly three-fourths of the exported corn went to that part of the world. The corn crop in this country for 1921, the last year for which statistics are available, was in round numbers 80 per cent of the world's production. Argentina is next in rank as a producer of corn.

The Turkish National Assembly has refused to approve the Near East peace treaty in its present form. This announcement was made in a note handed to the British, French, and Italian High Commissioners at Constantinople. The note is not written in an arrogant tone and suggests that another conference be held in some European city, preferably Constantinople in order to try to settle some of the questions still in dispute. The note also outlined some of the terms to which Turkey would agree to make peace. No action has yet been taken by the allies. At the time of the disruption of the Lausanne conference Great Britain said she had submitted the last word. The French are said to be in favor of holding a new conference, and are hopeful of persuading the British to consent to another parley. It is sincerely to be hoped that some means of effecting peace in the much troubled region of the Near East may be found.

Europe which has in the past received the greater part of its coal supplies from the mines of Great Britain and Germany has developed a marked interest in American coal since the close of the World War. The exports during the past year fell off greatly on account of the coal strikes, yet in the closing months of the year an increase of approximately 50 per cent over that for the same period of the preceding year was noted. The United States is now generally acknowledged as the "World's Chief source of coal supply" and in a congress of the most eminent geologists of the world which met in Canada in the year preceding the war the following estimates of underground supplies were made: United States, 3,854,000,000,000 metric tons; Canada, 1,234,000,000,000; China, 996,000,000,000; Germany, 423,000,000,000; the United Kingdom, 190,000,000,000. According to these figures the United States has a little more than one-half the known coal supply of the world. Great Britain, formerly the world's greatest exporter of coal, is now sending ships to this country for this commodity. The annual output of coal for the whole world is about 1,500,000,000 tons, of which the United States produces about one-third.

The discovery of the tomb of Tutankhamen has aroused great interest in the field of archeology. Tutankhamen lived about the time of Moses and is believed by some to have been the pharaoh of the oppression. Very little is definitely known about him and it is believed that he died very young. The expedition which discovered the tomb in the Valley of the Tombs near Luxor, Egypt, was financed by Lord Carnarvon, an English millionaire, and the work was under the leadership of Howard Carter, an American. About seven years ago the work was started in search of the very tomb which they at last have found. Carter first located the tomb last November. The royal Egyptian seal on the tomb was still intact which indicates that it had not been molested for over thirty-three centuries. Many interesting and valuable things were found, among which are chariots, couches, vases, chests, and the king's throne, which is covered with gold and silver and inlaid with sparkling gems. The find has been estimated as being worth from 30 to 40 million dollars but Lord Carnarvon thinks it is not worth more than 15 millions. A sealed sarcophagus was found which is reasonably certain to contain the mummified body of the king. The expedition has gotten in conflict with the Egyptian authorities and the tomb has been resealed awaiting the adjustment of these disagreements.

BOOK REVIEW
The Chronology of the Bible

By Philip Mauro

The author of this book takes issue with the oft repeated statement that "the chronology of the Bible is not a matter of divine revelation" and takes you through all its successive historical stages from the creation of man until the resurrection of Christ and gives a complete table of the important events and dates. The theory that we must depend upon the uncertain dates of heathen historians for our Bible chronology is dealt with in the characteristic style of the author and shown to be an unnecessary and unreliable expedient. He shows that the Bible itself gives a connected system of dates and that "the chronology of the Bible must be reckoned as one of its greatest wonders." The apparent discrepancies in some Bible dates are explained and harmonized. An extremely interesting book to the Bible student, and one that presents its subject in a new light. "The author shows how the great landmarks of Biblical history are so related in Scripture as to reveal the beginning, course, and outcome of God's marvelous plan of redemption."

Published by the Geo. H. Doran Co., New York City. Price, $1.00.

Address orders to Mennonite Publishing House, Scottdale, Pa.

CORRECTION

Through an oversight on the part of the Secretary, the minutes of the Southwestern Pa District Conference for 1922 give the name of Bro. E. J. Blough, instead of the name of Bro. W. C. Hershberger, as a member of the S. S. Library Committee. The committee is composed of the brethren, Levi Mumaw, Hiram Wingard, W. C. Hershberger. The Secretary begs the pardon of those affected by the error.

N. E. Miller, Secretary.

Let us reverence old age, not patronizingly, but sincerely. Let us offer the solace of a gentle word and service. Let us brighten the evening shadows with rays of sun-light and heart-cheer. Let us temper the harsh and inexorable voice of Father Time as he calls old age to hurry because he must be off, by mingling with it our gentler tones, so that it may not seem all a discord. Old ears do not hear the fainter chords of life's varying anthem as once they did but I sometimes think they must sense the subtler cadences that are wafted from the "choir invisible" for those who shall soon add their rejuvenated voices to it.—Geo. B. Smith.

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OUR MISSIONS

Foreign

India.—(1889) American Mennonite Mission, Dhamtari, C. P., India, J. N. Kaufman, Secretary.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra, Mahodi, Ghatula.
South America.—(1919) Argentina, S. A., T. K. Hershey, Supt.
Stations: Pehuajo, Trenque Lauquen, Santa Rosa, Carlos Casares.

Home

Chicago.—Home Mission (1893) 1907 S. Union, H. R. Schertz, Supt.
Mennonite Gospel Mission (1906) 720 W. 26th St. A. M. Eash, Supt.
Lancaster.—(1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, S. S. Supt.
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Reading.—(1922) Thirteenth & Douglass Sts., Reading, Pa.
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GOSPEL HERALD

"In defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"He is not here: for he is risen, as he said."

"But now is Christ risen from the dead, and become the firstfruits of them that slept."

"And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."

Is your church growing? This question implies more than most people get out of it. True, it is encouraging to see the membership growing in numbers; but the most substantial growth is that which takes place within the souls of individual members. Is your church growing? What are you doing to help make it grow?

Easter.—Once more the cycle of the year has brought around the time in which we celebrate the resurrection of Christ. Coming as it does at a time when all the earth is bursting into the new life of the returning spring our minds are drawn to the resurrection life by our surroundings as well as by the messages from the Word of God that are emphasized in connection with this event. In this issue the reader will find a number of articles bearing on the great event which means so much to the Christian—the resurrection of our blessed Lord.

Brother, if you ever have occasion to think that the Church is not making the use of you that it should, you can probably find the cause in one of two things: It may be that you are too choicy in the matter of what positions you are willing to serve, or that you are not whole-souled in line with the Church, so that the Church may with confidence lay hands on you and send or set you to the work to which your talents seem to adapt you. As for work, there is no end of it, in every community. We have never seen a willing worker but that he had all he could do, and more **besides.**

"One thing I know," said the man whose eyes had been opened, "that whereas I was blind, now I see." Neither bigotry nor sophistry could take him away from a knowledge of that fact. He could not explain the process by which his eyes were opened, but he did know that now he could do what he could never do before—**see.**

And so the simple child of God, in faith believing, though he can not explain the miracle or grace performed in his own soul, is conscious of a new experience—new hopes, new aspirations, new visions of life, new affections, a turned around attitude toward the world and worldlines. And so long as he holds on to this "one thing" his vision becomes brighter and brighter.

Loyalty.—We heard much of that during the recent World War. During this time the most effective way of sowing seeds of disloyalty was by means of loading up airplanes with literature casting discredit upon the country for which the army was fighting, and dropping it down on the soldiers for them to devour. Today the Church is being bombarded with the same kind of a shower of disloyal literature. In many homes this literature is read with greater fervor than our own. In such case there can be but one result—disloyalty.

During the war between Russia and Japan the emperor of Japan received a series of resolutions from a body of Russian nihilists expressing sympathy for his cause. The old emperor replied, closing by thanking God that he had no such subjects. Little Japan won the war over giant Russia because the Japanese were loyal and many Russians disloyal to their own country.

Loyalty to God and the Church means not only to be right with God but it means also a positive help and strength to the Church of God. For our own sakes, for the sake of the cause of Christ and the Church, for the sake of the welfare of human souls in both the present and unborn generations, we can not afford to take any other attitude than that of perfect loyalty.

If loyalty is important, it follows that it is also important that we encourage the things that promote it. Reverence for God and His Word; daily meditations, Bible reading, and prayers; continued fellowship with those "of like precious faith;" preference for your own church literature over others; faithful attendance of religious services at the house of the Lord, and many other things which exert the right kind of an influence should be faithfully encouraged and practiced.

"CHRIST THE LORD IS RISEN TODAY"

"Christ the Lord is risen today!"
Sons of men and angels say;
Raise your joy and triumph high,
Sing ye heavens, and earth reply.

Vain the stone, the watch, the seal,
Christ hath burst the gates of hell;
Death in vain forbids His rise,
Christ hath opened Paradise.

Lives again our glorious King;
Where, O death, is now thy sting?
Once He died our souls to save;
Where's thy victory, boasting grave?

King of glory! Soul of bliss!
Everlasting life is this:
Thee to know, Thy power to prove,
Thus to sing and thus to love.

—Charles Wesley.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE RESURRECTION OF CHRIST

By John L. Horst

For the Gospel Herald.

The story of the resurrection of Christ is one of the most beautiful word pictures in the Bible. Coming as it does right after the dark description of the crucifixion, it is like the dawning of a beautiful morning after a dark and stormy night.

It was a trying time for the disciples. Their fondly cherished but mistaken hopes of the kingdom which they thought Christ would set up at Jerusalem were dashed to pieces when their Lord was taken away and slain upon the tree. No doubt they lingered at the scene as He suffered the terrible agonies and tortures of the cross. We know that John and the faithful women stood near at hand. What mingled feelings of sorrow, regret, and sympathy must have been theirs as they saw him give up the Ghost. To be sure He had instructed them and tried to prepare them for this hour but they seemed not to comprehend.

Joseph, the member of the council who had refused to cast his vote against Him at the trial by the Sanhedrin, came and took his body and laid it in his own new tomb and Nicodemus provided a hundred pounds of embalming material. The faithful women watched where his body was laid. The ponderous stone was rolled over the entrance and the governor's seal placed upon it and the guard stationed to watch that no one would steal the body.

The hopes of the women who so faithfully followed Jesus all this time may have been greatly shattered but their devotion was not diminished For in the early morning on the first day of the week we find them coming to the tomb with their precious ointments for the anointing of the body. Their perplexity as to who should roll away the stone for them was soon dispelled for the angel of the Lord had taken care of that. Drawing near to the tomb they were accosted by two men in shining garments and their perplexity was changed into fear. "Why seek ye the living among the dead? He is not here, but is risen," were the words with which they greeted the women who were also bidden to go and tell the disciples. They remembered the words and departed quickly, "with fear and great joy" and brought the word to the disciples. On the way they were met by Jesus Himself and they bowed low and worshiped Him. But their message was not believed by the disciples. However, Peter and John ran to the tomb and going in found the grave clothes and other indisputable evidences that the Lord was risen indeed.

This is a most beautiful, joyous story that has few equals anywhere in the annals of literature, sacred or profane. But while its matchless beauty excites our admiration, and its message of joy thrills our hearts, and we are touched with a feeling of pathos at the unbelief and slowness of preception of the truth on the part of the disciples, these are not the greatest factors in the story. The vital relation of the resurrection to the whole system of Christianity is greater than all these.

The resurrection is one of the great foundation truths of the Bible, coupled closely in thought and importance with the crucifixion. We might well call it the cardinal doctrine of the Bible. Infidels have recognized this and have for centuries tried to disprove its truth but have hopelessly failed. They knew however, that if successful in disproving this fundamental truth the whole structure of Christianity would fall. Paul recognized this too and goes into a detailed discussion of it in the fifteenth chapter of I Corinthians. He names a number of different things all vital to the Christian faith that would be hopelessly shattered if the resurrection were not an indisputable fact. The resurrection is the impenetrable and indestructible Gibraltar of Christianity. Some idea of its importance may be gathered from the fact that it is directly mentioned one hundred four times in the New Testament. Let us notice a few things that the resurrection of Christ means and shows:

1. **It is a proof of the deity of Christ.** "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4). If Christ was not raised from the dead then He was no more than a human being with extraordinary attainments, and not the Incarnate Son of God. But we have "many infallible proofs" that He was all that He claimed to be—the Son of the living God. By raising Christ from the dead God set His immutable seal upon His own words, "This is my beloved Son."

2. **It is a fulfillment of the Scripture.** On the walk to Emmaus Jesus expounded the Scriptures to His companions and said, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory" (Luke 24:25, 26). And again the same evening when at Jerusalem with the eleven, He opened up the Scriptures to them and said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke 24:26). Peter in his sermon in the second chapter of Acts in speaking of the resurrection also quotes the Old Testament Scriptures (Acts 2: 31), and Paul does the same thing in Acts 13:34-37.

3. **It is an indisputable proof of a life hereafter.** He is become the firstfruits of them that slept." The resurrection of the Christian is assured. Death for the believer is shorn of its terrors and we know that our bodies will be raised again at His second coming, changed from mortal to immortality and from corruptible state to that which is incorruptible. "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus and present us with you" (II Cor. 4:14). "When Christ who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thes. 4:14).

4. **It assures the justification of the believer.** "Who was delivered for our offences, and raised again for our justification" (Rom. 4:25). Our transgressions were borne by him on the cross; He died as our representative. He was likewise raised as our representative. God put His seal of acceptance on Christ's suffering as our Substitute by raising Him from the dead. If we accept that atonement, the resurrection proves that we are justified, "declared righteous" in God's sight.

5. **Our eternal salvation depends upon it.** "If Christ be not raised, your faith is vain: ye are yet in your sins" (I Cor. 15:17). "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life" (Rom. 5:10). This evidently refers to His risen life; not to His life before the cross. We shall be saved finally, eternally, thru His risen life.

6. **It makes possible Christ's priestly intercession.** "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). It is a wonderful thought that our risen

Redeemer is also at the right hand of God interceding for us in His priestly capacity. In times of weakness, trial, and discouragement, may we ever remember this.

7. It is an assurance of the judgment to come. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). Not only will the believers be raised but "all men" will have to appear in the judgment. The resurrection of the wicked, however, will be to "damnation" and "shame and everlasting contempt."

8. It is typical of the newness of life of the believers in Christ. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things of the earth. For ye are dead and your life is hid with Christ in God" (Col. 3:1-3).

9. It is the joy and hope of the Christian. What other thought brings such feelings of joy as the contemplation that Christ rose victorious over death, hell, and the grave and is coming again to receive us unto Himself. "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). But our hope extends far beyond this life to the realms of everlasting bliss where there are "pleasures forevermore." Our minds cannot fully comprehend the great blessings that come to us as a result of the resurrection of Christ, but we rejoice in it for we know it to be a glorious fact. Christ himself said, "I am he that liveth, and was dead; and behold, I am alive for evermore" (Rev. 1:18).

Scottdale, Pa.

THE MISSION OF THE LORD OF GLORY, HIS DEATH, AND TRIUMPHANT RESURRECTION

By J. B. Stoltzfus

For the Gospel Herald

We do well to stop and take a little time to meditate quietly with ourselves and God during this fast moving age which seemingly is carrying the world away by a flood down the rapids to the great falls of destruction. It is a most solemn fact that this lone planet and its inhabitants are all marked for their doom; dark death's stamp is upon every person who dwells here and the world itself is doomed to destruction at some appointed day, known only to God, the Creator of all things.

The question may be asked, Why is God's creation thus marred and why is it resting under this impending doom? It is undoubtedly because of sin and transgression and because God's righteousness must be maintained. According to Psa. 14:2, 3, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all become filthy: there is none that doeth good, no, not one." "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6:11, 12, 6). "The Lord is...not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

The earth which once bore the stamp of perfection and the mark of God's approval as being very good, is now marked with sin and corrupted on every hand. The world is alienated from its Maker. Our Creator was grieved in His heart over such a sad scene, and beholding our ruin with a compassion that was infinite and a love untold for us, the fallen creature, He vindicated His love by sending the Son of His bosom, His only begotten, to this far away planet that "whosoever believeth in him should not perish but have everlasting life." Thus was God's love expressed toward us, a lost race.

The Savior came from the highest seat in glory down to the depths of Calvary's woe. The blessed Son of God thus came to do His Father's will. He fully demonstrated the love of God in that He came to seek and to save the lost, the Incarnate Maker Himself, in the person of His Son. He suffered all our sins to be placed upon His holy head, His face being set as a flint, without a daunt or waver He went to Calvary, there to satisfy the demands of divine justice which were required of us all. He suffered in our stead and the dark billows of God's wrath passed over His holy breast. The agony that He suffered was that of the lost and the damned, such that is far beyond the finite mind to conceive, neither is it possible for the tongue of mortal to tell. The suffering of our Lord ended when He cried out, "My God, my God, why hast thou forsaken me?" and "It is finished." It was there that the great chasm was bridged which was occasioned by the fall, and a way was opened whereby we could be saved. He then sank beneath the billows into the dark waters of death with our great load of sin, down, down into the grave. But blessed be God, there was life within the chambers of death. The grave could not hold Him. He rose triumphantly over death, hell, and the grave. Where are the believer's sins now? He went down into the tomb with them and we may be sure He rose without them, because He was a risen man received up into Glory and is now seated on the right hand of God in the majesty on high.

The following question was asked at a conference some months since: With what body did our Lord rise when He rose from the dead? What was most surprising to the writer was that there was seemingly no response, there being great hesitancy manifested in making any reply whatever. In this very question lies the secret of the believer's victory. Had Christ not risen from the dead we would all still be in our sins. See I Cor. 15:17. Had the grave held Him He would have been no more to us than any other man. To substantiate this see I Cor. 15:13, 16. Had He not risen from the dead there would be no life in the Gospel for any one. The enemy does not want any resurrection. He had the grave of our Lord guarded with a squad of Roman soldiers, besides having the tomb sealed and a great stone rolled upon it. But all the powers of darkness could not hold Him. After Christ's triumphant victory the enemy even resorted to bribery to induce the guard to deny that Christ arose. The preaching of the cross without the triumphant resurrection is of no avail. A Gospel that is preached no further than the grave is a dead Gospel. The secret of power lies in the resurrection because it is in the risen Christ that the believer's life is hid with Christ in God. See Col. 3:3.

In reply to the question asked at the conference referred to we can do no better than let God answer the question in His Word. Turn to Luke 24:37-43. We note that the disciples were terrified when Christ first appeared to them after the resurrection. They supposed that they had seen a spirit. "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye

here any meat? And they gave him a piece of broiled fish, and an honeycomb. And he took it, and did eat before them" (Luke 24:38-43). In addition to the above let us turn to I Jno. 1:1 where we find that the disciples handled Him. From the Scriptures we conclude that the Lord rose with a body of flesh and bone, but not of flesh and blood, the blood having been poured out on the cross. The Word of God gives evident proofs that our Lord rose with the same body that He had while on the earth subjected to that mysterious process known only to God in which the corruptible is changed to incorruption, and the mortal to immortality, though we understand the Lord's body never saw corruption. Acts 2:27.

Concerning the departure and destiny of those who have accepted the redemption that is in Christ Jesus see I Thes. 4:13-17; Rev. 21. The departure and destiny of the Christ rejectors is given in Rev. 20:11-15, and the final destiny of the earth on which we dwell is explained in Rev. 20:11 and II Pet. 3:7-11. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

San Antonia, Tex.

CHRIST AND THE CROSS

By Levi Blauch

For the Gospel Herald.

The time of the year is here again when true Christians think and meditate on the resurrection of Christ. The world, however, runs wild. Brethren and sisters, let us stop for a moment and think of the cross. The cross came before the resurrection and it should be remembered and looked upon in this light.

Why is Good Friday so forgotten? What should the cross mean to us? What does it mean? Let us look at Christ for a moment. See how He prepared for the great event. He knew that He and the cross would have to meet some day and that death was to follow. Therefore He took His disciples and went to Gethsemane and said unto them: "Sit ye here, while I go and pray yonder" (Matt. 26:36). "He saith unto them, My soul is exceedingly sorrowful unto death: tarry ye here and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:38, 39). In verse 42 we find Him praying the second time saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." In verse 44 we find that He prayed the third time, using the same words. O what a preparation was accomplished thru prayer!

Christ had to pass thru severe trials before He reached the cross. Luke 22:43 tells us that there appeared an angel from heaven unto Him, strengthening Him. Here we can see where His strength came from that He so much needed to meet the cross. Finally the time came that He was to be taken and He was led into the high priest's house. Peter now denied Him and thereby increased His sorrow. Now the Lord turned and looked upon Peter who then went out and wept bitterly. Now Christ is mocked, smitten, blindfolded, struck in the face, and they spoke many things blasphemously against Him. But the blessed Son of God took it all patiently, waiting for the time when He would meet the cross. Before He suffered there He had to make the journey from the judgment hall to the place of crucifixion.

Here stands the Savior of the world. The cross lies before Him; it must be taken to Golgotha. They found a man of Cyrene, Simon by name, him they compelled to bear the cross. Here goes poor Simon with the heavy cross resting on his tired shoulders. It seems to me that the sympathetic Christ saw that Simon was tired under the load and as He came into the world to help humanity, He took hold of the cross and relieved Simon, laying it upon His own shoulders and carrying it to the place of crucifixion. See John 19:17. The German version makes this verse plainer than the English. Some, however think that Jesus carried it first and Simon helped after Jesus was too weak to bear the load, but the Scriptures give little to confirm this idea.

Methinks here at the place of crucifixion we can see the cross lying on the ground, with the blessed Christ standing by its side. The soldiers stand near with nails and hammer awaiting the command. Finally the command comes, the sinless One lies down on the cross with outstretched arms. Now they come with nails and drive them thru the blessed hands and feet. Think of the pain as the cross is raised and suddenly let down in the deep hole dug for that purpose. Now take a look at the cross as it stands erect with the blessed Christ hanging upon it. Hear Him pray "Father, forgive them; for they know not what they do." Hear Him making arrangements concerning His mother and finally He cries out, "My God, my God, why hast thou forsaken me?" The veil of the temple was rent in twain, the earth did quake, and the rocks were rent. There was darkness over all the earth, for the sun refused to shine. "The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many" (Matt. 27:52, 53).

Why this cross and all its suffering and shedding of blood? Simply because there was no other way by which humanity could be reconciled to God, the Father. Christ has now "yielded up the ghost," He has shed His blood for the whole human family. A disciple comes, takes the body of Christ and lays it in his own tomb. The people of the world are now done so far as abusing Christ is concerned; they cannot do any more. They put guards around the tomb to prevent His disciples from stealing Him by night, but all their securing the tomb was in vain. "The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. And for fear of him the keepers did shake, and became as dead men" (Matt. 28:2, 4). The people of the world never again will have power over the blessed Christ. There are only two things the people of the world can do; they can accept or reject Him. The world would prevent His second coming if they could, but thanks be to God, they are powerless. They can mock His followers, they can persecute them, but they can go no farther. In Jno. 10:28, 29 we have this language: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand."

Great is the victory that Christ won while on the cross. The world has no power over us provided we cling to the blessed Son of God who has all power in His hands. May heaven help us to think of Christ and the cross instead of the all too prevalent Easter foolishness. May we look upon Good Friday as the greatest of all holidays for on this day the great redemption was brought about by Christ our Savior.

Johnstown, Pa.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Isaiah 43:2.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville, Tenn.

(1308 W. Fourth Ave.)

God is blessing us here but I want all the Herald readers to pray for us that we may hold up our Jesus so high and so clean and so plain that all men will be drawn to Him by our clean lives. May we be so consecrated, so dead to the world that they will think of Jesus when they look at us.

March 11 we had a fine sermon by our pastor from John 3. He surely did bring the food to our souls. We obeyed James 5:14 when Sister Allen, Sister Anna Kauffman and myself were anointed. I felt the virtue of His love go thru my whole body. Oh that people would obey and try Him and see if He would not pour out blessings they could not contain. All glory and praise to Him. He will keep that which we have committed to His care. May God use this short article to His glory and to help some poor afflicted child. I wish I could tell the world how good God is and they would taste and see. I wish I could stretch out my arms and bring the world to Jesus. May God help us to bring someone to Jesus. Your loving sister in the struggle,

Grandmother Long.

WEEKLY LETTER FROM SOUTH AMERICA

(Feb. 14, 1923)

Mae H. Hershey

For the Gospel Herald.

Today is holiday, but not Valentine Day. The annual festivities of Carnival, which are always held one week before Lent, have begun. Boys with small pails of water, are seen peeping around the corners looking for an opportunity to throw water on a chance passerby. Girls and young ladies are usually the victims. The only hours that this is allowed is between noon and four o'clock. But if a policeman is not in sight, the time may be extended. After four o'clock, the masqueraders begin. Boys and girls dressed up in costumes and masks walk the streets with loud talking and laughter to attract attention. Later in the evening, there is a parade of decked vehicles with occupants in costumes. There are also boys dressed to represent dogs, bears, horses and other animals, sometimes on the sidewalk and sometimes in the middle of the street, talking in a loud voice and laughing coarsely.

Some make the remark that there is not as much interest in these doings as formerly. One of the newspapers says that people take part more for politeness' sake. They feel obliged to join in the fun and pretend to be amused by it. It adds, the police may depend on the decided and wholehearted support of the larger portion of the population which is thoroughly sick of the grossness and mad deeds which make their reappearance on such occasions.

Thru time these may be only stories retold similar to the taking off of buggy wheels, the wagon on the barn peak, fodder and gates removed, throwing of rice and old shoes, hiding the suitcase, etc., which are relics of Hallowe'en and other special occasions. As we become interested in real things, we put away the worthless ones.

Feb. 12 and 13 were the days of our first annual Conference. It was held at Trenque Lauquen. The first session being at nine o'clock Monday morning made all who wished to attend have to start early. W. G. Lauver and family passed thru en route to Trenque Lauquen, Sunday afternoon. T. K. Hershey and several others went on the 5:40 A. M. train Monday morning, while D. Parke Lantz and wife started at about the same hour with several more in the Ford. All report a good program and good attendance.

Albano Luayza of Santa Rosa arrived a few days previous to the Conference to hold several nights' meetings in Trenque Lauquen. The Hall was pretty well filled.

The first bricks of the foundation of the Pehuajo's new church were laid today. Three loads of brick were brought from the kiln this morning. The men were unloading them for about three hours. They were detained somewhat by one of the loads falling off. The transportation is made in a two-wheeled cart with shafts. The wheels are high and very strong, thus a heavy load may be hauled. One horse is hitched in the shafts, another directly in front, and three or four on each side are hitched by long chains. When the cart stops, a support is lowered to the ground in the back. While one load was being unloaded, the horse in the shafts of one cart fell asleep in waiting. This loosened the tension of his support, and when he waked up, the cart with heavy bricks had fallen backwards, the shafts were up in the air, and he was hanging to them by his collar several feet from the ground. The men came at once and loosened the horse, but it was quite a while before they could get the cart in an upright position again. Some thought the pole support in the back had not been placed properly.

Tuesday night, Lester Hershey and his mother went to the Station to see his father while the train stopped. He was on his way from the Conference to Buenos Aires on a business trip. The foreman and one of the bricklayers were there also for a few moments consultation. "Come soon again, Papa."

After a few months' rest, Anita Cavadore has returned to Trenque Lauquen to again take up her work as Bible Reader and Kindergarten teacher.

Pehuajo, Argentina, S. A.

TRUE INSTRUMENTS OF GOD

Lavina Roeschley

For the Gospel Herald.

God's instruments are chosen and ordained by Him for His service. In John 15:16 He tells His disciples: "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it unto you." He gives them a wonderful commission and promise together.

God's instruments are set aside for His service only, and cannot be polluted with other uses.

In I Peter 2:9 we read: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into His marvelous light."

God requires the consecration of the Church. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

We, as instruments have different talents for the several phases of work in His service. If they are consecrated to Him His work will not suffer and a blessing will be ours.

Flanagan, Ill.

"The years are hastening by, and we are all nearing home. What marks are we leaving along the way over which we are passing?"

Now the God of peace,....make you perfect in every good work to do his will.—Hebrews 13:20, 21.

Sunday School

For the Gospel Herald.

Lesson for April 8, 1923—Gen. 2:1-5; Heb. 11:8-19

ABRAHAM, THE HERO OF FAITH

Golden Text.—Abraham believed God, and it was counted unto him for righteousness.—Rom. 4:3.

Introductory.—In the land of Ur, removed from Christ, in point of time, on the other side about as far as we are on this, there lived a faithful man named Abram. In this man God saw fit material to set up as head of His people on earth. The reason He assigns is that He knew that Abram would command his household aright. To this day Abraham, the father of many nations, stands out as one of the brightest characters in history. The lesson before us is the beginning of a series of lessons on some of the bright lights among his descendants.

God's Promise to Abram (1-5).—If the promises of God to Abram were wonderful, the requirements were equally great. Abram was to separate himself from his people and his kindred, forsake his home land and journey to a land occupied by strangers. Knowing that Abram would be equal to the occasion, God could freely promise to make him the father of a great nation, that his seed should be as the stars of heaven innumerable, and that in his seed should all the nations of the earth be blessed. That was God's covenant with Abram. He gave evidence of his faithfulness by taking his wife, Lot his nephew, and his possessions, and started to the land of promise. He had only heard the voice of God, and he obeyed.

Father of the Faithful (8-19).—Paul, in enumerating a number of faithful men among the patriarchs, refers to Abraham. Here are a few cases where he manifested his faith:

1. At the call of God he left home and kindred and traveled into a strange land.

2. At the command of God he took his son Isaac, at that time his only hope of the promise through whom the nations of the earth should be blessed, and made ready to slay him for sacrifice, believing that God would be able to raise him again from the dead.

It was actions like these that gave him a place among the heroes of faith. It was this that called forth the expression, quoted by both Paul and James, "Abraham believed God, and it was counted unto him for righteousness." He stood the test, and God found a way out for him.

Thoughts on the Lesson.—1. When God calls a man to responsible service He chooses one whom He has especially qualified for that place. The choice of Abram to this place is but an incident showing the general rule. God saw in Abram a man of remarkable faith and faithfulness, and that was the man whom he selected for his task.

2. Abram called away from home and kindred is a type of the called out position of the people of God in this dispensation. "Come out from among them" is God's condition upon which He recognizes His people as "my sons and daughters." Abraham in Ur could never have accomplished what Abraham in the land of promise did.

3. The seeming sacrifice of Abraham was the best investment he ever made. As a man in Ur he would have been completely lost among the people there, to say nothing about being contaminated with their sins. As a man in Palestine he became immensely rich, he was the progenitor of a mighty race, in him were all the nations of the earth blessed, and an illustrious place is given him among the heroes of faith.

4. Faith is the gateway to innumerable blessings. It admits us into the presence of God, and becomes the basis for our justification. It prompts us to lay hold of the promises of God, and claim them as our own. It gives us boldness to make the sacrifices which God calls us to make, knowing that they are but the stepping stones to greater heights. It prompts us to hold on to God, and through His power to live the overcoming life. "This is the victory that overcometh the world, even our faith." Thank God for a living faith.

5. The faith of Abraham through which he forsook his home and friends to cast his lot in the land of promise is typical of the faith which impels us to forsake this present evil world and look forward with hope for a better world beyond. Palestine was indeed a "land flowing with milk and honey." The Paradise of God is a land for which we may well forsake the treasures of earth and travel in the direction of the eternal riches above.

6. Abraham's faith was tested in that he did not in his day see all the fulfilment of God's promises. At his death there were comparatively few of his descendants living. But he trusted in the living God, moved forward by faith, and succeeding generations have seen all the promises of God fulfilled. Well does he merit the title, "Father of the faithful."—K.

Our Young People

HOW UTILIZE OUR SPARE MOMENTS

Topic for April 8

MOTTO

"Redeeming the time."

MEDITATIONS ON THE TOPIC

I. Making Good Use of Spare Moments.—The contractor who works a number of workmen, the farmer who manages his farm well, the housekeeper who makes time with her work, learns to fit in something in the moments when the rope of time slacks at some point. That boy who is bent on the time for fishing quickly catches the spirit of utilizing spare moments to fix up his hooks and lines or to dig his bait even before his tasks are released and he is entirely free to use the time for himself. And when we who are seeking to consecrate all to the Lord and to labor for some great end in His service, have the work at heart, our mind naturally will watch for the moments when we may drop in a moment here or there in something which contributes directly to the end for which we are striving.

But it is one thing to pick up the moments as they fall before us and another to know just what to do with them when we find them. Too many divided interests spoil a good job. One man is always slipping in something into spare moments, but has a capacity to press the time and make the other man's time wait on him because he would like to "just finish this corner." If we have a job that we can pick up and lay down under such circumstances and then have learned to be prompt, it is all right to divide the interest. We want to be sure that the thing we are doing in spare moments is of real value and that it is not destroying our efficiency for the task or duty that we have in hand if indeed that duty is a worthy one.

Everybody uses the spare moment in some way. It is a chance for the smoker to light his pipe or the chewer to take a chew It is a chance for the joker to crack a joke or for the lounger to stretch himself out for a sleep. What is opportunity for an unworthy indulgence is also an opportunity for a worthy one. A worthy discussion, a little meditation, a little time to pray, a little time to do some useful act of kindness.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Time"**
2. Make use of Time for Good.

For Young People

1. Suggestive Uses of Spare moments.
2. Planning with God's Providence.
3. Too Long in Bed and Its Consequence.
4. Too Late to Bed and Its Evils.

For Older People

1. The Blessings of a Well-ordered Busy Life.
2. Wasted Moments—What Has Been Lost.

PERSONAL THOUGHT

Have I learned to see some worthy work to do? Then let me learn the way to value time that this worthy task may be done.

EASTER THOUGHTS

BETHANY

By S. P. Yoder

For the Gospel Herald.

Among Judea's old historic hills
The little town of Bethany still lies,
Where long ago a little family dwelt
Beloved of Him who proved to be all-wise.
Two sisters and a brother welcomed oft
And entertained that holy, heavenly Guest
Who come in human form to live and die
That we through Him might be forever blest.

Here in an earthly home the Son of God
Partook of human hospitality,
Teaching meanwhile the truths pertaining to
Eternal life—a blest reality.
He noted how, encumbered with life's cares,
The one thing needful may not be our choice,
Because we fail, with open heart and mind,
To pause and listen to His pleading voice.

When sickness came into that home, and death
Had laid that brother in corruption's tomb,
Their heavenly Guest called back the dead to life,
And brought good cheer into the stricken home.
"He is the Resurrection and the Life!"
This is the truth that wondrous work expressed;
And He will call His own to life again
That they with Him may be forever blest.

O little town of Bethany! Thy name
Recalls this truth to many a mourning heart:
Belov'd ones who in their lifetime here
With one of old have "chosen that good part,"
Although their bodies moulder in the dust,
Can not be held as captives of the tomb;
With bodies glorified they'll rise again
To dwell with us in God's eternal home.

Here Jesus wept! His tender heart was moved
With sympathy divine, for He could feel
The sorrows that must come to earthly homes
When death makes wounds that earth can never heal.
And yet He knew the work He came to do
Would soon remove the cause for bitter grief,
From loving hearts that looked to Him in faith.
And banish every trace of unbelief!

Denbigh, Va.

"The man who keeps right does a good deal to help other people to behave themselves."

"No man who takes God for a Teacher can long be ignorant."

"We must know God to be guided by Him."

EASTER

By Ira S. Franck

For the Gospel Herald.

Nineteen hundred years ago there dawned the greatest morning in the history of mankind. Jesus Christ had arisen. He had triumphed over death and the grave.

If we could have been present on the eventful morning, we should have seen an angel come down and roll away the stone, only to have our Lord step forth from the tomb in all His calm and dignified glory and majesty. A little later we could have noticed those devoted women, Mary Magdalene and the other Mary, coming to bring spices for the body, that which had suffered death. At the tomb they are calmed of their fears by the angel who asks them to come and see where the Lord lay. As they turn from the tomb we behold them greeted by the risen Savior with the words, "Be Not afraid."

But this occurred many years ago. What meaning does it have; how does it affect or present itself to our world of today?

There are those who deny the Christ. They deny His power to save, as well as His power to rise from the grave. These are they who have never been to the tomb and seen for themselves where the Christ lay. They have not heard the voice of the Master greeting them with an, "All hail." Surely, they have not worshiped at his feet. To them this day is one of a number to be observed, at different times throughout the year, with certain festivities. May we pity them that they have neither seen Christ nor known Him. For them Eastertide must have little meaning; it must be without significance. Since they know not of the power of His resurrection they have missed the greatest thing in life, for they are dead, maybe unconsciously so, but nevertheless, dead. How narrow and confined must be their outlook on this grand day. No matter how bright the sunshine, how sweet the odor of the blossom, for them the day is void of content. They have neither joy to give nor have they open hearts to receive joy from others.

Now as to those of us who believe, to those who have in reality been to the tomb, what special blessings has this day in store for us? We have had the joyful experience of a greeting from our Master and have worshiped Him as He emerged from the depths of the grave. Let our hearts be glad because we worship today a risen Lord—a Lord and Master who is alive. What a blessed thought. He is alive and we through Him. What a supreme privilege! We are no longer fearful, cringing sinners, but we breathe the breath of the life eternal. Jesus said, "Be not afraid." Therefore, as Christian believers we have cast aside all fear. Fear, in itself, is narrowing and blighting. It hinders the free exercise of our Christian graces. It is by reason of fear that we lack confidence, hence we hesitate and halt, thus losing the blessings awaiting us. How can we be afraid when we have our hands in His and are walking with Him? Since we have seen Christ and know that He is alive it must mean a strengthening of our faith. Our faith because of this eventful day is a living faith. It assures us that we are firmly grounded in the Rock of Ages; that we have an armor and a shield whereby we may withstand the assaults of the forces of evil. Again, through faith, our lives will be attuned to the Spirit and we will walk according to His dictates. It is through this living faith that we have dedicated our lives to Him. We have the trust that as He orders, it is well. We are happy in His service; we respond to His call; we do His bidding.

Then let us with this another Easter season consecrate our lives anew to Him, that our joy on this day might be full. May we feel that our Lord is really risen and, even more, that He is alive. This should be a day of great joy for the Christian. It should be a day of stimulation and of renewed zeal for service. Let us then sing aloud our joy. May our joy on this blessed day know no bounds but may it prove a wellspring of inspiration to those who thirst. This is the day of triumph; the day on which the shackles of sin and death dropped from His limbs and we through Him live, worship, and praise the blessed Lord.

Harrisonburg, Va.

WHO SHALL ROLL US AWAY THE STONE?

By Sadie Brubaker

For the Gospel Herald.

Methinks I see the weeping women treading softly toward the tomb clasping tightly the precious spices with which they would anoint the body of their Lord. Not all the many thoughts that surged through their troubled mind were expressed. But the most natural question was the

(Continued on page 1018)

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Editor
Daniel Kauffman, 1424 S. Eighth St., Goshen, Ind.
Associate Editors
J. A. Ressler John L. Horst
Contributing Editors
John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 29, 1923

Field Notes

Change of Address.—Bro. Harry A. Diener from Haven, Kans., to Hutchinson, Kans., Route 6.

The Lord willing a sunrise service will be held at the Philadelphia Mission on Easter morning. G.

Bro. J. A. Ressler of Scottdale filled an appointment at Rohrerstown, Pa., on Thursday evening of last week.

Correction.—A mistake was made in the announcement of the annual Mission Board meeting in the issue of last week. The dates given were May 20-21. The announcement should have read May 20-22.

Bro. J. M. Kreider of Palmyra, Mo., returned to his home recently after an extended evangelistic tour through Kansas, Oklahoma, and Texas.

Bro. J. N. Durr of Martinsburg, Pa., preached for the Altoona Mission congregation Sunday morning, March 18. N.

Baptismal services will be held, the Lord willing, at the Altoona Mission on Easter Sunday, April 1, in the evening. N.

About $1700 remains to be raised for the Trenque Lauquen Mission building in South America. We hope some means may soon be found to raise this amount.

The regular semi-annual ministerial meeting for the western part of Elkhart Co., Ind., is called to meet at Yellow Creek Church near Goshen, Ind. A helpful program has been arranged.

Bro. M. C. Lapp, of India, whose illness has been noted from time to time, according to last reports is gradually growing weaker. May we remember him and his companion at the Throne of grace.

The annual meeting of the Eastern Board of Missions and Charities was held with the New Holland, Pa., congregation on March 20 and 21. An interesting meeting with fair attendance is reported.

Bro. M. C. Lehman and family, who are returning from the India Mission on furlough, expect to leave Southampton, England, March 29, and ought to reach America by about April 5. They are traveling via the Cunard line.

Baptismal services are to be held on Easter Sunday at Line Lexington Church, Bucks Co., Pa., and at Bally Church, Berks Co., Pa., where a large number of young people are applicants for membership. May many more come.

The new addition to the Eastern Mennonite Home at Souderton, Pa., which has been under construction for some time is now nearly completed. This will give greatly added facilities in the work of the institution as it will nearly double its capacity. One of the features of the new addition is a well equipped infirmary.

Correspondence

Hubbard, Ore.
(Hopewell congregation)

The winter is past and we are looking forward to a busy spring and summer.

The past week was one long to be remembered by our church, inasmuch as the ordination of a minister took place.

Bro. N. A. Lind of Albany preached the sermon. Texts, Acts 6:4; Acts 2:23-26. Bros. Henry Wolfer and Raymond Mishler were taken into the lot and the lot fell to Henry Wolfer. May God bless his ministry.

Bro. John Hamilton was taken home from Sunday school seriously ill. Sister Hamilton is also sick. Remember them in prayer.

Bro. Paul Roth, of our mission in Portland, gave us a talk on the work, and how we can help city missions, in our young people's meeting.

The death angel called one of the boys out of Bro. Snyder's home. May the Lord comfort the sorrowing ones.

Pray for the Work in the West.

In His service,

J. B. Y.

Horton, W. Va.
(Italy Congregation)

Dear Herald Readers:—Greetings in the name of Jesus, "Who being in the form of God thought it not robbery to be equal with God: But made Himself of no reputation, and took upon him the form of a servant and was made in the likeness of men. And being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross."

Oh that men could realize what these words mean. Surely they would act in a different manner toward God than many are doing today.

As I do not remember of seeing any news in these columns from this place I will take the time to write a short article at this time.

I notice that in so many of our mission stations there is a shortage of workers. This place is not an exception to the rule. While our own immediate community may be pretty fully supplied, yet there are Macedonian calls for help coming from various vicinities, some of which are too distantly located to be reached from Horton as a center. At least one of these communities could be reached, and we hope it will be made possible the coming summer to give these people a real live Sunday school. As we already are carrying on two Sunday schools, it will be impossible

to add another with our present force of workers. This is a rural community, not so large as far as numbers go but it is, I think, a desirable one in almost every way.

We are unable to report much visible progress, but we are gladly trusting results to God, knowing that He doeth all things well; and that if we can only implant the good seed in the young hearts who gather week after week in Sunday school we have accomplished a great and worthwhile object. The older people are hard to reach, and it is apparently a more difficult matter to hold them. So after all the Sunday school is a most encouraging line of work for the Master. We earnestly solicit the prayers of the brotherhood for the work and workers at this place.

We are expecting Bro. Kauffman of Harrisonburg to take the place of Bro. Benner for the summer. We again ask an interest in your prayers that the work may prosper under God's good blessings, and that we might be made the humble instruments of God in the salvation of souls.

In His Name,
Wm. A. Miller.

Guymon, Okla.

Dear Herald Readers, Greetings of love in the precious name of Jesus. It has been a long time since any news from this place has appeared in the Herald, nevertheless the Lord's work has still been going on. On Saturday March 10, Bro. Kauffman and oldest son, Clarence, and myself and some of the little children went to Perryton, Tex., to take communion. Bro. J. M. Kreider was there. Bro. Kreider then came home with us and held meetings one week in our schoolhouse, just one mile from our place and he preached at the other schoolhouse, 3 miles from here. We had good meetings. They were a help to us all. He had 3 converts, two of whom joined the Mennonite church and were baptized on Sunday evening. Bro. Kreider left on Monday noon for Protection, Kans., to hold meetings. We were sure glad for his visits with us and would be glad to have him make us many more visits when he can.

Mrs. F. J. Kauffman.
Mar. 19, 1923.

Concord, Tenn.

Dear Readers, Greeting:—For the benefit of the relatives of the sick at this place and interested friends, a few words may be in order from here. Sorry to say Bro. H. J. Powell is very little improved, spends most of his time in bed and cannot take sufficient nourishment to gain much strength.

Our aged sister, Sarah Wenger, (in her eighty-third year) having taken seriously ill on Mar. 13, is some better at present. Her daughter, Sister Jerusha Brenneman, of Newton, Kans., came to her bedside which added to her joy as well as to the rest of the family. May our prayer be that God may grant them much grace in sickness and spare their lives to us if it is His will.

There has been much sickness and the "Flu" is still raging.

Bro. M. L. Dowling, of Knoxville, is serving as superintendent in our Sunday school. While he cannot be here every Sunday his help is appreciated. Remember the work here in prayer.

Mar. 19, 1923. Anna G. Jennings.

West Willow, Pa.
(Byerland Congregation)

Dear Readers, Greetings in the Master's name:—With the psalmist we must say, The Lord has done great things for us whereof we are glad. We realize that we have been richly blessed in our community.

On Sunday morning, March 18, baptismal services were held at this place, when a class of twenty-four precious souls were received into church fellowship. Bros. David Garber and D. N. Lehman conducted the services. Bro. Garber used as his text, I Cor. 10:1, 6. In the forepart of the winter Bro. Garber held a series of meetings at this place and we feel thankful to God for the teaching we received through our brother. At the close of these meetings sixteen souls confessed Christ as their Savior, and through the Spirit operating on the hearts of those who did not accept Him at the meetings, eight more accepted Him later. We are surely glad for the interest among our young people as in this class there are seventeen boys and five girls ranging in age from thirteen to twenty-one years. The other two are older. Surely we as parents especially feel to rejoice, but let us ever remember that we should set them good examples and that our influence should be such that they will be led to live pure and noble lives. As we feel encouraged we also feel saddened to know there are still such who have failed to accept the gracious invitation. We had Sunday school during the winter months with a very good attendance.

The Lord willing, on April 1 (Easter day), we will have our communion at this place. May we be so engaged in fervent prayer that we will be fit subjects for the Lord's table, that we may not eat and drink unworthily. I Cor. 11:27.

The Lord willing, Bro. David M. Wenger of Leola, will hold a term of music lessons during the months of April, May, and June, having weekly sessions on Saturday evenings at this place. We ask an interest in your prayers in behalf of Church and Sunday school work at this place.

Yours in His service,
Mar. 19, 1923. J. B. Harnish.

Scottdale, Pa.

Dear Readers of the Gospel Herald, Greeting:—The past week has found us in the midst of a series of meetings by Bro. C. Z. Yoder of Wooster, Ohio. Bro. Yoder has been preaching sound Gospel sermons. May the hearers profit by these teachings. A special feature of the meetings is the children's meetings which are held nearly every night before the sermon. Bro. Yoder in Bible exercises, in story, and in song brings many precious truths to his youthful hearers who enjoy this part of the service very much. We pray God's blessing on this work.

A number of visitors were here this week. Bro. C. E. Krehbeil of Newton, Kans., who just returned after spending about a year in Russia in our Relief Unit, stopped here on his way to his home; Sister Eva Yost, one of the workers at the Altoona Mission, is here on a short visit; and Bro. Clayton Graybill of Martinsburg, Pa., is here over the Lord's Day.

Some of our number who had been away have again returned. Bro. Resslers, who spent a few days in Lancaster county this week attending the Eastern Mission Board meeting, returned on Friday evening; Bro. Yake and family, who spent a few weeks with their parents and friends in Lancaster county, also came home during the week; and Bro. Mumaw, who was in the Franconia and Lancaster conference districts in the interest of publication work, is again in the home office.

Bro. Benjamin L. Neff, who has been a worker at the Publishing House for the past year and a half, moved with his family to Ortanna, Pa., to engage in orchard and farm work. The best wishes of their friends here go with them.

March 24, 1923.

Alto, Mich.

Bro. D. A. Yoder of Elkhart, Ind., preached for the Bowne congregation near Elmdale, Mich., Sunday morning and evening.

Bro. Aldus Brackbill has been sick with the grippe the past week but is getting better. There have been many sick people in this community the past two months.

Mar. 21, 1923. S. J. Speicher.

WHO SHALL ROLL US AWAY THE STONE?

(Continued from page 1015)

one to which they gave utterance, "Who will roll us away the stone?" We have reason to believe that these women prayed as they neared the sacred spot but so faint was their hope since their Master was crucified and laid away! How great must have been their surprise when they saw that the stone WAS rolled away? Their first glimpse of victory! They were not so very unlike us. We often tell the Lord about the stones in our way and then are surprised when they roll away.

We remember another scene at a humble home at Bethany, just a short journey from Jerusalem. In this home lived two sisters and a brother, a very devoted trio. Christ had found a welcome here and had often resorted hither when weary from His strenuous service to mankind. One day the brother became ill and died. The sisters, though crushed with sorrow, remembered the power of their loved Master. "Hadst thou been here my brother had not died." Jesus heard the news and came three days later. Here it was that "Jesus wept." Now should Lazarus be raised from the dead? In Martha's mind the question was most perplexing; Mary was more calm. Whatever the thoughts that came to the Master, He simply said, "Take ye away the stone."

Oh, those stones! They are so superficial and yet tell such a great part of the story. How many are the stones that lie between death and life for souls dead in sin. The Christ has died, the ransom is paid, the invitation is extended, the Holy Spirit convicts, but—Who will roll away the stone?

If only the resurrection story can awaken in us a greater concern for those who are spiritually dead. Christ is always near to speak life to the sinner but it is our given task to roll away the stone. It may be our inconsistent life that hinders. It may be a word of encouragement or a touch of sympathy that is needed to work the miracle.

But remember, the work is not all done when the stone is rolled away. The Master said, "Loose him and let him go." The new life may be imparted and to all in evidence, but the graveclothes must be removed. Men and women are so wrapped up in the things of this world and the devil, that they must have help even though the will is broken. The graveclothes may be family ties, or associates, or ignorance, or whatever it may be that keeps souls from the real liberty in following Christ.

If at this Easter season we can feel that death's seal has been broken and that the living Christ now rules in our hearts, surely we will be more than willing to help others to rise above the life of sin.

Gravois Mills, Mo.

RISEN WITH CHRIST

By E. S. Hallman

For the Gospel Herald.

The fact that our blessed Lord "rose from the dead" is a guarantee to those who are "in Christ" that they also shall rise from the dead. But there is even now, in this life, a risen life to be attained from a life of death in sin. Thus the exhortation by the apostle Paul to "seek those things which are above" (Col. 3:1), because the believer is risen with Christ into "newness of life" (Rom. 6:4) into "heavenly places in Christ" (Eph. 2:6).

We were **by nature** alive in sin and dead to the Christ life, but now **by grace** we reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." By virtue of Christ's death, burial, and resurrection we, with Him, died to sin and are buried in His death (Rom. 6:4), and were also raised up from the dead by the glory of the Father. Christ really was raised up to God's right hand in heavenly places, and we really (in symbol) through the power of the Holy Spirit, are raised up together with him in heavenly places in Christ Jesus.

In our new relation in Christ Jesus we are "reckoned dead"—disconnected, separated from the laws of works, attainments, human efforts, and become connected and united thru faith with the risen Christ, into a new working and a new walking in the Spirit, not brought about by human effort but by a divine enablement. Old things have passed away, the life of sin manifested in "the lust of the flesh, the lust of the eyes, and the pride of life;" and all things become new, manifested by the fruits of the Spirit, or approved works following and as a result of faith.

Thus the believer, risen with Christ, seeks not the earthly and sensual but the spiritual, the things which are above where Christ sitteth in heavenly places. Our affections are set on things above, not on things below. Such a spiritual life is hid with Christ in God, because it is dead to things below. Then when Christ, who is the believer's life, appears, then shall we also appear with Him in glory.

Yet a little while, while in this body of humiliation, with its testings, sufferings, light afflictions, and misunderstandings, we groan, looking forward to the final deliverance. We remember Christ was compassed about with similar and greater trials, but lived above them. So we, with Christ's risen life in us, also are victorious, and more than conquerors thru Him "who loved us and gave himself for us." "Greater is he that is in you than he that is in the world." This greater power in us, is a counteraction to the self-exerting life in us. "Thanks be unto God for His unspeakable gift" and blessing in thus being "**risen with Christ.**"

Guernsey, Sask.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Bro. C. E. Krehbeil who has been a member of our Unit in Russia for the past year returned to this country a few days ago, and after stopping for a day or two at Philadelphia and Scottdale in consultation with members of the Central Committee proceeded westward to his home in Kansas. Word has also been received from the Brethren Yoder and Schroeder, who are on their way to Russia to join the Unit, stating that they reached London safely and would soon proceed to Riga. By the time this reaches our readers they will no doubt already be in that country.

* * *

Cablegrams reaching this office recently conveyed the following information.

On February fifteenth, in the Ukraine district, our Relief Unit was feeding 10,106 children, 6,230 adults, and 133 inmates of closed institutions; a total of 16,469 persons.

On March first, in the Ukraine district, there were being fed, 9,893 children, 5,252 adults, and in institutions 251.

In February, there were fed in Neu Samara district, 521 children and 345 adults.

Ten tractors have been sent to the Crimea to do early plowing, before it will be possible to plow farther north in the other districts where our Unit is working. As the season advances the tractors will be taken farther north. Five of them began plowing in the Crimea on March 5.

* * *

An item of considerable interest to those who are concerned about getting relatives, friends, or farm help from Russia or Germany is the announcement from the Immigration department that the quota of immigrants from Russia has now been filled for the fiscal year which closes on June 30, and no more Russians, whether they come direct from Russia, or from Germany or any other country, will be admitted until July 1. This is considered final, and there is no known way in which it will be possible for any more refugees to come to this country before that date When the quota from any country is

filled it simply means that immigrants from that country must wait until the new year starts before they can enter.

* * *

The announcements in these columns a few weeks ago that food and clothing drafts for Russia are to be discontinued had reference solely to the arrangements which had been made by the American Relief Administration for helping individuals by that means, and in no way affects our direct work. Sewing circles can continue to make clothing, and together with any second-hand clothing that you may have, it will be shipped by the Central Committee direct to our Unit in Russia, just as heretofore. But if you have been buying food and clothing drafts from the A. R. A. for the benefit of individual friends or relatives, that service is no longer available.

* * *

Account of work done at the cutting-room at Ronks, Pa., during the month of February, 1923.

State	No. S. C.	No Garments (242 Yds)	Acs Rec.	Mdse Sale	Postage
Pa.	22	927	372 39	367 10	5 29
Ohio	12	417	145 06	139 87	5 19
Ind.	4	114	35 91	33 68	2 23
Ill.	1	14	5 08	4 65	43
Kans.	2	92	25 80	23 84	1 96
Iowa	3	167	61 27	57 11	4 16
Mich.	1	15	4 78	4 50	28
Mo.	1	30	15 31	14 52	79
Dela.	1	23	6 12	5 96	16
9	47	1799	671 72	651 23	20 49

Married

Hostetler—Hostetler.—On Feb. 25, 1923, at the home of the bride near Middlebury, Ind., Bro. Ottis Hostetler and Sister Nellie Hostetler, both members of the Forks congregation, were united in holy marriage by Bro. D. D. Miller.

Good—Diltz.—On March 18, 1923, at the home of the bride's parents, Bro. Menno S. Good and Sister Eunice Diltz were united in the bonds of holy matrimony, Bro. George Ross of Elida, Ohio, officiating. May the rich blessing of God attend them thru life.

Yoder—Weldy.—At the home of the bride's parents, Bro. and Sister Amos Weldy of Nappanee, Ind., their daughter, Sister Bernice was united in marriage with Bro. Cephas Yoder of Nappanee, Ind. The ceremony was performed by the bride's uncle, Bro. Silas Weldy of Wakarusa, Ind. May God's richest blessings attend them thru life.

Obituary

Stotler.—John E. Stotler was born July 5, 1861; died Feb. 4, 1923; aged 61 y. 6 m. 29 d. He is survived by 3 daughters and 1 son. No doubt Bro. Stotler like many more was often warned and convicted of the Holy Spirit, but he did not heed until the last day of his life when he confessed peace with Christ and gave testimony that his sins were forgiven. Fifteen minutes after he was baptized he passed into eternity. Peace to his ashes.

Swartz.—Mary C. Swartz, widow of the late Abraham F. Swartz, formerly of Blooming Glen, Pa., died at the Eastern Mennonite Home, Souderton, Pa., from a paralytic stroke Feb. 18, 1923; aged 75 y. 18 d. She is survived by one son (Norman, of Philadelphia), two step sons (Pre. I. Frank Swartz of Blooming Glen, Pa., and A. Lincoln Swartz, Fricks, Pa.,) and one step-daughter (Susan, wife of H. B. Lapp, Fricks, Pa.). Services and interment at the Rockhill Mennonite meetinghouse, Feb. 24, at 2 o'clock. Text, Psa. 116:15.

Batterman.—William Batterman was born July 12, 1839; died of a complication of diseases at his home in Hanover, Pa., Feb. 23, 1923; aged 83 y. 7 m. 11 d. He leaves to mourn his departure 1 son, 2 daughters, 8 grandchildren and 7 great-grandchildren. He suffered much the last nine months of his life. He often expressed a desire to depart to that home above where suffering and sorrow are unknown. He was a member of the Mennonite Church for many years. Funeral services were conducted at the Bair Church by the brethren, Peter Shank, Harvey Grove and Amos Myer. Text, Heb. 4:9. The body was laid to rest in the Cemetery nearby.

Souders.—Jacob H. Souders was born Nov. 26, 1848; died March 9, 1923; aged 74 y. 3 m. 16 d. His death was due to infirmities of old age. He was a consistent member of the Elizabethtown Mennonite congregation for a number of years. He is survived by his wife, 1 brother, 1 son, 2 daughters, and 15 grandchildren. He was of a quiet and gentle disposition and to know him was to love him. Funeral services were held March 12 at the Brethren Church, Rheems, Pa., conducted by Bro. Samuel L. Oberholtzer and Bro. Samuel Shearer of the Church of the Brethren. Text, Psalms 116:15. Interment in Shaeffer's cemetery. May our loss be his eternal gain.

White.—Fanny G. White was born April 15, 1842; died at the home of her son Elmer near Mt. Joy, Pa., March 14, 1923; aged 80 y. 10 m. 25 d. She had been suffering with dropsy for some time. She was a consistent member of Risser's Mennonite congregation for a good many years, always attending services whenever she could. She is survived by 1 son, 1 grandson, 2 sisters, and a host of friends. Funeral services were held March 16, from her late home and at Risser's Meeting-house, conducted by the Brethren John B. Snavely, Samuel L. Oberholtzer, and Jacob Ginder of the Brethren in Christ. Texts, Psalms 90; 12 and Deu. 34:7. Interment in the adjoining cemetery.

Beiler.—Sarah J. Beiler (nee Blank) was born near Spruce Hill, Juniata Co., Pa., Oct. 17, 1841; died at the home of her daughter near Mechanicsburg, Pa., Mar. 7, 1923; aged 81 y. 4 m. 18 d. Her husband John W. Beiler, preceded her in death 26 years. She was a daughter of Addai and Elizabeth Blank of Juniata Co., Pa. She was a faithful member of the Amish Mennonite faith, with which she united in her early years. The following children survive: Joseph, of Cleveland, Ohio; Gideon of Conshohocken, Pa.; Rebecca, wife of David B. Blank of Leola; Annie, wife of John K. Mast, Gap, Pa.; and Reuben of California. Funeral services were conducted at the house by John A. Stoltzfus and Christian King. Interment in cemetery near Gordonville.

Landis.—Esta M. (Buckwalter) Landis, wife of Elmer R. Landis, passed peacefully away on Nov. 29, 1923, in Los Angeles, Calif. The cause of her death was heart trouble. She was aged 31 y. 3 m. 8 d. She was a member of St. Paul's Reformed Church of Lancaster, Pa. She served and worshiped her Master faithfully. She is survived by her bereft husband, and 2 children, Harold and Helen; also her father, mother, 1 sister, 3 brothers, and a host of relatives and friends. She was a kind and loving mother, and ever ready with that smile that cheers the heart, and was always ready to do an act of kindness. We have the blessed assurance that she is at rest. Brief funeral services were held at the home of Bro. Frank Buckwalter of Greenland, Dec. 10, 1922. Further services were held at the Reformed Church at Lancaster by David Landis (Psa. 90:15) and Titus Alspach (Jer. 15:9). Interment at Mellinger's cemetery.

A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in the home,
That never can be filled.

Zimmerman.—Mrs. Alice R. Zimmerman, widow of the late John P. Zimmerman, died March 14, 1923, at her home in Mechanicsburg, Pa.; aged 65 y. 3 m. 23 d. She was ill only four days, which reminds us of Rev. 22:12, "Behold, I come quickly," and Matt. 24:44, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." She is survived by an aged father, 1 sister, 1 brother, and 7 children: Dr. S. M., Mrs. Reuben Eberly, Mrs. Clarence Nickey, Mrs. Loy Hare, Merle R., Bertha F., Mrs. Esther Henry. Funeral services were held March 17 at her late residence, conducted by P. R. Koontz and W. W. Hege. Interment at Slate Hill. Text, Psa. 116:15.

Mother's gone to live beyond this vale
Of sorrow, pain and care,
And if through life we live for Him,
We'll meet her over there.

Sanderson.—Ida Minerva Sanderson, daughter of Jerry and Rebecca Stahl, was born September 25, 1892, near Pashan, Ind., and died at her home near Topeka, Ind., March 11, 1923; aged 30 y. 5 m. 14 d. She united with the Mennonite Church at the age of 13 years and remained faithful to the end. She was united in marriage to Fred Sanderson on March 18, 1915. To this union were born five children, three sons and two daughters, who with her husband are left to mourn her loss. She also leaves a father, mother, four brothers, and two sisters. One brother preceded her in death. She was always of a kind disposition and kept the marriage vows to the fullest extent, being a very kind mother, faithful to the betterment and interest of her family. Funeral was held at the Shore Church near Shipshewana, Ind., conducted by Y. C. Miller and O. S. Hostetler, in the absence of the husband and children who at the time were stricken with sickness.

Stauffer.—Elizabeth B. Stauffer was born May 12, 1846; died Jan. 11, 1923, with complication of diseases at the home of her daughter, Mrs. Levi F. Eby; aged 76 y. 7 m. 29 d. She was married to Abraham H. Stauffer who preceded her in death six years ago. She is survived by one brother (Abram Kreider of Salunga), two sons and one daughter (Clayton of Rowenna, Catherine wife of Levi F. Eby, Manheim, and Jacob of Mt. Joy). Two sons and one daughter preceded her. Six grandchildren also survive. She was a consistent member of the Mennonite Church of the Mt. Joy and Kraybill's congregation. Her greatest pleasure was to meet with God's people. Her seat was never vacant unless on account of sickness. Funeral services were held Sunday, Jan. 13, at the Mt. Joy Mennonite Church, conducted by Bros. Henry Lutz, Isaac Brubaker, and John W. Weaver. Interment was made in Kraybill's cemetery.

Oberholtzer.—Nathan R. Oberholtzer was born March 26, 1864; died at his home on March 11, 1923; aged 58 y. 11 m. 15 d. He was a faithful member of the Mennonite Church for many years, taking a deep interest in Sunday school work and other activities of the church. Death came after an illness of three weeks. He contracted a cold and pneumonia set in, causing him to be confined to his bed the last two weeks. He was a farmer by occupation residing at Sun Hill, Penn township, Lancaster Co., Pa., for many years. He was twice married, his first wife being Anna Kauffman who died 24 years ago. His second wife was Martha Bucher, who survives him. These children survive: Harry, May, Martha, Nathan, Christian, Anna and Esther, all at home; also the following brothers and sisters: Mrs. John Stauffer, of Snyder Co.; Samuel, of Maryland; Jacob, of Bareville; Mrs. Martin Stauffer, of Ephrata; Mrs. Joseph Sensenig, of New Holland; Mrs. Joseph Boll, Jr., of Penn Twp.; Mrs. Daniel Burkholder, of Ephrata. Funeral services were held March 14 from the late home. Further services were held in the Manheim Mennonite Church with burial in Kauffman's cemetery, in the presence of many sympathizing friends and neighbors. Funeral services were conducted by Bros. Aaron Wenger and Isaac Brubaker, using Phil. 1:21 as the basis of their remarks.

By a Nephew.

Bishop.—Bettie (Christian) Bishop, a daughter of James and Salina Christian, wife of Wm. Bishop, of Sagrada, Mo., was born April 18, 1865; died March 13, 1923; aged 57 y. 10 m. and 25 d. She was married to Wm. Bishop Jan. 11, 1893. To this union were born six children, one of whom preceded her in death, Oct. 9, 1900, namely Tessie May aged three years. The remaining children, who with their father mourn the loss of a loving companion and mother are: Viola Henderson, Henry Bishop, Emma Vest, Georgia Vest, Dewey Bishop, and Vinna Bishop. Six grandchildren were born, four of whom are living. Her brothers, John and Edward Christian, and sisters, Ida Bowers and Kate Wall, also survive her as also her aged mother. She united with the Baptist Church in early womanhood, about 40 years ago. She has been known for her kind Christian Spirit in the home and community, always ready to minister to the needy or sick, in which service she laid down her life in behalf of friends and loved ones. Her last moments were moments of concern for the welfare of her friends and loved ones. She approached the hour of death with confidence of one having a hope beyond the grave. May those who wait on this side of the crossing prepare to join the ranks of the redeemed in glory. Funeral service at the Lumpee graveyard in the presence of the family who were able to be present with a number of neighbors and friends. Service conducted by J. R. Shank, assisted by Willis Butts. Text, II Cor. 5:9.

Yoder.—Daniel S. Yoder of Johnstown, Pa., died Mar. 17 at his residence, death being due to anemia, of which he suffered for the last year. He was a prominent farmer and minister. The deceased was born in Somerset County on October 3, 1856. He was aged 66 y. 5 m. 14 d. He was a son of the late Samuel Yoder, who died October 17, 1892, and Nancy (Johns) Yoder, who died November 7, 1891. His mother was a granddaughter of Joseph Johns, the founder of Johnstown, and a sister of Joseph Johns III, who died several years ago. Bro. Yoder's early life was spent on the farm of his father and in teaching school. He married Polly Hershberger on April 27, 1890. His wife died May 16, 1906. He is survived by the following children: Newton, of Windber; Oscar D., of Richland Township; Florence A., Myra and Norman, all at home. One grandson, Rufus Wayne, aged 15 months, the child of Newton and Gladys Yoder, also survives. Two children died in infancy. Bro. Yoder taught school for 26 years and was one of the first teachers in Cambria County to hold a State permanent certificate. The deceased was a lifelong member of the Mennonite Church. He was ordained a deacon on July 29, 1900, and was ordained a minister on May 26, 1907. He was active in the ministry until about one year ago when his health became impaired. He was the last of the three brothers to pass away. The funeral was held from his late residence on Mar. 19 with services at the Weaver Mennonite Church. The services were in charge of Elmer J. Blough, assisted by Alexander Weaver and Hiram Wingard. Interment was made in the Richland Cemetery, adjoining the church.

Behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.—Isa. 17:14.

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Consecration is like the fruit of a tree, a natural result if the tree is rooted right. Attempt to fasten this fruit to the tree without it naturally growing there and it will not be long before it assumes an appearance different from the real fruit expected. Those really desiring consecration should not have their eye so much on the fruit as on the tree. If their life is not consecrated as they would like it to be, cease trying to be consecrated, seek to get closer to Jesus and then the love of Christ will constrain them to do these things, as a natural result.—H. N. Troyer.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.—**Proverbs 25:21.**